

August 2008

# DADAVANI

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Absolutely  
no one  
in this world  
is at fault.

Other person  
is verily a  
pure Soul.



It is only  
our karmic  
fruition, the other  
person is simply  
an instrument.

Your own  
blunders  
and mistakes are  
your superiors.

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# DADAVANI

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## The proofs of flawlessness of the world through the vision of the Gnani

### EDITORIAL

In incessant worldly interactions of daily life, with family members, friends or relatives, with a business partner or customers in business, with saints and devotees at religious places, with guru-disciple or fellow-students in spiritual path, one encounters questions in the life, 'why do conflicts happen in my life? Who did it? Why did he do it? Why this person is misbehaving with me through misuse of power, wealth or intellect despite the fact that I am not at fault? When such questions arise, one does not get the solution because of lack of correct understanding, and that is why he sees the other person at fault. By this and accusations related to this, one gets stuck in the ever increasing passions of abhorrence, contempt, suspicion and enmity. Thus, he forgets the reality of life and loses his happiness, faith in human beings and the chance of bliss.

In spite of having extensive exposure of religion, why is there no true peace and happiness in human life? Why do the seekers who claim that they have progressed spiritually, not experience bliss in their life? Is it possible to achieve correct solutions of such complicated questions in this era of the time cycle characterized by lack of unity in thought, speech and acts? Yes, it is definitely possible. If one attains correct understanding then it is possible to resolve all questions with surety in the current era of *dushamkaal*.

It is a great wonder of this *kaal* current time cycle that Gnani Purush Dadashri nurtured the flawless vision through His own spiritual efforts and thus saw the world as flawless. He now gives us detailed understanding of attaining flawless vision through extensive elaboration in satsang. This will become evident as you study his words in this magazine.

Gnani Purush Dadashri gives us a wonderful master key to become happy in the worldly life: 'Carry out your worldly interaction with such awareness that no one gets hurt through your mind, speech and actions to the slightest extent.' If someone gets hurt to the slightest extent then do pratikraman. And if you get hurt through someone else then apply the flawless vision towards that person.

In reality, the world is flawless indeed according to God's vision; according to Gnan. This flawlessness is established by the scientific proofs given by the Gnani. **In this humble effort is made to provide an extensive understanding to the advanced spiritual traveler, we have provided proofs to help one to practice flawless vision in everyday life situations. These proofs have been numbered and underlined in the current issue of the magazine.** We will understand this and if we study this divine speech of the Gnani Purush then it will definitely help us to practice flawless vision as well as progress on the spiritual path. To practice flawless vision, these evidences are miraculous keys through which not only *vyavahar* worldly interaction will improve but along with this the path of moksha—ultimate liberation, will also become simple and easy. So let's savor the taste of liberation by commencing the spiritual effort of practicing flawless vision by studying the proofs to see the world as flawless through the Gnani's vision.

~Deepak Desai

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## The proofs of flawlessness of the world through the vision of the Gnani

(Please note that 'S' for Self, or 'Y' for You, refers to the awakened one in Akram Vignan, or the eternal Self. The 's' for self refers to the worldly self. For a detailed glossary please see: [www.dadashri.org/glossary.html](http://www.dadashri.org/glossary.html))

### The world is flawless through elemental vision

I see the entire world as flawless *nirdosh*. This is because I see through flawless vision. I teach you too that the world is flawless and it is exactly like that. If someone were to say, 'prove it', then I am ready to give the total and complete proof of this. What would be the conviction *pratiti* of the one who is ready to give this proof? Not only is this his conviction but that is also in his conduct *vartan* too.

**Questioner:** When can one see the entire world as being without faults?

**Dadashri:** Let me give you an example. In a village of a population of five thousand people, there is one goldsmith. You take all the gold you have in your possession to sell to him. 1 He will inspect your goods and even when the gold you have brought him is mixed with other metals, he will not get angry with you. Why is that? It is because he is only concerned with the gold the ornament contains. So a goldsmith (the Gnani) will not get angry at the quality of the goods that come to him because he is only concerned with the 'gold' he can extract. 2 So if you are asking for gold then just see gold in this. Why do you see any other things? 3 If he balked at your goods, you would be reluctant to approach him. 4 You just need to see that how much gold it contains and you will receive certain amount of money. My vision of the world is the same as the goldsmith's: Only the gold within is of value, in spite of the other existing impurities. Despite the impurities, the goldsmith remains

unperturbed. A true goldsmith will reassure you that he is only concerned with the gold.

I have observed the goldsmiths. I used to ask myself why they would not get upset with their customers and the goods they brought them. 5 Their outlook awed me. They never get angry nor do they compliment their customers over their goods. But they do invite their customers to sit and have tea, even when they bring them impure goods. 6 Their only concern was the gold in the ornaments. It is the same here when you look at people. 7 The pure Soul resides within and so from the elemental perspective no one is at fault.

### Levels of understanding of doer-ship

**Questioner:** In order not to see the other person at fault, I apply the understanding *samaj* that the *prakruti* non-Self complex is the doer and that is how I proceed spiritually. Is that a correct approach?

**Dadashri:** That is the understanding and talk of the first stage but 1 in the ultimate understanding, none of this happens. 2 The Self is verily the knower of this and there is nothing else. Instead 3 he has taken hold of the belief, 'he did this, he is the doer for sure.' 4 It is just a wrong belief.

**Questioner:** His only child, his son was killed...

**Dadashri:** He never dies. 5 The main 'thing' the Self, the original nature *swabhav* does not die. 6 Only that which is perishable by nature, dies.

The one with limited understanding will

adjust by saying, 'that must be the karmic account'. <sup>7</sup> Otherwise there is no adjustment like, 'He is my son.' <sup>8</sup> The one who understands the Lord's language, will he not see the world as flawless? <sup>9</sup> He will 'see' the one who offers flowers or throws stones as *nirdosh* flawless. <sup>10</sup> He sees both of these flawless: the one who takes a life and the one who saves a life. He does not 'see' anything extra in either.

And <sup>11</sup> if you want to understand through the understanding *samaj* of my Gnan, then 'it is vyavasthit, it is a karmic account *hisaab*,' that is how you have to take it—apply with understanding. Then as you go further, you will understand the main thing, <sup>12</sup> 'No savior can save and no killer can kill, this is all the work of nature *kudarat*. It is true that it is vyavasthit, but even on the support of vyavasthit, who is doing all this? He the knower knows that whole thing is done by nature.

### **The secret behind all that is discharging**

<sup>1</sup> What the Gnani Purush is saying is that what people call *udayakarma* effect of karma; unfolding of karma, is all a *galan discharge*. There is no *puran* charging in it. <sup>2</sup> The five sense organs *indriya* themselves are all dependent on *udayakarma*, <sup>3</sup> then would karma of these senses also not be dependent on *udayakarma*? <sup>4</sup> The *kshayopksham* energy – energy that increases and decreases in intensity – of the five senses is dependant upon the unfolding of karma. So then what is new in what the senses see or know? Can you understand what I am saying?

Therefore, <sup>5</sup> the whole world is in the form of *galan* discharging state and that too is under the realm and control of vyavasthit. <sup>6</sup> The mind, intellect, *chit* and ego are all under the realm, influence and control of vyavasthit.

<sup>7</sup> There is no need for you to protect them if they are under its control, is there? <sup>8</sup> You do not have to do anything, do you? You just have to 'see' what vyavasthit does. This discovery of vyavasthit of mine is very exact. Its precision is exact from point to point. That is why I call this *galan*. I give you all these precise clarifications so that You can remain in Your Gnan. That is why this Akram Vignan had to be disclosed.

### **The world runs with natural law of regularity**

My search and discovery, over a million life times, has brought me to declare the scientific fact that both destiny *prarabdha* and independent effort *purusharth* are lame, shaky and questionable supports. The only real support is vyavasthit. It is a fact it is a scientific thing.

What is vyavasthit? It is that which happens only through scientific circumstantial evidences. That is called vyavasthit. The knowledge of Vyavasthit is the knowledge—Gnan that renders total satisfactory closure in every situation and state *avastha*. I will give you a simple example. If this glass in your hand begins to slip out of your hand and you make every effort to save it and it still breaks. Who broke the glass? <sup>1</sup> You had no intention of breaking it; <sup>2</sup> on the contrary you made all efforts to save it. <sup>3</sup> Then, did the glass wish to break? No, that cannot be so. <sup>4</sup> No one else was present to break it either, so who broke it? Vyavasthit 'did it'. Vyavasthit works under exact principles of natural laws. It is not haphazard. <sup>5</sup> If the glass were not to break according to the principles of vyavasthit, then how would these glass factories remain in business? Vyavasthit has to look at your interest and also the interest of the glass factory and

the livelihood of thousands of its workers. Therefore the glass will break according to this law and no one will be able to prevent it from breaking. So many foolish people get agitated and restless when things break. If a servant is serving tea to some guests and breaks a cup, his master becomes furious from within. All he can think of is how he will slap the servant a few times as soon as his guests leave. And some people even do that. But if he knows and understands that the servant did not break the cup and that it was vyavasthit, then would he do anything? Would he not remain absolutely unaffected? In reality the poor servant is merely a nimit instrumental in the process, and yet these wealthy people assault their servants. You should never attack a *nimit*; if you do, you are extremely foolish because you do great harm to yourself. Instead why not find the root cause behind it and then you will find your solution.

