

Dadavani

July 2019

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Faults Due to Lack of Understanding

Stealing from the Farms



Sulking



Mischief



Stealing in the Business



Starting from today going back into your childhood, whatever mistakes were committed, for however much you can see, do pratikraman for all that. This pratikraman is in accordance with the Agnas, therefore, everything will be cleansed.

Dada Completely Reveals His Own Mistakes

EDITORIAL

During the life of every human being, sometimes due to lack of understanding or pressure of circumstances; he becomes trapped in such situations that even when he does not want to make mistakes in worldly interactions; mistakes happen, and is not able to become free from those mistakes. In such situations, truehearted people experience constant restlessness. In such circumstances, to destroy their mistakes and to find the right way to live life, the *Tirthankar* Lords (the absolutely enlightened Lord who can liberate others) and *Gnanis* have given the unfailing weapon to the world in the form of *alochana* (confessing the mistake to the Lord within), *pratikraman* (asking for forgiveness) and *pratyakhyan* (making the firm resolve to never repeat the mistake).

In this compilation, Dadashri has 'opened to sky' [completely revealed] his own mistakes in his own words. Dadashri use to say, "In the mistakes I had made due to lack of understanding before attaining *Gnan*, stealing had unfolded. I had stolen mangos, jujube, wood apple, fennel seeds from farms; then, I had stolen a ring. This stealing had been done due to lack of understanding, but later I had repented for it a lot, and that is when it cleared." In the same way, before attaining *Gnan*, Dadashri's intellect was sharp, so he misused it by playing pranks and doing mischief, due to which other people had gotten hurt. Moreover, his intellect caused him to instigate, to create a fight, and to do mischief. Along with that, at a young age, the bad habits of smoking *bidi* (roll of betel leaf filled with tobacco), cigarettes, and playing cards had also unfolded.

While reading these incidents, it can be understood that Dadashri's life was just like an ordinary person, but his understanding within was like an extraordinary person. The incidences of the gross, subtle, subtler, subtlest mistakes of absolutely revered Dadashri before attaining *Gnan* and after attaining *Gnan*, and how he had done *pratikraman* after recognizing them have been compiled here. In order to understand the significance of the *pratikraman* He had done, this year, we will study in depth three consecutive Dadavanis on the topic of *pratikraman*, so that we get the right vision to do *pratikraman*.

July-19 Dada Completely Reveals His Own Mistakes
August-19 Dada Reveals His 'Diary' of Mistakes
September-19 Aho! Aho! Dada, the One Who is Alert!

In the current edition, while Dadashri gives *mahatmas* the right understanding he says, "When can you be considered to have attained the path of Lord Mahavir? It is when you see a hundred of your faults each day and do a hundred *pratikramans* each day." He had cleared the mistakes He had made by doing *pratikraman*. It is our ardent prayer that in the same way we learn from His life and also recognize our own mistakes, do *pratikraman* and *pratyakhyan* with a genuine heart, become free from our mistakes, and carryout the *Purusharth* (progress as the Self) on the path of *moksha*.

~ Jai Sat Chit Anand

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Dada Completely Reveals His Own Mistakes

The Software of Pratikraman

This talk is unprecedented, it has not been heard before, it has not been read before, it has not been known before; this effort is to understand such talk.

What happens when 'we' make people sit here and do *pratikraman* (exact method of reversal from aggression through recall, apology and resolution to not repeat the error)? 'We' make them do *pratikraman* for two hours saying, "From your childhood up until today, recall each and every mistake and to do *pratikraman* while Seeing the pure Soul of the other person." Now, they start doing *pratikraman* [of mistakes made] from a very young age, from the time their energy of understanding sets in, all the way up until now. In doing such *pratikraman*, all the large mistakes are erased. Then when *pratikraman* is done again, the smaller mistakes will also come to mind. Then when *pratikraman* is done yet again, even smaller mistakes will come to mind. In this way, all those mistakes are entirely destroyed.

In the two-hour session of *pratikraman*, you should wash off all past mistakes of this life that have adhered to you. And with the decision that, 'I will never repeat such mistakes again,' *pratyakhyan* is accomplished.

When you sit down to do *pratikraman*, the drops of 'the eternal' fall from within, and you will feel light. Are you able to do *pratikraman*, dear fellow? Do you feel light? Have you started doing many *pratikraman*? Has it started in full swing? Seek them all out and do their *pratikraman*. You should start searching. Everything will even start to come to memory. You will even be able to see the roads clearly. If you have kicked someone eight years ago, you will even be able to see that. You will see the place and also the incident of kicking him. How did you remember all this? If you tried to remember this just like that, then you would not remember anything, and when you start to do *pratikraman* you will immediately remember everything in a series.

Faults Can Be Washed by Seeing Them

After *Gnan* happened (Knowledge of the Self and the Knowledge of the doer) in 1958, I started to See all the faults that were filled within, I could See about three thousand faults per day. Then they all left; then they all left by Seeing them.

You will have to do *pratikraman* for all the attachment and abhorrence you have done in the past, won't you? And there is no other bliss like the bliss that is experienced while clearing this. Whatever has happened has happened in ignorance, but now after attaining *Gnan*, if you do not wash it off, if you stored those [soiled] 'clothes' in a suitcase, then what would happen? Continue doing *pratikraman*, where you still have accounts remaining. Yes, otherwise, what work would you give to the mind? Let it do this *pratikraman*.

All the mistakes that happened prior to attaining *Gnan*, all those mistakes can be washed off by Seeing them. They will get washed off if You were to See them even now, however, if you were to try to recall them through memory, you would not be able to remember a single one. It is through this *Gnan* that You are able to See them all. In the presence of the Self, everything can be Seen. You can See it all the way back; You can See your entire life.

All Mischief of Childhood was Seen

'We' continue to See everything, all the way back to when I was young. 'We' can see all the phases. It was like this...it was like that, then it was like

this, I used to go to school only after the school bell rang; We can See all that. The teacher used to get irritated. He could not say anything but he would be irritated from within.

Questioner: Why did you go only after the bell rang?

Dadashri: It was a kind of arrogance! It was just a kind of aura of superiority (*khumari*) in the mind! But it is because I did not straighten up that this [suffering] state came about, isn't it! A straightforward person would go and sit in the class before the bell rings.

Questioner: Is displaying arrogance considered as the wrong path?

Dadashri: It is indeed the wrong path, isn't it! This fellow [young Ambalal – Dadashri's relative self] would come into the classroom after the bell has rung; the teacher would have already come! It is acceptable for the teacher to be late, but as a rule, the students come before the bell rings, don't they! But this was obstinacy! He [young Ambalal] would think, 'Who does the teacher think he is?' Just look at that! Hey, do you want to learn at school or do you want to have a confrontation (*bakhadi bandhvi*)? He would reply, 'No, first is the confrontation.' That is considered as *bakhadi bandhvi*. Have you heard of this saying before? Have you also heard of it? Then that is alright.

Questioner: So couldn't the teacher say anything to you?

Dadashri: He could and yet he would not. He is afraid that I would

throw a stone at him outside the school; I would split his head.

Questioner: Dada, were you so mischievous?

Dadashri: Yes, mischievous indeed. The stock was all of mischief; it was wayward stock.

I Had Also Sulked in This Manner

During childhood, I used to sulk (*risavu*) a little. I had sulked very rarely, I did not sulk often. Even then, I concluded that there is complete loss in sulking, that ‘business’ is a complete loss. Therefore, I had decided never to sulk. No matter what others do to me, even then I should not sulk. This is because it is something that has a great loss in it.

Therefore, since childhood, I had stopped sulking. I had thought, ‘This is a very big loss.’ I had indeed sulked, but I analyzed each thing I lost that day, and in the evening, I had not gained anything. Then I discovered this. When others appeased me, it actually caused more of a loss. Then they [the family members] appeased me by giving me a lot of importance. Nevertheless, I still lost my morning milk, didn’t I! So as a child, I had sulked one or two times. However, I had incurred a loss in that; so from thereon, I stopped sulking altogether. Is a loss incurred or not?

