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# DADAVANI

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The Lamp, the Gnani Purush is the pure, absolute light of Knowledge that illuminates the Self and the non-Self. At the feet of the Gnani Purush, the friend who clears up everything; is the living experience of moksha.

Editor :

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# DADAVANI

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## Rising higher through flawless vision in the path of moksha

### EDITORIAL

We attained the vision of the Self (*Atma drashti*) through the grace of the Gnani Purush. The balance sheet of this vision is that no living being is at fault in this world. The vision of the Gnan (knowledge of the Self) is that, that the fault of any other human being is in fact verily the fault of the self but it unfolds through the evidence of the other person. The other person is not at fault, but out of ignorance one blames the other person who is simply a *nimit* (evidence) in the unfolding of one's own *karma*.

Lord Mahavir had become flawless after seeing the whole world as completely flawless. We also should learn this method. We should not see any living being at fault. Yet if you happen to see a fault, then you should make correction by accepting that 'in fact, it is verily my fault'. This is because every living being is *Shuddhatma* (pure Soul) by real viewpoint and flawless in relative worldly interaction.

It is a fault to say 'someone is doing this', it is a fault to say 'someone is not doing this' and 'I am doing'. Because no one is a doer (*karta*), *vyavasthit* (scientific circumstantial evidences) is the doer. Every living being is dependent on unfolding *karma*. From the time one is born until death, *udaya* (unfolding of *karma*) is in control. One is not at fault since he is *karmadhin* (dependent on *karma*). Therefore, one should not really be seen at fault. He appears at fault (*doshit*) due to the fault of the self, he appears at fault due to weakness of Gnan (knowledge). Except the self, no one is at fault in this world at all. We are bound due to our own fault, so how can we consider someone else being responsible in that?

Revered Dadashri says if you see even a slightest mistake or even think about some one's fault, then it is harmful to you. Other person appears at fault due to the *kashayas* (anger-pride-deceit-greed) within. When one becomes flawless (*nirdosh*), then the world will appear as flawless. This is the result of our own cause only, if such awareness (Gnan) remains present, then the world will begin to be seen as flawless. In fact, the whole world is flawless; this is how everything is by its nature (*swabhav*).

The conduct of every living being is all discharging, mechanical *kriya* (activity through mind-speech-body). Therefore, the other person is not the doer of the action (*kriya*). And yet to believe him as a doer is the faulty vision. When one establishes the other person as a doer, that is the establishment of the self as the doer, and this is scientific. Therefore, 'I, you and he' are not the doer; this should get fixed in one's vision through Gnan (experience as the Self).

If someone insults you and you can see in Gnan that he is a *Shuddhatma* (pure Soul) and  
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*vyavasthit* is doing this, if he insults you and yet you see him as flawless then know that now you have entered in the gate of complete knowledge (Gnan). And when it is considered that the last station has arrived, it is when you should like even the one who is at fault. And to reach that station, revered Dadashri says that, one should know the method of the Gnanis.

Now what is the vision of the Gnanis, to see the world as flawless? Revered Dadashri says that we see every living being as the pure Self only, 'we' see the Self as the Self (*nischaya*) and through the relative vision, 'we' 'see' his *udaya swaroop* (unfolding of *karma*); in that, he is not the doer at all, and is flawless. It is very simple but how minute! If this statement is understood in exactness, then it will be very helpful in commencing *purushartha* with strong determination.

This issue of Dadavani will be very helpful to attain flawless vision by seeing the faults of the self and the flawless ones, through the vision as the Self.

~Jai Sat Chit Anand

### Rising higher through flawless vision in the path of moksha

#### The balance sheet of the Vision of the Self

**Questioner:** Often times, a certain coworker's conduct is insulting towards me, so what is your advice for that? How can I live with *swamaan* (self-respect)?

**Dadashri:** Now, You do not have *swamaan*, *swamaan* is gone. When insult (*upmaan*) left, at that time *swamaan* also went along with that. Everything is gone now. How long *maan* (pride), *swamaan* are there? They are there until you are Chandubhai (the self). Now where is the talk about *swamaan* anymore? What are you trying to say? Tell me. I can explain to you.

**Questioner:** How should my vision (*drashti*) be towards that?

**Dadashri:** How should be Your vision? The Gnan (Knowledge of the Self and the non-Self), which I gave You, the Vision which I gave You; what is the balance sheet, bottom line, of that Vision? It is that no living being is at fault in this world. Whatever fault (*dosh*) is seen is because of your own fault. Therefore, this vision (awareness) that no one is at fault should be there for You, and yet when you see anyone at fault, it is your mistake. 'You'

should change that. If someone curses you and takes your money then he is not at fault. He is at fault in the view of the world. There are two viewpoints. By relative viewpoint he is at fault. By real viewpoint you are at fault. Whoever wants to clear the account of his *karma*, should follow this viewpoint.

#### Fault is mine and the other person is a *nimit*

**Questioner:** Generally, we cannot consider anyone at fault by real viewpoint.

**Dadashri:** He is not at fault at all. He appears to be at fault, and that verily is the illusion (*bhranti*).

**Questioner:** He is not at fault by real viewpoint but by relative viewpoint, he is, is he not?

**Dadashri:** No, by relative viewpoint also he is not at fault. It seems so. He is not at fault at all. It is just that we have a habit of biting a *nimit* (an apparent doer; evidentiary instrument). He is a *nimit*.

Fault is yours and it unfolds through the evidence of that person who is a *nimit*, so we have a habit of biting a *nimit*. No one is at fault at all.

**Lord Mahavir saw the world as flawless**

One should not be such that a fault of any living being arises in the vision within. Lord Mahavir had seen the whole world flawless. We should find out this method.

Lord Mahavir 'saw' the one who was cursing him flawless (*nirdosh*), 'saw' the one who was throwing stones at him flawless, He even 'saw' the one who was putting nails in his ears as flawless, he saw everyone flawless. Some ascetics became his opponent; even then he saw them flawless. This is because he became flawless himself. He became flawless after 'seeing' the world flawless and then again he saw it flawless. He saw the world as flawless and then became flawless.

**Questioner:** What infinite compassion?

**Dadashri:** Yes, infinite compassion.

**Questioner:** We become angry. We become angry even at a person who is not at fault.

**Dadashri:** Then do you become happy with the one who is at fault (*doshit*)?

**Questioner:** No, I get twice as much angry at the one who is at fault (*doshit*).

**Dadashri:** Then whom do you become pleased with? It is always, that if you are pleased at one place then anger will come at other place. 'We' are not pleased at any place and therefore we do not get angry anywhere. Whom do you become pleased with? If you are getting angry at an innocent person then whom are you becoming pleased with?

**Questioner:** I become pleased with the thing, which the mind likes.

**Dadashri:** Then do you not like a person who does not have any faults (*nirdosh*)?

**Questioner:** But the awareness (*khyal*) that he is *nirdosh* (without the faults which hurt others) does not arise within.

**Dadashri:** It is a different matter if you cannot realize that. But if he is a faultless person, then you would like him, would you not? And if someone like me tells you that this poor ascetic is faultless (*nirdosh*), then would you not like him? It is generally accepted that, one does not like the person who is at fault. However, really the last station is such that, one should like even a person who is faulty (*doshit*, that which hurts others). It has not happened that, 'we' dislike anyone even for one second. And that is why 'our' *niddidhyasan* (visualization of Dadashri's face and presence) remains for people. This is because there is Oneness (*ekta*), no? So wherever 'we' go, even in America, many people keep talking about 'Dada' only.

**What and where is personal benefit?**

**Questioner:** When we talk about personal benefit then the faultless one is swept in too, even he is seen at fault.

**Dadashri:** Anyone who ever tries to do something for his own personal benefit only, never succeeds. Whoever begins to 'see' the world as flawless, will one day benefit personally. Otherwise that other vision is just a belief. It will stay for some time and then it will go away. 'Our' (the Vision attained through the Gnani Purush) and its application leads to real 'personal' gain (in the realm of the Self).

**The One who does not become involved in the relative, is God**

**Questioner:** This faulty (*doshit*) and faultless (*nirdosh*) are relative, are they not?

**Dadashri:** Yes, all that is relative. Nothing of that is in the real.

**Questioner:** Then why do we need to get involved in the relative?

**Dadashri:** Yes, if One does not get involved in the relative at all, He has become a God. Complete God, verily like Lord Mahavir.

### The difference between 'My' Vision and 'Your' Vision

Lord Mahavir had said that if You want to go to *moksha* then 'I am doing', 'he is doing', 'you are doing' and 'they are doing'; do not keep this in Your dictionary at all. And if you want (*mojashokha*) passion to enjoy the pleasures of the worldly life, then do (be and see the doer) this way. *Mojashokha*, if you have it, and you want to go that way, then I do not have a problem. You can continue your worldly interaction (*vyavahar*), of 'I am doing', 'he is doing', 'they are doing'. The One who wants to go to *moksha*, cannot say to anyone that, 'why did you do this way?' You can speak from the worldly interacting (*vyavahar*) viewpoint. Now from the viewpoint of the Self (*nischaya*), You are not to say that 'you indeed did this'. If You say 'I did it' then it is over. You are saying, 'I did it' from the worldly interacting viewpoint but You are not maintaining this awareness that the other person is also speaking in *vyavahar*, so there is still a weakness.

**Questioner:** You had said that once.

**Dadashri:** So what is the exact result to be 'seen' (*bhaasavoo*-indistinctly initially, clearly and distinctly later)? If you ask me, 'What do You 'see' Dadaji?' Then I would say that, 'I see *Shuddhatma* (pure Soul) from the view of the Self (*nischaya*) and I see the flawless (*nirdosh*) from the view of worldly interaction (*vyavahar*).