### **This is how your karmic account gets settled**

One becomes furious when the china glass and cups shatter to pieces, and scolds the servant, 'are your hands broken, your hands are broken and useless.' At that time if he thinks, 'what will be my condition if I was in his place? How hurtful would it be? Will anybody think like that?' The servant will think, 'this boss reprimands me for no reason; it is not my fault. I am just a servant and I am serving, that is why he is reprimanding me.' Poor fellow would feel that. Because lack of this understanding wealthy people hurt poor people, will any servant break any cups or glasses? And if that servant is the breaker of the glasses then will not he break them everyday? When he is not able to hold them properly, then only they break, do they not?

No one can break anything in this world. It is only your account that is being settled. Here this servant happens to become a nimit evidentiary instrument in this.

### **The fact underlying a robbery**

These kashayas: anger-pride-deceit-greed are the ones that cause-render suffering, nothing from outside causes-gives suffering. These *kashayas*: anger-pride-deceit-greed teaches you that this is *dukh* pain and misery; that is how they misrepresent and mislead you. Otherwise, outside, no one is at fault in this world at all.

**Questioner:** Our karma is at fault, is that right?

**Dadashri:** No, you are at fault yourself, no one is at fault. Your pocket is picked then it is not the fault of a pickpocket; due to your own fault your pocket gets picked. The accounts of your previous life just got settled. In this the one who picked your pocket would be enjoying at this time but you got caught today.

**Questioner:** If someone borrowed twenty five thousand rupees from me and if he does not pay it back, then I must be paying the debt of previous life only, no?

**Dadashri:** Everything is an account only, so don't worry. Even if you were to meet him on the way; do not get mad at him, otherwise, you incur two losses; you lost the money and in addition you bind karma with him.

**Questioner:** Should I then say, 'let him have it'?

**Dadashri:** You are not to speak thus, 'let him have it', you should remain quiet there. If you say, 'let him have it', that too is a

fault. <sup>8</sup> You should understand from within that this is the result of your mistake; you should not tell that to him. Otherwise that person will get encouraged! You should tell him verbally that, 'at least give me some that you can arrange' you should say this much. Secretly you should know that if you get it back then it is all right and if you do not then also does not matter, but you should tell him verbally. Otherwise <sup>9</sup> without having previous account no one will meet you at all. <sup>10</sup> You did not lend money to anyone else and why did you lend to him only? That is why there is an account. Without having an account no one will meet you.

<sup>11</sup> 'We—the Gnani Purush' see the entire world as flawless. No one is at fault. We see the entire world like this. <sup>12</sup> If someone else appears to be at fault, it is actually our own fault. Sooner or later, we will need to see the world as flawless, no? <sup>13</sup> Just understand in short; all these exist due to our own account only, then also it will help a lot.

The Self—Atma does not have a pocket. <sup>14</sup> If you are the 'Self' then you do not have a pocket, then no one can rob You. The pocket that got picked is of 'Chandubhai'—the relative self, but you are saying that 'my pocket got picked' therefore you became 'Chandubhai'. That is the wrong belief—*mithyatva*.

<sup>15</sup> There is nothing wrong when a pickpocket picks a pocket. <sup>16</sup> Not even for a minute this world has run out of a law. People say, 'people have become unworthy today.' <sup>17</sup> Nobody has become unworthy at all. <sup>18</sup> Nature makes all these things happen and these people are only instruments *nimit* in the process and they are doing egoism that, 'I did, I did' that's it. <sup>19</sup> So do not look for anybody's fault, because if you do then you

will be responsible. You do not want to take the liability, do you?

### One cannot dismiss subordinates

**Questioner:** Dada, my job is in the police department, there is lots of corruption in our department and it involves me too.

**Dadashri:** <sup>1</sup> Corrupt people plant rotten seeds, so even the leaves that sprout have holes of rot in them. Have you seen that? Do the leaves have holes? Is it not a wonder? Honest people get into trouble because of these people. If they encounter an honest person they will not let him live, they will think that where did this ghost come from? Even their superior would know that here comes interference and trouble. <sup>2</sup> Honest and sincere people have trouble everywhere. However ultimately, nature and God are always with the honest person!

**Questioner:** At a high position in the government job, when a subordinate commits many wrong mistakes that are harmful then I have to decide to take some steps and dismiss him.

**Dadashri:** <sup>3</sup> You should not dismiss him, you should inform him thus, 'brother, such thing should not occur.' However this is a government department so you must not dismiss at all. Do you have anybody over you who can dismiss you or not?

**Questioner:** Yes, there is.

**Dadashri:** So then <sup>4</sup> you should not undertake the liability of firing someone. If your superior tells you to fire him, even then you should cool it down and avoid it, avoid it by telling a lie if you have to, in the end. <sup>5</sup> If you hear a talk about your dismissal, then you will have tremendous effect the moment you

listen about that word 'dismiss', will you not?

**Questioner:** It will, everybody will have effect.

**Dadashri:** 6 Then how affected that poor fellow would be? 7 Why should we hurt anybody in this world? 8 Follow the laws; all escape windows are there in these laws. And is there a mild language or not? You should say, 'please explain to me why I should not dismiss you.' And 'I will dismiss you'. Is there any difference in these two sentences? Therefore you should use soft language. 9 So this is your liability and responsibility, it is a big liability that a mistake is being committed from your side. 10 Leave him alone, do not fire him do not ruin someone's livelihood; do not step on his job.

### **This world is the result of your karmic account**

**Questioner:** Sometimes I feel that the one who follows the right path has to suffer lot more difficulties in *sansar* worldly life.

**Dadashri:** 1 You have created your own problems. 2 Nobody else has created these problems whatsoever. 3 No individual person can create any difficulty for anybody at all in this world. The difficulties that come to you have been created by you only. 4 People help you by raising your difficulties as per your wish. 5 People pick your pocket; they are doing a favor to you. You, on the contrary, are saying it is a trouble. How do they help you? 6 That poor fellow picks your pocket to get you free from your karma, but you say that he put you in trouble. Oh! 7 How does he put you in trouble, on the contrary he helps you to become free. Therefore 8 there is nobody who can put you in trouble in this world at all. This is only your account, 9 people are merely a

*nimit* evidentiary instrument in this.

### **Accounts of books**

Have you ever arrived at the conclusion that there is no happiness in this worldly life?

**Questioner:** Yes Dada.

**Dadashri:** The one who has learnt how to arrive at the ultimate outcome of the interactions and accounts of this worldly life will have a burning desire for liberation. Even if he does not know accounting, one will have a burning desire for liberation. When you know how to read the outcome of this worldly life, you will know where happiness lies. Is it in becoming a father? Is it in becoming a husband?

1 This worldly life is worth understanding. Who are these uncles, aunts, wives, etc.? They are all accounts on the books of karma created in the previous life. No one has realized this. If they did, they would start clearing these accounts of credits and debits. Because people do not have this realization, they create new accounts in the process of clearing old ones. 2 If there is a pending account with an uncle, its discharge is inevitable, and the uncle is just a *nimit*.

This world is not meant for suffering, it is yours to enjoy. 3 One experiences only that pleasure or pain which is in his account. 4 Why does one experience only happiness and another only misery? It is because of the kind of accounts he has brought with him. Everyday we hear stories in the news: A man is robbed in a taxi. A husband and wife were tied up and robbed in their apartment, etc. 5 There is no need for you to fear it will happen to you too, after reading such news. This projection (*vikalp*) of fear verily is the fault and will have to suffer its consequences. Instead, why do



not move about naturally? 6 You will be robbed only if it is in your account, otherwise no one has the time to meddle with you. 7 'The fault is of the sufferer', hence you should go about without any fear. The newspapers will report all kinds of things, but does that mean you have to be scared? 8 Do not be afraid even if a hundred thousand people are robbed. There is no one above you as your boss.

If an astrologer reads the palm of your hand and tells you that you have four situations that could cause death (*ghaat*), then you have to be careful during those situations. Now if you overcome one such situation and find yourself living, then feel happy that there is one less in the balance. 9 In the same token, when someone insults you or you have to face an unpleasant situation, you should be happy that there is one less account in the remaining balance. Instead, people become engrossed in such situations. That should not happen. 10 If you have an account of a thousand abuses and someone abuses you, you should tell yourself that at least one is gone from the thousand, now there are only 999 left! 11 You should not have the burden of, 'Why did he insult me?'

12 The sense of pleasure, which exists when someone compliments you and praises you, should also be there when someone insults you. Why is there no pleasure at the time of insults? 13 It is because one does not say, 'There is joy for sure during insults.' If you say this, then it will be there. But if you say, 'I do not remember this at the time,' then how will you remember during the insult. There is infinite energy of the Self within you. Whatever you decide is possible for you.

If you surrender your miseries to 'Dada', then you are free. 'We' have come to take

away the miseries of this whole world. Those who want to surrender, surrender them to 'Dada'. Tell Dada, 'Dada, I have always been foolish so please be there for me.' And Dada will always be present.

### Consequences of merit and demerit karma

1 No one runs this world, if someone was there to run it, then there is no need of *punyai* merit karma, virtuous deed or *paap* demerit karma, sinful deed. What does merit and demerit karma mean? One binds demerit karma by hurting any living being to the slightest extent and binds merit karma by giving any happiness to any living being.

2 The entire world is in the form of God bhagwat swaroop only. 3 The vision that makes you see someone as a friend or a foe is the illusion. 4 Rendering pain or pleasure of the slightest extent to any living being jiva results in an effect of the sinful act paap or punyai virtuous act, within you, and you have to suffer that effect.

