

# Dadavani

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'We' maintain the lamp of awakened  
awareness as constantly lit.

Subtler and subtlest mistakes  
remain within for 'us', which 'we'  
continue to see day and night.

'We' have to do pratikraman for all  
those mistakes which obstruct  
absolute Knowledge.



## Oh! How Amazing the Awareness of Dada!

### EDITORIAL

Absolutely revered Dadashri used to say that after attaining Knowledge of the Self (*Gnan*) in 1958, 'we' started Seeing the faults of the past. 'We' could See about three thousand faults every day. After doing *pratikraman* for four years for all the faults, He reached the state of the *Gnani*. So then the question arises that after reaching the state of a *Gnani*, what kind of and for what must He be doing *pratikraman*? Every moment of the *Gnani* is used for the purpose of salvation, so why would He need to do *pratikraman*? The answers to such profound questions have been compiled in this edition.

While Dadashri describes His own state, He says, "If 'we' make even a miniscule mistake, then 'we' recognize it immediately!" What kind of 'court' must there be within? What kind of 'judgement' must there be? 'Our' *pratikraman* is for missing out on staying in the applied awareness as the Self, attachment towards those who are active evidences (*nimit*) for the world's salvation, the meddling that 'we' do, missing out on *syadvaad* (speech that is accepted by all and does not hurt anyone's viewpoint); *pratikraman* are going on continuously even before making a mistake. The *Gnani Purush* does not have a single gross or subtle mistake! He only has subtler and subtlest mistakes. He is completely the Knower and Seer of that, and those faults do not harm anyone, they only hinder one towards attaining absolute Knowledge (*keval Gnan*)!

Dada [as the *Gnani Purush*] currently does not dwell in the states that have unfolded in the past, currently He dwells as the Self. Nevertheless, He has spoken about His life before attaining *Gnan*; that has to be erased through the perspective of the Self. While speaking, the awakened awareness (*jagruti*) that 'I am not this, the other person is not this, the other person is the Self and I am also the Self,' is certainly there, yet speech has come into effect, therefore it has to be cleared. This in itself is the marvel of the manifest embodiment of Knowledge (*pragat Gnanavatar*). He does not miss out on staying in His own state as the Self, and He discloses and cleans off the incidences in His life in which mistakes were made in worldly interaction while in the state of ignorance. Alongside, He has disclosed the point about not missing out on the elemental Vision of the Self. With this, He entered the state of absolute purity in the relative along with the Self.

Dadashri used to say that one should never say, "I do not have any faults at all." Lord Mahavir could See His mistakes up until the time he attained *keval Gnan*. The moment He attained *keval Gnan* was the same moment He ceased Seeing His own faults. Both the events took place simultaneously. The law is that when the final fault ceases to be Seen, then *keval Gnan* manifests.

Here, the elevated level of Dadashri's internal state has been revealed in His own words, and simply upon reading this, a feeling of awe arises within that, 'Our Dada is great!' The ardent prayer is that now after knowing the *jagruti* of this Dada, *mahatmas* recognize their faults for their own *Purusharth* (progress as the Self), and they attain the subtler and subtlest level of understanding of how to use the 'weapon' of *pratikraman*, and begin *Purusharth* in that direction.

~ Jai Sat Chit Anand

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*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](mailto: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.*

## Oh! How Amazing the Awareness of Dada!

### The Veils Do Not Let One See the Faults

**Questioner:** I am beginning to See my own *prakruti* (non-Self complex) now, everything can be Seen; the mind-intellect-*chit*-ego, everything can be Seen, but how do I study it? How should the *Gnan* (Knowledge) work in contrast to it? What kind of awakened awareness (*jagruti*) should prevail?

**Dadashri:** 'You' will definitely come to Know your own *prakruti*. 'You' will indeed come to Know about the *prakruti* that, 'This *prakruti* is definitely like this.' And if You Know less about it, then day by day, You will gradually come to Know more about it! But eventually, it is understood in its entirety. So all You need to do is to keep Seeing what Chandubhai is doing, that itself is pure applied awareness (*shuddha upayog*).

**Questioner:** I am to See my *prakruti*; if I am not able See it and miss Seeing it, then what factor is at work there?

**Dadashri:** The veil of ignorance (*avarana*). That veil of ignorance actually needs to be broken.

**Questioner:** How can it be broken?

**Dadashri:** Here, as it breaks through *vidhis* (special inner energies attained from the special sentences of the *Gnani Purush*) day by day, it is gradually Seen. This was all full of veils of ignorance anyway, nothing could be Seen. Now, gradually it is starting to be Seen. That veil of ignorance does not allow You to See everything. Right now, all the faults (*dosh*) are not Seen. How many are Seen? Are ten to fifteen of them Seen?