**Questioner:** The worldly interaction (*vyavahar*) is 'seen' *nirdosh* (flawless).

**Dadashri:** Each and every living being, even a pickpocket were to pick a pocket then I 'see' him flawless. This is My Vision (*drashti*). Flawless in the worldly interaction (*vyavahar*) and pure Self in the Vision as the Self (*nischaya*). Now tell me, thereafter, with that, what else is left for us? Is there any opinion that remains pending? I 'see' them *nirdosh* (flawless; non-doer) in their worldly interaction (*vyavahar*). When someone picks my pocket then I do not see him as at fault (see as a doer) in the worldly interaction. He is not at fault even in the slightest. I 'see' him as flawless. Have You now begun to show the self this way of seeing the *nirdosh* (flawless) now? 'You' should do this *purushartha* (applied Vision as the Self, progressing in this Vision, application of the five Agnas).

'You' have become *Shuddhatma* (pure Soul) from the view as the Self (*nischaya*), You too have that Vision. 'Mine' and Your vision come to be very much the same as each other, here, but where does the difference lie? 'My' vision 'sees' the other person flawless (*nirdosh*) and you become somewhat confused over there and then by saying it is *vyavasthit* (scientific circumstantial evidences), by settling with equanimity, You are making 'your' vision flawless. When someone picks your pocket, 'it is *vyavasthit* and this is a file and I want to settle with equanimity', this is how You are making Your vision flawless. However 'I' have this direct Vision without doing all those things (having to set and apply the Agnas), the flawless vision. So this is My vision, You should keep that after 'knowing' it. 'You' have to attain it this way. You have attained this vision of the Self, so You should do *purushartha* (defined above), and *parakram* (extraordinary entry into progress as the Self against all adversities in the relative worldly interactions).

'You' have become *purush* (the Self),

therefore there is *purushartha* for 'You'. Otherwise there is no way for the people of the world to do *purushartha* at all. How can the one who has not become a *purush* do *purushartha*? That is *bhrant purushartha* (illusory effort to rise higher within). *Bhrant purushartha* means, to say, 'I am spinning' when the toy- the top is spinning on its own (the top is the toy that is wound with a string and then flung on the ground to spin on its axis of a sharp point at the bottom. The spinning toy is analogous to the activities of the mind, speech and body in the present life of a human being). On top of that he will think that 'I spun'. Oh ho ho! You think you spun! You do not have even the energy to defecate. 'You- the awakened One' should tell 'him' (the self) that 'Our' (You and the absolute Self)' vision is like this. After that should You do *parakram* or not?

'I am doing', 'he is doing', and 'they are doing'. With that vision you will say, 'you ruined the whole business', if your son ruins something. Now at the time of speaking, you are driving the car without switching it into a gear. When you are climbing a hill, what do you do to the car?

**Questioner:** One shifts it into a lower gear directly, without first coming into neutral.

**Dadashri:** No, there is a gear that is necessary! What do you do to the car?

It is not a common gear to say that the other person ruined anything. It is all right if you speak generally (in matters that do not involve specific individuals) in neutral gear. But there is no universal common gear so one has to put it in a gear. That gear is, 'It is not His fault', that should be the vision.

**The result of infinite life times is this**

**Questioner:** Dada, the Vision, which

You have of 'seeing' the whole world flawless; how did that fit exactly for You?

**Dadashri:** I have been 'seeing' and 'seeing' since many life times, that on this side (the side of the Self) the faulty vision (*drashti*) starts to decrease and the flawless vision continues to increase. In this manner, it will become complete. So this has not happened in one day. This is the result of infinite life times. As it is, the original vision is faulty only, as one gets experience in the worldly life (*sansar*), faultlessness (*nirdoshata*) arises.

**Questioner:** Will that happen to us in this life or not, Dada?

**Dadashri:** It will happen fast for You. No one was there to teach me, was there? And You found someone who teach You.

**Questioner:** And for us instead of a teacher, a living One (the Gnani Purush) is here to see.

**Dadashri:** That it comes in 'Your' vision (*jovama*) is more than enough.

**Keep the practice of flawless vision thus**

Any living being doing anything to you is verily and only the result of unfolding of your *karma*. So, if you see anyone at fault, say that he is at fault, you just found the way to increase your future lives. Future life times will increase with ease. Money will not increase but the life times will increase for sure.

If you see one living being at the slightest fault then you will not be able to go to *moksha*. 'You' should become straight and 'see' straight. No matter how the adverse circumstance is, 'seeing' the Self (*Shuddhatma*) only is the way to final liberation (*moksha*).

The Vision with which 'we' are 'seeing', keep the practice to 'see' with that 'Vision'.

With which vision do 'we' 'see'? The world is verily pure (*shuddha*) as the pure Self (*Shuddhatma*), every living being is *shuddha* only, that is one vision. Secondly, from the worldly interacting vision the poor fellow is flawless; every living being is flawless. This is Our Vision, so You should keep that Vision. Keep as long as You can and if slides away then set it again. If you see at fault (*doshit*) then it will slide again then set it again that the other person is flawless only, a mistake happened.

### Proofs of flawlessness

People tell me that 'give us some proof that every living being is flawless'. They tell me, 'You may be able to 'see' but we are not able to 'see', can you give us some proof?'

The proof of that is, that it tells us that you cannot see wind, you cannot see *dharmastikaya*, (the element of motion), you cannot see *aakastikaya* (the element of space; sky). Because you cannot 'see', how can you believe that it does not exist?

**Questioner:** Not like that; the proof that the whole world is flawless is what I am asking about.

**Dadashri:** The proof of that is that when the whole world is flawless, where will one look for flawlessness (*nirdoshata*)?

**Questioner:** No. Every living being of the whole world is flawless, the proof of that.

**Dadashri:** Did you get the proof of *Shuddhatma* that *Shuddhatma* is verily there in all the living beings?

**Questioner:** Yes. *Shuddhatma* is present.

**Dadashri:** Now what is left? *Vyavahar* (worldly interaction). All the troubles are in

the worldly interaction only, are they not? All the entanglements?

**Questioner:** Yes, they are in the worldly interaction.

**Dadashri:** So you are saying that, 'Explain such a way that you can understand through intellect that this whole world is flawless, such should fit in your intellect, in your understanding.' So if we explain like that then only it will fit, no?

**Questioner:** That is right. But now it does not fit. Where we would look for proof? We all are sitting here and *Shuddhatma* is there (within), that is the proof only, is it not?

**Dadashri:** No. But one is flawless in the worldly interaction, how can you say that? You all...

**Questioner:** Flawlessness (*nirdoshata*) never arises in the worldly interaction at all.

**Dadashri:** No. So let me tell you. If someone asks Me, 'How do You 'see' it, how does it appear to You?' Then I would say, 'With the Vision-intent of *Shuddhatma* (*Shuddhatma bhaavey*), every living being is *Shuddhatma* only, that is how it is 'seen' by Me, everyone is seen as verily pure (*shuddha*) with the view as the Self (*nischaya*).' Then he asks me, 'How does one appear to you in worldly interaction (*vyavahar*)?' Then I said, 'I 'see' him flawless in worldly interaction.' Then he asks, 'You can see him flawless then why can't I see that? Please explain a little, so that through intellect I can understand this.' So I had to explain to him. What did I explain? I explained to him that every living being is moving ahead through (its) unfolding *karma* effect (*udaya swaroop*). Unfolding of *karma* is verily what runs every living being's life from birth till death. And whatever activity (*kriya*) one does, unfolding of *karma* makes him 'do'

that. Therefore, truly one is not at fault. Is this talk comprehensible?

**Questioner:** Yes. Really he is not at fault. But changes happen according to unfolding (*udaya*) of *karma*. Unfolding of *karma* makes him commit a fault in this life. But really he is not doing it, so he is not at fault!

**Dadashri:** In fact he is not at fault, because *udaya swaroop* makes him do it.

These people find out, see, the fault of other person in illusion, they say, that he verily, is doing this. And You would say that he is not doing, *vyavasthit* is doing.

To say, 'he is doing it', is a mistake. To say 'he is not doing it' is also a mistake. And also it is a mistake to say 'I am doing it'. Unfolding of *karma* is doing but one claims he is doing it.

People have seen the 'theory of doership', but they have not seen the 'theory of *karma*'. 'This Naginbhai insulted me', is a 'theory of doership'; and 'he is cursing me as a result of unfolding of my *karma*', is 'theory of *karma*'. If one understands the 'theory of *karma*', not the slightest fault of the other person will be seen.

### See flawless by following the Agna of *vyavasthit*

Lord Mahavir 'saw' the whole world flawless. When the shepherd was pushing sharp thorny sticks in his ears, the Lord by 'seeing' him thus, 'saw' him flawless. Yes, the shepherd was 'seen' absolutely flawless. Only compassion arose in the mind that, what will happen to this one, who is driving these nail like sticks in the ears of the One whose very *darshan* leads to *moksha*? Such compassion arose. However He saw him flawless. I have

given You a Vision but now it is Yours if You 'see' (with it). I have said that *vyavasthit* is the doer. So if someone picks your pocket then also *vyavasthit* did it, did it not? If someone curses you then also *vyavasthit* did it, no? Then You will see everyone flawless only. Have I not given you flawless vision (Gnan)? What do You think?