Therefore, 5 the effects of punyai and paap keep happening. If you have *punyai* then 6 what is the consequence of punyai? With punyai in operation, everything will happen according to your desire and plan. And what is the consequence of paap? That which is contrary to your plan will happen. Have the wrong dice numbers ever fallen for you? Is that a mistake of the dice thrower? 7 It is not a mistake of the player. He is the very same player, however when there is punyai merit karma in effect the right number of dice is there and when the paap demerit karma comes into effect then all the dices show the wrong numbers. 8 When merit karma is in effect-operation, then people will say, 'welcome, welcome, welcome Chandubhai, welcome Sir Chandubhai' and when demerit karma comes



into effect then they will ignore and vilify Chandubhai—the worldly self. Now he is the very same Chandubhai, however, his merit-demerit karma influences other people.

### Coming and going because of the account of give and take

All this, the shop, the office, the wife, the children etc., you have brought with you, made ready for this life, from your past life. This is an account of karma, life after life. The Self—Atma has neither a father nor a son; they have all come together as a result of and to settle karmic accounts of the past life. Now, because you do not know what to do in order to move ahead, you keep ‘tilling’ and ‘digging’ i.e. you keep working the soil. I am telling you that it is already ‘tilled’ and it is ready. There is no need to pay much attention to it. Let the *chit* be natural and do everything else. You have brought ‘mandatory stations’ (obligations you have no choice but meet in your life’s journey) from the moment you are born until you die. When it is to your liking, you claim it is your own will and discretion *marajiyat*; when it is not, you say it is mandatory and obligatory *farajiyat*. In reality, everything is mandatory. Will you not have to know all this? How long can you let such a state of falsehood continue? Should you not analyze everything? Keep the ledger of such analysis with you.

### The ledger of analysis of life after life

What have you brought along with you from your previous life? You have brought everything that is necessary for Chandubhai—the relative self; You have brought all the necessary things for the mind, the *chit*, the intellect and the ego. Now, nature supplies You all those necessary things and you claim, ‘I am doing it.’ When everything is ready,

how can you claim that I did it? *Purusharth* independent effort is that which is done when something is not ready.

### Keep mending relative relationships

These are all relative relationships; if they were real, then it would be worth your while insisting that you won’t rest until your wife changes or improves. But it is all relative. Relative means if the husband and wife were to fight with each other for one hour, they would start thinking about a divorce and this seed will grow into a big tree. If you have a need for a wife, and she keeps tearing away at the relationship, you will have to keep mending it. Only then this relative relationship will last; otherwise it will break. Even the relationship with your father is relative. People believe their relationships with their fathers to be real and become obstinate about trying to improve him. Hey you! Are you going to insist on improving him no matter what? Let go you fool! He will die before he improves; instead serve and take care of the old man with love.

### A spinning toy under the control of vyavasthit

‘Sab sabki samalo—everyone mind his own business’. If you improve, only then the other person will improve. This is *vichaarna* ongoing thought processes, and when after a while you both have to be together, why then should you quarrel? Once you enter into a marriage, why should there be any clash or quarrel? You forget the incidents that took place yesterday, whereas for me, everything remains present in my Gnan. This is *sadvichaarna* positive thinking process, and is helpful for even those who do not have Gnan. It is because of ignorance that one gets established in belief that she will take over the

dominating role in the relationship in marriage. But if someone were to ask me, I would tell him, <sup>2</sup> 'You are a top—spinning toy, spinning according to the way it was wound with causal karma in past life unfolding in this life—and so is she, so how is she going to control and dominate you?' <sup>3</sup> Do you think that the control is in her hands?' <sup>4</sup> Everything is under the control of vyavasthit. And even if your wife were to control you, what is she going to do? If you were to give in a little, your poor wife will feel a sense of comfort in her mind that you have come under her control! She will be at peace.

### **Change the result of karma or the suffering from the karma?**

<sup>1</sup> When it is pouring heavily, if you get a very good umbrella, not even a drop of rain will touch you. <sup>2</sup> The rain will not stop for you, and <sup>3</sup> our people try to stop the evidence, however that will not stop. If this is possible then people will change the whole world, will they not?

### **To bite the nimit**

When a mother-in-law makes her miserable, the daughter-in-law does not look at her own faults but keeps blaming the mother-in-law and finding faults with her. But if she had an understanding of *dharmadhyān*, she would tell herself, <sup>1</sup> 'I am the one at fault. It is because of my own karma from my past life that I have a mother-in-law like this.' <sup>2</sup> How come my friend's mother-in-law is so nice?' When other mothers-in-laws are so nice, <sup>3</sup> can she not understand that the fault lies with her? Why else would she encounter a mother-in-law such as this one?'

<sup>4</sup> When your mother-in-law scolds you, you need to understand why you ended up

with this particular mother-in-law. Were there no others?' <sup>5</sup> Why did I get her only? Therefore there is some karmic account *hisaab* with her. So settle this account with equanimity.

**Questioner:** Such problems occur because one has the wrong vision *drashti*.

**Dadashri:** No, it is not wrong vision but <sup>6</sup> the fact is that she has no awareness *bhaan* at all. She does not know that these are consequences of her own past karma. She is only seeing what is directly in front of her. <sup>7</sup> She is accusing the *nimit*; she should not accuse the mother-in-law because the mother-in-law is just a *nimit* (the instrument, the vehicle through which her karma is giving the effect). <sup>8</sup> On the contrary, she should thank the mother-in-law for releasing her from her karma. How can you become free from your karma? It is when you do not see the mother-in-law, the pickpocket, or someone who imposes suffering upon you as being at fault at all but accept and maintain the awareness that you are being released from your own karma through them then you became free. Otherwise that karma is not over, it has not been discharged. Here, seeing the mother-in-law at fault the daughter-in-law will bind more karma even before the old ones discharge. This is how people become more entangled as they increase their karma, life after life.

### **Tolerate? No, find a solution**

**Questioner:** Dada, when you tell us to avoid conflict, does that mean we have to tolerate everything?

**Dadashri:** Avoiding conflicts do not mean having to tolerate. And if you do, how much and for how long will you tolerate? Tolerance is like compressing a spring; how long can it remain compressed? Rather than

tolerating, you must find a solution.

In the absence of Gnan people have no choice but to tolerate but when one day that 'spring' breaks free of the load it was bearing, it will topple everything in sight; that is the principle of nature.

1 There is no law of nature that says you must exercise tolerance. 2 Whatever you have to tolerate because of a person, is really your own karmic account. But you do not have the knowledge of past accounts and that is why it appears to you that he is dishing out something new, that he is the doer. 3 No body is dishing out anything new. They are simply returning what was dished out to them. Our Gnan does not require you to tolerate anything. With the application of this Gnan, you have to realize that the 4 other person is a pure Soul Shuddhatma and 5 that whatever has come your way is solely because of your own past karma and 6 that the other person is simply an instrument in the process. With this understanding, this Gnan, all your puzzles will be solved.

**Questioner:** Does that mean we have to accept and come to a closure in our mind, that whatever stock was dished out is coming back to us?

**Dadashri:** 7 He is a pure Soul and this is his prakruti. 8 It is the prakruti that gives these fruits. 9 You are a pure Soul and so is he. Now where is the wire that connects the two? 10 This is your prakruti and that is his; both the prakrutis are settling each other's karmic accounts. It is because of the unfolding of this prakruti's karma that the other prakruti is giving something back. That is why we say, 'This is my own karmic account that has come into maturation, the other person is merely instrumental in the process and 11 by doing

what he did, my karmic account is cleared and paid off.' 12 When you have such a solution, is there a need to tolerate at all?

What happens if you try to tolerate? If you do not solve things in this way, then that spring will one day, recoil. Have you ever seen a spring recoil? My spring used to recoil a lot. For a while I used to tolerate a lot, then when the spring recoiled, everything around me would blow up! All this occurred in the absence of Gnan but I do remember it well. It is all in my Gnan and that is why I am telling you not to learn to tolerate things. It is only in the state of ignorance of the Self that one has to tolerate. You must clarify everything through Gnan and understand what the consequences will be by doing things a certain way. What was the cause behind it? You have to look deeper in your account book, 13 not a single event that comes to you is outside of the account book.

**In the world of natural justice, the only solution is penance**

**Questioner:** What should I do if I want to avoid conflict and settle matters with equanimity but the other person keeps harassing me and insulting me?

**Dadashri:** Nothing. 1 That is your karmic account and therefore you should make a decision that you want to settle it with equanimity. 2 You should remain within the confines of your principles and laws and continue to solve your own puzzle yourself.

**Questioner:** When someone insults me, is it because of my ego that I feel insulted?

**Dadashri:** 3 When someone insults you, he is actually dissolving your ego, and that too is your dramatic ego (the relative or discharge ego). 4 Whatever excess ego you may have, becomes dissolved when that happens. What

harm is that going to cause you? It is this karma that prevents your freedom. <sup>5</sup> Even if there is a small child in front of you, you have to tell him to free you.

If someone does injustice to you and you wonder why he is doing the injustice to you, then you will bind karma. <sup>6</sup> It is on account of your mistake that he has to render the injustice to you. How can one's understanding reach this level? On the contrary, people will cause havoc. <sup>7</sup> In the eyes of the Lord, no one is doing justice or injustice; everything is simply correct. How can one's understanding reach this level? If differences in opinion at home become less, there will less quarreling and consequently love will increase amongst everyone. If this happens, then know that Gnan has been understood and not otherwise.

<sup>8</sup> If someone does you injustice, in the eyes of the Lord it is correct. <sup>9</sup> Gnan says that you are a fool to look for justice. Penance is the solution for that.