Questioner: It is.

Dadashri: Now we have become the Self. This does not befit us anymore. Have you ever sulked or not? Does anyone ever sulk at home?

Questioner: No.

Dadashri: Then that is good.

Questioner: You mentioned that, “I lost out on my morning milk because I sulked.” At what age was that?

Dadashri: At the age of nine or ten.

Questioner: But Dada, at the age of nine or ten, even we, missed out on our share of milk in the same way. Our stomachs also incurred a loss due to hunger so we indeed felt that this is a loss. Nevertheless, we still continued it, yet how did you stop?

Dadashri: For me, my morning milk and everything was lost. I had concluded that it was due to sulking that this much loss was incurred! Therefore, sulking is only filled with losses, so I should stop it. One should not be obstinate.

That is indeed considered obstinacy (*aadai*), isn’t it! When we obstinately demand, “Why do I get only this much milk?” Hey, it let go and just drink it. I thought that maybe I will have my way the next time. What did I used to tell my mother? [I would say,] “You consider my sister-in-law and me as the same, mother? You give me two cups of milk when you give my sister-in-law two cups as well? Give her less.” I wanted to maintain my two cups, I did not want any more. Nevertheless, decrease my sister-in-law’s to one and a half cups.” So what did my mother tell me? “Your mother is here. Her mother is not, is she! The poor girl will feel bad. She will feel hurt. Therefore, I

have to give her the same amount.” I was still not appeased. Yet my mother continued to explain things to me; she kept patching up the situation. Then one day I became obstinate and lost out. So then I decided to not become obstinate again. Besides everyone would say, “Just let him be!” So then isn’t that bound to happen!

Repentance-Remorse for Acts of Stealing

Questioner: Dada, have you made any mistakes which caused a lot of remorse?

Dadashri: When I was eleven years old, there was a man who had mangos in his home. He would throw mangos from second floor in such a way that his father doesn’t see it, and I would catch them. I can visualize all that even now. He would tell me, “We will take those mangos to a park and then eat them. So I will throw them and you catch them.” When I was standing outside his house, he threw some. I used to do that every day when his parents weren’t at home. I can See all that.

Then, in childhood, when all boys used to go to eat mangos, I would tag along with them to eat the mangos. One boy would climb on another and pluck the mangos. Sometimes, his hand would not reach just by a little, and moreover, he would be scared of jumping [to grab the mangos]. So, we would give him some encouragement from behind, “Jump, if you want a mango, jump otherwise come down.” We gave him courage and

then he will actually jump and pluck the mangos!

Now, the mango tree belongs to someone, yet we eat the mangos; so is that not considered stealing? We ate the mangos from someone else’s mango tree, that is indeed considered stealing, isn’t it! Yet I would eat the mangos at the farm but I never used to take any at home. I, too, used to eat the mangos, but I would not take any home with me. I know that my character was good. My character was high fundamentally and yet I did steal.

Questioner: Besides mangos, what else did you steal and eat?

Dadashri: In childhood, we used to go to farms to steal. I used to go with the boys and steal jujubes, wood apples, and fennel grown in the farm.

I used to tag along with the boys and pluck and eat partially ripe fennel seeds without the permission of the owner.

Questioner: That created a loss, didn’t it!

Dadashri: A tremendous loss, without his permission, we plucked and broke the poor person’s fennel plants, didn’t we! Later on, it is after I did so much repentance that it was ultimately cleared. Instead of repenting at the old age, what is wrong in becoming cleansed when you are young?

The Filled Stock of Illusory Attachment Caused Me to Steal a Ring

Questioner: Dada, you talked about a ring; what was that?

Dadashri: It was that I had stolen a ring, which keeps bothering me within even now.

I had stolen a ring, but you wouldn't know about how I stole it. However, do you know of *karanthi* (dry stalks), *karanthio*? There are bundles of dry stalks to burn wood. Have you seen dry stalks of pigeon pea? They are called *karanthi*. So there were bundles of these stalks. We had bought a few bundles from one person's shop. I had gone to collect those bundles. So I had gone with one of the laborers to show him and count the bundles, as instructed by my father.

The worker would throw them from top and I would count them. I would count them and I took the worker with me who was to bind and haul them away. So then, the worker was throwing those bundles. At that time, the ring slipped off from his finger. Actually, I was not sure whether this has happened because the ring slipped off or by what means, however, the ring fell down while he was throwing the bundles. Now it may have been his ring, which slipped off or someone else's that had already fallen down earlier, but a ring had fallen down on the ground.

So the worker who had come with me to take the bundles, I moved him aside. I told him, "You count those bundles and start tying them up." Meanwhile, I put my foot on it.

Questioner: How old were you at that time?

Dadashri: I was thirteen years old, how was I to have right sense at that time? Despite of being son of *Kshatriya* (a member of the warriors caste who protect and rule); from where did this intention of stealing arise? But that was the filled stock of karma! *Moha* (illusory attachment), filled stock of *moha*! So what I did was that I placed my foot over the ring in such a way that the worker doesn't notice. Then the worker tied the bundles and went home, and then I silently put the ring in my pocket.

It Fell and I Found It, Where Did I Steal in That?

The stealing of the ring is very bad *sanskaar* (moral values), it doesn't befit me. Based on the respect I had in my childhood, this does not suit me. From the age of two all the way to the age of eighteen, I had respect. Based on that, does this really suit me? Wherever I went, there was respect; wherever I went, there was respect. I had never experienced disrespect. Based on that, this doesn't suit me.

I would not steal openly. Being a child of a noble family, I would not touch or steal anything, as that is certainly beyond our nobility! 'We cannot do such a thing,' that is the greatest ego we have. So, we usually would not steal. We are noble people; our reputation would be ruined.

Yet, tell me, is this not considered stealing? What is it considered?

Questioner: It is indeed considered stealing.

Dadashri: So then what did I deduce from that? The knowledge of that time told me, ‘This is not considered stealing.’ I felt that I have found it, so I thought that this is not considered as not having stolen. It fell down and I found it. ‘It fell down and I found it, where did I steal in that?’ That is what the knowledge of that time told me.

At the age of thirteen, I didn’t have such intellect and that’s why this [painful] incident happened, didn’t it?

Questioner: But Dada, isn’t it possible that one such unfolding karma happened to take place?

Dadashri: But such an incident happened because of lack of intellect and I believed that ‘I found it.’ That is indeed because of lack of understanding, isn’t it!

Questioner: But that happened when you were just thirteen years old, did it not! This might happen to someone even at the age of seventy-seven.

Dadashri: Yes, not only at seventy-seven years of age, even after three hundred thousand lives such development is not likely to arise!

I Sold the Ring and Spent the Money

Questioner: Then what happened?

Dadashri: Then after two to three days, I went to the town of Petlad and cashed it. It was cashed in for fourteen rupees. It must have been about three-quarters of a *tola* (8.75 grams),

a big fat ring. What a heavy deceitful intent that is considered to be!

Questioner: The cost of gold was twenty rupees for one *tola* (1 *tola*=11.66 gms) at that time, wasn’t it?

Dadashri: Twenty-two to twenty-three rupees. That intent, can it be considered a good intent?

Questioner: It cannot be considered as good. So, then what did you do with those rupees, Dada?

Dadashri: I spent those rupees on miscellaneous things. They were spent on having fun with those boys. All the *moha* that was accumulated within, therefore, they got spent. I found a bad company (*kusang*) of friends, didn’t I! One learns all such ways to spend only when he has bad company, otherwise he wouldn’t know.

These Faults Still Bother ‘Us’

Questioner: Later on, had you gone to return his money, hadn’t you?

Dadashri: Yes, once I went to inquire after its owner, but I couldn’t find anyone. I went over there ten years ago. I asked, “What about so-and-so person who used to stay in this house?” The answer was, “He is no more, he has died.” Thereafter, the matter didn’t settle. Otherwise, I had a thought that I would give [him] ten times its worth or twenty times its worth. If he were to ask for hundred times more, then I would give him a hundred times more. If he were to ask for five hundred times more then I would give five hundred times more.

