

As Expounded by Dada Bhagwan

# The Fault Is of the Sufferer



Whatever pain you are suffering, it is indeed a result of your own fault.



**As Expounded by Dada Bhagwan**

# **The Fault Is of the Sufferer**

**Originally Compiled in Gujarati by:  
Dr. Niruben Amin**

**Publisher : Mr. Ajit C. Patel**  
**Dada Bhagwan Vignan Foundation**  
1, Varun Apartment, 37, Shramali Society,  
Opp. Navrangpura Police Station,  
Navrangpura, Ahmedabad: 380009.  
Gujarat, India.  
**Tel. : +91 79 35002100, +91 9328661166-77**

© **Dada Bhagwan Foundation**  
5, Mamta Park Society, B\h. Navgujarat College,  
Usmanpura, Ahmedabad - 380014, Gujarat, India.  
Email: info@dadabhagwan.org Tel.: +91 9328661166-77  
All Rights Reserved. No part of this publication may be  
shared, copied, translated or reproduced in any form  
(including electronic storage or audio recording) without  
written permission from the holder of the copyright.  
This publication is licensed for your personal use only.

**1<sup>st</sup> Edition : 3000 copies, January 2001**  
**2<sup>nd</sup> to**  
**14<sup>th</sup> Edition : 47200 copies, January 2002 to October 2015**  
**15<sup>th</sup> Edition : 5000 copies, June 2021**  
**Web Version : September 2021**

**Price : Ultimate humility and the intent that**  
**'I do not know anything'!**

**Rs. 20.00**

**Printer : Amba Multiprint**  
B - 99, Electronics GIDC, K-6 Road,  
Sector - 25, Gandhinagar-382044.  
Gujarat, India.  
**Tel. : +91 79 35002142, +91 9328660055**

**ISBN/eISBN : 978-93-86289-05-6**

**Printed in India**

## **Trimantra**

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment  
and abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal  
enemies of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

This is the highest

||1||

#### **Om Namu Bhagavate Vasudevaya**

I bow to the Ones who have attained the absolute Self in human form

||2||

#### **Om Namah Shivaya**

I bow to all human beings who have become instruments for the  
salvation of the world

||3||

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here (within A. M. Patel), He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase ‘S’, refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase ‘s’.

Wherever Dadashri uses the term ‘we’, ‘us’, or ‘our’, He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or ‘You’, ‘Your’ in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name ‘Chandubhai’ is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun ‘he’ and likewise the object pronoun ‘him’ have been used for the most part throughout the translation. Needless to say, ‘he’ includes ‘she’ and ‘him’ includes ‘her’.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>





## Editorial

Whenever we have to endure suffering without any fault of our own, then our heart repeatedly cries out in pain saying, ‘What is my fault in this? What wrong have I done in this?’ However, no answer is found, so the ‘lawyers’ residing within us, immediately start litigating that, ‘There is no fault of mine in this. It certainly is the other person’s fault in this, isn’t it?’ Ultimately, they will make you believe that and justify that, ‘Then again, if he had not done that, then would I have had to do or say such a bad thing?’ In this way, one covers up his own fault and proves that it is indeed the other person’s fault. Thus, the sequence of karma is created!

Absolutely revered Dadashri has given a practically applicable maxim, which gives satisfactory closure from all angles even to the most common person for, “Who is at fault in this world?” Is it the robber or the one robbed? Of the two, who is the one suffering? The one robbed, he is indeed the one who suffers, isn’t it! The one who suffers is at fault! When the robber is caught and he suffers, that is when the punishment for his fault will transpire; today the punishment for your own fault has transpired. When you are the one that suffers, then who else is to be blamed? Thus, the other person is indeed seen to be innocent. If a tea set were to break at our hands, then who is it that we would blame? And what if it were to break at the hands of the house help? It is like that. At home, in the business, at work, everywhere, ‘Whose fault is it?’ If you want to find out then investigate, ‘Who is the one suffering in this?’ It is that person’s fault. The suffering only exists to the extent that a fault exists. When the fault comes to an end, then no person in this world, no circumstance, will be able to give us suffering.

In the current compilation, Dadashri has revealed the scientific spiritual knowledge of ‘The fault is of the sufferer,’ which upon application, will resolve all of one’s entanglements; such is this priceless maxim filled with Knowledge.

**- Dr. Niruben Amin**

# **The Fault Is of the Sufferer**

## **In Nature's Court**

Those who pass judgment in this world can be found everywhere, however, the natural judge in the world of karma is only one: The fault is of the sufferer. This is the only justice. The entire world functions on this, while worldly life is entirely founded upon illusory justice.

Not even for a single moment does the world remain without regulation. It rewards the one who is to be rewarded. It punishes the one who is to be punished. The world does not operate outside of regulation; it is always in regulation. It is completely in the realm of justice. However, because it does not come into one's vision, it is not understood. When one's vision becomes pure, it will be seen as justice. As long as there is a selfish worldly perspective, how can it be deemed as justice?

## **Why Would the Lord of the Universe Have to Suffer?**

This entire world is under Our [the Self's] ownership. We, Ourselves are the owners of this universe! Nevertheless, why do we have to suffer? Why don't you figure that out? In fact, it is due to our fault that we have been bound. People have not come to bind us. When the fault is destroyed, then there will be liberation. And indeed You are free, but you suffer bondage because of faults!

When one is the judge himself, and he, himself is the defendant, and he, himself is the lawyer, then in what direction would he draw the justice? Certainly, in his own direction. Then he would surely dispense justice in his own favor, wouldn't he! Thereafter, he is certain to continue making mistakes. And in this way, a living being continuously gets bound. From within the judge says, 'You have made a mistake.' Subsequently, the lawyer within starts defending, 'What is my fault in this?' In so doing, he, himself comes into bondage! For the benefit of One's own Self, one should know that due to whose fault does bondage exists. The one who is suffering is indeed at fault. From what is apparent, from the common societal perspective, it is an injustice. However, justice in the Lord's terms says that "The fault is of the sufferer." In this justice, there is no work for an outside [worldly] judge.