<sup>10</sup> This nature is just. Its justice is not false. <sup>11</sup> It is so precise that not even a single mosquito can touch you, and if it does, then know that there must be a cause behind it, <sup>12</sup> otherwise not a single vibration will touch you. <sup>13</sup> You are completely free. <sup>14</sup> No one can cause any obstructions for you.

### Learn to adjust from a Gnani

There was a man who used to come home at two in the morning. His whole family was in dilemma whether they should reprimand him or not let him in the house. What should they do about it? When the eldest brother went to confront him, the man told him, 'I will not refrain from hurting you.' The family then came to me for a solution. I told them not to say a word to him, because if they did, the

situation would become worse and if he is prevented from coming home he will resort to robbing people; they were to let him come and go as he pleased. <sup>1</sup> They were not to tell him what was right and what was wrong, <sup>2</sup> nor were they to harbor any feelings of attachment or abhorrence towards him. <sup>3</sup> On the contrary, they were to keep compassion and equanimity for him. After three or four years, he became a changed man. Today he is extremely helpful in the family business. <sup>4</sup> This world is not worthless; you just need to know how to handle situations. <sup>5</sup> God resides in each person. <sup>6</sup> Everyone has his work cut out; therefore do not have dislike towards anyone.

### A Science worth understanding

**Questioner:** What should we do if we do not want to get into a conflict but the other person comes to pick a fight? Say one is very careful and aware, and the other is bent on fighting, is conflict not inevitable?

**Dadashri:** How long can a person fight with a wall? <sup>1</sup> If you were to run into a wall, what should you do to it? <sup>2</sup> Should you fight with it? <sup>3</sup> Similarly those with whom you come into conflict are walls. What should you do in that situation? <sup>4</sup> Recognize and accept they are walls. Then there will be no problems.

**Questioner:** If we remain silent, the other person may mistake our silence as admission of our guilt and in turn may fight even harder.

**Dadashri:** <sup>5</sup> This is only your belief that because you remained silent it happened like this. If a man gets up to go to the bathroom in the night and bumps into the wall, does that mean that the wall bumped into him because he remained silent?

<sup>6</sup> Whether you say something or not,

there is no effect of that; it has nothing to do with it. It is not true that your silence has any effect on the other person and neither is it true that your speech has any effect on them. <sup>7</sup> It is simply interplay of scientific circumstantial evidences. <sup>8</sup> No one has even the slightest authority or power in this world, so who is going to get away with anything? If this wall has the power to do anything, then so does this body. <sup>9</sup> Do we have the authority or the power to fight with this wall? <sup>10</sup> In the same way, what is the point of getting angry and fighting with people? The other person definitely does not have the independent control or power, so why don't you also become like the wall? When you scold your wife, the God within her is making note of what you are doing. <sup>11</sup> If she starts to scold you, you should become like the wall, and the God within you will help you.

### **Pain and suffering exist due to wrong belief only**

<sup>1</sup> Really there is no such thing as misery and suffering *dukh*; misery and suffering exist because of your wrong beliefs. Do you receive letters from your loved ones who have departed and gone?

**Questioner:** No, how can they come?

**Dadashri:** That is how this worldly life is. <sup>2</sup> If you have a credit of rupees 500 in your account from your previous life, you will come across someone in this life who will settle this account. He will be instrumental in your receiving 500 rupees. <sup>3</sup> Once the accounts are settled, that person will leave and you will not encounter him again. <sup>4</sup> People separate, they go their own way, they die. Then you will not meet each other again if no new karmic accounts are created.

<sup>5</sup> This china set of cups and saucers worth a hundred dollars will be here with you as long as your account, <sup>6</sup> karmic account is there with them. <sup>7</sup> When that relationship comes to an end, they will break. <sup>8</sup> When they break, it is vyavasthit and you should not keep remembering them after that. Are people also not like the cups and the saucers? You merely witness with your eyes that they died, but in reality they do not die, they come back here again. That is why, when you do their pratikraman, it reaches them. It will reach them wherever they are.

### **Memory is dependant on attachment and abhorrence**

<sup>1</sup> Your memory exists because of *raag* and *dwesh* attachment and abhorrence. The greater the attachment or abhorrence for a particular thing, the more you will remember it. <sup>2</sup> A woman may go to her father's home to forget her mother-in-law, but she will not be able to do so because of abhorrence towards her. <sup>3</sup> She will also keep thinking about her husband because she has attachment towards him. That is because of the happiness he gives her. You remember what makes you the most happy or unhappy because there is attachment or abhorrence there. If you erase the association of the attachment or the abhorrence, that memory will disappear. The thoughts that come to you automatically is memory. When attachment and abhorrence is erased (through Gnan or pratikraman), their memory will cease and only then does the liberating laughter *mukta hasya* appear on your face. Your smile and laughter will exude liberation. Memory creates a pull and tension and this strains the facial expression. Your mind remains in tension all the time and that is why your face never radiates with freedom.

4 Everyone's memory differs. What you remember may not be the same as what others remember. This is because everyone's abhorrence and attachment differs. Memory exists through attachment and abhorrence.

**Questioner:** Dada, surely memory will have to be removed.

**Dadashri:** 5 This memory itself tells you that it wants to be cleansed, erased. There would be utter confusion if there were no memory. What would you erase if there were no memory? How would you know where your attachment and abhorrence lie? 6 Memory arises for its spontaneous resolution. It comes forth so the link to attachment and abhorrence may be erased. So erase whatever comes forth and when you do that You will free. You remember only because you have the link to attachment and abhorrence here. You should repent for it and make a firm resolve never to repeat that mistake and thus erase it. You can wipe it out by doing just this and that memory will leave forever. That which makes you forget the world is Gnan.

**Who is at fault in this?**

**Questioner:** My nature is such that I cannot tolerate wrong things and therefore anger happens continuously.

**Dadashri:** 1 Who decides and judges that it is wrong?

**Questioner:** I do as much as my intellect shows.

**Dadashri:** Yes, that much judgment and justice prevails.

**Questioner:** But if I am paying twenty-five rupees per day to a person and if he is hardly doing work worth five rupees then will I not feel that this is not right?

**Dadashri:** But why is he not doing his work? 2 What is the reason that he is not doing work?

**Questioner:** It is because of his lazy nature.

**Dadashri:** 3 Everybody may be getting this kind of people to work for them?

**Questioner:** How can I say that everybody is getting such people?

**Dadashri:** 4 So why did you only encounter such a person to work for you? There must be a reason for this, isn't it?

**Questioner:** My previous karma must be like that, that is why he met me.

**Dadashri:** 5 So then what is his fault? 6 So then what is the reason to get mad at him? 7 You should get mad at your self that, "brother, what kind of karma 'I' have bound that I got such a person?" 8 One's weakness will hurt the self only. 9 'Fault is of the sufferer.'

10 He does not work and you become angry, so then you feel the hurt, so it is your mistake. He will remain as he is, he will do the same thing tomorrow and on top of that he will mimic you. As you turn around he will make a fun of you, he will say, 'this guy is crazy, forget him!'

**Questioner:** So I should sit with him and explain to him that, 'why it is not possible for you to do this much work? See how much more the other people are doing.' And if he does not know then I can teach him, should I do like that?

**Dadashri:** Yes, you should explain him in such a way that he can understand and he will feel encouraged to do that work.

**The one who complains is at fault**

**Questioner:** Some people just do not

understand, no matter how nicely you interact with them.

**Dadashri:** 1 If they do not understand, then the fault is yours. Why did you get such a person with limited understanding? 2 Why is it that only you had to have an encounter with such a person? 3 Anytime you have to suffer something, know that it is the consequence of your own mistake.

**Questioner:** So do I have to recognize that such is my own karma?

**Dadashri:** Definitely. If there is no mistake on your part, you will not have to suffer anything. 4 There is nobody in this world that can hurt you in the slightest but if someone does, then it is because of your own mistake. 5 It is not a mistake of the element tattva—the Self, it is simply a nimit instrumental evidence in the unfolding effect of your karma in this life. Therefore the fault is of the sufferer.

#### **Do not complain, get the solution**

**Questioner:** Dada, who will listen to my complaints?

**Dadashri:** If you complain, you will become the complainer. 1 I regard anyone that comes complaining to me as being the culprit. 2 Why is it that you even have an occasion to complain in the first place? It is because very often people who complain are the culprits themselves. 3 If you complain, you are the culprit and 4 the person you accuse will become the plaintiff, he will now have a complaint against you. So never complain about anyone.

**Questioner:** So what should I do?

**Dadashri:** 5 If the other person appears wrong to you, you have to tell yourself, 'He is the nicest man and I am the one at fault.' If you have multiplied your negative opinions

about him, then you have to divide them and if you have divided, then you should multiply equally.

Why am I teaching you to multiply and divide? In order to bring all your worldly accounts to a close. If the other person is dividing then you should multiply in order to zero out the account. 6 Entertaining any thought about anyone that, 'He said this to me, he said that to me' is in itself a fault on your part. 7 If you are walking along and bump into a wall, why do you not get angry at the wall and blame the wall? 8 Why do we call trees inanimate? Anyone that hurts you is like a tree! 9 If a cow treads on your foot, do you complain about it? So it is the same when people clash with you. 10 How can the Gnani Purush forgive everyone? He knows that people are like the trees; some do not have the understanding and those who do understand do not need to be told; they immediately do pratikraman.

11 You should never see any fault in the other person; because when you do you ruin your worldly life. 12 You have to keep seeing your own faults. You have to understand and accept that everything you encounter in this life is the effect of your own past actions, so no more needs to be said.