I would give him fourteen times five [hundred] equals seventy, equivalent to seven thousand rupees. But he was no more. When I went to inquire about him, I could neither find his father nor his son!

I wondered, 'What should I do?' Donate somewhere else. Though, that has nothing to do with him. But because such an incident happened, it kept bothering me. I later realized what kind of karma that was, but it keeps bothering me even now.

Questioner: Whenever you remember it?

Dadashri: It bothers me continuously. I definitely remember it continuously! I don't have to remember it. Remember means remember, I keep Seeing it continuously.

Once during childhood, I had stolen something worth one-and three-quarter rupees. I remember it even now. Since then, I have never stolen anything throughout my life. However, because of some unfolding karma, that remains in the back of my mind even now and I feel that I should send two hundred to five hundred rupees to that person.

'We' Have Handed It Over to Nature From 'Our' Side

Questioner: Dada, when you went to tell that person, had he already passed away?

Dadashri: What can I do, I didn't get that opportunity!

Questioner: Now that you weren't

able to find him, what will be the consequence of that? What will be the result of that?

Dadashri: Nothing. I have to let go of it. I had said, 'Whatever is his, let him receive whatever is appropriate from my side.' I had simply decided that, 'Whoever I owe, let them receive whatever is appropriate from my side.' Therefore, I had handed it over to nature.

I Had Stolen Unknowingly While Doing Business

In the business as general contractors, we had stolen cement. The government has said to use twenty bags, and we would use sixteen of them. From that, four would be left over; from this; we would give two to that superior in charge and we would keep two. Is this considered stealing or a robbery?

Questioner: Whatever you want to consider it to be from the two.

Dadashri: Have you not done anything like this?

Questioner: No. If it is happening, then I don't know. Otherwise, I am not doing it knowingly.

Dadashri: All that one has done is steal. One has stolen his entire life. He believes that [he has not stolen] because of lack of understanding, but he has certainly stolen his entire life. Those people steal at the gross level, whereas, these people do so in such a way that they do not get caught. The police do not catch them. Even the government doesn't catch them.

Questioner: They steal in such a way that they don't get caught and everyone remains safe.

Dadashri: Yes. That is how they steal. It is stealing that has been thought through. What is it like? The other is stealing that has not been thought through. Have you ever stolen anything?

Questioner: Dada, stealing takes place, but I don't even know that the stealing has happened. I don't even have the awareness that this stealing has taken place.

Dadashri: It will not come. It will not come at all, will it? The bench that I sit on, even while sitting on it, I tell people, "Dear fellow, I have even stolen this bench." Then they say, "How can you say such a thing? It's not like you are a thief?" Hey, just listen, listen to this point, I will tell you how I stole this bench. I conducted business as a general contractor, and the government houses had *peedheeya* (wooden planks used to support the roof of a house) made of *malbari* (a type of wood used in construction). So, the businessman said, "I want to have slabs [of cement] instead of the *peedheeya*, so take out the *peedheeya*." After removing the *peedheeya* he says, "The *peedheeya* are very good, so send me one to two of the *peedheeya*, and you take one to two of the *peedheeya* and send the rest over to the store.

From the two *peedheeya* a bench was made by shaving and shaping it; not by a sawyer, but here a carpenter

shaved it and shaped it. So in the year 1943, I had paid forty-two rupees for labor. If one were to buy it from the market, then it would have cost forty-five rupees! I had paid forty-two rupees for labor and said, "Oh no, I stole this! Yet, it amounted to the same!" So, I had stolen such things. In the mind, I believed that, 'What has happened is correct, I saved money.' However, this is all from stealing! Didn't this fellow say, "I have never stolen, so how can I say that?" He doesn't have the awareness of what is considered stealing, does he! I can see everything and I don't feel stealing is a correct thing. Everyone is a 'market' of stealing.

No Hesitation in Opening His Faults

In this world, who will say, "I am wrong"? Only the one who is absolutely right will say that. Otherwise, everything is just kept underground, covered up. If we were to ask, "Sir, had you ever stolen even through mind?" Then he would say, "No, nothing of that sort." Whereas, 'we' disclose that, "This bench which 'we' are sitting on, I had stolen it." Why would we disclose this? It is so that you get some courage; you can tell other people that, "I had stolen this." You can openly say that, can't you? Your heart will become open, it will become lighter. But no one opens up at all, do they! Why is there no confession? [He thinks,] 'This which I have concealed, if it becomes uncovered, then it will get exposed.' However, where is it? At least show someone what is in your fist? He will say, "It will get exposed." But what

is in your hand [that is worth hiding]? Oh, what a great one!

Questioner: Dada, you say that there is nothing in one's fist, but in fact, people believe that everything is only in this.

Dadashri: No one else at all believes that. It is simply a belief entrenched in the mind. Does anyone ask? Can such baselessness be acceptable? That is why 'we' are saying that we have stolen this bench and brought it here. Why? It is so that you can get encouragement. You will think, 'Dada says it, so let us also say it.' By doing this everything will gradually fall into place. What is wrong in speaking up, in declaring your own faults? Why not disclose it, 'open it to sky' [completely reveal it]! What is the problem? Your stock will get sold faster, will it not? You want to sell it off, but yet you keep hiding it. How long will you keep hiding it? What will happen if you keep it for public auction. How long should you hold on to it? Once you have sold it, the ultimate resolution (*nivedo*) has come. Should it not be sold?

Questioner: It should be sold.

Dadashri: Sometime or other you will have to get rid of this stock from the shop because the shop is emptying!

So you have to be done with it. You have the reins in Your hand now. So now there is no problem. Now You should say, 'Take whatever you want to.' The rein [of the non-Self complex] is in Your hands now. If it [the non-Self complex] takes a tailspin, then pull on

the string, and it will immediately settle down. And what if it went into a tailspin when you did not have the reins? Would it work if you created a ruckus?

I, Too, Became Trapped in Stealing

Questioner: What should be done for the stealing that has happened while doing business?

Dadashri: I have done a lot of that! But you should ask for forgiveness.

Questioner: Currently the businesses run...

Dadashri: You should recall it and bring it to memory and ask for forgiveness. By asking for forgiveness, your karma does not go away, but the karma which was like a reef knot becomes very loose by asking for forgiveness. It will go away in the next life by just 'touching' it. Then it will not trouble you that much.

When you ask for forgiveness, fourteen *annas* (one *anna* is former Indian currency unit that is equivalent to 1/16th of a rupee) worth get destroyed, two *annas* worth remain. So, shouldn't you destroy the faults you have made? Though it happens, but it happens unknowingly, it does not happen knowingly.

Questioner: I have committed income tax evasion; I have not stolen anything.

Dadashri: To evade income tax is a mistake. This is because it is due to that tax that the government takes care of you. What nature says is, 'If you

steal, then I will steal.' Otherwise, if you are to get nine thousand, then you will get nine thousand after twelve months; you will get the full nine thousand. You will face some difficulty for one to two years, to become just. But the business will run 'first class'. So, you should carry out your business with justice and ethics. What did I say?

Questioner: It should be done with justice and ethics.

Dadashri: If the other person is unethical, even then you should not let go of your ethics. I gradually stopped stealing in 1951. I was like a *Gnani Purush* from birth, yet I became trapped in stealing, didn't I! So from having to repent so much, I became exhausted; from 1951 until today. I repented for thirty to thirty-five years. Initially, I used to steal in a way in which the government does not catch me; I stopped this because if I were to get caught by the government, my reputation would be lost. Yet I carried on all other kinds of stealing.