People are not at all aware of the arcane knowledge regarding the reality of this world. While everyone knows the knowledge of the relative world, that makes one wander endlessly. When your pocket gets picked, who is at fault? This person's pocket did not get picked, and why is it that only your pocket got picked? Between the two of you, who is the one suffering right now? The fault is of the sufferer! This Dada has Seen it as it is in the Knowledge of the Self (*Gnan*) that, the fault is indeed of the sufferer.

### **Is It to Be Tolerated or Embraced?**

People say that the power of tolerance should be increased, but how long can it last? The 'rope' of the Knowledge of the Self goes all the way to the end. How far does the 'rope' of the power to tolerate go? The power of tolerance has a limit. The Knowledge of the Self is unlimited. This Knowledge is itself such that the need to tolerate does not remain even to the slightest extent. To

tolerate is like melting iron by looking at it with the eyes. That requires power. Whereas with the Knowledge of the Self, there is absolute bliss and freedom, without having to tolerate anything to the slightest extent! Moreover, there is the understanding that, 'These are past karmic accounts that are coming to an end and I am becoming free!'

For the one who suffers, the fault is his; and the one who enjoys happiness, that is his reward. However, the law that is based on wrong belief catches the *nimit* (the apparent doer who is only instrumental in the unfolding karma). Whereas God's law only catches the one who is really at fault. This law is exact and it is not possible to make any change to it whatsoever. There is no law in this world that can give suffering to anyone! Even the law of the government cannot give suffering!

If this teacup were broken by you, then would you feel misery? When you break it yourself, then do you have to tolerate it? However, if your son were to break it, then it would cause you misery, worries, and inner burning. If it is actually understood as a karmic account of your own mistake, then would there be any misery or worries? One, in fact, creates misery and worries by pointing out faults in others, and that only creates inner burning, day and night. And on top of that, one feels, 'I have to endure so much.'

There must be some kind of fault in you, only then would the other person say something, right? Therefore, just go ahead and destroy the mistake! In this world, no living being can cause distress to another living being; that is how independent it is. However, if someone is causing distress, then it is because of interference done in the past. Upon destroying the mistake, there will be no karmic account left.

**Questioner:** If this theory is understood properly, then the mind will have a satisfactory closure for all questions.

**Dadashri:** It is not a satisfactory closure, but exactly the way it is. This is not prearranged; this talk is not through the intellect, it is through the Knowledge of the Self.

### **Today's Culprit – the Robber or the Robbed?**

Every day it appears in the news, 'Today, in a taxi, two people robbed this person.' 'Robbers tied up the owner of the apartment, and carried out a robbery.' After reading this, you need not be scared, 'What if I also get robbed?' This suspicion is itself an offense. Instead of that, just proceed in a manner that is natural and spontaneous! If it is in your karmic account, then someone will take it away, otherwise, there is no father figure out there interested in your affairs! Therefore, you should go about fearlessly. The newspaper writers will write things. Does that mean you should get scared? It is a good thing that divorces happen at a low rate. If divorces were to start happening at a higher rate, then everyone's suspicion of, 'What if I also end up getting divorced?' would get support. At a place where a hundred thousand people are robbed, you should not be fearful. There is no father figure out there who is superior to You.

Is it the robber who suffers, or the one who has been robbed that suffers? Check and see, 'Who is the one suffering?' If you came across robbers and they rob you, then do not cry after the fact, move on!

The world is not for suffering, it is for enjoying happiness. The magnitude of karmic account one has, that much he will face. Some people experience only happiness. Why is that? Some experience only unhappiness. Why is that? It is because one has brought forth such karmic accounts.

'The fault is of the sufferer.' If just this one phrase

is written and displayed in the home, then at the time of suffering, one will know whose fault it is. That is the reason why so many people have in large font displayed on their walls, ‘The fault is of the sufferer!’ Then the point will never be forgotten!

If a person were to use this phrase his entire life, having understood it in its exactness, then he would not need to have a spiritual guide, and this phrase itself is such that it will lead him to final liberation.

### **This Turned Out to Be a Wonderful Welding!**

‘The fault is of the sufferer,’ that is considered an extremely great phrase. According to the circumstances and depending on the karmic account at a given time, the ‘welding’ of words takes place. Without the ‘welding’ it would be of no use, right? The ‘welding’ should happen. That phrase has been ‘welded’! There is so much essence in it, that a large volume can be written on it!

First, simply upon saying, “The fault is of the sufferer,” the entire puzzle on one side vanishes and second, upon saying *vyavasthit* (the result of scientific circumstantial evidences), the puzzle on the other side also vanishes. The hurt that one has to suffer is indeed one’s own fault and no one else’s. The one who hurts you is not at fault. According to the worldly law, the one who hurts you is at fault, while as per God’s law, the fault is of the sufferer.

**Questioner:** The one who hurts me will indeed have to suffer, will he not?

**Dadashri:** When he suffers, on that day it shall be considered his fault. However today, your fault has been caught.

### **Is It the Fault of the Father or the Son?**

There is a father whose son comes home at two in the night. As such, his net worth is five million, and this is his only son! The father stays awake waiting to see, ‘Has he come or not?’ And when the son arrives, he staggers into the home drunk. The father tries to say something to him five to seven times, but in return he gets abuses hurled back at him, so he retracts. Then people like us would say, “Don’t even bother. Let the fool be! You should go ahead and sleep peacefully.” To that he replies, “After all, he is my son!” As though it was he who had given birth to him!

Now, the son would come home and fall asleep. So then, I asked the father, “After your son goes to sleep, do you fall asleep or not?” To that, he answered, “How can I fall asleep? This hypocrite comes home drunk and goes to sleep. Do I look like a hypocrite?” I told him, “He is actually wise!” Just look at it, does this wise one feel hurt! So then I told him, “The fault is of the sufferer. Is he the one suffering or are you the one suffering?” To that, he said, “I am the one who is suffering! Restless and sleepless all night...” I told him, “It is not his fault. It is your fault. You had spoiled him in the past life and this is its result that you are now receiving. Because you had spoiled him, he has come to give this ‘stock’ of repayment to you. Your other three sons are good, why are you not happy about that? All these are difficulties that you yourself have created. This world is worth understanding!” One day, I asked this old man’s uncontrollable son, “Hey, your father is suffering. Are you not suffering?” The son replied, “What would I suffer? My father is sitting there having earned a lot of money. I have nothing to worry about! I am enjoying myself!”