**Questioner:** All are flawless.

**Dadashri:** I have given You such Gnan that everyone will be 'seen' flawless for sure. Seeing all as flawless, for one life time, let aside one life, even if it is 'seen' flawless for four years, then also a final resolution has been accomplished. No one is at fault for sure. The fact that you see at fault is verily the illusion. A merchant weighs grocery and a customer pays the money for it; who is at fault in this? No one is at fault. He would weigh right amount and a customer pays him the money, so no one is considered at fault. It is like this. The relation is like a businessman and a customer. A pickpocket and the one whose pocket got picked, both have a relation like a customer and a businessman. Everything is an exact account. If there is five hundred in this pocket and two thousand in this pocket, and if the pocket holding two thousand is picked then You should 'know' why the pocket which had five hundred did not get picked? This is an account. Everything is *vyavasthit*. Is there anything worth worrying? *Vyavasthit* is there; then what is the problem?

### Scientific understanding of flawless

Do you see anyone at fault (*doshit*) now?

**Questioner:** No one is at fault, but again the awareness comes promptly that a mistake is happening. So then I compromise, put it to end, nothing else.

**Dadashri:** Compromise that means it is enough for you. It should be scientific. If you have compromised then it may arise again tomorrow. Compromise, did you understand? How many peoples' faults do you see? Do you see the faults of two to four people or more?

**Questioner:** Yes, only that many, that is all.

**Dadashri:** Now, do you really see faults?

**Questioner:** So I realize later on, that this happens, is wrong.

**Dadashri:** Why wrong thing happens? Why it is wrong, does that person not commit a fault?

**Questioner:** He is not committing a fault; it is only our reflection, is it not? Other person is verily our mirror.

**Dadashri:** Yes.

**Questioner:** So later on I feel that how much his fault is in this? Whatever face we make will show there.

**Dadashri:** Yes, that is right. Let's talk about other than a mirror. The talk should be so correct that a lawyer would also agree. An ignorant person would also agree. So the *Shuddhatma* is there in the other person that is decided by real viewpoint.

**Questioner:** Yes, that is definite.

**Dadashri:** And you are seeing the fault in relative, are you?

**Questioner:** Yes, in relative.

**Dadashri:** Now that which is relative, is dependent on *karma* (*karmadhin*) therefore he is flawless. All living beings are dependent on *karma*. Gnani also is

dependent on *karma* therefore He is flawless. So 'our' vision is that, 'we' see *Shuddhatma* and if he is cursing 'us' even then he is cursing us due to being dependent on *karma*; that is why he is flawless. So we observe with awakened vision by relative viewpoint (*nihadiye*) the flawless (*nirdosh*), would not 'see' (*joyeeye*) flawless. 'We' 'see' *Shuddhatma* and observe with awakened vision by relative viewpoint (*nihadavu*) the flawless (*nirdosh*) one. And this talk is exact and according to original laws.

### Try to do the experiment of this experience

So actually, one should not be seen *doshit* (at fault), should one? One is seen at fault, due to our mistake, is it not so?

**Questioner:** Yes, due to our mistake.

**Dadashri:** One is seen at fault because there is a weakness in Your Gnan. No one is at fault in this world at all. We are the only one who is at fault.

Fault is of the one who suffers. If you are suffering then it is your fault. Otherwise no one is at fault. And if You 'see' flawless, immediately peace will descend within. If you see any person at fault in the slightest extent then disturbance will arise inside. If you have not done the experiment of this experience then try and see. Did you have such experience? Does trouble arise after seeing someone at fault (*doshit*)? You will have so much trouble.

### Nihadavu: to observe with awakened vision by relative viewpoint, that which is flawless

Dada has said that, one is really *Shuddhatma*, and that much You have accepted. You are not able to accept the outer

relative part, due to the weakness, pain happens. But actually the outer part, which is relative, is dependent on *karma*; that is why he is flawless. It is not in that poor fellow's hand when he is cursing; is it? He does not even know who is binding these consequences. But why should 'we' become foolish in that? One thing is, we take on the verbal abuse, and on top of that we become stupid. Two things happen, that will harm us. It is better to take the insult only. Do not take double loss. But if You 'see' flawless, bliss prevails inside. Do not 'see' (*joovo*) *nirdosh* (flawless), but 'observe' with awakened vision by relative viewpoint (*nihado*) flawless (*nirdosh*).

**Questioner:** We have to observe with awakened vision by relative viewpoint (*nihadavu*) a person as flawless.

**Dadashri:** And 'You' are to 'see' (*javana*) this *Shuddhatma*. How full with wisdom is our method! If You hold on to this method then Your work will get done.

Elsewhere one says, 'I 'see' this, I 'see' this', that is intellect, a person sees this through intellect. 'Seeing' should be through the Self. And everything else is considered as *nihadavanu* (observe with awakened vision by relative viewpoint). That which is seen through intellect, is considered observing in detail. If 'we' tell You to see through intellect then you will become an intellectual person, like the ones outside. 'Observe' with awakened vision by relative viewpoint (*nihadavanu*), this world.

#### **Difference between 'joovo' and 'nihadavu'**

When someone says to me that they were saying this behind your back, I tell him that they will. It is my unfolding *karma*, and the poor fellow; it is his unfolding *karma* too.

And 'we' observe with awakened vision by relative viewpoint (*nihadavu*) the unfolding *karma* (*udaya swaroop*).

'We' 'see' (*joyeeye*) the whole world, every living being, only as the pure Self (*shuddha swaroop*). 'We' also see them the way You see them, and 'we' observe with awakened vision by relative viewpoint (*nihadavu*) *prakruti* in unfolding form. 'We' 'see' one and 'we' observe with awakened vision by relative viewpoint (*nihadiye*) the other one. And no one is at fault; the world is flawless.

**Questioner:** You said that, 'We' 'see' one and 'we' observe with awakened vision by relative viewpoint (*nihadiye*) the other one. I did not understand that. What is the difference between 'joovo' ('seeing') and 'nihadavu' (observe with awakened vision by relative viewpoint)?

**Dadashri:** 'We' 'see' through the Self, 'We' 'see' *drashya* (that which is to be seen) as a *drashta* (Seer). 'We' 'see' the Self with the Self and through the vision of the self, (*deha drashti*) 'we' observe with awakened vision by relative viewpoint (*nihadiye*) *prakruti* in the form of unfolding *karma* (*udaya swaroop*). If one is cursing someone, it is his unfolding *karma*, he is not at fault today.

Yes, the original form of the other person, the real, is the pure Self (*Shuddhatma*) and in relative he is flawless (*nirdosh*). Every living being is dependent on unfolding *karma*, and is therefore flawless. If the Knowledge (part of Gnan here) that he is flawless because of dependency on unfolding *karma* (*karmadhin*) prevails, then where is the problem? If he is cursing you then also You should have this Gnan (Vision, *nihadavu*) that the poor fellow keeps speaking depending

on his *karma*. He is flawless in all that. So You should 'observe' with awakened vision by relative viewpoint his flawlessness (*nirdoshata*). This is the *nihadavu*. The *Shuddhatma* (pure Self) has to be 'seen.' This is the '*javoo*'. Is there any trouble likely to arise in this?

**Questioner:** No, Dadaji.

**Dadashri:** That one is *karmadhin*, is not something we have planted as an intellectual play, is it? This talk is verily correct and it is exact, is it not?

**Questioner:** Yes, it is exact.

**Dadashri:** It is verily lawful, is it not? That poor fellow is speaking under the control and influence of unfolding *karma*. He is not independent in that. So then, in that, why are you taking all this responsibility?

### Then the Gnan is accomplished

**Questioner:** You said that one should not see the world *doshit* (at fault). But the world is not *doshit* at all. It is dependent on circumstances. So then where does the question of seeing anyone at fault (*doshit*) arise at all?

**Dadashri:** No, people do see faults in a person (*doshit*), don't they? They react (see) with faulty vision (*dekhey*), do they not? In the same manner, (employing that relative vision medium) see (*nihado*) them flawless. The world is at fault, and that is what people see with faulty vision (*dekhaya*).

**Questioner:** But what do I have to see there? How did that arise?

**Dadashri:** 'See' (with awakened vision) the flawless.

**Questioner:** The world is not flawed, at fault (*doshit*) at all. This is for sure. It is not

at fault because it is dependent on the circumstances.

**Dadashri:** If a person is catching a fish then see him also flawless and see the fish also flawless. If someone is slapping you, at that time You do see him at fault, if he appears as flawless then it is correct. It is verily for that, that 'we' are asking You to 'see' the *nirdosh* (flawless).

**Questioner:** So from the relative viewpoint one is not at fault at all. So then the only thing that remains, is to see flawless?

**Dadashri:** Relative means the world. The meaning of world is verily relative. So all this is relative; still, where have you become real, the Self? Real has established in Your faith (*shraddha, pratiti*) so far. Reality arises gradually. So all this is relative only. When he is slapping you and at that time, You 'see' him flawless then 'know' that, that much Gnan (experience, *anubhav*) has been accomplished (*siddha*). However much it comes into experience (*siddha* here), that much You become free. Separate and free when being beaten! The one who is picking your pocket too is 'seen' flawless. Just as Lord Mahavir was 'seeing', if You too can 'see' then you will become Mahavir.

The whole world sees (*dekhey*) with faulty vision, the faults in other people, they say that 'this person did such thing to me, this person did such thing to me; this person did such thing to me.' No one is at fault (*doshit*) at all.

That which is seen (*dekhaya*) at fault is because of illusion. The faulty vision is the illusion. If one thinks that this person is cursing me, verily on account of my unfolding *karma*, but, at that time, he forgets this, and therefore the fault is seen (*dekhaya*).

**When faulty vision leaves, then one can see flawless**

When someone is cursing you and you say ‘why did you curse me?’ then it is your ignorance. Are you declaring him as a doer? He cursed, is he the doer of that cursing? You established him as the doer and that is your ignorance. He may or may not have ignorance, you are not sure of that. He may not have ignorance (not aware of the Self). The one who is cursing you may not be ignorant but the one who is listening to the curse is in ignorance. He will say, ‘Why did you curse me?’