Many Pratikraman Have Been Done for Deceiving Father

One astrologer told my father, "You have a great gem born in your family. Keep an eye on him so that he does not fall short in his moral values (*sanskaar*)." Now, up to what extent could my father keep an eye on me? Up to what extent would he notice if I were to deceive him? I used to go to watch a movie-play at Bhadran. I would go there, but my father would be under the impression that I am asleep. So, I

would go to sleep, and then I get up, slowly climb through the window and reach down. Only my mother would know. She would say, "Son, you will fall down. Don't do that." I replied, "No, he will scold me. I am going to do just this." I did many such mischievous things.

I had deceived my father, I had not deceive my mother. Whatever I used to do, I would tell only my mother. And I was afraid that father would scold me. Hence, I would tell him, "I didn't go anywhere and I was asleep at night." Yet I would have gone and watched a play. Moreover, people would tell him, "Your son indeed comes to watch plays." So, he would ask me again, "When did you go? When did you get up?" I would say, "I went there for a little while and then came back."

So I kept doing *pratikramans* for all that. For everything done like this at home. For everything I did in general. How had I betrayed my father? He would say, "A play has come to town, there is no need for you to go and see it." So I would reply, "Yes, I won't go." Then I would go and see the play and come back. I would have secretly told my mother, "Leave the door slightly open for when I return," so she would leave the door open. So I would quickly sneak in the house. All those were indeed mistakes that were made, weren't they!

Bad Influence of Friends Led to the Wrong Path

Questioner: Dada, did you ever have bad habits in your childhood?

Dadashri: Yes, when I was fifteen years old, I picked up a habit of smoking from a bad company of friends. Either call it *satsang* (good company) or *kusang* (bad company). Or perhaps, I was *kusangi* (the one who is bad company) and I spoiled the other person. In this way, I was led to *kusang*. I used to smoke *bidi* (a hand-rolled betel leaf filled with tobacco), cigarettes, and hookah with the thrill. All my friends used to smoke.

I can see it even now; there was a wedding ceremony at my friend's home. A pavilion had been erected for the wedding. The ladies were frying *dhebras* (a savory snack) in a large frying pan under the pavilion. The pavilion was built above them. All of us gentlemen were seated having fun in a room next to it.

I was smoking a cigarette, which I threw out of the window in this way. It fell down exactly on the sheet [of the pavilion], where the women were frying below.

Has it ever happened that a cigarette has ignited a huge fire? But what kind of circumstances came together? *Dhebras* were being fried under the pavilion; otherwise, a cigarette would make a hole, pass through it, and ultimately fall down on the ground.

Questioner: Yes, it would fall down.

Dadashri: Actually, because there was fire under the pavilion, the fabric of the pavilion already became hot and as the cigarette fell on it, it burst into huge flames.

Questioner: As everything was hot, it caught fire.

Dadashri: After getting hot, it burst into flames. My friend covered it all up. How it happened and what not; he covered it all up. However, all that looked very bad. So thereafter I became extremely regretful that all this happened due to me, with me as the instrumental doer (*nimit*)! How did I become such a *nimit*? Now tell me, would one not be disgusted with cigarettes from thereon?

One of my other friends didn't know that all this had happened. So, whenever I used to throw a lit cigarette while at his home, I had a habit of throwing a lit cigarette, at that time, he would be scared that it would ignite, that something would get ignited. At that time, I told him, "Brother, it rarely happens on our account. What was not supposed to catch fire, burst into flames that other time. And here, all the karmic account is different altogether. Don't be scared, you shouldn't remain scared." I would even go to extinguish it. I can also understand on my own that this bad habit of throwing a lit cigarette is wrong, awareness needs to be maintained towards it.

Got Cheated in Card Games Due to Greed for Money

Questioner: Dada, you had made mistakes but then you have thought deeply about them, you have remained alert. So then, please share some of the incidents where you made some mistakes and came out of them thereafter!

Dadashri: During my childhood, I had come to Nadiad village for the first time. My age was about eleven to twelve years at that time.

Questioner: So was that your first time coming to Nadiad?

Dadashri: Yes, the first time to Nadiad. In those days, Nadiad was not like this, it was like a jungle. I had come to Nadiad as a member of a wedding party. I had stayed there for ten days. I was a member of a wedding party; I also remember all that! At that time, I was cheated while playing cards. Haven't you seen people play cards in a small circle? Well, I played *teen patti* [a gambling card game] and I failed.

Questioner: Did you play *teen-patti* in those days?

Dadashri: Yes. I used to play *teen patti* at that time. I went to play that day. Were any of my friends like celestial beings? For a *Tirthankar*, the celestial beings come to become His friends, whereas the friends I had were such that they would smoke, take out cards to play. When playing cards, due to interest, the ego would also play tricks by misrepresenting. Though there was a [bad] company of friends, the original [karmic] stock was certainly my own, wasn't it!

I was cheated there in *teen patti*; fifteen rupees. In those days, the fifteen rupees were not from my home, in fact, someone had given me ten-twelve rupees to buy something for him. I had only two to four rupees with me, the rest

were his. So his money was used up, and I became trapped in that situation. All of it was lost in playing *teen patti*!

Questioner: *Teen patti*?

Dadashri: *Teen patti*, but not the *teen patti* of these days, it was like...

Questioner: Yes, they do this and that, with three cards.

Dadashri: Yes, they would let you win one or two times.

Questioner: Yes, they deal them like this. But, in the beginning, they show you that. At first, they will say, "Here, these five are yours." Then, they will let you win twice. Then after one becomes greedy, he feels, "Let's try to win."

Dadashri: Yes, they will give you more. But your intellect falls short, doesn't it? What strategies! How can one match up to such people? A boy of eleven or twelve years! Children are innocent. So, where there is an environment of fun and enjoyment, they get cheated. Even those eighty years of age would get cheated in an environment of fun and enjoyment if they haven't had fun and enjoyment before. Instead, one who has been cheated before is better off. If one has experience, at least he won't get cheated again, will he?

Questioner: No, he will not get cheated.

Dadashri: So, he showed me that two to three times. In fact, we are innocent human beings and considered as

village folks. I thought that I succeeded here in all this, but that *mooah* (mortal one) cheated me in the *teen patti*. I had fourteen to fifteen rupees with me, all of which he took away. Thereafter, I made a rule in my life that I will not do anything like this again.

Then I couldn't tell this to anyone at home that I had squandered all the money in this way. So, with difficulty, I gradually returned the money. They would give me the money only if I were to tell them! So all of that was problematic!

Questioner: You would have to lie.

Dadashri: Instead of having to lie, it is simply better not to have such trouble! Little by little, as I kept gathering two rupees, I gradually returned it.

I Did Not Allow That Mistake to Repeat

Questioner: Since then you took a vow that, 'I will never play cards again.'

Dadashri: Took a vow, didn't I! But how can I do what is unnecessarily causing misery? So from then on, I learnt a lesson that I shouldn't keep any connection with such people. We would think that there is profit in this, but how can it be so *mooah*? Do people make you sit here [to play cards] for the purpose of profiting? Afterwards, I attained such an awareness that I was never cheated in this way again. One has to experience it just once. A gold coin has to be examined just once; it doesn't require to be rubbed every single day.

In my childhood, I gained some

knowledge regarding this; then I recognized it. Therefore, I said that I became blessed! Well, I have gotten cheated, but at least I recognized the thief. Later on throughout my life, wherever I observe such a thing, I immediately put a stop to it. So, it is not a loss to be cheated. To be cheated is considered as learning the greatest lesson. Just look, do I get cheated ever again any more? Now, I would understand the cautioning done through gestures. In Mumbai, many have failed to entrap me. As soon as they see me coming, two-three men with an innocent look remain seated [to entrap me]. I observe, and in fact, I stand there. They think that I would be entrapped any moment, but then I escape. I would actually stand there. I would allow a little greed to enter in them, and then I escape. This is because I have understood these tactics.

Questioner: They get cheated.

Dadashri: Yes, they get cheated... just look, what a play of karmic accounts!

Now I Realize the Mistake of Making Fun of Others

Questioner: It has been said about you that you were very mischievous. What kind of mischief did you do?

Dadashri: Oh, many kinds of mischief! All the kind that children would generally do.