#### **Natural law: Fault is of the sufferer**

1 The law of the Lord says whatever the location, whatever the time, the one who suffers is the one who is at fault. There is no need to ask any attorney about it. When someone's pocket gets picked, the one who picks the pocket is happy. He is eating and enjoying himself and during that time 2 the one whose pocket he picked is suffering. Therefore the fault is of the one who is suffering. 3 He must have stolen sometime in his past life, for which he got caught today therefore he is the guilty



one (guilty of stealing in past life). The other person will be called a thief and suffer whenever he is caught.

What if you loan Chandubhai some money and he does not return it even after six months? Hey, who loaned the money? 4 He fed your ego and that is why you became kind and benevolent and gave him the money. Therefore, let go of the account of debit with Suleiman and credit it to the account of the ego.

5 You are whole and sole responsible for yourself. 6 The one who hurts you is just a nimit (apparent doer) but the main mistake is yours. 7 Those who come to help you or harm you are all nimit. 8 Everything happens to you because of your karmic accounts.

If you understand and hold on to just one word of the Gnani Purush, you will definitely go to moksha. With that you do not need anyone's advice. 9 Whose fault is it? The fault is of the sufferer.

### **Fault is of the sufferer**

'Fault is of the sufferer' – if one were to completely understand this statement, one would attain liberation. 1 To see faults in others is absolutely wrong. 2 You encounter your nimit (those who transgress against you – these beings are merely nimit– instrumental in delivering the fruits of your own karma), solely because of your own mistakes. 3 And if that nimit happens to be a living entity, you place the blame on them, but what would you do if the nimit were a thorn? A thorn is lying on the ground where hundreds of people walk by and it hurts no one. And yet when Chandubhai passes by, the thorn pricks him even when it is laying side ways. 4 Vyavasthit is very precise. The thorn will prick only the one that has to

be pricked. 5 Vyavasthit brings together all the circumstances in order for an event to occur. How then can a nimit be blamed?

6 If a mother-in-law scolds her daughter-in-law and yet the daughter-in-law remains happy and only the mother-in-law suffers, then the mistake lies with the mother-in-law. 7 If someone in the family instigates a quarrel and the daughter-in-law has to suffer, the fault is hers. 8 It is also her fault when others torment her without apparent cause. This happens because of a pending account from her past life, which has now come forth for settlement. She should not make the same mistake again otherwise she will have to endure the consequences again. So if she wants to be liberated, she should accept whatever is thrown at her, be it sweet or bitter and 'credit' her account. Doing so will settle her account. 9 In this world, without past account, you cannot even make an eye contact, so can anything occur without past accounts? 10 Whatever you have given to others, will be returned to you. When this happens, credit it to your account with pleasure and a sigh of relief that your account is now being settled. But if you make the same mistake again, you will have to endure it again.

### **And when you lose your shoes**

I had this experience too, I know that too! 1 'What is your fault in this? 2 So then what is the fault of the one who took your shoes too? 3 He must have some real need then only he would have taken it, wouldn't he?' 4 Without difficulty, nobody will take it. And when you cannot find your shoes when you come back after visiting the temple, you know that someone who is punyashadi one with merit karma has got it. 5 He got such an expensive shoes because of his merit karma

too, no? <sup>6</sup> Otherwise when will he get a new pair of shoes? <sup>7</sup> However once you lost your shoes you should understand that your account is settled.

<sup>8</sup> There is a law that if you are going to lose seven pairs of shoes then you are not going to lose eighth pair. <sup>9</sup> So then go ahead and wear new shoes everyday, if you have courage then let go of them, let go as many as you can. This is because there is a law. <sup>10</sup> Thereafter no matter how smart a thief is, the shoes will not be lifted. Would it not better if you were aware of this law? <sup>11</sup> So at the most you will lose seven or ten or twelve pairs, <sup>12</sup> but will there be end of it or not? <sup>13</sup> Therefore let it come to an end. This is because everything is temporary and comes to an end.

#### **The harm caused by contempt**

<sup>1</sup> On the path of the Vitarag, there is no place for opposition or contempt *tarchhod* towards anyone. A vitarag will never oppose anyone whether he is a thief, a rogue or anyone. If one tells them 'you are in the wrong business', <sup>2</sup> they feel scorned and slighted; you will not be able to see God within them. <sup>3</sup> God is telling you to see him through *tattva-drashti* elemental vision, seeing the Self after Self-realization. <sup>4</sup> If you see him through the vision that sees the circumstances *avastha drashti*, then you will ruin everything for yourself only. <sup>5</sup> What if you throw a stone in the mud? How is the mud going to be ruined? The mud is already dirty, but you will be splashed by it. Therefore the Vitarags were very smart, they would move about without any contempt or scorn for anyone.

When I 'see' within about the past lives, <sup>6</sup> I am amazed to see the grave harm that is caused by contempt *tarchhod*! That is why I

am very careful to make sure that even the servants and laborers who help me are not hurt to the slightest extent. They may even become a snake and avenge you. <sup>7</sup> They will not refrain from avenging your contemptuousness.

#### **What is the solution of a contemptuous act?**

**Questioner:** What should we do in order to make sure that we do not have to suffer the consequences of scorn-contempt?

**Dadashri:** <sup>1</sup> There is no other solution except to keep doing *pratikraman*. You have to do so until the other person's mind turns around. And when he meets you personally, talk again with him sweetly and say, 'Sir, I made a mistake, I am a fool. I do not have any sense', so his scars will begin to heal. <sup>2</sup> When you criticize yourself, the other person will like that and that is when his scars will heal.

Do not scorn anyone if you want to be happy in life. When you scorn someone, <sup>3</sup> who are you scorning? You are scorning God himself, because <sup>4</sup> God resides within everyone. <sup>5</sup> When you insult someone, your insult does not reach the person but it reaches the God within. God accepts every result in the world, so do things in such a way that when God accepts the results, you do not look bad. <sup>6</sup> It is not possible for anyone to go to moksha by scorning even a single living being.

#### **Worldly interaction and natural justice are independent**

<sup>1</sup> *Vyavahar* worldly interaction is the very thing that creates entanglements and problems everywhere. There is no connection between *vyavahar* and justice. People look for justice, however justice is not something

one should seek or call for. If a mother-in-law mistreats her daughter-in-law, that is *vyavahar* and it is also *vyavahar* if she treats her with respect and care. This body complex *pudgal* would not exist if there was no *vyavahar*. There will be no end to entanglements if one looks for justice in *vyavahar*.

Eleven disciples had *vyavahar* with Lord Mahavir. If one of the disciples felt slighted, that disciple would not be able to sleep all night. What can the Lord do about that? Why should one be seeking justice in that? 2 If you accept *vyavahar* as *vyavahar* then you will understand justice. 3 Why did your neighbor say negative things to you? He did so because such was your *vyavahar* with him. 4 The words that come out of your mouth are dependent upon your *vyavahar* with the other person. But you want to go to moksha, so you should do pratikraman.

### **Vyavahar: worldly interactions**

Worldly interaction *vyavahar* is in the form of worldly interaction. Let me explain to you what 'we' mean by, 'whatever the *vyavahar*, it is what it is.' 1 If your son is getting married and you do not send gifts and 2 sweets to your brother, would you have expectations of receiving anything from him when his son gets married? No, you would not, because 3 that is the kind of *vyavahar* interaction you had with him. If one brother sends you sixteen *ladus* (Indian sweet balls) and the other sends you only three, then your understanding should be, 'I may not remember it today, 4 but I must have sent him only three *ladus*. My *vyavahar* with him must have been the same and that is why he is reciprocating with only three *ladus*.'

You have dealings with many people.

5 You should understand that you have brought positive *vyavahar* with those you have positive dealings and a negative *vyavahar* with those you have negative dealings. 6 If one of your daughters talks back at you, that is the *vyavahar*, so where would you look for justice in that? 7 And your other daughter will massage your legs even when you are not tired. That too is *vyavahar*, so do not look for justice in that either.

8 What does it mean when someone insults you? It means he has completed his *vyavahar* with you. Whatever the other person does to you, whether he is insulting you or otherwise, 9 he is unfolding the *vyavahar* with you. Here you have to close this *vyavahar* with *vyavahar* and accept that *vyavahar* as it is. Do not bring or look for justice in it. You will become entangled if you do. You should not look for justice in *vyavahar*. *Vyavahar* is nothing but *vyavahar*. It is what it is.

If the one dispensing justice were really alive *chetan*, then he would take sides. But justice in this world is dispensed by nature and it is not alive *nischetan chetan*, and in addition it is *vitrag* i.e. without any attachment or abhorrence. There can never be any mistakes in natural justice.

**Questioner:** What if we have never insulted anyone?

**Dadashri:** 10 If that is the case, then no one will insult you. 11 But because there is a pending karmic account from before, the other person cannot refrain from insulting you. 12 It will come to you only if it is in your karmic account. 13 Whatever effects come along, they come because of accounts. 14 Effect in this life is the cause created in one's past life. The account of effect is *vyavahar*.