**Questioner:** The other person will have to be ‘seen’ flawless for sure, no?

**Dadashri:** He is verily flawless. ‘We’ say that every living being is flawless in the whole world. It is because of your fault that he is seen (*dekhaya*) at fault. It is a fault of your view (*drashti*). It is a fault of your vision (*darshan*). If faulty vision leaves then flawless vision is verily there. There is no problem of the fault of the physical body. There is no problem if you slap someone, there is a fault of the vision and that is the problem. If you slap someone, it is not a fault of the vision. It is one of the mechanical activities (*kriya*) and the world has accepted this, that the conduct is the main thing. Hey you! Are you calling the mechanical activity as conduct? You don’t want to slap someone even then does it happen or not? Then you will repent that ‘I should not have done this’. That is a mechanical activity. The fault of vision should not remain. This fault can remain as a mechanical fault. There is no problem of the faulty conduct, but the faulty vision should not remain. That is why ‘we’ said that all conduct is discharge. Fault in the vision should not be there. If he says, ‘Why did you harm me?’ From this you know that

the faulty vision is not gone from him. Now if that faulty vision has not gone and then I counter with, ‘Why did you say like this?’ it shows that my faulty vision has not gone. Therefore, I would not speak at all, would I? The other person showed his faulty vision but would I show him my faulty vision? Is this talk comprehensible?

Therefore, You cannot, should not ever speak that ‘you did this’. Our science, Akram Vignan says ‘no’ to this. Other science may say anything! That other gives a mixture of half-truths with, the self is not the doer, but the opponent is branded as the doer. In the scientific way however, he becomes the doer with this vision. To establish the other as the doer, is to establish the self verily as the doer and this is scientific.

**Questioner:** One, the self is not the doer and the other person is also not the doer, if this sets in...

**Dadashri:** I, you and they, are not the doer (*karta*). “*Karomi, karosi, karoti*- I am the doer, you are the doer and he is the doer, is not in our Vignan (science).” Then you can speak dramatically all and everything. ‘Why did you spoil this task?’ etc., may be spoken dramatically.

I have a fever, you can speak like that but I am the one having a fever such sentence should not be there. All speech should be dramatic.

**Questioner:** But Dada, while speaking dramatically, within I am aware that all this drama is going on.

**Dadashri:** Drama is going on. The Self within ‘knows’ this. ‘We’ have given such a Self, which can ‘see’ the drama. But because of Your weakness you become engrossed (*tanmayakar*). After churning yogurt once,

after removing butter, if you try to churn buttermilk by adding butter repeatedly, the buttermilk and butter will not become one. If we keep churning buttermilk, will buttermilk and butter become one?

### Entered the gate of complete Gnan

How can You know that You have entered in the gate of full Knowledge (Gnan, Experience of the Self)? When some one is insulting you, You 'see' in Gnan, as the Self, that he is the Self, and *vyavasthit* is doing this. This is what is 'seen' in Gnan and You 'observe with awakened vision by relative viewpoint (*nihadavu*) his flawlessness (*nirdoshata*). He is cursing but You are seeing him flawless; when this is the case, then 'know' that the entrance to complete Gnan (*anubhav*) has been crossed. The rest, the other things, are one and half to two miles further ahead.

### Flawlessness begins by 'seeing' the fault of the self

**Questioner:** You said that when the self becomes flawless (*nirdosh*) then the world is seen flawless. Can it not happen that when all are seen flawless, then one becomes flawless?

**Dadashri:** It can never happen so. The other will not become flawless and you cannot accomplish anything.

**Questioner:** He is 'seen' flawless, not that he has become flawless. When I 'see' the other person flawless is that when I can 'see' the faults of the self?

**Dadashri:** Yes, when the fault of the self is 'visible' to You, it begins.

**Questioner:** After it starts, do the faults get cleansed?

**Dadashri:** Thereafter you became flawless. The other is *nirdosh* (flawless) for

sure. The self becomes free from intellect. The first beginning has now happened. When the other one is 'seen' flawless then the fault of the self is 'seen'. In this method, begins the 'seeing' of the entire world as flawless.

### The fault of the self is verily what shows the fault of others

**Questioner:** Is it so that when I have become flawless that the whole world will be 'seen' flawless?

**Dadashri:** If you have become flawless. What is that You have to remove?

**Questioner:** If I pick and remove the faults that are within me then I will come to know whether the world is with faults or flawless.

**Dadashri:** Yes, so it is because of your fault; your faults verily show that this person is at fault. When we will not have any fault then nobody will appear at fault at all. Our faults verily show the faults of others. Now, 'I' am not being shown (*dekhadata*) any faults (of others). Therefore, I came to know that the world is flawless. That is why I say this to you that, from the beginning that it would be better to know the answer, because even by calculating, the total will end towards the answer. Then You will 'know' that it has come very close now. That is why 'we' give You the answer from the beginning that the world is flawless. In this, if you enter into doing justice at any place, You will not go there. Why become the judge and do justice? In doing so, you will establish one of the others at fault. Nonetheless, if you want to enter into justice of worldly interaction (*vyavahar*), do it, but understand for once and all, in the mind, that the world is flawless. Understand that 'everything appears at fault due to the fault within me. All the bondage is because of my

fault.' With illusion (*bhranti*) the understanding that had taken hold was, 'these people are hurting me.' Only that much is the difference! So this is truly a puzzle. It has become a puzzle. This has become such a deep puzzle that it will not resolve at all.

**Questioner:** Dada, there is one sentence in Aptavani: 'The existence of the faulty self (*doshit*) is the reason why that fault is seen (*dekhaya*) in the other person, but the specific fault that lies within is the one seen (*jooey*) in the other person.' Please explain this more.

**Dadashri:** Yes, the *kashayas* will show (*dekhadey*). The *kashayas* (anger-pride-deceit-greed) of the self will show the other person at fault (*doshit*).

**Questioner:** How is that?

**Dadashri:** The *kashayas* of the self show faults of others. Really it is not a fault. But *kashayas* instigate us, 'see, he did like this, and he did like this'. But *kashayas* do not let you say 'why he did like that'? What is its root cause; they do not let you look for that. We are verily the root cause. This is the result of our cause. The other person is doing all this, are the results. The *kashayas* say this that the result, this effect, is at fault.

**Questioner:** The fault of the self (*potano*) means if I am egoistic, then the other person will be seen egoistic. If I have anger inside, then I see the anger in the other person. When I am greedy, then I see the greed in the other person; is that so?

**Dadashri:** That is a natural thing. Whichever fault is seen in the other is living within the self.

**Questioner:** It is not in me and it is in him?

**Dadashri:** If one is a thief then he feels that everybody is a thief.

**Questioner:** But how is that?

**Dadashri:** It is a worldly interaction (*vyavaharik*) thing; it is not really an exact thing. Some people are not thieves, yet they feel others are thieves. Therefore, it is a worldly interacting thing. But its resonance (*padagho*) is felt.

**Questioner:** But it is a resonance, is it not?

**Dadashri:** Echo-resonance happens. If that fault is in the self then only, the fault is seen in the other person. Such an echo happens. This talk is true but intellectual people turn it around too.

**Questioner:** Yes, it happens. We had gone for dinner at one restaurant. When we came out after eating dinner, my friend said, 'The owner of this restaurant has a lot of ego. This restaurant is not right. The owner is not right.' My friend also had a lot of ego. So the owner did not satisfy his ego. Therefore he said that he (the restaurant owner) has a lot of ego. So I said, 'He did not give you respect, he did not treat you with respect by insisting to take some more curry or lentil soul, is that why?' (He sees the fault of ego-pride because he felt insulted).

**Dadashri:** He will see the fault of the other. The Gnani Purush has no fault in the self, therefore no fault is seen in anyone. The one, who is cursing, is not his fault, it is a result (effect). Result of what, you may ask? Then the answer is that it is our result. It is his 'cause' and this is our result.

**Questioner:** But it should be seen that this is my result, should it not? I am not able to see so.

**Dadashri:** How can you see? The *kashayas* will not let you see like that.

**Questioner:** Yes, I feel that he is verily at fault.

**Dadashri:** So if this Gnan (the experience of the Self) is there, then it will let You 'see' the result (effect). At that time our Gnan (the Self and the Vision as the Self) will be present with, who did the harm? Then the response is, *vyavasthit* did it! Why did *vyavasthit* do this? Then the answer is, 'it may be my account, which I paid off and that other person is a *nimit* (evidence in the unfolding effect).'

#### **The entire world and its functioning is under very precise laws**

You must have the understanding that it is your own *karma* that is unfolding and that you are the one at fault.

If someone were to come and slap me, I would instantly bless him. Why would I do that when he is the one that slaps me? It is because in this world no one is able to do anything without a cause, no one can slap anyone at all. About thirty years ago I had offered a reward of five hundred rupees to anyone who would come and slap me. Nobody, even those who desperately needed the money, came forward. They felt it was better to borrow the money than to earn it by slapping me and face the consequences of their action.

The entire world and its functioning is under very precise laws. God does not run this world, but nevertheless it still runs under very precise laws. It runs in the presence of God. Whoever causes you any grief, is your own echo, it is happening because of your own doing. Absolutely no one is at fault in this world. I see each and every living being in this

world as flawless. Illusion means to see others at fault.

#### **There You should search out the mistake of the self**

**Questioner:** If I accuse another person, if I blame him then is there a bondage or not? If I say that this person is deceitful.

**Dadashri:** He is not. He is not and if you accuse him, then it is more dangerous. Not a fault but it is all a dangerous liability (*jokham*) for future life. Due to that danger only, all these cows, buffaloes and other animals exist. If this liability did not exist, then cows and buffaloes would not exist at all. Then how this world would run? From where will people bring these donkeys?