Questioner: Dada, please tell us some of those. What kind of mischief did you do?

Dadashri: I used to make fun of

others, pranks and everything. I used to have a big habit of making fun of others. Have you never made fun of others in childhood? Oh! I actually did that a lot.

I can exactly visualize all that like a map at this moment. Just as you can see New York, Chicago on the map, I can visualize it like that. So in my mind, I feel that, 'Oh, what kind of mistakes!' Fun in the sense that it was not the kind that would cause harm to anyone, but it would affect the other person's mind, wouldn't it? That poor person would feel hurt, wouldn't he! However, at that time, I didn't ever realize that, I simply didn't have the awareness, did I!

Well, I also used to make fun of old men. So what, am I not an old man now? Would people not make fun of me? And because they [children] found something disagreeable, they would indeed make fun of them. What is it to children?

Now, the eyesight of people of my age has become poor. Now, if they would leave two-four puppies in my room, then what would be my condition? Similarly, I used leave puppies inside the old man's home. Now, thinking back, I feel, 'What did I do? What if someone does this to me?'

Then, that old person screams whole night that, "Mooah boys, they didn't even die, they left these puppies in my home." However all this was wrong. Now I realize the mistakes I made in those days! At the young age of six or seven years, what would boys not do?

Learnt Making Fun of Others from the Wrong Gurus

Questioner: Dada, were you mischievous from the time when you were young?

Dadashri: Everyone was mischievous; it wasn't just me only.

Questioner: You seem to be at the peak in all of these, the same way you reached the highest point in *Gnan* (Knowledge of the Self and Knowledge of who the doer is).

Dadashri: I especially had a keener understanding in this. But actually, it is considered wrong, isn't it! Although, I have eyesight right now, but what would one's condition be if he didn't have eyesight? At the age of 76, the legs don't function, the other [body] parts don't function; someone's hand needs to be used for support. One old man was blind in both of his eyes; we had put puppies even at his home. That feels wrong, doesn't it! There was a lot of such madness. If I were to think about my childhood life, it seems very wrong! What would be the condition of that old man!

Old age means it is in fact an old temple. How would newer temples [youngsters] understand what conditions they are going through? When old people used to walk like this, we walked in their style and made fun of them behind their backs. However, we didn't realize what conditions would arise when the temple grows old?

From where does one learn to make fun of others? From our 'gurus' [people around us]. All the circumstances that come together are our gurus. Whatever they do, we do similarly. If they all were to touch the feet of an old lady and tickle her this and that way, then we would also do the same. If they were to all make fun of her, then we would also make fun of her.

After Understanding the Danger, I Did Pratikraman for Having Made Fun of Others

So, I used to do all sorts of mischief. What kind of a person always makes fun of others? It is one who has a sharp brain that does so. I used to merrily make fun of everyone. I used to make fun of very respected people, of prominent lawyers, of doctors. Now all this egoism is just wrong, isn't it! That is misuse of one's intellect (*buddhi*), isn't it! Making fun of others is a sign of the intellect.

Questioner: Even now, I feel like making fun of people.

Dadashri: There is grave danger in making fun of others. One always has the capability of making fun through his intellect, but it also carries the same amount of danger along with it. 'We' took on liability 'our' entire life, 'we' kept taking on liabilities.

Questioner: What are the dangers of making fun of others? What kinds of liabilities are involved?

Dadashri: It is such that the liability

involved in making fun of someone is infinitely greater than directly slapping him. His intellect cannot grasp something so you take advantage of your light [intelligence] to bring him into your hold. So then, God will say, "You taking advantage of him because of his lack of intellect!" So therefore, you make even God turn against you. Had you slapped a person, he would have understood and he would have taken matters into his own hands. However, in this case, his intellect cannot grasp, so when you make fun of him, he does not take matters into his own hands. So God knows that, 'Oh ho ho, you are bullying the one who has less intellect? Very well then, come on to the battleground.' In fact, then joints get fractured!

Questioner: This is primarily what I have done in my entire life.

Dadashri: But you can still do *pratikraman* for it, can't you! I had done the same thing, didn't I! And that was very wrong! I had the same problem. It was the intellect that was being an obstruction, so what could I do? It would indeed start revolting, wouldn't it! So this is the 'advantage' of having greater intellect! That is why people who make fun of others have to suffer unnecessarily.

If someone walks like this [limping] and if we laugh at him, make fun of him, then the Lord will say, "Have that same result." Do not make any kind of fun in this world. All these hospitals have arisen because of making fun of others. All these legs and other limbs

that do not function properly are the result of making fun of others. I, too, have faced the result of making fun of others.

That is why 'we' say, "If you make fun of anyone; that is very wrong. This is because it is considered making fun of the Lord [within that person]. It may be a donkey, but what is it after all? It is God." Yes, ultimately it is indeed God! God is present in every living being, right! You cannot make fun of anyone! When you laugh, then the Lord [within] will know that, 'Yes, come on; I will settle the score from this end for once.

Questioner: Now, as a solution to that, I have to do *pratikraman*, don't I?

Dadashri: Yes, of course you have to! You have no choice.

Questioner: What if I say, "Dada, with You as the witness, I confess, and ask for forgiveness through this *pratikraman*?"

Dadashri: When you say, "Dada, with You as the witness..." it will be acceptable. "For whomever I have hurt through my speech, I ask for forgiveness for all of that," then it will reach everyone.

I Made My Business Partner a Fool

Before attaining this *Gnan*, I used to have strong habit of pulling pranks. Once, I went for an outing with my partner, C. Patel. He said, "You say all these things, so tell me which kind of plant is this?" I told, "It is cardamom."

There were small fruits evident on it. He actually believed me. Then, when we reached home and he told the elders, "Cardamom grows there a lot." They asked him, "Hey, who told you that?" So, he said, "My partner, Ambalal told me."

Then, one old man came to me. He asked me, "Hey, where does cardamom grow?" So, I told him, "I made him a fool, but why did you become fool?" Cardamom doesn't grow actually on a plant but rather it grows in the roots.

The Misuse of Excessive Intellect by Making Fun of Others

If one has excessive intellect, then where is it likely to be misused? In making fun of those with less intellect! Ever since I understood the danger in this, making fun of people came to an end. How can people be made fun of? Making fun of others is extremely dangerous; it is a fault! No one should be made fun of.

Questioner: But what is wrong in making fun of people with greater intellect?

Dadashri: No, but someone with less intellect will naturally not make fun of others!

I Had Limited Intellect, Therefore I was Referred to as an Instigator

Questioner: What does it mean that the intellect had been limited, Dada?

Dadashri: A limited intellect would find something like this. What does a

limited intellect do? Will it begin to behave mischievously or not?

In those days the intellect was limited, wasn't it! So, it would instigate. When the intellect is limited, one doesn't have any enjoyment, so he would instigate and feel, 'I had fun.' What does it mean to instigate? It is when you sit here yet a firecracker explodes there; that is called instigating! So such an intellect definitely continues to be disruptive, doesn't it! So people realized, 'He is an instigator' and even I would say that, "Dear fellow, I was indeed an instigator."

Questioner: You would also be doing constructive instigation, wouldn't you?

Dadashri: Constructive instigation as well, but that was less. It was mostly destructive. There wasn't any concern about constructive [instigation], was there! And the destructive [instigation] was up to what extent? If I don't find anyone, ultimately, I would teach a boy, "Tie an empty can behind the back of a donkey."

Oh! All of us boys got together and actually tied cans behind the back of a donkey. Then, the donkey would indeed jump around here and there the whole night! Then the whole night, there would be [noise] in full swing. So, it wouldn't let people sleep at all! People wouldn't be able to sleep. For one, people didn't have any work; they were free. As soon as they hear something, they would look and say, "What has

happened? Hey! It is just a can tied at the back of the donkey!"

We would make the boys tie an empty can behind the back of a donkey and then those boys drive it from behind. So, there would be an uproar throughout the whole village. People would then hurl abuses that, 'May these boys be ruined!' This is how the intellect was misused. You wouldn't know how to do this, would you?