### Behold the One who swallows all the bitterness

**Questioner:** Dada, when someone uses bitter words towards me, it is difficult to tolerate them. What should I do?

**Dadashri:** Let me clarify that for you. Say there is a thorn lying on the road. Thousands of people walk by it and nothing happens to them. But when Chandubhai walks by, the thorn somehow pierces his foot through and through even though it was pointing sideways. <sup>1</sup> Experience of bitterness is due entirely to the account of karma. <sup>2</sup> So when that happens, believe and understand that that much bitterness is now being deducted <sup>3</sup> from the pending account of bitterness. <sup>4</sup> Pleasure that is experienced is also reduced by that amount from the pending account. Yet, when one experiences pain and bitterness, he does not like it. Why does he not like the painful experience even when it is being reduced from the pending account? <sup>5</sup> If he asks for more bitterness from the one who is serving it to him, if he requests the man to insult him some more, the man would not. <sup>6</sup> It is not under the hands of the one who is serving the bitterness. Nothing is under anyone's control. <sup>7</sup> Everything is very precise, methodical and balanced. There are pending accounts; this is no lie. <sup>8</sup> There is accountability in everything up until death. All accounts are very precise. Some people will give you more, some less. There will be no suffering, if Gnan prevails during the process. <sup>9</sup> All relations are relative. <sup>10</sup> Bitter or sweet, they are all consequences of past karmic account. The one, who mistreats you everyday, may one day be very kind and caring to you. <sup>11</sup> These are all relationships of giving. They are the results of karmic accounts created in the past life.

'We' too have been served a lot of bitterness. 'We' swallowed it all and now all the accounts are finished. <sup>12</sup> 'We' drank the bitterness from anyone who served it to 'us' and in return, 'we' blessed them as 'we' drank it! That is precisely why 'we' became Mahadevji—the one who swallows the bitterness that others give him, while he forgives and blesses him—another name for Lord Shiva.

**Questioner:** Is that the same as settling the account of karma?

**Dadashri:** Yes, it is the same thing; when bitter gifts come your way, accept them. Instead people react by asking, 'Why are you doing this to me?' when they are faced with bitter gifts. They are not able to shed that karma by reacting this way and on the contrary, they create new accounts of bitterness. Those who have the knowledge of the Self, those who now want to get rid of this 'business', will bring about a closure of all this. Those who do not have the knowledge of the Self, their business of charging new karma continue.

As long as one does not know from which account a person is sending the bitter experience, he does not like it. But when he understands which account it is coming from, 'Oh ho ho, it is from this account!' he likes it. All of Dada's bitter accounts are paid off, so who is going to give Him any bitterness? <sup>13</sup> People will only come to pay you back if you have a balance pending.

### Drink poison with a smile

<sup>1</sup> When someone deals you anything bitter and you drink it with a smile, blessing him or her, your ego will be destroyed and <sup>2</sup> you become that much more free. <sup>3</sup> Not only that but your opponent will also react from

your positive reaction and change for the better. He too will feel better. <sup>4</sup> He will realize his weakness in being your adversary and <sup>5</sup> appreciate your spiritual energy for taking the insult with a smile.

Do you think you would drink anything bitter of your own volition? <sup>6</sup> How benevolent are those who make you drink it? <sup>7</sup> Those who serve you (the bitter drink) are like a mother. <sup>8</sup> You have no choice but to drink. <sup>9</sup> You will have to take the bitter in order to become *nilkantha* the blue throat one-Lord Shiva.

<sup>10</sup> 'You' should tell 'Chandubhai': 'you will have to take this bitter drink a hundred times.' That is all and there after he will get used to it. We have to force bitter medicine to a child but once he realizes that the medicine is good for him he will not have to be forced to drink it, he will drink it on his own. Once you make a decision that you want to drink all the bitterness served to you, you will be able to do so. It is easy to drink 'sweet' but you have to know how to drink the 'bitter' also. Will you not have to drink it some time or another? <sup>11</sup> Besides it is a profit for you, so should you not practice drinking it?

You feel very hurt (at a loss) when someone insults you in front of everyone, but that is a tremendous spiritual gain for you and once you realize this, you will not see it as a loss, will you?

You say, 'I am pure Soul *Shuddhatma*', so don't you want to remain in that state forever? For that, you will have to get rid of that ego of yours. The only thing that needs to be done is to render the ego juiceless. <sup>12</sup> Others will do this cleansing of your ego for you. You merely have to assess where your profit lies.

### Lend happiness in the business of lending

**Questioner:** Why is it that all kinds of difficulties continue in my home? Some or other kind of trouble continues to arise to my wife, to family members and in the business.

**Dadashri:** <sup>1</sup> If you give troubles to others you will have troubles. <sup>2</sup> If you give happiness to others then you will get happiness. If you want happiness then give happiness to people and if you want troubles then give troubles, give to others whatever you want. <sup>3</sup> Whatever comes to you, on that bases you should understand what you had given to others. Therefore, if you want happiness then try to give happiness, start giving happiness.

This world is in the form of *vyavahar* worldly interaction, which says, 'give and then take'. <sup>4</sup> When you are faced with troubles then understand that you have given troubles only, you have not started any other business! And if you encounter happiness then know that you have given happiness to others.

**Questioner:** The troubles, which had been given to others before, those troubles come at this time. Now with these troubles, how can one give happiness?

**Dadashri:** <sup>5</sup> For that make *bhaav* deep inner intent to give happiness and do not give troubles to anybody again. If someone abuses you twice then you should not lend him five times more abuses again and you should credit these two abuses. You had abused someone twice; that has returned, therefore credit the two abuses. If someone abuses you twice at that time instead of crediting you are lending him five more abuses. Hey, why do you continue to do business with him? <sup>6</sup> So all this is an account of lending. The world may call it *roonanutbandha* karmic ties, however it is

an account of lending. Therefore if you like it then loan it but that which was loaned will come back. <sup>7</sup> This is just a game of credit-debit. <sup>8</sup> Only that which had been loaned comes back; <sup>9</sup> God does not meddle in this at all. <sup>10</sup> You do not like troubles, so then stop lending them.

### **Obstructions are the results of our own interference only**

**Questioner:** In the process of doing any work, there is contrary energy, which obstructs and undermines the task. Why does this happen?

**Dadashri:** <sup>1</sup> That which hinders you while you attempt to do any work is called *antaray* obstructive karma. For instance, if one day you were bored in a garden and <sup>2</sup> you say, 'it is not worth ever coming to this garden again.' And then when the time comes for you to visit there, at that time the obstruction that you had laid down comes against you, and you will not be able to visit that garden. <sup>3</sup> Whatever obstructions you face, are there, because only you had created them, there is no interference of anybody else in this. <sup>4</sup> No living being has created interference in any other living being at all; <sup>5</sup> it is because of one's own interference that all this has arisen.

### **Obstruction arises by obstructing others**

A king is pleased with someone so he says to his minister, <sup>1</sup> 'give one thousand rupees to this person.' However that minister gives him a hundred rupees. <sup>2</sup> At another place the minister will explain to the village master, 'there is nothing in this person, he does not deserve any money.' <sup>3</sup> He thus obstructs that person who is ready to give money. So then what will be the consequence of this in the next life? <sup>4</sup> That minister will never get any money, he

will have *labhantaray* obstruction in profits. If you obstruct someone else's profit, you will have *labhantaray*. <sup>5</sup> Whatever you obstruct, if you obstruct someone's happiness, you will have obstructions in all those things which you create obstruction for and then what will one complain, 'obstruction karma hinders me.' <sup>6</sup> If someone is ready to go to satsang and if you stop him then you will have an obstruction. So wherever obstruction you create, you will have to suffer the consequence. Some minister would be so over-wise that he will not let his king give a gift to a person. Do they give such advice to a king? Then what can happen? <sup>7</sup> He created obstruction therefore obstruction arises, then he will not earn profit anywhere at all. Some people will stop someone who is giving something to a poor person. Hey you, why are you creating interference in that?

Say for instance if everybody is sitting for a dinner in a social gathering, from this group if one person asks four to five people to sit for the dinner. <sup>8</sup> And if you stop them then you are creating obstruction for your meal. So then you will get into trouble at some place, you will get into real trouble. You created interference that is why this problem arose, didn't it? Therefore you should understand why *antaray* karma arises? You will not do such thing again if you were aware of this, will you? <sup>9</sup> Only you have obstructed all this. Whatever it is, you have taken the responsibility on your self. You have to do all this with a responsibility and liability, so beware of this and proceed with understanding.

If this little child were to give something to someone and if you stop him, 'don't you give that.' Then this is not *antaray* karma for that little child however this *antaray* karma gets bound for you.

<sup>10</sup> It is the antaray karma that hinders otherwise the one who has attained the Self, has everything available to him. <sup>11</sup> Whatever he wants will be there for him with the mere thought, however he has created obstructions everywhere and due to this everything is obstructed. Everything will be ready only as per his wish where there is the Self. The Self verily is God.

### What an utter blunder!

How many obstructions a living being has created! <sup>1</sup> This is a Gnani Purush. He gives moksha in one's hand, he makes a worry-free state, even then how many obstructions has he created that he is not able to attain the Self!

God is right here, I can see Him within you, but you cannot see Him. God has not gone far away. But what has happened? The obstruction lies in between, so how can you see your Self now? <sup>2</sup> You have created the obstruction on your own. You say, 'I am Chandulal.' Then God says, 'all right then, as many times you say this, that many obstructions will arise.' Now only you will have to break these obstructions. But you cannot break them on your own, it is only when one meets a Gnani Purush then it will happen. The Gnani Purush destroys the obstructions.

### Inconveniences in life help one progress spiritually

'It is a good thing to encounter inconvenience and difficulty', if one believes such then only he will be able to progress further. <sup>1</sup> That which you call a difficulty and an inconvenience, if you believe that it is a good thing, then you will be able to progress further, otherwise <sup>2</sup> if you say 'that trouble is bad', then that trouble will stop you and your

progress will get restricted. <sup>3</sup> If you will overcome difficulties then only you will get your work done otherwise those difficulties only will hold you. And if you show enmity toward inconveniences then you will not gain anything.