Therefore, between the father and the son, who is the one suffering? The father. Hence, it is indeed the father’s fault! The fault is of the sufferer. This boy may be gambling

or whatever he may be doing, and in the meanwhile, his brothers fall asleep peacefully, don't they! His mother also falls asleep peacefully, doesn't she! While this unfortunate old man is the only one who stays awake. So it is his fault. What is his fault? It is that this old man in his past life had spoiled this boy. Therefore, those karmic ties from the past life remain. That is why the old man is suffering, and when the son will suffer, that is when his fault will be caught. Out of the two, who is the one suffering? It is the fault of the one suffering. If one understands just this one law, then the entire path to liberation opens up!

So then I told the father, "Now you should continue doing things that are beneficial for him. Keep helping him in ways that benefit him and do not harm him. Do not take on any mental afflictions [on his account]. Run errands for him, do everything. If you have the money then give it to him, but do not remember the mental afflictions."

Nevertheless, what is the law that we follow? The fault is of the sufferer. Your son comes home drunk and falls asleep soundly, while you cannot fall asleep the entire night. Then you tell me that, "The hypocrite has gone to sleep." I would say, "Hey, you are suffering, so it is your fault. When he will suffer, then it will be his fault."

**Questioner:** Parents suffer the fault, but they suffer it with my-ness and a sense of responsibility, isn't it?

**Dadashri:** Not just my-ness and a sense of responsibility, but the main reason is that the fault is theirs. Apart from my-ness, there are many other causes. However, you are suffering so it is your fault. Therefore, do not find fault in anyone else. Otherwise, a karmic account for the next life will be bound once again!

So the laws in both cases are different. If you honor



the law of nature, then your path will become straightforward and if you honor the law of the government, then you will continue to become entangled.

**Questioner:** But Dada, he should be able to find that fault himself, shouldn't he?

**Dadashri:** No, one cannot find it himself. But he needs someone to point it out to him. There should be such a person he can trust. Once the fault is seen, then within two or three occurrences it will come into his experience.

That is why we have said that if you do not understand, then write down this much at home, 'The fault is of the sufferer.' If the mother-in-law is continuously bothering you and you are not able to sleep at night, but when you go to see her, she is sound asleep, snoring away, then you should understand that it is your fault. The mother-in-law has soundly fallen asleep. The fault is of the sufferer. Do you like this point or not? So, if you just understand that the fault is of the sufferer, then not a single quarrel will remain in the home.

First of all, learn how to live life. There will be fewer quarrels at home. Then learn other things!

### **If the Other Person Does Not Understand, Then What?**

**Questioner:** Some people are such that no matter how well we conduct ourselves with them, they do not understand.

**Dadashri:** When the other person does not understand, then it is certainly your fault. Why is it that you did not come across someone who could understand you? Why is it that the circumstance of meeting this particular person came to you? Every time you have to suffer something, it is a result of your own fault.

**Questioner:** Then am I to understand that my karmas are that way?

**Dadashri:** Definitely. Without a fault of our own, we do not have to suffer. There is no person in this world who can hurt you in the slightest, and if there is someone who hurts you, then that is indeed your own fault. It is not the other person's fault. He is an apparent doer who is instrumental in the unfolding of your own karma. Therefore, the fault is of the sufferer.

If a husband and wife are quarreling a lot, but after a while when they go to bed, if we quietly check on them, the wife will be sound asleep while the husband will be tossing and turning. From this, we should understand that it is all the husband's fault since the wife is not suffering at all. Whoever's fault it is, they suffer. And at that time if the husband is sleeping while the wife stays awake, then you should know that it is the wife's fault. The fault is of the sufferer. This is a very profound science. The entire world 'bites' [blames] only the apparent doer.

### **Where Is the Justice in This?**

This world operates subject to regulation, it is not baseless. There is a regulator of the world which constantly keeps the world in regulation.

Now, there was a woman waiting at the bus stand. Is waiting at the bus stand considered a fault? However, all of a sudden from the side, a bus comes crashing into the bus stand because the driver lost control of the steering wheel. The bus came onto the footpath and ran over the woman, destroying the bus stand as well. Immediately a crowd of five hundred people gathered around there. Now, if you were to ask them "Where is the justice in this?" Then they would say, "This poor woman died due to no fault

of her own. What was the woman's fault in all of this? It is the driver who is unfit." Then four to five intellectual people get together and say, "These bus drivers, what kind of people are they? They should be thrown in jail. This is what should be done to them! The poor woman was waiting at the bus stand, what was her fault in this?" Hey, mortal one! You do not know what her fault was. She had committed a fault and that is why she died. Now, as for the driver, it will be considered his fault when he is caught. When the case is heard in court, if it is fruitful, then so be it. Otherwise, they will acquit him. That woman's fault has been caught today. Hey! Can anyone kill [another person] without a past karmic account? The woman has repaid a past karmic account. You should understand that the woman has suffered so it is her fault. Later, when the driver gets caught, at that time it will be his fault. Whoever gets caught today is at fault.

On the other hand, some people even say, "If God exists, then such a thing would never happen. Therefore, in this worldly life, it does not seem like there is such a thing as God! What was this woman's fault? God certainly does not exist in this world!" Lo and behold! This is the deduction these people have made! Hey, what is this for? Why are you defaming God? Why are you making God vacate his house? They are out to expel God from his house! Hey, if God did not exist, then what would be left in this world? What is it that these people believe? That God no longer has control. Therefore, people's faith in God vanishes. Hey, it is not like that. All these are ongoing karmic accounts. These are not from a single lifetime. Today, the woman's fault was caught, and that is why she had to suffer. All this is justice. The woman got crushed, that is justice. Therefore, this world is in regulation. This is what needs to be said in brief.