**Questioner:** If I blame someone who is *nirdosh* (innocent), what will be the result?

**Dadashri:** Then it is a graver liability. If you feel that the other person is at fault then you should understand with the enquiry 'what mistake within has remained that I see this fault?' Then you can find the mistake. From that, You will know that there is lingering presence of the mistake within.

#### **Faulty vision makes one suspicious**

Our science says that no one is at fault. That which shows *doshit* (at fault) is our ignorance. No one is a doer at all and we believe that one is a doer and that is a fault. He is doing like this and he did like this and like that, he is not a doer at all. Believing the other as a doer means you do not believe the Self as pure (*shuddha*, non-doer) for sure.

**Questioner:** Many times this flawless vision comes in awareness (*khyal*) that I have to see this flawless. Often times I do become weak in that, I do realize later on but whatever

results arise at that time, I become weak in that.

**Dadashri:** This happens to these people who are involved in worldly life (without the awareness of the Self) too, does it not? That is the misunderstanding of that poor fellow. For them the mistake, 'I am a doer and he is also a doer', has happened. Then, we (the awakened ones) say, 'I am not a doer and he is also not a doer. And this is not his mistake.'

**Questioner:** So Dada, then it happens like this, at that time it shows inside that I have to say in the worldly manner in this *vyavahar* (worldly interaction), do I not? If the money is owed to me, he refuses to pay, I have to collect the money, then I do have to tell him, in the way of the world, that such worldly interaction is not appropriate, I have to say like that for sure, don't I?

**Dadashri:** Yes, you may say so. Say, that, such *vyavahar* is not appropriate. It should be like this, this way, that way; you can say all that. *Vyavahar* should not be such that it hurts him.

**Questioner:** He has to pay back the money and I have to collect, so pain (*dukha*) is going to be there for him, no?

**Dadashri:** That pain is a separate matter. The speech should not come forth through your *nimit* (medium) that poor fellow's ego would get hurt.

This whole world is flawless. When the other person is dependent on his *karma* (*karmadhin*) then what is his fault?

**Questioner:** It has set in understanding that this person is not at fault but when the circumstance arises, at that time little weakness arises.

**Dadashri:** The habit was formed

previously. Practice is there since the time before. You should not blame or accuse, not even think. Thinking about him, ruins yours, impurity (*ashuddhata*) enters you.

**Questioner:** So I said, 'when I will go to collect the money then he will give excuses like this'.

**Dadashri:** See, you said it again about excuses! Does he have the (*shakti*) energy to give excuses? Our Gnan says that if someone had picked your pocket yesterday and today when he comes in memory, do not be suspicious of him. This is because this happened yesterday depending on unfolding *karma* but it might not happen today. If you are very uneasy and afraid then you should keep the coat some place safe, and if there is no fear, then leave it where it is! No one takes away, and that which is going to be taken cannot be prevented. It is not that this person's money is gone, but other people's money too leaves, does it not?

**Questioner:** Yes, it leaves for sure.

#### **Even thinking about a fault of the other is harmful**

**Dadashri:** We should not consider anyone's mistake. That is considered maintaining harmony (*sumeda*). There is harm in seeing (*joyo, jovoo*) or thinking (*vicharyo*) about the slightest fault of the other person. If you saw then also it is harmful and if you thought then also it is harmful. If you deliberated on his fault, then it will harm you alone; and if you saw the fault in the other, then it will harm both; it will harm him and you too.

#### **Difference between in seeing and thinking of the fault**

**Questioner:** What is the difference

between 'seeing' the fault (*dosh jovo*) and to thinking about the fault of the other person?

**Dadashri:** Oh ho ho! What a difference in thinking and seeing! To see God and to think about God, is there no difference? Someone says I saw God and someone says I thought about God, is there no difference?

**Questioner:** Yes.

**Dadashri:** Then why are you asking?

**Questioner:** So I can understand more and it becomes clear.

**Dadashri:** Yes, but in seeing the fault of the self is set, since you saw that way. And you saw his stuff, so it stained him. So now the poor fellow has to remove that stain. In that there is harm to you, the fault sets in you. In thinking process only you will be at fault, what concern does he have? It does not affect him.

**Questioner:** So now, please tell me with some example.

**Dadashri:** I just gave the examples of God, and his, didn't I?

**Questioner:** No, to see other person's fault and to think about other person's fault, how does it exist, in what manner?

**Dadashri:** By thinking, only the one who is thinking sustains the harm. You haven't thrown anything at him. You just did analysis of that. Therefore it is completely your fault. And if you saw his fault that means his fault and your fault, both come together, due to seeing with the underlying intent (of seeing the fault).

**Questioner:** So after seeing fault only will the thoughts come, no? So say for instance, 'this person is not right, or this person has made a mistake this way', so to think like

that and to see like that, how does this make difference?

**Dadashri:** If you haven't seen, even then the thinking may happen. That is called thinking about the fault. To think after seeing is not considered thinking.

**Questioner:** Is it considered 'seen' only?

**Dadashri:** Yes.

**Questioner:** No, so in that situation I got stuck to that other person, that is what you said, didn't you? That by seeing the fault, other person sustains harm and I sustain harm (*akalyan*) too.

**Dadashri:** It is because you saw (*joyoo*).

**Questioner:** But the seeing was done by the self?

**Dadashri:** Yes, 'saw' means, the fault that is, it became strong.

**Questioner:** But how did that reach the other person?

**Dadashri:** It affected (*asar*) the other person and thus became strong, (precisely) because you saw it.

**Questioner:** Please give an example of one specific fault event.

**Dadashri:** What example can I give instantly?

**Questioner:** No, but in this, to think and to see, the two things are verily different.

**Dadashri:** To see means to give it direct energy, to become *pratyaksha*. And to think is to give indirect energy (*apratyaksha*). In the direct, both are harmed (*dosh thaaya*). You can see the fault that has happened to

him. And to think about the fault, means you are not seeing the fault, it is invisible to you. It is simply your mistake. When you see the fault (*dosh*) then only you will see him at fault (*doshit*), will you not?

**Questioner:** Yes.

**Dadashri:** That fault of the self would become dense at that time. So as soon as it is seen by him (he sees as fault of the other); You should caution him that 'this is your fault'. Otherwise it will become very dense and difficult (*nibid*).

There are so many profound laws of these Tirthankaras. Do you like this view of the Tirthankara?

**Questioner:** That verily is acceptable! That verily is acceptable from all aspects.

#### **Faulty through the vyavahar gnan, flawless through nischaya Gnan**

**Questioner:** Seeing the fault of the other, makes the fault of the self stronger. So even though someone is being seen at fault (*doshit*), yet He establishes him as flawless through Gnan?

**Dadashri:** If one tries to establish a person as flawless through Gnan, that doesn't mean that fault is gone in *vyavahar* (worldly interaction). Through knowledge of the Self (*nischaya* Gnan) one tries to establish him as flawless, but through knowledge of worldly interaction (*vyavahar gnan*) he continues to be seen at fault (*doshit*).

**Questioner:** Then one should become such that the flawless (*nirdosh*) is seen, no?

**Dadashri:** Through the vision and experience as the Self (*nischaya* Gnan). One will never be 'seen' flawless (*nirdosh*) through worldly interacting knowledge (*vyavahar*

*gnan*). That which is seen at fault through worldly knowledge, verily is called the knowledge of worldly interaction (*vyavahar gnan*).

**Questioner:** That verily is *vyavahar gnan*. Then does the flawlessness remain to be established (*tharaavavoo*)?

**Dadashri:** Through *nischaya* Gnan, the vision and experience as the Self. That 'You' have to 'see' through the knowledge of the Self (*nischaya* Gnan).

**Questioner:** Yes. And if he is established as *nirdosh* (flawless) through the Gnan of the Self, then the stain that used to hurt the other person would go away, would it not?

**Dadashri:** When he is 'seen' flawless, established as flawless, through the knowledge of the Self, then his fault will not touch you.

**Questioner:** Yes, I understand. And just by seeing him at fault, he was also being harmed, so would he get any benefit by seeing him flawless?

**Dadashri:** Definitely. Definitely he would get benefit right away.

**Questioner:** To him too?

**Dadashri:** Yes indeed, to him, to a child too. See anything, anyone flawless and there is instant benefit there. He may be at fault (*doshit*) even then he gains benefit when You see him flawless.

**Questioner:** 'Seeing' flawless is correct, but does the relative knowledge disappear? There is relative knowledge for sure, no?

**Dadashri:** You should say in the relative interaction (*vyavahar*), should you not? But you should know how to tell him. He is *Shuddhatma* (pure Soul); in the current life,

he is flawless. This fault, that is seen, is the fault of previous life. This means the fault is seen in that which is discharging! That fault was made in the previous life; today it is not a fault. So being in *dhyān* (awareness) with all this, speak, then rough-hurtful speech will not come forth. Does your speech come out hurtful? Does your speech ever come out with contempt?

**Questioner:** Yes, it does.

**Dadashri:** So 'You' should 'see' with such vision, should You not? As we talk about good qualities, in a same manner we talked about bad qualities. How do you feel about talking in this manner?

**Questioner:** Yes, that is right.

**Dadashri:** So it will be helpful by saying that way otherwise there will be harm. As long as you do not know how to speak such words, even I do not speak in certain situations. If the speech is such that it does not fit then I would stop, and if it is such that fits then I would talk. Otherwise he would continue winding over in his mind, 'go ahead, I will do it'. He will say on your face that 'I will not do it' and inside he will say 'I will do it'. Will he rise in opposition or not?