**Questioner:** What does binding an enmity mean?

**Dadashri:** <sup>4</sup> If someone is troubling you and you think within, why is he behaving like this, and try to get out of it, you will not progress. <sup>5</sup> You have to proceed that people tend to do this by nature. You have to walk ahead believing that people will give you trouble on the way and again you have to remain vitarag free from attachment and abhorrence with them. <sup>6</sup> Those people will give you trouble, you will have to get safely through these troubles and again you will have to remain vitarag, with this belief only you have to walk on the path of moksha. Yet the path of moksha, which 'we' have given to you, is a very easy path.

### The ego is the cause of worries

Before Gnan, a senior construction inspector suddenly caused an unexpected loss of ten thousand rupees in our business. He rejected one of our finished projects. Today ten thousand rupees seem trivial but in those days it was a significant amount. This event had an impact on me to the point of lot of worries. But then <sup>1</sup> I immediately found the answer from within. I asked myself, 'What is your share in this partnership?' Those days there were only two partners. <sup>2</sup> I then analyzed everything further. There were two partners and only those two were named on the business papers and documents, but how many partners were there in reality? <sup>3</sup> There was the two of us and then our wives and also my partner's sons and daughters. They were all partners in



this, were they not? <sup>4</sup> Then it dawned on me as to why I was the only one carrying the burden on my shoulders. Why no one else was worrying about this set back? <sup>5</sup> That day this thought saved me. Is it not true?

**Questioner:** This is an incident before Gnan, isn't it?

**Dadashri:** Yes, this is before Gnan—enlightenment.

### **What is one's role and control in profit and loss?**

All businesses have two sons, one's name is profit and the other's name is loss. No one likes the son named loss, but nevertheless both will be there. They will always be born. <sup>1</sup> If your business is experiencing a loss, does that happen during the day or night?

**Questioner:** It can occur both at night and during the day.

**Dadashri:** But shouldn't a loss only occur during the day? If a loss also occurs at night, how can it occur while we are asleep? <sup>2</sup> This proves that it is really not under our control, otherwise why would the loss occur at night and for that matter how can you make a profit at night? <sup>3</sup> Do you not incur a loss even when you work hard?

**Questioner:** Yes, such thing happens.

**Dadashri:** So what is the conclusion? Do you have a profit by working hard or do you incur a loss by working hard?

**Questioner:** Profit and loss is not under anybody's control, it is under the control of vyavasthit—scientific circumstantial evidences.

**Dadashri:** Yes, <sup>4</sup> everything is under the control of vyavasthit. So you should follow the inspiration that vyavasthit gives you. You

should not use your intellect in it. <sup>5</sup> If you try to assess through intellect whether you will make a profit or a loss, will you be able to do this?

**Questioner:** No I will not be able to assess.

**Dadashri:** If a person has a disease and if he tries to evaluate through intellect then what can happen? He will think that now I will definitely die; and if someone else does not have any disease at all and without evaluating or using the intellect, he may die suddenly with a shooting pain. Can such a thing occur or not?

So you do not look at a profit or a loss. What do you need to see now? <sup>6</sup> This profit and loss you have already done (in the past life) and have arrived here in this life. Now in all that have some *bhaav* deep inner intent only. <sup>7</sup> You should follow as only a *nimit* evidentiary instrument according to whatever inspiration comes from within, in the matter of a profit or a loss. <sup>8</sup> You should not cross *vyavasthit*. You should follow according to whatever inspiration arises from within. *Vyavasthit* gives inspiration for loss too and *vyavasthit* gives inspiration for profit too, therefore you should follow according to inspiration only. <sup>9</sup> Profit or loss is under the control of *vyavasthit*. So then what you should do? Do not waste your leisure time. Instead spend your time for *satsang*—that which brings You to the Self. <sup>10</sup> This is because that other thing (worldly gain or loss) are not under your control. Would a businessperson be earning money during night or not? Can he earn even if he sleeps at night?

**Questioner:** Profit and loss continue.

**Dadashri:** It continues. If you have come here from Mumbai, even then your

earnings will continue over there. Is it not a great wonder! <sup>11</sup> Profit continues to occur even if you are at lunch and the one who were supposed to sustain a loss will continue to sustain a loss too! What a wonder it is! You know how to evaluate all these books, but if you know how to evaluate this world then what will be the outcome? I knew how to evaluate this world. I had evaluated before this Gnan—enlightenment, that what is the balance-sheet of this world. So why should we bother about this? <sup>12</sup> For that which you are working is all ready stock, otherwise if you work so hard even then it is of no use, on the contrary you will lose.

<sup>13</sup> Who has the control? Analyze this and arrive at the bottom line. Calculate the balance-sheet. Did you ever make, study and arrive at a conclusion from a balance-sheet?

**Questioner:** I can understand after this Gnan.

**Dadashri:** Yes, you would not know before, would you? Everything was entangled; the books themselves led to more entanglement. In all that it is not possible to arrive at the *sarvaiyoo* final essential conclusion through the limited viewpoint *mati* of any human being. It is not possible to arrive at this bottom line, through *buddhi* intellect.

**Questioner:** Whatever you are saying, all these talks have never been heard before.

**Dadashri:** You had not heard at all. Such talks do not exist anywhere at all. All these talks are unprecedented; those have never been heard or read before. It is very new method. Then only we can have a solution, otherwise how can one get the solution?

<sup>14</sup> You may put in a lot of hard work in business or looking for a job, and you keep

your eye on everything from all directions and still if you get nothing in return, you have to understand that your circumstances are not favorable. Now in such circumstances, if you were to push yourself a little harder, you will incur even a greater loss. Instead you should concentrate on doing something for your soul. It is because you have neglected to do so in your past life that you are facing such difficulties in this life. It is a different matter if you have already attained Self-realization, but even the people who do not have this Gnan eventually leave everything up to God, do they not? What do they do? ‘Whatever God does is correct’, they say. And <sup>15</sup> if a person were to assess the situation and look for answers through his intellect, he will never arrive at the final bottom line, the essential liberating conclusion.

### **Obstinacy and the solution to remove it**

In the unconscious unaware state prior to Self-realization, when one realizes he has made a mistake, when someone asks him why he behaved in such a manner, he will answer that such behavior was indeed necessary. He will be very obstinate and adamant *aado*. People will even tell him that he is being obstinate.

That is obstinacy. It is different if one is not aware of his mistake and covers it up. To be aware of a mistake and then cover it up is the biggest of all obstinacies *adai*. Other type of obstinacy is that if you had a disagreement at night and next morning she brings you a cup of tea, you will say, ‘I do not want your tea or anything.’ You become obstinate. The disagreement at night was last night. Yesterday was Saturday and today is Sunday. But one will drag the incident of Saturday into Sunday. Saturday’s incident goes in Saturday. Sunday is a whole new day.

**Questioner:** What is the solution for breaking the lingering effect *tanto* and the obstinacy *adai* that brings Saturday into Sunday?

**Dadashri:** There is no need to break the obstinacy. You have to follow Dada's Agna. 1 There is nothing to be said when you know vyavasthit. What does vyavasthit mean? 2 You do not have any dispute or quarrel with anyone; that is vyavasthit. Vyavasthit is vyavasthit! You have to understand vyavasthit completely and 3 no one is at fault at all in this world. Any mistake there is, it is as a result of your own mistake (from the past life or current life). 4 Otherwise, why would someone rob only you amidst all the people around you? 5 You will not encounter anything without a mistake on your part.

6 There are two kinds of rewards. One is a million dollar lottery and the other is where only your pocket gets picked; that too is a reward. Everything is vyavasthit.

### **Greed gives rise to artadhyan, adverse internal meditation**

1 Greed gives rise to artadhyan adverse internal meditation torments the self only. And this is due to ignorance. When one has Gnan—Self-realization, then *prakruti* the non-Self does not obstruct. 2 Not any kind of prakruti creates any obstruction for the one who remains in the state of the Self—swabhav dasha. If one gives some diamonds to someone in business and if they are gone, then he will lose his sleep. If ten days passed and the man does not give a proper explanation or an answer for the loss, then sleep is gone for ever, because the diamonds are worth fifty thousand, however 3 what is the businessman's net worth? His asset is twenty-five lakhs (1

lakh = a hundred thousand rupees). So should not he decide and remain positive about the total asset of twenty-four and half lakhs by subtracting fifty thousand from twenty-five lakhs? That is what I used to do. 4 'We' had kept a clean mind by leaving it all alone after deducting the loss from the total asset.

### **Knowing prevents you from becoming an expert**

1 I do not know this business of writing; I do not even know how to hold a pen. One is considered a Gnani when he does not know anything about worldly things. I am considered *abuddha* the one who has no use of intellect because *pragnya* the direct light of the Self is in continuous operation.

I tell you from the experience of everything. 2 I am seventy years old, but I still do not know how to shave. People think they know how to shave; that is all egoism. There are a very few people who know how to shave. I realize that I myself have no idea as to how to hold the razor or know the art of what the angle of the blade should be while shaving. I have not become expert at that. 3 Until I become an expert, I have to say that I do not know how to do it.

I used to consider myself an expert in my business. After Gnan, I saw through the unprejudiced vision, people doing business. That is when I realized that I did not know anything. 4 It is only egoism. Just because five people acclaim and accept you, does that make you an expert?