If it actually was the driver's fault, then the government would have had strict laws; so strict, that the driver would have been stopped right there, shot and killed immediately. But in fact, even the government would not say that. That is because he cannot be killed. In actual sense, he is not at fault, however, he has created a new offense, which will be considered a fault when he suffers. However, he has freed the woman from her fault. So she has become free from the offense and he has become bound by an offense. That is why 'we' say all this, to give the right understanding so that one does not become bound by any fault.

### **An Accident Means That ...**

In this *Kaliyug*, accidents and incidents are such that people become confused by them. What is an accident? That there are too many causes at a time. And what is an incident? That there are so many causes at a time. That is why I say "The fault is of the sufferer," and when the other person gets caught, that is when it will be understood as his fault.

Only when a person is caught, do they refer to him as a thief. In the office, when they catch a person, then they call him a thief. However, does that mean that there are no other thieves in the office?

**Questioner:** All of them are.

**Dadashri:** As long as they are not caught, they are considered credible. No one has ever disclosed the law of nature. That is why this is short and clear! That is when a solution comes about, isn't it! A shortcut! Just by understanding this one phrase, the burden of worldly life vanishes to a great extent.

What does the law of God say? “At whatever location, at whatever time, whoever suffers, that person is actually at fault. Regarding this, there is no need to ask anyone, not even a lawyer. When someone’s pocket gets picked, it results in joy for the pickpocket. He may be eating cakes and pastries or having tea and snacks at a restaurant, while at that time, the one whose pocket was picked, would be suffering. Therefore, the sufferer is at fault. He must have committed a theft in the past [life] and has been caught today. That is why he is considered a thief [at fault]. Now, when the pickpocket will be caught, at that time he will be considered a thief.

I do not even wait around to look for your fault. The entire world looks at the faults of others. They are the ones suffering, but they see the fault of the other person. Ironically, the faults double up, and worldly entanglements also increase. Once you understand this point, the entanglements gradually decrease.

### **What Is the Reason for the 1979 Morbi Floods?**

The flooding that happened in Morbi, and its aftermath, who did that? You should figure that out, ‘Who did this?’

That is why we have written only one phrase [to the question], ‘Whose fault is it in this world?’ For your understanding, an incident needs to be understood in two ways. The sufferer has to understand that the fault is of the sufferer, while the onlooker has to understand that, ‘I am not able to help, but I should help.’ This is how it should be understood.

The law of this world is that whatever the eyes see is referred to as a fault, while the law of nature is that the one who is suffering is at fault.

## When You Become Affected... Is It Knowledge or Intellect?

**Questioner:** When we read in the newspapers, ‘This happened in Aurangabad, that happened in Morbi.’ We get affected by it. However, after having read that, if we do not get affected at all, is that considered cold-heartedness?

**Dadashri:** Not being affected is itself referred to as the Knowledge of the Self.

**Questioner:** And what is being affected referred to as?

**Dadashri:** That is referred to as the intellect. It is referred to as the worldly life. It is due to the intellect that one becomes emotional but nothing gets accomplished.

Over here they had come from Pakistan to detonate bombs. When our people read in the newspapers that a bomb had been detonated in a certain place, they became afraid [sitting] right here. All these effects are caused by their intellect, and it is this intellect indeed that creates the worldly life. ‘The Knowledge of the Self’ keeps one unaffected. One reads the newspapers, yet remains unaffected. Unaffected means it does not touch you. All You are to do is Know and See, that is all.

What do you want to do with the newspapers? Just know and see, that’s all! To know what is written in detail, that is considered as knowing. And if there are no details, then that is considered as seeing. It is no one’s fault in that.

**Questioner:** The fault is of the time, isn’t it?

**Dadashri:** Why would it be the fault of time? The fault is of the sufferer. Certainly, time will continue to change, wouldn’t it? Were we not present during better times? Were we not present when the twenty-four *Tirthankar*

Lords (the absolutely enlightened Lords who can liberate others) were present?

**Questioner:** We were.

**Dadashri:** But at that time we were preoccupied with ‘eating chutney’ [enjoying worldly life]. What can poor ‘time’ do about that? Time will automatically keep on coming, won’t it? If you do not get your work done during the day, then night will come, won’t it?

**Questioner:** It will.

**Dadashri:** At two in the night, if you send someone out to buy chickpeas, even if you are ready to pay double the price, would anyone sell them to you?

### **People Think That This Law Is Incorrect**

There is a man bicycling on the road. He is cycling on his right of way but a motorcyclist comes from his wrong side, from the wrong way and ends up breaking the cyclist’s leg. Now, who is the one who has to suffer?

**Questioner:** The cyclist. The one whose leg is broken.

**Dadashri:** Yes. Which one of the two has to suffer today? The one who broke his leg. Today, through the motorcyclist, an apparent doer instrumental in this process, the cyclist received the result of his previous karmic account. Meanwhile, right now the motorcyclist is not suffering. His fault will be exposed when he is caught. Therefore, the one who suffers is at fault.

**Questioner:** The person who got hurt, what was his fault?

**Dadashri:** His fault is his past karmic account, which has been cleared today. Without a past karmic account, no

one would feel hurt in the slightest. When the past karmic accounts have not been cleared, that is when one feels hurt. Because his karmic account came to fruition, that is why he got caught. Otherwise, people in this world do not get caught to this extent. Why do you move about fearlessly? One would answer, “If it is in my karmic account, then it will happen. And if there is no karmic account then what is going to happen?” Isn’t that what our people say?

**Questioner:** What can be done to ensure that one does not suffer at all?

**Dadashri:** Attain final liberation. Do not hurt anyone whatsoever. If someone were to hurt you and you credit it, then your book of karmic accounts would clear. When you do not hurt anybody in return, when you do not start any new transactions, and you settle the pending accounts, then it will get paid off.

**Questioner:** So the one whose leg broke, the sufferer should believe, ‘It is my fault,’ and hence should not take any action at all against the motorcyclist?

**Dadashri:** It is not that he should not take any action. What I mean to say is that the resultant effect of the mind should not change. Whatever is possible in terms of worldly interactions, let that take place. However, attachment and abhorrence should not arise in the mind. Whoever understands, ‘It is my fault,’ for them, attachment and abhorrence will not arise.