**Questioner:** Many of them are Seen.

**Dadashri:** A hundred or so?

**Questioner:** The chain carries on.

**Dadashri:** Even then, not all of them are Seen. The veils of ignorance still remain. There are many faults. For 'us' [the *Gnani Purush*,] even while doing *vidhi*, the subtler (*sookshmatar*) and subtlest (*sookshmatam*) faults continue to happen, they are such that they do not harm the other person, however, 'we' are aware that such faults take place. 'We' have to cleanse them immediately. It

would not do otherwise! However many are Seen must be cleansed.

### Three Thousand Faults Were Seen Every Day

After attaining *Gnan* (Knowledge of the Self) on that day in 1958, I could See all the faults that were filled within. Thereafter, they began to depart upon Seeing them. Three thousand or so faults were Seen each day. Then they all left.

However, what is the reason absolute Knowledge (*keval Gnan*) has been obstructed for 'us'? The era of the time cycle does play a role. But let's say we were to change the era of the time cycle? Even then, faults do exist. This is all a huge collection of sheer faults. What has given rise to all of this anger, pride, deceit, and greed? They have all arisen due to the faults.

Now, many faults can be Seen, yet they do not leave. The reason for this is that fault is heavy. Just as an onion has layers, if even a single [fault] is Seen, then one layer definitely leaves. Then another layer leaves, but eventually they will all come to an end, won't they? As each layer is Seen, it leaves. Always, the rule of a fault is that the fault which is Seen leaves, it has no choice but to leave. When You See a fault as a fault without partiality, it has no choice but to leave. And 'our' [faults] too, have left in this way.

'Our' *jagriti* is the topmost. You would not even know about it, but when 'we' make a mistake while talking to you, 'we' recognize it immediately and 'we' wash it immediately. There is a 'tool'

[in the form of *pratikraman*] in place for that, through which it gets washed off immediately. 'We' have become flawless, and 'we' see the entire world only as flawless. The ultimate awareness is the kind where no one in this world is seen at fault at all! After attaining *Gnan*, 'we' began to See thousands of faults every day. As the faults are Seen, the faults continue to decrease, and as the faults decrease, the *jagriti* continues to increase. Now only subtler and subtlest faults remain for 'us', which 'we' Know and See.

### The 'Lamp' of Jagriti Shows One's Own Faults

**Questioner:** What kind of *jagriti* do you have?

**Dadashri:** 'We' maintain it as though the candle remains lit. Yes! The light keeps shining. The 'lamp' burns constantly. The faults of the self which the *Tirthankar* Lords (the absolutely enlightened Lords, who liberate others) See day and night; 'we' See such faults [of 'our' own]. 'We' See faults at the level which the people of the world can never reach, those which the *Tirthankar* Lords can See!

**Questioner:** Those of everyone?

**Dadashri:** No, no, only 'ours'. Of what use to me is everyone else's? 'We' do not see the faults of others at all, of anyone. 'We' see the faults but 'we' do not see them as being at fault. 'We' see them as flawless. 'We' may see them, but 'we' do not see them as at fault. 'We' see them only as flawless. Instantly upon seeing a fault, 'we' see them as flawless.

When one does not see any faults of

others, when one never becomes free from seeing his own faults, that is called *jagruiti*.

### Through the Ultimate Light, 'Ours' Appears Imperfect

**Questioner:** But everything about You appears ideal to us.

**Dadashri:** It may seem that way, but I see it through the view of *Gnan*, I see it through the ultimate 'glasses'. So through the ultimate light, everything appears imperfect.

Many people tell me, "Dada, after spending time with you, we have learned how to eat." Now, I know that I myself do not know how to eat. It is definitely in 'our' attentive awareness (*laksh*) of what the 'photo' should be like while eating, what the conduct should be like.

### The Definition of the Gross to the Subtlest Faults

The world is able to see two kinds of mistakes: the gross and the subtle. Even people at large can see the gross mistakes, whereas those with a lot of intellect can see the subtle mistakes. The *Gnani Purush* does not have these two types of mistakes. Then, the subtler faults can only be Seen by the *Gnanis*, whereas the subtlest faults remain for 'us'.

What faults exist in 'us', the *Gnani Purush*? The *Gnani Purush* does not have gross mistakes, ones that are visible. Let me give you definitions of these mistakes.