So this is how it all is. These were all the misguided upbringing of the village, weren't they? And I was fundamentally of an obstinate nature, would like to battle, to fight....In fact, after having attained *Gnan*, it has been settled now.

Before Attaining Gnan, I had a Kalyugi Life like Others

In fact, people think that as Dada has attained *Gnan*, that must mean his life had been pure before *Gnan*. But can everything be completely pure in *Kaliyug* (an age characterized by strife, discord, quarreling, and contention)? When I used to become angry, I would speak in a way that would cause the other person to get a migraine. The migraine would not go away for three to four hours. It would not fracture the mind but he would suffer a migraine. Even people would say, "Why do you speak such that even a donkey would get a migraine?" That is considered a slight deficiency in moral values.

I did not have any greed from my childhood, but I had tremendous pride,

and therefore, there was also a great deal of anger!

Questioner: If your pride was ruffled in the slightest, then you would become livid; is that right?

Dadashri: Even a hair's worth of agitation in pride would incite such tremendous fury within me and even the other poor fellow would tremble with fear! That anger was such that it would cause the other person to 'burn', it was that intense. It is because there was no other greed! Many-a-times, in the state of ignorance if my anger had ever erupted, it would have 'killed' the other person on the spot. One Sikh gentleman almost died; I had to go and pacify him in order to settle things down.

So that was the state I was in. At home, there was not much money, only this superficial pompousness! And because of that, there were endless difficulties and worries!

Questioner: You too had so much anger in the past; nevertheless, you have been able to reach this stage today?

Dadashri: Yes, [but] what kind of anger? The kind of anger that would burn down a village. Had anyone ever severely insulted me, then I would have burnt down the village. So, such a person would either go to hell, or if he were to rise, then he would reach the top! Hence, this was a very tough case. It is a good thing that people straightened me out by force. Would they or would they not straighten out a person?

Questioner: They would definitely straighten one out.

Dadashri: But they straightened me out by force! Ultimately, people will have to straighten out, won't they?

Did Pratikraman with Great Force!

At that time, in the state of ignorance, my ego was huge. 'So and so is like this and so and so is like that'; there was nothing but contempt (*tiras-kaar*), contempt, contempt, contempt... and I would even praise some people. I would praise one person and have contempt towards another. Then after 1958, ever since I attained *Gnan*, I told A. M. Patel, "Now wash away all the contempt you have had with soap." So I recalled each and every person and kept washing it all away. The neighbors on this side, the neighbors on that side, relatives on this side, maternal uncle, paternal uncle; contempt happened towards all those people! I washed all that [contempt] away.

Questioner: So you did *pratikraman* in your mind, not in person?

Dadashri: I told Ambalal Patel, 'You are doing wrong, I can See all that. Now wash away all the wrong that you have done!' So what did he start to do? How is it to be washed off? Then I explained to him, 'Recall it. You swore at Naginbhai and all your life, you have rebuked him, expressed contempt towards him, describe all that in detail and say, 'Oh manifest pure Soul that is separate from the mind-speech-body complex, causal karma, subtle discharge karma,

and gross discharge karma of Naginbhai! I repeatedly ask for forgiveness towards Naginbhai, I ask for forgiveness with Dada Bhagwan as my witness. I will not repeat these mistakes.’ So now do it like this. Then you will see a change on the other person’s face. His face will appear different. You do *pratikraman* here, while the changes take place there.

Questioner: Can *pratikraman* be done in person?

Dadashri: It can be done in person. However, it can only in person if the other individual is very noble. Otherwise, he will say, “Now she has become wise! When I told her, she did not believe me, and now she has wizened up.” The fool! He took it the wrong way! Then he will bully the poor woman. So instead, do not do it in person. These people are all without understanding. It is only a rare person who is noble and who will calm down, whereas, others will say, “So now, did you realize? I have been telling you for so long but you would not believe me!” I even know what he will say and I also know how you will feel. A play, drama! So that is why ‘we’ do that type of *pratikraman*.

In This Regard, Purity of Sexual Interaction Was Upheld

I have been influenced by many things, but I wasn’t influenced by certain things. Kavi has written that, ‘The One whose all body parts are pure. They are pure parts,’ what did he say?

Questioner: ‘*Sarvange pavitrata vedi hai, adwitiya mahanata aisi hai*’

‘Such is the incomparable greatness of the One whose absolute purity has been expressed at all locations of the body parts.’

Dadashri: It means, this purity which has been expressed in all locations of the body, is not my own effort. I have brought such [karmic] stock [from past life], brought all such evidences.

So, ‘we’ did not have any interactions that were of a sexual nature. Besides sexual interactions, everything else had happened. With regard to sexuality, ‘we’ had excess false pride (*mithyabhimaan*) that ‘we’ cannot do such a thing. Due to the pride of ‘our’ family lineage, a lot was protected in this regard that ‘we’ cannot do this.

So, except in matters of *charitra* [character in regards to sexual interaction], everything was deteriorated, but *charitra* was not spoilt. My *charitra* remained intact. My *charitra* wasn’t defiled.

Questioner: Regarding a defiled *charitra*, did mental defilement ever occur?

Dadashri: At times, it did occur mentally, but I found a solution for that. Just as a stained piece of cloth can be washed with a soap, similarly, I had solutions for that. Does the one who has soap wash it off with it or not?

Questioner: That is correct. What solution would you do?

Dadashri: That solution is not worth saying right now. That solution is indeed a spiritual solution; it is not an overt solution. The mistake that has

happened is overt; however, its solution is spiritual.

The Lifespan of Faults Extends by Protecting Them

A mistake may arise, but I knew how its lifespan extends. So what would I do? When everyone is present and a person would approach me and say, “You consider yourself a great *Gnani*, yet you are not even able to be rid of smoking a water pipe.” When he says all that, at that time, I would tell him, “Sir, I Know that it is an obvious weakness. You have realized today, but I have known for a long time. If I were to tell him, “We, *Gnanis*, are impervious to anything,” then the pipe would immediately understand that, ‘My lifespan has been extended by twenty years!’ It is because the master is kind and protects it in any way that he can. However, I am not so naïve. I have never protected it. Do people defend themselves or not?

Questioner: Yes, they do, vehemently so.

Dadashri: One man was using snuff, like this. I said, “Sir, do you really need this snuff?” Then he responded, “There was nothing wrong in using snuff.” I told him that he had no idea that he was extending the lifespan of the snuff by another twenty years! This is because what is meant by ‘lifespan’? Any circumstance that arises, it only comes together after its dissipation has been decided upon. In fact, it has been decided, and yet its lifespan is extended in this way! This is because when a living person extends

and reduce things, so then what can one do? All these people are extending the lifespan, in each matter they are defending it that, “There is no problem, it does not affect us whatsoever.” To defend something which is wrong is a terrible mistake.

One Who Destroys His Mistakes Becomes the Absolute Self

The *kashays* of anger, pride, deceit, and greed will not refrain from creating a debit, which is why you should make a credit against it. If you make a mistake, a debit will be created, but you should immediately [pay] cash; do *pratikraman*. When someone does *atikraman* (aggression towards others through thoughts, speech, or action) because of you, you should accept it and not leave anything on loan. And if because of someone, you make a mistake, then you should do *alochana* (recollection and confession of the mistake), *pratikraman* (ask for forgiveness) and *pratyakhyan* (make a firm resolve never to repeat that mistake). Continue to ask for forgiveness through the mind, body and speech [for any *atikraman* done] with Dada as your witness. Awakened awareness should be maintained every step of the way. Your *kashays* of anger, pride, deceit, and greed is the kind of stock that will cause you to make mistakes and put you in debt. However, in opposition to that, you should immediately accept it by asking for forgiveness and cleaning it up. This ‘business’ cannot be kept pending. This is considered a real cash business.

Questioner: The mistakes that take place today, they are actually from the past life, are they not?