In worldly interactions, if the police officer says, “State your name!” then you must state your name. You must perform all worldly interactions, but they should be done in a ‘dramatic’ manner [as one would in a drama], without any attachment or abhorrence. After you have understood, ‘It is my fault,’ then what fault is it of the



poor motorcyclist? This world sees with open eyes, so you have to give them proof, but you should not harbor any attachment or abhorrence towards him. This is because it is not his fault at all. You are making the accusation that it is his fault. However, it is from your perspective that you deem it as unjust. However, in fact, it is due to a change in your perspective that it is appearing to be unjust.

**Questioner:** That is correct.

**Dadashri:** If someone is hurting you, then it is not his fault. However, if you are suffering, then it is your fault. That is the law of nature. What is the law of this world? The one who hurts others is at fault.

If one understands this fine point then there will be clarity, won't there? Only then, would a solution come about in a person's life.

### **The One Who Frees You From Karma Is a Benefactor**

'My mother-in-law is harassing me!' This is what a daughter-in-law feels in her mind. Now, would she remember this all day and night or would she forget it?

**Questioner:** She definitely remembers it.

**Dadashri:** She remembers it day and night. So then, all of that affects the body and no other good things can go in. So what understanding do 'we' give her? This person got a good mother-in-law and this person also got a good mother-in-law, so why is it that you got this type of a mother-in-law? It is due to your past life's karmic account. Go ahead and repay it. 'We' will show you how it can be repaid. Then she became happy. That is because her mother-in-law is not at fault. It is the fault of the one suffering. Therefore, the thinking that the fault lies with the other person, vanishes.

In this world, no one is at fault. Those who find faults in others are at fault. No one is at fault in this world indeed. Each person is subject to the unfolding of his or her own karma. Everyone is suffering, however, it is not that they are committing faults today. All this is happening as an effect of karma from the past life. Today, the person may be remorseful, but that ‘contract’ [from the past life] has already been made, so what can be done? There is no other option but for it to come into effect.

In this world, if you truly want to find out whose fault it is, then the one suffering is at fault. Is the mother-in-law hurting the daughter-in-law or is the daughter-in-law hurting the mother-in-law? Who is suffering in that? If it is the mother-in-law, then it is the fault of the mother-in-law. If the mother-in-law is hurting the daughter-in-law, then the daughter-in-law should understand, ‘It is my fault.’ Based on Dada’s *Gnan*, she should understand, ‘There must be a fault on my part and that is indeed why she is hurling abuses at me.’ So she should not find any faults in the mother-in-law. Finding faults in the mother-in-law results in increased entanglements and complexities. Moreover, if the daughter-in-law is harassing the mother-in-law, then with Dada’s *Gnan*, the mother-in-law should understand, ‘The fault is of the sufferer and because of that, I should accept this karmic account.’

If the mother-in-law scolds the daughter-in-law, and yet, the daughter-in-law remains happy, while the mother-in-law suffers, then the fault is considered to be of the mother-in-law. After instigating your sister-in-law, if you have to suffer, then it is your fault. If you do not instigate her, and yet she comes to hurt you, then there must be something pending from the past life, which she is giving back. At that time, do not make another mistake. Otherwise, you will have to suffer yet again! Therefore, if you want to become free, then

whatever bitter or sweet repayments come your way, you should credit them. The past karmic account will be paid off. In this world, it is not at all possible for mere eye contact to occur without a previous karmic account! So then, is it possible for anything else to happen without a past karmic account? However much you have given to others, they will return that same amount to you. At that time, be happy and credit it, knowing that, ‘Whew! Now the book of karmic accounts will come to an end.’ Otherwise, if you make a mistake, then you will certainly have to suffer it again.

‘We’ have revealed that ‘The fault is of the sufferer.’ People feel it is such a wonderful thing and they say, “What a great discovery this is!”

### **When the Finger Gets Caught in the Gear, Who Is at Fault?**

The one who suffers bitterness is indeed the doer. To become a doer is itself is to prevail in the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it. Suppose there is a machine that you have made yourself and it has a gearwheel. Now, if your finger happens to get stuck in it, even if you tell the machine a hundred thousand times, “My dear, it is my finger. I have made you myself, haven’t I?” Then will the gearwheel let go of your finger? No, it will not. In fact, it is giving you the understanding, “Dear sir, what is my fault in this? You are suffering, therefore it is your fault!” Similarly, everywhere out there, these are nothing but working machines. All these people are nothing but gears. If they were not gears, then in all of the city of Mumbai, no wife would hurt her husband and no husband would hurt his wife. Everyone would keep their home in a state of happiness, but that is not how it is. These children, husbands, and wives are all machinery; they are nothing but gears.

## Would You Throw a Stone Back at the Cliff?

**Questioner:** If someone throws a stone at me and it hits me, then because I got injured, I become extremely emotional.

**Dadashri:** You got injured and that is why you became extremely emotional, right? And what if a stone were to roll down a cliff and hit you on the head and you end up bleeding?

**Questioner:** In that situation, I would believe that it was subject to karma, I was meant to get hurt, therefore I got hurt.

**Dadashri:** But would you not hurl abuses at the cliff? Would you not get angry at that moment?

**Questioner:** There is no reason to become angry because I do not know who did it.

**Dadashri:** How come your wisdom arises in the latter case? Does the wisdom arise naturally and spontaneously or not? On the same note, all these people are mere 'cliffs'. Invariably, all those who throw 'stones', hurl abuses, or steal, are nothing but 'cliffs', they are not the Self. If this can be understood, then your work will be accomplished.

When someone appears to be at fault, it is the enemies of anger-pride-deceit-greed within you that make it appear that way. It is not through One's own vision that the other person appears to be at fault, it is the anger-pride-deceit-greed that make it appear that way. The one who does not have any anger-pride-deceit-greed actually does not have anyone to show him that the other person is at fault, and he does not see anyone at fault either. In reality, there is no one at fault. Anger-pride-deceit-greed have entered within, and that is due to the belief, 'I am Chandubhai' [reader to

insert his or her name in place of Chandubhai]. Once the belief that ‘I am Chandubhai’ departs, then anger-pride-deceit-greed will go away. However, it will take them some time to vacate the ‘house’. That is because they have lived there for so long, haven’t they?