What is a gross mistake? If I make a mistake, then an alert person would understand, 'He has made some mistake.' Gross means all these people

here understand through their senses, without using their intellect, that this is a fault of his.

A subtle mistake is when say there are some twenty-five hundred people sitting here, then I would recognize when a mistake happens, but of those twenty-five hundred people, hardly five people would be able to recognize the subtle mistake. A subtle mistake can be identified even through the intellect. Subtle faults are understood through the intellect, not everyone understands that. A person with a lot of intellect would understand that the other person has made a mistake.

Whereas subtler and subtlest mistakes can only be Seen through *Gnan*. Subtler and subtlest faults cannot be seen by humans. The celestial beings can see them only if they look using *avadhignan* (direct knowledge of corporeal things without the help of the sense organs and the mind, but within some limit of space and time)! Nevertheless, those mistakes do not harm anyone. 'Our' faults are such that they do not hurt any living being in the slightest extent. They obstruct 'us'. So, those subtler and subtlest mistakes remain within for 'us', and that too, is on account of the peculiarity of the current era of the time cycle!

### The Subtler and Subtlest Faults Explained in Detail

**Questioner:** Dada, now you mentioned gross faults, subtle faults, subtler faults and subtlest faults, in that, what are the subtler and subtlest faults?

**Dadashri:** The subtlest and subtler



faults do not harm anyone. One may have anger, pride, deceit, and greed, and the anger, pride, deceit, and greed are such that they do not harm anyone, there is that much weakness. They do not harm anyone; they harm oneself, those are the subtler faults. And the subtlest faults do not harm even oneself and they do not harm anyone. It is only due to the subtlest faults that the path ahead has been halted slightly, then those [faults] will depart.

**Questioner:** Please give one example!

**Dadashri:** The four degrees that 'we' lack is due to the subtlest faults.

**Questioner:** Please give a physical example.

**Dadashri:** There are no examples of that, [there would be no examples] of the subtlest ones. Four degrees are lacking in me; there is nothing that can be equated to that. This is because 'we' have gone beyond the things that could be equated. 'We' gone beyond the intellect. 'We' have crossed the boundary of the intellect.

### **Pratikraman for Having Missed Staying in Applied Awareness**

I too have to do *pratikraman*. Mine are of a different kind, and yours are of a different kind. My faults are such that you cannot identify them through the intellect. They are the subtler and subtlest ones. 'We' have to do *pratikraman* for them. 'We' have to do *pratikraman* even for having missed out on staying in the applied awareness as the Self (*upayog*). 'We' cannot afford to miss out on staying in the applied awareness, can 'we'? 'We' have to converse with all these people,

too, 'we' have to answer their questions, too; nevertheless, 'we' have to remain in 'our' applied awareness.

As long as 'we' are in a state of naturalness (*sahajikta*), 'we' do not have to do *pratikraman*. In the state of naturalness, even you do not have to do *pratikraman*. When there is deviation from the state of naturalness, *pratikraman* needs to be done.

### **The Subtlety of the Gnani's Pratikraman**

While urinating, if an ant should get flushed away in the stream, then 'we' do *pratikraman*, 'we' do not miss out on being in the applied awareness. That the ant got flushed away is in the form of discharging karma; however, why did an *apratikraman dosh* (fault for which *pratikraman* was not done in the past life) take place? Why did the awakened awareness become dim? Such a mistake carries a karmic liability.

If 'we' have forgotten to do *vidhi* at the determined time, and then 'we' remember, then 'we' do *pratikraman* and then do the *vidhi*.

When 'we' separate two people, karmic liability is incurred even for that; therefore, 'we' do *pratikraman*.

**Questioner:** Even though You do it without the view of doership?

**Dadashri:** No matter which view it is done through, when something that would hurt the other person is done, *pratikraman* needs to be done.

We are doing *pratikraman* for the *atikraman* (to hurt any other living being through the mind, speech, or body)

that have taken place as discharging karma. *Pratikraman* are to be done for the discharging karma that hurts others. *Pratikraman* do not need to be done for doing something good for *mahatmas* or for Dada, but if something good is done for other people, then *pratikraman* needs to be done for that. This is because *pratikraman* need to be done for having missed out on staying in the applied awareness.