Dadashri: These mistakes are verily the result of the demerit karma (*paap*) from the past life. But one does not destroy the mistakes in this life and instead continues to increase them. In order to destroy a mistake, one has accept it is as a mistake. One should not protect it. This is considered the *Gnani Purush's* key. With it, any sort of locks can be opened.

If a person can find even one of his own mistakes, then the Lord has referred to such a person as a human being. A human is one who discovers his own mistakes and brings a halt to his wanderings in the dense jungle. He who shows you your mistakes is a 'super human' in the Lord's language. You can find everything in this world, but you cannot find your own mistakes.

The person who has decided, 'I want to destroy all the mistakes remaining within myself,' he can become the absolute Self (*Parmatma*). We are all bound by our mistakes. If you destroy your mistakes, then you are indeed the absolute Self. The One who does not have even a single mistake is precisely the absolute Self. What do these mistakes say? 'Know me, recognize me.' It is such that people had considered their mistakes as their virtues. So the nature of a mistake is that it overpowers you. But once you recognize a mistake as a mistake, then it is broken. Thereafter, it does not remain; it starts to leave.

However, what one does is firstly, he doesn't know his mistake as a mistake, and moreover, he continues to defend it. That is how he, himself, 'feeds' the mistake.

The Bavo Exhausts from the Moment the Faults of the Relative Self Are Seen!

If you defend Mangaldas (the physical body complex), then you will indeed remain as the *bavo* (the internal one with beliefs and *kashay*), and if you defend the *bavo*, then you will inevitably become Mangaldas again. They [the two] will keep receiving whatever karmic account is due to them, You have to continue to See. To See what is happening, that is precisely our [the *Akram*] path!

And when One is able to See his own mistake, then the decision has arrived. The *bavo* is not going to remain much longer. Now one will not remain as a *bavo* for much longer. One is now going to become God. From the moment one starts to See his own mistake, that One starts to become a God.

When One Sees His Own Faults He Attains the Path of Lord Mahavir

Whichever faults that Chandubhai has are Seen. If the faults are not Seen, then of what good is this *Gnan*? So what had Krupadudev (Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra) said?

'I am the holder of infinite faults, oh compassionate One!

If my own faults are not Seen,

then what other means is there to become free?’

So one can See his own faults. There is nothing wrong with having faults. Some may have twenty-five faults and some may have a hundred, ‘we’ may have two. That is of no significance. Simply maintain *upayog* (applied awareness as the Self). If *upayog* is maintained, then the mistakes will continue to be Seen. Nothing else is to be done.

When you begin to See your own faults, you have finally understood Krupadudev’s *dharma* (religion). The faults which you See in yourself today are not seen tomorrow, tomorrow you will See a new sort, and the day after you will See even newer ones. That is when you can be assured that you have understood Krupadudev’s *dharma* and are practicing Krupadudev’s *dharma*. As long as one cannot See his own faults, he has not understood anything.

Actually, in the *Kramik* path (the traditional step-by-step path), one can never see all his faults. ‘There are a lot of faults, yet I am unable to see them.’ If you accept this, then I would concede that you are indeed worthy of liberation, but if a person tells me that he only sees two to four of his faults, then he is full of infinite faults yet he says that he can only see two to four! So you can only see two to four of your faults, therefore, do you think that those are the only faults you have?

When can you be considered to have attained the path of Lord Mahavir?

It is when you see a hundred of your faults each day and you do a hundred *pratikramans* that you can say that you are on the path of Lord Mahavir. Self-realization is so much further down the path. But after reading merely four scriptures, people go around intoxicated with the belief that they have acquired Self-realization. They cannot be considered to have even attained a drop of Self-realization!

Continuously Seeing the Faults Is Itself the Earning

Questioner: How can the awakened awareness to See more faults be attained?

Dadashri: There is a lot of awakened awareness within but the intention (*bhaavna*) to see your faults has not arisen. When a police officer has the desire to look for robber, he will find them. But if he says, “There is no need to look for robber, I will arrest him when he comes,” then the robbers would have fun, wouldn’t they! These mistakes lie hidden. If you look for them, they can be easily found.

What is the result of all your earnings? It is only considered an earning if you can See your faults one after another. This entire *satsang* is for you to See all of your own faults. And it is only when you can See your own faults that those faults will depart. When will faults be Seen? It is when you become the Self (*Swayam*), when You become the state as the Self (*Swa-swaroop*). The One who Sees more of his faults is elevated.

The Established Principle of Lord Mahavir

The foundation of Lord Mahavir's established principle (*siddhant*) entirely lies on *pratikraman*. It is *alochana*, *pratikraman*, and *pratyakhyan*! There is no religion (*dharma*) whatsoever where there is no *alochana*, *pratikraman*, and *pratyakhyan*. The people of the world do not remember *alochana*, *pratikraman*, and *pratyakhyan*. 'You' have become a pure Soul therefore, You will remember it immediately!

The current spiritual reign is not 'ours.' 'We' are considered a decorative ornament of the current spiritual reign. The ornament of Lord Mahavir's *shaasan* (spiritual reign of a *Tirthankar* Lord which lasts for a specific period of time)! Yes. What need do 'we' have for a spiritual reign? Why would 'we' take on that suffering? This is in fact considered Lord Mahavir's *shaasan*. It is befitting for a *Tirthankar*, but not for 'us'. 'We' simply give support to it.

This [*Akram*] *Gnan* of 'ours' is simply the exact same *Vignan* (spiritual Science)! But the *Kramik* path is with entangled nooks and crannies. At the moment, many people have entered into and become entangled in the nooks and crannies. And not only on the crooked paths alone, but moreover, along the crooked path, it is vertical [upwards], and furthermore on the vertical path, it is diagonal. Many little nooks are going in all directions. So [the way out] can never be found again! That is why it is not very easy to spread *Gnan* to those places.

The *Gnan* of the Lord is so straightforward! This is a straight line and that is a straight line. It has north, north-west, south-west, etc., but with the exact figure! Whereas these are nooks within the nooks, within even more nooks! And one goes around in circles and comes back to the very same place again! That is why this *Akram Vignan* has come about.

As One Becomes Impartial, His Faults Can Be Seen

So as the faults begin to be Seen, they leave as they are Seen.

Can you See some of your mistakes? Five to ten can be Seen daily, can't they? Once you are able to See them, you will be able to See them increasingly more. You will See even more. As you See more, the veils of ignorance will dissipate, allowing you to See even more.

Certain mistakes are such that they are not preventable. It is after the suffering is experienced that they will actually come to an end. I know that such karma will not end before it is experienced. To make you stop it would be wrong.

It is such that you can do as much as you want, and many of the *mahatmas* (Self-realized Ones in *Akram Vignan*) are already doing this. There is *purusharth* (progress as the Self), but not everyone knows how to do it. Doing *samayik* (an introspection process for a specific time in which one remains as the Self and Sees the faults of the non-Self)

in *Akram Vignan* is great *purusharth*. The nature of a fault is such that the moment it is Seen, it begins to depart. The fault does not linger on. There is nothing wrong with making a mistake, but you should be able to See that mistake. There is no punishment for making mistakes, but there is a reward for Seeing those mistakes. No one is able to see their own mistake. After attaining Self-realized, One becomes impartial, and that is when he begins to See his mistakes.

It is when complete impartiality arises, when complete impartiality arises towards this body, towards this speech, towards this conduct, only then will One be able to see all of his own mistakes. After giving You this *Gnan*, You become impartial, therefore the partiality towards the body becomes like the relationship you have with your neighbour. Hence, whatever faults exist will continue to be Seen. As they are Seen, they will begin to leave.

The Right Vision Is Attained From the Moment One Finds His Own Fault

From the moment one Sees his own fault, he is considered to have attained right vision. When You are able to See your own faults, then know you have gained awakened awareness; otherwise, everything simply carries on in 'sleep' [spiritual slumber]. Whether your faults have come to an end or not isn't worth being worried about; nevertheless, awakened awareness is required first and foremost. After at-

taining awakened awareness, new faults no longer arise and the old ones will continue to depart. 'You' have to See how these faults arise!