### **These Are Traditions That Uphold High Cultural Values**

**Questioner:** A person is already suffering on the one hand, because of his own fault. Then on top of that, other over-wise people come to ask, “Oh my! What happened? What happened?” But in this situation, one can say, “What do they have to do with this? That fellow is suffering due to his own fault. You cannot take away his misery.”

**Dadashri:** It is like this. Those who come to inquire, all those who come to visit, they come based upon our most eminent cultural traditions. What does it mean when people visit the ill? They go there and ask the person, “How are you? How are you feeling now?” So in turn, he would reply, “I am better now.” In his mind, he would feel, ‘Oh my goodness! I have so much value! So many people are coming to see me!’ Therefore, he forgets his own misery.

### **Multiplication-Division**

Additions and subtractions are both natural adjustments, while ‘multiplication’ and ‘division’ are done by humans using their intellect. At night, when one goes to sleep, one thinks, ‘All these plots are turning out to be very expensive, so now I will buy the plots at the other locations where they are cheaper.’ This way he ‘multiplies’ within. In other words, he ‘multiplies’ the happiness and ‘divides’ the unhappiness. However, when he ‘multiplies’ the happiness, he once again ends up receiving immense misery, and when he ‘divides’

the misery, it does not decrease! Do people ‘multiply’ happiness or not? By saying, “If it were like this, it would be good. If it were like this, it would be good.” Do they do this or not? While over here, plus and minus is happening. This is a natural adjustment. The two hundred rupees that were misplaced or the five thousand rupee loss incurred in the business, those are a natural adjustment. Those two thousand rupees that were stolen from the pocket, that is also a natural adjustment. Having Seen it, I say it with a guarantee, “The fault is of the sufferer.”

**Questioner:** One would say, “What is wrong with ‘multiplying’ happiness?”

**Dadashri:** If you want to ‘multiply’, then ‘multiply’ unhappiness. If you ‘multiply’ happiness, then you will face grave difficulties. If you are fond of ‘multiplying’, then do it for unhappiness. For example, ‘I slapped this man once and he slapped me back twice. That was a good thing that happened. If I come across another person who hits me back in this way, then that will be great.’ So then, your experience of ‘the Knowledge of the Self’ will continue to grow. However, if you are not comfortable with the ‘multiplication’ of unhappiness, then do not do it. But you should definitely not ‘multiply’ happiness.

### **You Became God’s Culprit**

‘The fault is of the sufferer’ is the language of the Lord! While over here, people consider the one who steals to be at fault. Even the courts consider those who steal to be the ones at fault.

So now, in order to stop these external faults, people have begun committing inner faults. They have begun to commit faults that make them culprits of God. Hey, mortal one! Don’t become a culprit of God. If these [worldly]

faults happen, then there is no problem. You will spend two months in prison and yet come back, but you should not become a culprit of God. Did you understand this? If you understand this subtle point, then your work will be accomplished. ‘The fault is of the sufferer’ is something many people have understood. That is because these are no ordinary people, they are deep thinkers indeed! ‘We’ have explained it just once. Now, if the daughter-in-law is continuously hurting the mother-in-law and if the mother-in-law has heard this one phrase, ‘The fault is of the sufferer,’ then even if the daughter-in-law hurts her over and over again, the mother-in-law will immediately understand, ‘It must be my fault, that is why she is hurting me!’ Then there will be closure. Otherwise, there will not be closure and instead vengeance will continue to increase.

### **It Is Difficult to Understand, Yet It Is the Reality**

It is no one else’s fault at all. Whatever fault there is, it is certainly your own. It is due to your own fault that all this persists. What is this founded on? The answer is, ‘Your mistake.’

**Questioner:** Although late, I have understood it now.

**Dadashri:** Understanding it late is a very good thing. On the one hand, the body becomes old and useless, and on the other hand, this understanding sets in. So much work becomes accomplished! And what if this is understood when the body is young and useful?

‘We’ have given the essence of all the scriptures in the phrase, ‘The fault is of the sufferer.’ If you go to Mumbai, you will find that, ‘The fault is of the sufferer’ is written in large letters inside thousands of homes. Therefore, when glasses fall and break in the house, at that moment, the

children immediately look around at each other and say, “Mom, it is your fault.” Even the children understand it! They tell their mother, “Your face appears upset, therefore you are at fault!” If the yogurt soup turns out salty, then just look around to see, ‘Whose face seems upset?’ Yes, that person is at fault. If the lentil soup bowl slips and spills, look around to see, ‘Whose face looks upset?’ Then it is that person’s fault. If the curry turns out to be spicy, then you should look around at the faces to see, ‘Whose face looks upset?’ Then that person is at fault. Whose fault is this? The fault is of the sufferer!

If you perceive the other person’s face to be sullen, then that is your fault. At that time, if you recall the pure Soul within that person, and ask for forgiveness repeatedly, then you are able to become free from the past karmic ties.

If the wife puts some eye-drops in your eyes and your eyes hurt, then that is your fault. The one who endures suffering is the one at fault. That is what the *vitaraag* Lord (the fully enlightened living being who has no attachment to the relative self or any other thing in the world) says. Whereas, these people ‘bite’ the apparent doer who is instrumental in the unfolding of karma!

It is due to one’s own fault that one receives beatings. The one who threw the stone is not at fault. The one who was hit is at fault! No matter what the faults or misdeeds are of the children around you, if you are not affected by them, then it is not your fault. And if you are affected by them, then understand that it is indeed your fault!

### **A New Method for Debit-Credit**

If two people, Chandubhai and Laxmichand meet and Chandubhai accuses Laxmichand, “You have wronged



me!” Later at night, Laxmichand cannot sleep, while Chandubhai falls asleep peacefully. That means that the fault is Laxmichand’s. However, if Laxmichand remembers Dada’s phrase, ‘The fault is of the sufferer,’ then he will also fall asleep peacefully. Otherwise, he would hurl Chandubhai numerous abuses!