### Loopholes Are Not Acceptable in the World

I am a *Gnani Purush*, so renunciation or acquisition does not exist in me, the *Gnani Purush*. Nevertheless, I am compelled to waste water. Because this [fracture] took place in my leg, I have to use the western style toilet. Then when 'we' flush the toilet, how much water must get flushed? And is it because there is a shortage of water, is it because water is valuable [that I show this concern]? No, [it is because] there are so many living beings residing in the water that collide and die [when the toilet is flushed]! And where one to two tumblers would do, how could so much water be wasted? Although, I am a *Gnani Purush*, so as soon as such a mistake is made, the 'medicine' [in the form of *pratikraman*] is applied immediately, so it [the *pratikraman*] carries on for many months. Nevertheless, 'we' too must apply the 'medicine'. This is because it will not do there, whether it is the *Gnani Purush* or anyone else, but it will not do. This is not governed by the reign of haphazardness, this is, in fact, the reign of the *Vitaraag* Lords (absolutely detached Lords), it is the reign of the twenty-four *Tirthankars*!

### Where Wrong Has Been Done, It Needs to Be Corrected

The subtler and subtlest faults remain within 'us'. Karmic accounts with people remain to be settled, they are past karmic ties. The karmic accounts we had created at that time. Whomever an abuse has been hurled at, that needs to be [cleared off]. Wherever the wrong thing has been done, that needs to be corrected. Where it has been corrected, there, everything needs to be completed systematically. Did you understand that point or did you not understand?

**Questioner:** I understood.

**Dadashri:** You were talking about the subtler faults and all that, weren't you? Will it not do if I don't mention that here, with these people?

**Questioner:** You say things as they are, so then...

**Dadashri:** People say that we want to know what your faults are like, but I say these many faults have left for 'us' and these many remain, the rest I know about. Otherwise, I would have attained absolute Knowledge (*keval Gnan*). These clothes I wear, even that is indeed a fault, the ring I wear is also a fault, all of those faults are subtler faults, they do not harm anyone. Whereas the subtlest faults are different from even that. They are very subtle.

**Questioner:** What are the subtlest faults like?

**Dadashri:** Hey! It is more than enough even if you understand the subtler faults! Why are you asking about the subtlest faults?

**Questioner:** Everything that is done out of compulsion, are those the subtler faults? When you went to eat, You had said, “Am I eating willingly or out of compulsion?”

**Dadashri:** Yes, that is correct... I have to eat out of compulsion; otherwise, would there be any need to eat?

### **The Lifeless Ego Will Also Have to Be Removed**

**Questioner:** Dada would have a small amount of ego, wouldn't he?

**Dadashri:** That is in this Patel [Dadashri's relative self]; the one that lacks four degrees. That, too, what is that ego like? It is the lifeless ego (*nirjeev ahamkaar*); it is not living. The lifeless ego is 'dramatic' [as in a drama]. In the drama, the actor playing the role of Bhartuhari knows within that 'I am Laxmichand'. Similarly, I know from within that 'I am certainly Dada Bhagwan' and this is the lifeless ego.

What does that lifeless ego do? It puts on a shirt, it puts on shoes, if [the clothing] has become stained, then it makes [me] take it off and wear new clothes; it meddles. “Come, Chandubhai, I will give you *Gnan*, I will give you some understanding.” Is that considered meddling or not? What is it for? Would God say, “Come”? ‘He’ is, in fact, considered free of attachment and abhorrence (*vitaraag*)! He does not say anything, such as “come” or “go”. Whereas [I] have said, “I will grant you liberation,” haven't I! What is this meddling for? So, ‘we’ are a *khatpatia vitaraag* (the fully detached One, who meddles for the sake of salvation of

others)! ‘We’ do such meddling and remain in the state that is free of attachment and abhorrence. So, this four degrees worth of ‘our’ ego remains, the lifeless ego. It will not become living again. The part that is playing a role as in a drama, the role of A. M. Patel, is finishing off.

**Questioner:** Dada, where does even the lifeless ego exist within You?

**Dadashri:** It doesn't, yet that which is still there, I am removing that.

**Questioner:** What is that like? I don't understand.

**Dadashri:** I understand that, don't I? Am I naïve? Do any of you think that? Do you think anyone can fool me?

**Questioner:** No.

**Dadashri:** Do you think I would become dazzled by anyone?

**Questioner:** Dada, I don't want to know whether you become dazzled [by anyone], all I want know is about the ego that needs to be removed.

**Dadashri:** I remain separate as the pure Soul and I tell ‘Chandu’ [Ambalal] to bow down and touch the feet [of the other person]. Whereas those *Gnanis* of the *Kramik* path [traditional step-by-step spiritual path] do not touch the feet [of others]. And those following the *Kramik* path object to this. We don't have any objection. I bow down and touch the feet of naked saints and everyone like this. Have you not seen that?