**Questioner:** He will.

**Dadashri:** All this has gone on the wrong way in people. Otherwise what else will you have to do?

**Questioner:** Then I have to remain silent, is that so? If I don't know how to speak then I should remain silent.

**Dadashri:** Yes. You know how to speak, it is not that you don't know. When you speak with me, how well do you speak! You are being shown your fault and You adjust. You know here, and you don't know over there? This is

superior (*badekha*) and this is inferior (*nichekha*?) That is egoism in your mind. Has Dada become a superior? In the *vyavahar* (worldly interaction), Dada will be of *vyavahar*, no? The whole world can become superior; does Dada ever become superior? Do you ever see Him become superior?

**Questioner:** So You do not become but You would be verily superior in our vision, would You not?

**Dadashri:** But I said, 'brother, what is your fault? Why, you don't like this?' One person says to me, 'Dada, very bad thought is coming in my mind, I will not be coming here.' I said, 'but at least tell me what bad thought is coming!' Then he says, 'This is not possible to tell you.' I said, 'If you tell me then I can make a safe side for you, no matter how that thought is. No matter how you accuse me, there is no problem.' Then he says, 'I am having such a thought that I like to shoot you with a bullet.' I said, 'Oh ho ho, but there must be some reason behind that, something must have happened, no?' Then he says, 'Yes, while you were doing *vidhi* (silent auspicious blessings performed by the Gnani for the salvation of the seeker or *mahatma*), at that time you moved me aside three times.' I said, 'That is right. That is considered worthy of shooting. I can give you proof.' Then he says, 'No, it is not your fault. It is dependent on circumstances.' Then I said, 'At that time also the mind will jump around like this.' Is his thought wrong in anyway? But what this superior people (*badekha*) will do at other place? They will react with pride and arrogance and take him on. 'We' have to give protection to him.

**How is the compassion of the Gnani towards a guilty one?**

Only Tirthankaras were able to tell the

faults of other person. That is the task of a Kevalgnani (the One who experiences the absolute Self continuously), to say the fault as it is. Even 'we' are not able to say. If I had told this person's fault, then would he come now as he does? If 'we' tell him then what if he goes away? Only the words of Tirthankaras will not have a purgative effect. The words of the Tirthankaras eliminate all diseases. If 'we' tell him and if he goes away, then he will spoil his *prarabdha* (discharging life effect). So we would tell, when 'we' get the opportunity. We know how to speak at that time; we know how to say, because 'we' would speak with *vitara-gata* (without any attachment or abhorrence). So he will not have an effect. We would take him on right time. We would not take him, he would end up coming in automatically. If someone stays with me and he wants to get rid of his faults, then they will be rid. Any kind of faults will get rid. This *pudgal* (the non-Self complex, of input and output) is completely flawless. This *pudgal* is completely, a hundred percent pure; therefore they will be rid, otherwise not.

Sometimes giving a sermon (*updesha*) goes useless and on the contrary he may take it wrong. Mine is not like that, that if there is a fault in someone, I would not tell him. If he has subtle faults, then even after long time I would not refrain from telling him. 'We' let go of the faults made in 'our' presence, if they are minor faults then we would not tell him. So if you are not able to see your fault then I have to tell for sure at the end. 'We' know that all other faults are gone and now these are the only ones that need to be rid. So 'we' would tell you. 'We' should tell you, should 'we' not? Otherwise which relative and love one would tell you? There is no other relative and love one would come and tell you. Only Dada would tell. Would any one come to tell you?

**Questioner:** No. No one would come to tell me.

**Dadashri:** And the world is such that everyone would mind his own. I just take care thinking all this is mine, a part of my own self.

**Questioner:** Yes.

**Dadashri:** So I too take care of mine only. This people also take care of theirs. But, mine own, is vastness (*vishadata*). Just as one person does for all his family members, thinking them as his own. That is called *vishadata*.

#### Why faults of other people are still seen?

**Questioner:** We are doing all this since so many years, yet why do we continue to see faults of others?

**Dadashri:** One is not able to 'see' the faults of the self; that is indeed why the faults of others are seen.

**Questioner:** Why am I not able to 'see' the faults of the self?

**Dadashri:** It is because you see the faults of others. No one else is at fault in the world. You see him *doshit* (at fault), therefore the seeing of the faults of the self, stops.

**Questioner:** I don't want to see that and yet I see, Dadaji. I don't want to see that, I don't want to do that way.

**Dadashri:** Then sit the intellect down a little. You should say, 'sit down quietly, at least for a little while...'

**Questioner:** I have done such dialogue with it many times but it does not work.

**Dadashri:** Whatever the other person does with us is the reason why you see his fault, but it is not really his fault. That poor

fellow is doing dependent on the unfolding *karma*.

**Questioner:** Dada, there is a lot of improvement in the worldly interaction (*vyavahar*) with such understanding. But it has not stopped completely yet.

**Dadashri:** Some change has happened there, so it will definitely heal. The healing process would not commence as long as the change had not happened.

**Questioner:** Yes, it has improved a lot. This must complete, now up to how many years this will prolong. Now until how many years do I have to pull like this?

**Dadashri:** This debt is of so many years. How many life times' stock of debt is this!

'Still your thousands of life times like this of renunciation will happen then you will attain a little *samkit* (right vision), scripture writers say so.' Now, they are keeping so much patience, and you do not have patience for even one life, and that is also a wonder, isn't it?

#### **In my own results, who else can be at fault?**

This is the effect of our mistake only. No one's fault is there. Blaming another is verily the fault. We had blamed others, that is why only our state has become like this. And then again we blame others. No one is at fault at all. We have to suffer due to only our mistakes. 'Fault is of the sufferer', I said. All this is due to one's own fault. There is no fault of the other person at all. The intellect shows you the faults of others. And Gnan (Self-realization) shows You (the awakened One) the faults of the self. The intellect will plead and protect its side. It will solicit. It will even bring the judgment on its own side.

**Questioner:** Dada, but You have given the flawless vision that everything comes due to unfolding *karma* and yet he is flawless.

**Dadashri:** But he is flawless for sure. This is just that the self becomes faulty by seeing the fault of the flawless. Say for instance, if there is a prisoner, and the jail policeman makes him to do all the work and if he is doing all the work in the absence of a policeman, then you would know, that he has to do it, would you not?

**Questioner:** Yes, he has to do due to punishment. What is his fault in that?

**Dadashri:** He is doing all that work, is he flawless (*nirdosh*) in that or not?

**Questioner:** He is flawless. He is doing that work, yet he is flawless. He has to do it.

**Dadashri:** Because of law he has to do it (forcefully). He is not doing with his own will.

**Questioner:** He is not doing, but he has to do it.

**Dadashri:** He has to do it. That is how this is. Now the world cannot see this much, in this direction; can it? It cannot see even what is in front of it, so how can it see this at all? Because of *moha* (illusory attachment), one is blind. How much were blinded by *moha* (*mohandha*)? *Lobhandha* (blinded by greed). (*krodhandha-maanandha-vishayandha* blind due to anger-blind due to pride-blind due to sexual passion).

#### **Who is the guilty one in the display of the nature?**

**Questioner:** Now we *mahatmas* (those who have attained the Self in Akram Vignan) make mistakes, and You can see our

mistake but it does not appear as a fault. So what is the demarcation there? You can see all of ours mistakes in Gnan, can you not?

**Dadashri:** 'We' can see, but 'we' have made verily the vision flawless so there is no fault in vision. We do not consider anyone at fault at all then how can he be liable for a fault? We have not decided the standard of the faulty or the flawless; therefore the fault is applied. This whole thing (that which is seen) is flawless; this should be decided even through *swabhav* (natural intent of the self).

Everything runs through *swabhav* (inherent nature). The sun does not give heat. The sun is in its nature. Water flows in the ocean. It is not flowing, it is in its nature. If water is doing something, if it is flowing in this direction and if we say (to water), 'go high up', then it will say, 'No'. Then the response is, 'why so?' Then the answer is 'it is in inherent nature'. The whole world is in its nature. The sun, the moon, the stars, the ocean, the rivers; all; humans, animals, snake, scorpion; all are in their own nature. And this is the display of the nature that is happening.

So I have now, explained to You that do not see this nature, You 'see' the One who resides within that *swabhav* (nature). There are countless varieties of nature (*swabhav*). So 'see' that which is in its nature (*swabhav*), flawless! No one is at fault at all. One is seen *doshit* (at fault) due to the use of the intellect of the self. If you do not use intellect then you will not see anything (at fault).

**Questioner:** What kind of intellect one uses in that, that one appears at fault? Please explain a little that, why everybody appears faulty?

**Dadashri:** It is due to the fault of the self that everything appears faulty. Now if there

is a two-year-old little child and his father's coat is hanging in his home and if he sees someone taking money out from that coat then the child will not feel, or see, that he is at fault. He will see the man as a thief, if he has intellect. However many faults one sees, that many faults reside within the self. Faults, which are seen, is all verily a photograph of the self. It is when the self becomes flawless, that all are seen as flawless.

### Gnani's vision

**Questioner:** The Gnani Purush sees all as verily flawless, even in the knowledge that is in worldly interaction (*vyavahar gnan*)?

**Dadashri:** Flawless, the whole world appears flawless. It appears flawless to me; the self, leave alone the Gnani Purush! I too-the self, can see the whole world as flawless, and with the proofs and evidences. On what basis is flawless, it is not any baseless thing. It appears so because is there the dust in 'our' eyes? No, it is not so! It appears on the basis of a law.

**Questioner:** On the basis of a law.

**Dadashri:** It is flawless only, but it does not appear flawless, that much illusion (*bhranti*) is there.

**Questioner:** You said that the world appears as flawless only, so then through which vision the Gnani shows the fault in a person?