### **Speech unfolds according to vyavahar between individuals**

Do you sometimes say things even when you do not want to? It happens because such is the *vyavahar* resultant interaction, with the

other person and based on that *vyavahar* you end up saying things against your will. Just think about this point that <sup>1</sup> sometimes even when a person is harming you, you will not say anything to him, <sup>2</sup> but you will speak harsh words to someone who has done nothing to hurt you. Why is that so? <sup>3</sup> It happens because it is dependent on the *vyavahar* with that person. <sup>4</sup> With whatever *vyavahar* the account was created or wound in the past life, with such a *vyavahar* it will unfold (unwind) in this life.

### The Science of speech

A young woman named Chanchal silently suffers her mother-in-law's nagging from dawn to dusk. <sup>1</sup> If the mother-in-law uses abusive words non-stop for four hours and you ask her to repeat the same words in the same manner, will she be able to do so? No. Why? <sup>2</sup> This is because the mother-in-law's speech is a 'record' that is playing. What if this record (Dada pointing to a record on a record player) were to say, 'Chanchal has no sense, Chanchal has no sense?' Will Chanchal retaliate by saying, 'You have no sense', back to the record? I am the only one who has revealed that speech is a form of a record. <sup>3</sup> Speech is inanimate; it is a record. When you play a tape, does the tape not have to be recorded first? In the same way, <sup>4</sup> the tape of your entire life speech has already been recorded in the past life and in this life it is playing. Just as a record starts playing when the needle is placed on the record, so will the record of your speech commence as soon as the appropriate circumstances arise. But people claim that they are the ones speaking. When a lawyer argues a case in the court, he will boast that he won because of his pleading, but what happens to his ability to plead when he loses? He looks

for excuses for having lost the case. <sup>5</sup> But all along it was a record that was playing, he is not speaking. <sup>6</sup> He would not be able to articulate even a word, if he were to meticulously prearrange it.

<sup>7</sup> Does it not often occur that even though you firmly make up your mind that you do not want to talk back to your mother-in-law or your husband, you end up doing so anyway? What is it that spills out in the form of words? <sup>8</sup> You had no desire to talk back. Your husband had no desire to be verbally abused. Then what makes you talk back? <sup>9</sup> It is the prerecorded record that is playing, and absolutely no one can change it once it has been recorded.

<sup>10</sup> There are times when you decide to confront and say certain things to a person but when you see that person with five other people, do you not return without uttering a word? <sup>11</sup> Even if you want to say something you will be tongue-tied, does that not happen? If speech were under your control, you would be able to say what you desire, but does that happen? How can that happen?

### The speech that hurts no one

**Questioner:** In what sense is it called a *samyak vani* speech that does not hurt?

**Dadashri:** That speech which does not hurt anybody, does not harass anybody that is called *samyak vani*. And that speech which harasses and hurts people is called *kathor vani* harsh speech. Which speech do you like?

**Questioner:** Non-violent *samyak* speech.

**Dadashri:** Yes. So we need to have *samyak* speech that does not hurt anyone, and that is worth taking up with total

dedication and devotion *aradhana*. The speech that does not hurt anybody is verily is the highest *bhakti* the activity to come closer to God.

1 If someone tells you, 'you do not have sense.' Then you should say, 'brother, from the beginning I have little less sense. Tell me whatever you want me to do.'<sup>2</sup> People used to tell me, then I would say, 'brother, I do not have this sense from the beginning. You just found out today, but I know this from the beginning.'

### Compassion in speech

When does *syadvaad* that which does not hurt—speech arise? When the role of the ego comes to an end. 1 When you see the whole world as flawless *nirdosh*; not a single being is seen at fault at all. I do not see even a thief as being at fault. People say it is wrong to steal but <sup>2</sup> a thief sees stealing as his *dharma* essential role and duty. If someone were to bring a thief here with him, I would put my hand over his shoulder and ask him confidentially, 'brother, do you like this business of stealing?' Then he would tell me all the facts about his life and living. He would not feel intimidated in my presence. A man lies out of fear. I would then explain to him, 'do you realize the responsibility and the consequence of stealing?' <sup>3</sup> 'You are stealing', does not even exist in my mind, and <sup>4</sup> if were to exist in our mind then its effect will fall on his mind for sure. <sup>5</sup> Every man is in his *dharma* essential nature. To not hurt the level of the *dharma* of any being is considered *syadvaad* speech. *Syadvaad* speech is complete and accomplished speech. Everyone's *prakruti* non-Self complex is different, and yet *syadvaad* speech does not hinder anyone's *prakruti*.

### The self becomes what it envisions

**Questioner:** Until one attains *spashta vedan* the clear direct experience of the Self, there will always be some kind of *vedan* experience of suffering, will he not?

**Dadashri:** 1 The nature of *vedana* experience of suffering is such that if one knows it to be alien—of the non-Self, then one will continue to know it as alien, and will not experience the suffering *vedey*. <sup>2</sup> But if you say, 'I experienced the suffering,' then you will experience the suffering. And if you say, 'I cannot bear it', then the experience of the suffering will be ten fold. One must never say, 'I cannot bear this pain'.

<sup>3</sup> You should tell this body. 'Hey body, hey mind, hey speech! Sooner or later people are going to burn you or bury you. So instead of that, what if I burn you all today, is there anything wrong in that?'

<sup>4</sup> Why suffer something that is not yours? The Gnani Purush has told you what you are not; this you have understood through the intellect, so why suffer after that? So become a Kshatriya—a warrior with unflinching determination.

<sup>5</sup> What is the nature of the Self—Atma? It instantly becomes that which it envisions *chintavey*. If it envisions unhappiness, it becomes unhappy and if it envisions being happy, then it becomes happy. Therefore, one has to be very aware.

### Prakruti will not change; change Your Gnan

Every person has to become prepared in such a way that no place appears burdensome for him.

1 If you are right then the worldly people will not criticize you. 2 Some who are difficult may find mistakes in you, however decent people will not see faults in you.

**Questioner:** If a person has brought—in this life from past life—his *prakruti* the formed non-Self complex with its innate traits, then can that *prakruti* change?

**Dadashri:** No, 3 but one should simultaneously decide that my *prakruti* is causing unhappiness, so therefore, I want to behave in such a way as to render happiness. One should decide like that.

**Questioner:** Can *prakruti* change?

**Dadashri:** 4 *Prakruti* does not change, but one's gnan—experiential understanding, can change. 5 *Prakruti* will not leave its nature, 6 but one's own *gnan* can change and therefore entanglement and confusion in worldly interaction, can be resolved.

**The master key of moksha :  
'The world is flawless'**

1 The whole world is flawless – through which vision is it such? 2 If you look at the pure Self within, then everyone is flawless. 3 So then who is at fault? It is the outer package, the *pudgal*—the mind, speech and body complex, which the world believes to be real. What should we know? 4 It is the *pudgal*, which is under the influence of unfolding karma, today. 5 Today he does things against his wishes. 6 That is why the poor man is flawless. I see the whole world as flawless. To me every living being is faultless. 7 The whole world is flawless. 8 You see faults in others because faults exist within you. This is the only reason you see faults in others. You will attain liberation when you see the world as flawless, otherwise you will have to be content with being stuck here.

**Jai Sat Chit Anand**

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Spiritual Discourses on "Nijdosh Darshan thi Nirdosh" & "Aptavani-6" (Gujarati)

**20 September** (Saturday) - Afternoon 4-30 to 6-30 - **Question-Answer Session**

**Gnanvidhi (Self-Realization Experiment)**

**21 September** (Sunday) - Afternoon 3-30 to 7

**Venue :** Trimandir, Ahmedabad-Kalol Highway, Simandhar City, **Adalaj**, Gujarat.

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<b>11 September</b> (Thursday)	7-30 pm to 10 pm	Satsang for new mahatma
<b>12 September</b> (Friday)	7-30 pm to 10 pm	Satsang
<b>13 September</b> (Saturday)	10 am to 12-30 pm	Satsang
<b>13 September</b> (Saturday)	7-30 pm to 10 pm	'Gnanvidhi'
<b>14 September</b> (Sunday)	5 pm to 7 pm	Follow up of gnanvidhi
<b>15 September</b> (Monday)		Picnic

**Venue:** 18, Jalan Yasin, Singapore Jain Society Building, Singapore 417991

**Email:** sagarnilesh@yahoo.com.sg, **Mobile:** +6581129229

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**30<sup>th</sup> October to 13<sup>th</sup> November 2008**

**Spiritual Retreat : 8<sup>th</sup> to 12<sup>th</sup> Nov. 2008 (Main Program for Mahatmas)**

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**Live Teleconference Satsang with Puja Deepakbhai**

**Time :** Morning 8 am to 9 am (Indian Time)

**Date :** 9<sup>th</sup> Sept. (Tue), 18<sup>th</sup> Sept. (Thu), 24<sup>th</sup> Sept. (Wed), 1<sup>st</sup> Oct. (Wed)

To join pl. dial (USA) 1-712-432-3900. When they ask to enter the code, enter 969340# for Gujarati Satsang, enter 1228976# for live English Translation.

If there is any change, it will be informed by email on dadabhagwan egroups.

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on 15th of each month.



**The one who  
sees his own mistakes  
will attain moksha**

The world is our mirror. The world is eternally faultless for sure. However despite this fact, one continues to see fault in others. The science of liberation in action is the process of the cessation of seeing faults in others. The continuance of seeing faults in others is the creation and perpetuation of the worldly life. The mistake is yours and no one else's. The other person appears at fault because of your own mistake. When you stop seeing faults in others, your liberation is at hand. The entire world is preoccupied with looking at faults in others. This world exists so that one can see his mistakes only. This world has arisen and continues because one sees the fault of others. A person who wants liberation will look at his own faults, while a person who looks at the faults of others, continues to wander endlessly in worldly life.

~ Dadashri



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