What if you lent some money to Mr. Suleiman and even after six months he does not return it? Hey, who was it that lent the money? It was your ego. He ‘fed’ [flattered] it, hence you became merciful and gave him the money. So now, write the amount off in Suleiman’s account and credit it to the account of the ego.

### **Analyze It in This Way**

Those who are more at fault are the ones who take a beating in this world. Just see who is the one taking a beating. The one who is taking the beating is certainly the one at fault.

Based upon how much one suffers, you can deduce how much the person is at fault! In a household of ten people, two of them do not even have the slightest thought as to how the household expenses are being managed. Two of them have the thought, ‘We should help out at home,’ while a few of them are actually helping out. And while one of them worries all day long over managing the household expenses, two of them sleep peacefully. So whose fault is it? Hey, mortal one! It is certainly the fault of the one who suffers, the one that worries. Those who are sleeping peacefully have nothing to do with it at all!

Whose fault is it? To answer that, figure out who is the one suffering? If ten teacups were to break at the hands of the house help, then would it have an effect on

the members of the household or not? Now, among the members of the household, there are children; there is no suffering for them in this. Their father and mother continue to get frustrated. Of the two of them, the mother would at least fall asleep peacefully after a little while, but the father would keep on calculating, 'Ten times five is fifty. That's how many rupees the cups amount to!' Because he is alert, he has to suffer more. The conclusion of this is that the fault is of the sufferer.

You should not have to search for the fault. Even great judges and lawyers should not have to search for it. Instead of that, this is the phrase that has been given as a thermometer, 'The fault is of the sufferer.' If one were to proceed by analyzing this much, then one would attain liberation directly.

### **Is the Fault of the Doctor or of the Patient?**

A doctor gives an injection to a patient. He then goes home and falls asleep peacefully, meanwhile all night long, the patient is in pain. So who is at fault in this? The patient! And when the doctor suffers, that is when his fault will be caught.

You call a doctor over to check up on your daughter. The doctor comes over and examines her, only to find that there is no pulse. Then the doctor says, "Why did you call me?" "Hey, the moment you touched her, is the moment she passed away. Otherwise, there was a pulse." However, the doctor scolds you and leaves, taking a ten rupee fee. "Hey, if you are going to scold us, then do not take money, and since you are taking money, do not scold us." However, such is not the case; he must take his fee, right? So, you have to pay the money. That is how this world is. Therefore, in the current times, do not seek justice!

**Questioner:** It also happens that a person takes medicines from me and scolds me.

**Dadashri:** Yes, that too may happen. Nevertheless, if you consider the other person as a culprit, then you will become a culprit. At that time, nature is indeed dispensing justice.

While being operated on, if the patient dies, then whose fault is it?

Whose fault is it when you slip while walking around wearing shoes on slippery mud? Hey, mortal one! It is indeed yours! Did you not know that if you were to walk barefoot, you could press your toes into the ground and get a better grip, and therefore you would not fall? Who is at fault in this? The mud, the shoes, or you? The fault is of the sufferer! If only this much were to be completely understood, then it would lead one to liberation! Pointing out other's faults is very wrong. It is due to one's own fault that one comes across a *nimit* (an apparent doer who is instrumental in the unfolding of karma). Moreover, if one were to come across a living *nimit*, then one would even 'bite' him, and what would one do if he were pricked by a thorn? Suppose there is a thorn at the intersection and thousands of people walk over it, yet it does not prick anyone. And when Chandubhai walks by, even if the thorn is bent backward, it pricks him on the foot. So, what is the result of scientific circumstantial evidences like? Whoever is to be pricked by the thorn, that person alone will be pricked. It [*vyavasthit*, the result of scientific circumstantial evidences] brings together all the [necessary] circumstances, so what is the fault of the *nimit* in this?

If someone sprays pesticides and causes people to cough, then everyone would scream and shout at him a lot.

However, if the fumes of spicy peppers that are cooking in hot oil cause people to cough, then do people scream and shout at it? They scold the one who is caught. They ‘bite’ the apparent doer. If you were to know the truth as to who the ‘doer’ is and why things happen, then what problem would remain? It is not the fault of the one who shot the arrow. It is the fault of the one hurt by the arrow. When the archer is caught, at that time it will be his fault. Right now, the one hit by the arrow is the one who has been caught. The one who is caught is the first culprit. When the other person is caught, that is when it will be his fault.

### **Everyone Finds Faults in Their Children!**

During your studies, did you suffer any difficulties?

**Questioner:** I did suffer difficulties.

**Dadashri:** That was surely due to your own fault. It was not the teacher’s or anyone else’s fault.

**Questioner:** These children talk back to the teacher. When will they improve?

**Dadashri:** The one who suffers the consequences of the fault, is at fault. The teachers these days are such that students talk back to them. These children are actually wise, but it is the teachers and parents who have turned out to be lunatics! If the elderly hold on to their old ways, then the children are bound to rebel, aren’t they? These days the conduct of parents is not such that children would not rebel. Even the conduct of the elderly has deteriorated. That is why children rebel.

### **Dada’s Understanding to Counter Faults**

The rule ‘The fault is of the sufferer’ will lead one to final liberation. If someone were to ask me, “In what

way can I find my own faults?” Then I would teach him, “Where is it that you experience suffering? That is your fault. Find out what fault you must have done to endure such suffering.” In fact, one endures suffering the entire day, so one should find out what faults have been made!

The moment suffering arises, you should know, ‘This is my fault.’ If ever I were to make a mistake, then tension would arise, wouldn’t it?

How do I understand the fault of another person? I can see his ‘home’ [the Self] and ‘foreign’ [the non-Self] as separate. If faults or offenses happen in his ‘foreign’, then I would not say anything at all. However, if something were to happen in the ‘home’, then I would give him a cautionary hint. On the way to liberation, there should not be any difficulties.

There are countless ‘inhabitants’ within, through whom, the one who is suffering can be known. Sometimes the ego suffers. Then it is the ego’s fault. Sometimes the mind suffers. Then it is the mind’s fault. At times, the *chit* (the subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) suffers. Then it is the *chit*’s fault. In fact, One can indeed stay separate from one’s own fault. This point will have to be understood, will it not?