However many faults You See, that many begin to take a farewell. The ones that are sticky may take two days, three days, five days, a month or a year, but once they are Seen, they will begin to depart. Oh, they will begin to flee. If a robber has entered into the house, then for how long will he linger around? For as long as the owner is not aware. Once the owner becomes aware the robber will immediately begin to flee. The subtle level has not yet been reached. All of this is still at the gross level.

The Specialty of Dada's Life Incidents

Questioner: That's correct Dada, but the examples that you gave from your life, if we are able to take it in its absolute sense, then our salvation will surely happen! It is not as though you have worldly talks.

Dadashri: That's true. So even if there is worldly understanding, that is more than enough. There will be peace within the home. Unnecessary conflicts are precisely about this!

Questioner: Please tell us about other such experiences.

Dadashri: There have been many experiences, how many can I tell you?

Questioner: However many come to mind.

Dadashri: When the matter comes up, it comes up. This is a taped record, so whenever it comes forth, it comes forth; otherwise, it may not come forth.

Questioner: If it comes forth, then let it come forth. Everyone feels very happy listening to it.

Dadashri: Yes. Happiness will indeed be felt, will it not! But it is just that all this awakened awareness should arise. How can any imprecision be acceptable?

Questioner: In comparison to other preachings, these incidents of experience are very useful.

Dadashri: That is why in our books, in our *Aptavanis* (a series of fourteen volumes compiled from Dadashri's speech), all 'our' life incidents have been included. So, people say, "It is precisely through the understanding of these incidents that we have now progressed greatly."

Questioner: It 'fits' [clicks within], doesn't it!

Dadashri: Yes, it 'fits'!

There is Progress Only by Asking the Living Gnani

Questioner: That is why, many-a-times you have said, "In 'our' presence, acquire the experience [of this Knowledge]."

Dadashri: That is what 'we' are saying, 'To acquire the experience [of

this Knowledge] means whatever experience of Yours that you have had, if that experience of yours is tangled up, then ask through 'our' experience so that the entanglements in your experience get resolved. That experience then 'fits' within you. That is the very thing you have to do, that is all. We have a stock of experience. For you, the experiences are on-going. Once you ask, "Is this right or is that right," then ultimate closure (*nivedo*) will come.

Questioner: That is why we should come and ask you about whatever confusion is happening or whatever is going on, so that we can settle it!

Dadashri: Yes, ask during the night, ask me during the day, ask at any time. There is no such thing as only being able to ask at three o'clock. This is not something that requires an auspicious timing. Auspicious timings are required outside, here you can come at even eleven o'clock at night and ask for solutions of an entanglement.

The path which You have been shown, that is precisely the path. The path that I have come along is the very path that I have given You. I have only given You the path of My experience. This path of experience does not exist anywhere in the scriptures. There is not a single word in the scriptures which shows the path of experience [of the Self], and which can be of help to people of this current era of the time cycle!

~ **Jai Sat Chit Anand**

The Way of Akram Vignan!

Dadashri: Say a boy has become a thief; he steals. When he has the opportunity, he picks people's pockets. He does not even spare the guests that come to his home.

Now what should we teach this boy? "In this life, ask Dada Bhagwan for the energy to not steal."

Now what benefit does he get out of this? Someone may say, "What did you teach in this? He keeps asking for energy, yet he continues to steal." Hey, if he steals, let it be. Does he keep asking for energies or not? Yes, he keeps asking for the energies. So 'we' know what work this 'medicine' is doing. How would you know what work this 'medicine' is doing!

Questioner: They do not know the truth, of what work this medicine is doing. They do not even understand whether or not there is any benefit in asking [for the energy].

Dadashri: So what is the significance of this? First of all, the boy is asking, "Give me the energy to not steal." So for one thing, he has changed his opinion. "It is wrong to steal, and it is good to not steal"; he is asking for such energy, so he has arrived at the opinion to not steal. The greatest thing is that his opinion has changed!

And from the point his opinion changes, he ceases to be an offender.

Then secondly, what has happened? Since he is asking for the energy from God, the state of absolute humility has arisen. "Oh Lord, give me the energy." So He immediately gives the energy. There is no choice, is there! 'He' gives it to everyone; there should be someone to ask for it. That is why I am telling you; but in fact, you forget to ask for it! Yet, you do not ask for anything. You never ask.

Did you understand this point, about asking for the energy?

You should ask for forgiveness from Dada; alongside, whatever you ask forgiveness for, for that [you should say], "Give me the energy, Dada give me the energy." Ask for the energy, do not use your own. Otherwise, you will run out of it. Whereas if you ask for it and use it, then you will not run out of it; moreover, it will increase. How much stock would you have in your own shop?

For every matter, [you should ask,] "Dada, give me the energy." For every matter, you should keep asking for the energy and take it. If you fail to do *pratikraman*, then you should [say], "Give me the energy to do *pratikraman* properly." Ask for all the energy and take it. 'We' have as much energy as you need.

(From Param Pujya Dadashri's Gnanvani)

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

17 August (Sat), 4 to 7 pm - Satsang & 18 August (Sun) 10 am to 12 pm - Aptaputra Satsang

18 August (Sun), 4 to 7-30 pm - Gnan Vidhi

24 August (Sat), 10 pm to 12 am - Special Bhakti on occasion of Janmashatmi Celebration

25 August (Sun), 11 am onwards - Pujyashree's Darshan Program

26 August to 2 Sep. - Paryushan Parayan on Apt. -14 Part-1 - 10 am to 12-30 pm, 4-30 to 7pm

Delhi

13-14 Sept. (Fri-Sat) 5-30 to 8-30 pm - Satsang & 15 Sept. (Sun) 5 to 8-30 pm - Gnan Vidhi

Venue : Talkatora Indoor Stadium, New Delhi.

Ph. : 9999533946, 9810098564

Bangalore

17 September (Tue) 5-30 to 8-30 pm - Satsang & 18 Sept. (Wed) 5-30 to 9 pm - Gnan Vidhi

19 September (Thu) 5-30 to 8 pm - Aptaputra Satsang

Ph. : 9590979099

Venue : Bangalore Patidar Samaj, Peenya, 8 Hesaraghatta Main Road, Bagalakunte.

Pune

20-21 Sept. (Fri-Sat) 5-30 to 8-30 pm - Satsang & 22 Sept. (Sun) 5 to 8-30 pm - Gnan Vidhi

Venue : Ganesh Kala Krida Manch, Nr. Nehru Stadium, Swargate, Pune. Ph. : 7218473468

23 September (Mon) 5-30 to 8 pm - Aptaputra Satsang

Dadashri's 112th JJ & Mumbai Trimandir Pranpratishtha

7th to 12th November 2019

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- ✦ DD-Bihar, Every day 6:30 to 7 PM & Every day 7 to 7:30 AM (Hindi)
- ✦ DD-Uttar Pradesh, Sat to Wed 9:30 to 10 PM (Hindi)
- ✦ Odisha Plus TV, Every day 7:30 to 8 AM (Hindi)
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- ✦ 'Venus' TV, Every day 8 to 8:30 AM (Hindi)
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With the Power of Akram Vignan One Can See His Own Faults

All the faults are one's own; there is not a single mistake of anyone else. No one is at fault in the world. Therefore, the whole world is flawless. All this has arisen due to one's own fault. Therefore, wash off those faults. What do 'we' say? Do pratikraman. By seeing faults of others, this world has arisen; and by Seeing your own faults, You will attain liberation. It is because of the power of this Gnan, the power of Akram Vignan, that One can See his own mistakes. Otherwise, one would not be able to See even a single mistake. This path is completely different. This path is such that not even a day will go by without one cleaning his book of karmic accounts. One does pratikraman in the evening and certainly clears out his book without fail. And no one is seen at fault in this world, everyone is Seen as flawless.

- Dadashri



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