**Dadashri:** 'We' do not point out mistakes at all. If you say, 'tell me if you see my fault', then I would point out, otherwise I am not free. Yet some times I feel then I would point it out. We are together and you serve me tea, water, etc., so there is a relative relation. On the basis of relation, to show the feelings, some time 'we' would point out a mistake. He cannot see that fault, so to become

free from it. So if his fault leaves then his difficulty would leave, would decrease. Otherwise we do not see fault at all. There is no fault at all! Fundamentally there is no fault at all. And with the proofs, that means on the basis of mathematics. On the basis of calculation, there is no fault at all.

**Questioner:** Which mathematics is that?

**Dadashri:** It is due to illusion. It is not existent, yet it appears; that is the illusion.

**Questioner:** Yes, and he appears flawless, on basis of which mathematics?

**Dadashri:** It is through exact Gnan, through that calculation. Two multiplied by two is four; the whole world has to agree to this, no? Through such exact Gnan.

**Questioner:** Please reveal a few points of that calculation, Dada.

**Dadashri:** Gnani does not use even one word without calculation. He would never speak anything arbitrarily and without verification. If one speaks without the experience, that the world verily is flawless; then he will have a doubt in that flawless. 'Ours' is with regulation that it is absolutely without a doubt (*vahem*). At times you may doubt, 'is it flawless or is it not?' 'We' would not have any doubt.

**Flawless in vyavahar; shuddha in nischaya**

**Questioner:** From which calculation I should ask like that?

**Dadashri:** 'See' in calculation, from the real view (the Self; *nischaya*), that He is really *Shuddhatma* (pure Soul). 'He' is not at fault in that, is He?

**Questioner:** No.

**Dadashri:** And from the relative view,

vision (*vyavahar drashti*, after Gnan), he is not independent, he is dependent on unfolding *karma* (*udayadhin*). What can he do in his unfolding *karma*? What is the fault of that poor fellow? No being has taken birth in this world, whose *vyavahar* (worldly interaction) is not dependent on unfolding *karma*. Therefore no one can be at fault (*doshit*), can one? No one ever was and no one is. Whatever any person does, any activity one does, all that is dependent on unfolding *karma*. In worldly interaction, it is dependent on unfolding *karma* only. And as the Self, with the vision of the Self he is verily pure (*shuddha*). 'We' have such calculation. Otherwise if our Gnan is without calculation then, a doubt will arise, you will have a doubt. It is because your calculation is not there, that it will be like this or like that. And 'ours' is precise and exact.

**Questioner:** So calculation means you mentioned these two points; what are the other calculations?

**Dadashri:** What is the need for any other calculation at all? This much is more than plenty. Dependent on unfolding *karma* (*udayadhin*), means no living being has any control over what is unfolding in his life. So whichever action he does, right or wrong, he is not responsible. He is not an abode of virtue or an abode of vice. Poor fellow is flawless. The self is not at fault at all.

**Questioner:** Now if we want to see the other person flawless, then these are two methods. He is *Shuddhatma* from the real viewpoint and from the relative...

**Dadashri:** These are not methods; it is exactly like this only.

**Questioner:** Yes, it is exactly like this.

**Dadashri:** If there are methods, then

they may turn around. They will say, Dada's method is different and the method of the Himalayan is different. This is verily exact like this.

**Fault is of the prakruti, dependent on unfolding karma**

**Questioner:** Now to become free from faults of the self; means one can 'see' the faults of the self, what is that? So is this the exact *drashti* (vision) to make my vision flawless?

**Dadashri:** This is the (*drashti*) vision to 'see' the world flawless. Now, what is the next talk?

**Questioner:** Now what You said that if someone requests You 'please point out my mistakes' then 'we' would show him, then his trouble would go away. Now you are seeing him as flawless only, but his own faults confuse him. So what are these faults?

**Dadashri:** He also sees the faults as I see. I also know that these are the faults of the *prakruti* (the non-Self complex). And he also knows that, these are the faults of the *prakruti*. And he identifies the fault of the *prakruti* as the fault. As a Gnani (in Gnan) he knows the fault as, 'the fault of the *prakruti*'. Otherwise he says, 'this is my fault.'

**Questioner:** So how did the vision (*drashti*) divide there? So in 'seeing', how did the application of the vision (*upayoga*) remain there for You?

**Dadashri:** The *upayoga*, Your and Mine is the same only. The vision with which You 'see' the fault of the self-this Chandubhai, is the vision with which I too 'see'. Chandu is dependent on unfolding *karma*, You are the 'seer' who 'sees' the fault that happens, and 'I' can 'see' that.

But 'You' cannot 'see' complete and whole, 'I' can. The fault that is 'seen' by You, is not 'seen' along with his (Chandu's) complete face and everything else.

**The 'Seer' is separate from the 'doer' of the mistake**

**Questioner:** The mistakes are of the *prakruti*, which is *udayadhin* (dependent on unfolding *karma*). Those mistakes are considered 'mine', is that the main mistake (*bhool*)?

**Dadashri:** It is not a mistake. When one says 'they are my faults', he is referring to the mistakes of the *prakruti* only. If these are the faults of the self then one cannot see. The 'seer' must be separate. When the 'seer' of the fault is separate from the 'doer' of the fault, then only 'He' can say that 'I can see these faults of my self.'

That means they were falsely imposed. Falsely imposed attributes had the 'my' in it in the past life. The one who had the false 'my' in the past life, is now facing these faults in this life. Now he says, 'I want to become free from that, that is all.' Once they are 'seen' (*dekhaya*), they leave for sure.

**Questioner:** So my *prakruti* is completely *udayadhin*, I should have such Gnan, and it should prevail for me, is that what you are trying to say? So if it does not remain then it is considered a mistake, is that so?

**Dadashri:** No. He knows for sure that this is the mistake of the *prakruti*. But right now it is 'my' own only, is it not?

**Questioner:** Yes, what are you trying to say?

**Dadashri:** As long as it is believed as 'mine', it will not leave!

**Questioner:** It came about, unfolded in this life (*udayadhin*) now; this fault has happened in previous life, the *bhaav* ('I am the doer') has happened in previous life and that is why it is unfolding as *karma* effect, is it not?

**Dadashri:** If He is a Gnani then He can 'see' the fault; *agnani* (the One who has not attained the Self) cannot. And the one, who is 'seeing' the fault, is separate as a 'seer' of the mistake. The 'doer' of the mistake is separate, today. Originally he was the 'doer' of the mistake in the ignorant state. Now today the 'doer' is the *udayakarma*. *Vyavasthit* (scientific circumstantial evidence) is the doer. Today the 'doer' is different.

#### **Bhaav dosh of ignorance: Dravya dosh of prakruti**

**Questioner:** The other person is *Shuddhatma* (pure Soul) by *nischaya* (the Self) and his entire worldly interaction (*vyavahar*) is *udayadhin*. If such vision does not remain, such awareness (*jagruti*) does not remain, then is it considered a mistake (*dosh*)?

**Dadashri:** If such vision remains then the world is 'seen' flawless (*nirdosh*).

**Questioner:** And what if such vision did not remain? Is it a mistake if such vision does not remain?

**Dadashri:** Then he becomes faulty (*doshit* with fault). Then the actual fault is seen in the other, where he is at fault, it is not his fault currently. The fault in effect (*dravya dosh*) is of the *prakruti* (the non-Self complex) and the fault in cause (*bhaav dosh*) is of the ignorance (*agnanta*). The self (*potey*) is considered the doer of the *bhaav dosh*. And *vyavasthit* is considered the doer of the *dravya dosh*.

**Questioner:** Yes. So whatever *kriya* (action of thought, speech or body) that *prakruti* does, these are not the faults. But whatever false imposition of the faults of the *prakruti* that happens, that is the mistake, is that what you are saying?

**Dadashri:** *Prakruti* does the *kriya*; those are verily the faults.

**Questioner:** Those are verily the faults. And what about that which we see?

**Dadashri:** That verily appears. *Prakruti* does the action and in that if one gets angry at someone then it will appear like that to you.

**Questioner:** Now that other person becomes angry, so we had talked that when the other person gets angry then there are two things in that; that you have flawless vision, then how will that appear to you and if one is ignorant (*agnani*) then how will this appear to him?

**Dadashri:** He will see him as faulty.

**Questioner:** Yes, so to get angry, is it a fault that this person is getting angry? Or is it a fault to not maintain such awareness that the *prakruti* is dependent on unfolding *karma* and he is *Shuddhatma*?

**Dadashri:** No, he is flawless (*nirdosh*), but as long as there is a fault of this *prakruti*, he is responsible for that, no?

**Questioner:** It is the other person, the one who is getting angry.

**Dadashri:** If you get angry, then You are flawless, yet you got angry therefore you are at fault. 'You' are responsible for that. Therefore you must not get angry again.

**Questioner:** After having this Gnan too?

**Dadashri:** If one has attained this Gnan

even then the self became the Self, became pure (*shuddha*), but this *pudgal* says, 'Make me pure please, will you? You are the one who had spoiled me. So if you will make me pure then you will become free otherwise you will not become free even hundred thousand lifetimes to come! Therefore make me pure.' So then how can we make you pure now? Then it says, 'You had accumulated us with bad intent, now make us free by doing *darshan* with pure intent.' Therefore, what 'we' are telling You is, 'look at the fault'. Once You saw, they (faults) are free. We were blind that is why we got together, and the moment You 'saw', they left.

**Questioner:** So how can I see pure (*shuddha*) in when I got angry? So I got angry, that means *prakruti* became angry, and if I want to 'see' pure, if I want to keep my vision pure, then how can I do that?