### **What Is the Original Fault?**

Whose fault is it? It is of the one who suffers! What is the fault? The belief of ‘I am Chandubhai’ is itself your fault. This is because no one in this world is at fault whatsoever. Hence, no one is a culprit either. Therefore, that is proved.

After all, no one in this world is able to do anything.

Nevertheless, whatever karmic accounts have been formed, they will not let up. Whatever complicated account has been formed will certainly give a complicated result. So from now on, do not create any more complications. Put an end to it. Put an end to it from the moment that you have come to know this. You will have to repay the old complications that had been formed, but make sure that no new ones are formed. The entire responsibility is indeed yours. It is not God's responsibility. God does not interfere in this. Therefore, even God cannot grant forgiveness for this. Many devotees believe, 'I am performing a misdeed and God will forgive me for it'. God does not give such forgiveness. Merciful people give such forgiveness. If you were to tell a merciful person, "Sir, I have severely wronged you!" He would immediately forgive you.

The one who hurts you is merely a *nimit*. The original fault is actually your own. The one who benefits you is a *nimit* and the one who harms you is also a *nimit*. In both cases, it is indeed your own karmic account, and that is why it happens! I am openly telling you that within your boundary, no one has the power to interfere, but if you are at fault, then anyone will come in to interfere. They will even come and hit you with a stick! I have discovered who truly strikes the blows. Everything is yours and yours alone! No one has spoiled your worldly interaction. You have spoiled your own worldly interaction. You are whole and sole responsible for your worldly interaction.

### **The Judge Is Similar to a Computer**

'The fault is of the sufferer' is considered a hidden elemental truth [of the universe]. Here, the intellect becomes exhausted. Where knowledge acquired through the intellect and the five sense organs does not work, such talk is disclosed as it is by the *Gnani Purush* (One who

has realized the Self and is able to do the same for others). This hidden elemental truth should be understood in a very subtle manner. If the dispenser of justice were a living entity, then he would dispense it with partiality! However, the dispenser of justice in this world is a non-living entity (*nishchetan chetan*). If you want to understand it in a worldly sense, then it is similar to a computer. However, if you were to input a question into a computer, then the computer may even make a mistake, but there can be no mistake in the justice dispensed in this world. The dispenser of justice in this world is a non-living entity, and it is free from attachment and abhorrence! If one were to understand even a single word of the *Gnani Purush* and hold onto it, then he would definitely attain final liberation. Whose word? The *Gnani Purush's*! With that, no one would need to take advice from anyone else regarding the question, "Whose fault is it?" "The fault is of the sufferer."

This is a science, it is a complete spiritual science. There is never an error of even a single letter in this. In fact, this is a spiritual science, meaning a complete science. It is for the entire world. It is not that it is only for India. It is also for everyone abroad!

Where I have shown you such pure and clear justice, then does the need remain to create a demarcation between justice and injustice? This is a very profound point. I am stating the essence of all the scriptures. In fact, I am telling you exactly how the judgment of the world is dispensed, 'The fault is of the sufferer.' This statement, 'The fault is of the sufferer,' that has come forth from 'us' is an exact phrase! Whoever uses it will attain salvation!

**Jai Sat Chit Anand**  
**(Awareness of the Eternal Is Bliss)**

## **Books of Akram Vignan of Dada Bhagwan**

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts (Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

**'Dadavani' Magazine is published every month in English**



## **Contacts**

### **Dada Bhagwan Foundation**

#### **India :**

**Adalaj** : **Trimandir**, Simandhar City, Ahmedabad-Kalol Highway,  
(Main Center) Adalaj, Dist.: Gandhinagar - 382421, Gujarat, India.  
**Tel :** + 91 79 35002100, +91 9328661166-77  
**Email :** info@dadabhagwan.org

**Bangalore** : +91 95909 79099

**Delhi** : +91 98100 98564

**Kolkata** : +91 98300 93230

**Mumbai** : +91 93235 28901

#### **Other Countries :**

**Argentina** : **Tel:** +54 91158431163  
**Email:** info@dadabhagwan.ar

**Australia** : **Tel:** +61 402179706  
**Email:** sydney@au.dadabhagwan.org

**Brazil** : **Tel:** +55 11999828971  
**Email:** info@br.dadabhagwan.org

**Germany** : **Tel:** +49 700 DADASHRI (32327474)  
**Email:** info@dadabhagwan.de

**Kenya** : **Tel:** +254 79592 DADA (3232)  
**Email:** info@ke.dadabhagwan.org

**New Zealand** : **Tel:** +64 21 0376434  
**Email:** info@nz.dadabhagwan.org

**Singapore** : **Tel:** + 65 91457800  
**Email:** info@sg.dadabhagwan.org

**Spain** : **Tel:** +34 922302706  
**Email:** info@dadabhagwan.es

**UAE** : **Tel:** +971 557316937  
**Email:** dubai@ae.dadabhagwan.org

**UK** : **Tel :** +44 330-111-DADA(3232)  
**Email :** info@uk.dadabhagwan.org

**USA-Canada** : **Tel :** +1 877-505-DADA (3232)  
**Email :** info@us.dadabhagwan.org

**Website : [www.dadabhagwan.org](http://www.dadabhagwan.org)**



### **The Fault is of the Sufferer!**

When your pocket gets picked, then who is at fault? This person's pocket did not get picked, so why is it that only your pocket got picked? Between the two of you, who is the one suffering right now? The rule 'The fault is of the sufferer' will lead one to final liberation.

If someone were to ask me, "In what way can I find my own faults?" Then I would teach him, "Where is it that you experience suffering? That is your fault. Find out, what fault must you have committed to endure such suffering." In fact, one endures suffering the entire day, so one should find out what faults have been committed! In fact, you have been bound by your own fault. It is not the people, who have come and tied you up. When the fault is destroyed, you will be free!

**- Dadashri**



[dadabhagwan.org](http://dadabhagwan.org)

ISBN 978-93-86289-05-6



9 789386 289056

Printed in India

**Price ₹ 20**