**Dadashri:** The Self is pure (*shuddha*) only. The Self is verily pure there!

**Questioner:** So what about this process of getting angry that happened?

**Dadashri:** He sees 'that' which is getting angry, that verily is the fault. It is the liability and responsibility of the self. One is getting angry, that danger and liability has arisen due to one's own previous mistake, so, that too should heal and cease. You should not get angry whatsoever. Pure (*shuddha*) from inside and pure (*shuddha*) from outside too.

**Questioner:** So the process of getting angry, will it come to an end?

**Dadashri:** That will come for sure; it will come to an end.

**Questioner:** Yes, so one should have awareness against that, should one not?

**Dadashri:** That will come for sure; it

will unfold itself. He would be doing that process only. He would be doing the process of purity only. He would do *pratikraman*; he would do something else.

**Questioner:** Now that my *prakruti* became angry, and after doing *pratikraman*, and that I remain in the awareness 'that I am pure'. Now the second question is that the other person is getting angry and to see that he is getting angry; is that a fault? How is that? Which faulty vision works there?

**Dadashri:** He is getting angry, that is not his fault, you see his fault, and that is your fault. His fault is not there at all. He slaps you, because of your fault. There you have to catch your fault. You should tell Chandubhai, (the self), 'What kind of fault you committed that he is getting angry at you? He does not get angry at anybody. And what sort of thing you did that you won the lottery of a hundred thousand rupees? What is the reason for getting this reward? What are the causes? Therefore, you are responsible.' Whatever one does, any other living being, a mosquito bites you, you are whole and sole responsible. Why did it bite you? It is in the reign of the regulator. How can a mosquito bite you? How can he touch? Where there is 'no touch', no one can touch anyone, it is so much regular. So then how did it touch you? Therefore you are responsible. No one can touch you at all in this whole world. If someone were to throw a scorpion over you, even then it will get scared and run away. It would feel the heat, terrible heat. How nonviolent (*ahimsak*) the Gnani Purush is! That the one who is violent will feel the heat around him. And the one with hostile nature will forget his nature. The tiger will forget the nature of a tiger and the goat will forget the nature of a goat. And both would drink water (together).

If there is a mad person who is chasing a *mahatma* to kill him, then that *mahatma* rushes in here and sits in the crowd. And that crazy person has come with a *dhariyoo* (scythe with a long handle of bamboo). Then he stops cold the moment he sees 'me', I do not have to tell him to stop. His nature would turn completely. He would forget his nature. Then when he goes away from here, he is his old self again. Not even one mosquito can touch you, that is how just this world is. People are doing uproar in that, why are they doing? No one boss is up there to listen to your uproar. Why are you doing uproar needlessly? They think that, may be someone will show up to grant justice, but hey *mooah* (mortal), all these people are in their own scam. One is looking for the justice. But the world itself is justice. Do not look for it. It is completely just. The son-in-law would also harass the Lord, that is how just this world is.

One will have to understand, how long such baseless thing will go on? Therefore, what I am trying to say is that this baseless thing will not be helpful in Gnan.

### **One will have to go long way, by seeing guilty**

As long as you are not able to see flawless (*nirdosh*), know that you are 'seeing' faults (*doshit*). From that point we know that we still have to go long way. Still we have to walk many miles. If you do not see the other person at fault, yet if he feels the pain then do *pratikraman*. If you are not seeing anyone at fault, when all such thing happens, then the balance-sheet has completed.

You should not hurt to the one who is giving you pain and you should not hurt to the one who is giving you pleasure. You should not hurt anyone. From that point the whole

account will be clear. The one who is hurting you, is returning that which you had given. What is his fault in that? And if you will give today, then you will have to take it again. All this is only your interference. There is no one's interference. There is no interference of God in that. And the other person cannot interfere in this. If we create interference then the other person will give response. All this is there due to our own fault.

### **One can become free through Vignan only**

If one understands the science then no one is making a mistake in this world at all.

If one knows the science then no one is at fault in this world at all. The fault that appears, that verily is the illusion, is it not? Because of not having understanding, people are having conflict, quarrels and clash in the homes. The worldly life (*sansar*) is not hindering, its wrong understanding verily is hindering. If one's own mistake does not remain then there is nothing at all. All are one's own mistakes. No one's mistake is there. Do you think that there is no one's mistake?

**Questioner:** Yes. Yes. It is right. I feel exactly like that.

**Dadashri:** Then one is considered understood the science. If one tries to fit one's own mistakes forcefully, then it will not happen. It has to come in one's understanding that 'this is how it is my mistake'. Say for instance, if someone slaps you then it is your own mistake, how can you understand that? That should come into your understanding. It is not an easy task. One has to understand this science. If one understands this science then he can understand everything.

**~Jai Sat Chit Anand**

**DADAVANI**

**Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai**

**Jamnagar**

Dt. **25-26 Nov.** (Fri-Sat) 6-30 to 9 pm-**Satsang** & Dt. **27 Nov.** (Sun) 5-30 to 9 pm-**Gnanvidhi**  
**Venue :** Pradarshan Ground, Sat Rasta Circle, Jamnagar. **Ph:** 9428570212

**Ahmedabad**

Dt. **2-3 Dec.** (Fri-Sat) 7 to 9-30 pm - **Satsang** & Dt. **4 Dec.** (Sun) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Ahmedabad Education Society Ground, Opp. Sandesh Press, Vastrapur. **Ph:** 9327757143

**Ankleshwar**

Dt. **17&19 Dec.** (Sat,Mon) 6 to 8-30 pm-**Satsang** & Dt. **18 Dec.** (Sun) 5-30 to 9 pm-**Gnanvidhi**  
**Venue :** Ramkund, Hansot Road, Ankleshwar (Dist.-Bharuch). **Ph:** 9825753533

**Surat**

Dt. **23-24 Dec.** (Fri-Sat) 8-30 to 11 pm-**Satsang** & Dt. **25 Dec.** (Sun) 5-30 to 9 pm-**Gnanvidhi**  
**Venue :** Jivraj Dharuka College Ground, Opp. Kapodara Police St., Varachha Rd. **Ph:**9924343717

**Trimandir Adalaj**

Dt. **7<sup>th</sup> January** (Sat) 4-30 to 7 pm - **Satsang** (Spiritual Discourse)

Dt. **8<sup>th</sup> January** (Sun) 3-30 to 7 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

**Spiritual Retreat on Aptavani-4 (Gujarati)**

Dt. **14<sup>th</sup> to 21<sup>st</sup> January** – 9-30 am to 12-30 pm, 4-30 to 7 pm, Samayik 8-30 to 9-30 pm

Dt. **22<sup>nd</sup> January** - 9-30 am to 12 pm - **Pranpratistha of Small idols of Lord Simandhar Swami**

**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. before 26<sup>th</sup> December 2011.
- ◆ **For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in gujarati language but simultaneous english translation will be available on FM radio set.

**Instruction for annual members of Dadavani magazine**

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

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**Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org

## Godhra Trimandir Pranpratishtha Celebration

Date	Program Details
<b>28<sup>th</sup> December</b> Wednesday	Morning 9-30 am to 12 pm, Evening 4-30 to 6-30 pm- <b>Satsang</b> 7-30 to 10 pm - <b>Bhakti (Special Program)</b>
<b>29<sup>th</sup> December</b> Thursday	Morning 9-30 am to 12 pm, Evening 4-30 to 7 pm - <b>Satsang</b> 8-30 to 9-30 pm - <b>Kirtan Bhakti</b>
<b>30<sup>th</sup> December</b> Friday	<b>Pranpratishtha</b> : 6 to 8 am & 9-30 to 11 am (Pujan-Aarti) <b>Padmavati Maa, Padmanabh Prabhu &amp; Other Gods-Goddesses</b> <b>Gnanvidhi</b> : (A Scientific Experiment on Self-realization) Afternoon 3-30 to 7 pm & <b>Garba</b> : 8-30 to 9-30 pm
<b>31<sup>st</sup> December</b> Saturday	<b>Pranpratishtha</b> : 6 to 8 am & 9-30 to 11 am (Pujan-Aarti) <b>Amba Maa, Mahakali Maa, Sai baba &amp; Other Gods-Goddesses</b> Evening 4-30 to 7 pm - <b>Satsang &amp; Bhakti</b> : 8-30 to 9-30 pm
<b>1<sup>st</sup> January</b> Sunday	<b>Pranpratishtha</b> : 6 to 9 am, <b>Shree Simandhar Swami,</b> <b>Shree Krishna Bhagwan, Shree Shiva Bhagwan</b> 10 am to 12 pm (Pujan-Aarti-Darshan) & <b>Bhakti</b> : 8-30 to 9-30 pm

**Venue: Trimandir, Village-Bhamaiya, Opp. FCI Godown, Godhra (Gujarat). Ph.: 9924343434**

### Important instructions for those who want to attend above program:

- ◆ Mahatma-Mumukshu who wish to attend this celebration must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. before 5<sup>th</sup> December 2011.
- ◆ **For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>

### Watch Pujya Niruma on T.V. Channels

- India** ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)  
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)  
 ✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)
- All over the World** (except India) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)
- USA** ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

### Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)  
 ✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)  
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)  
 ✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)  
 ✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)
- USA** ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

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## Human toys revolving under the control of unfolding karma

Having given You this Gnan, 'we -The Gnani Purush' are giving You the enlightened vision to 'see' the flawless. The intellect will show a flaw; even then You should change it to flawless. Why do 'we' not scold you, even if you all come here after doing all kinds of faults? This is because you are under the influence and authority of unfolding karma. Yes, 'we' will say, this is wrong, that this should not be there. That thought arises because of the account of give and take. If we have to collect fifty thousand, and he is not paying it, even then not a single faulty thought would arise within 'us', because he is flawless. All this is happening under the influence and authority of unfolding karma. It is the intellect that shows his fault. In fact, no one is at fault in our Gnan.

- Dadashri



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