**Questioner:** I have seen that!

**Dadashri:** You may feel a little bad



internally, but you should understand what I am saying. 'We' say that you should understand, that is the ego. To not do, that itself is called ego, and to do, that is also called ego.

**Questioner:** Yes, so it has come on Your part to do, hasn't it?

**Dadashri:** There, 'we' have [the final view]. You would not know whether 'we' do it or not.

**Questioner:** "You don't know whether 'we' are doing devotional viewing (*darshan*).” Dada, I want to know about this.

**Dadashri:** No, you should keep observing whether 'we' are doing it everywhere or it happens at certain places.

**Questioner:** Yes, it does not happen everywhere.

**Dadashri:** So observe that, examine that! The words that I speak to remove this lifeless ego, that too is ego. Now tell me. So, all of these will need to be removed; to say that is also ego. That I keep scolding this person is also ego.

### **Blemishes Remain, Hence the Path Did Not Complete**

There are two kinds of ego. One is the discharging [lifeless] ego, which is like a spinning top. And the second is the charging [living] ego, which is like a warrior; it will even fight, it will argue, it will do everything. That poor [discharging ego] does not have anything in its control; it is like a spinning top. So, nothing can happen in this world without the ego.

**Questioner:** Has everything become natural (*sahaj*) for You?

**Dadashri:** Still, in some rare situations, with the slightest touch of the hand, the [discharging] ego dissolves, so then it [the non-Self] becomes natural. It is natural, but even so, there are rare instances in which some 'blemishes' may have been left behind. This is because as long as the path has not yet been completed, some 'blemishes' will remain. That is indeed why completion [of 360 degrees] does not happen! Other than those few blemishes that have been left behind, what else is there? The fact is, everything is natural. And even for You, some parts start to become natural, but there are a lot more of those 'blemishes'. Therefore, you feel that, 'It all appears alive.'

**Questioner:** That is indeed what is referred to as a design (*chitaraman*), isn't it?

**Dadashri:** Actually, in that instance the karmic account has not been cleared off. The design is actually the projection [causes charged in the past life] one has done; that part falls under the design.

### **Removed the Ego by Doing Darshan**

So, wherever Dada does *darshan* (viewing with awareness, the living religious beings or holy places), know that Dada had this kind of ego, which has now been removed.

**Questioner:** I actually found out today when you told us, otherwise how would I know? I thought that the ego does not exist at all in Dada.

**Dadashri:** It certainly does not exist, even I know that, but that which is there...

**Questioner:** But how would I know about that...

**Dadashri:** Don't you remember what 'we' frequently say? 'We' tell people, "All the faults that can be seen [by others] have left. Then those that can be understood through the intellect, they have left as well. And the subtler and subtlest faults, which do not harm anyone, such faults remain." Such...

**Questioner:** They are not even such that others would know about them.

**Dadashri:** They are not such that others would know about them. Now those faults exist, yet I tell him; doesn't he know what Dada is doing? That mistake that was made with that *maharaj* (high-ranking Jain monk); I came out of that mistake. Why do I go to do *darshan* of *mataji* (the goddess mother)? Why do I take all these *mahatmas* there? I take them to clear the mistakes made in the past. You've understood, haven't you? Ultimately, what will need to be done with the world?

**Questioner:** All the mistakes will need to be destroyed, and we will have to become free from the mistakes.

**Dadashri:** So what must 'we' be doing?

**Questioner:** This very thing. Now I understand, Dada.

**Dadashri:** You have understood, haven't you? As a *Gnani*, is it an easy thing to bow down to someone? [Such *Gnanis*] may say, "I will jump from a mountain, but I will not bow down to anyone."

**Questioner:** Dada, when we had gone to Bochasan [a town in Gujarat famous for the origin of a Swaminarayan sect of Hinduism], you had said, "Bow down to Yogi Bapa [a guru of the Swaminarayan sect]."

**Dadashri:** Yes, I had told everyone, "Bow down."

**Questioner:** Dada, we can do it seventeen times or one hundred times. We have no problem with that, we have no problem with doing it even to a small child, but when you do it, at that time I feel within, 'What is this?'

**Dadashri:** Niruben feels in her mind, 'Our Dada is so great, and when He bows down to another, it ruins our reputation.' It is already gone, it's not as if we have any reputation! When did we ever have any reputation?

**Questioner:** No, no, it is not about reputation. It is if someone knows us, then the reputation would be lost! There is no one who recognizes 'us' [the awakened Ones].

### Settled the Karmic Accounts by Touching Their Feet During the Pilgrimage

**Dadashri:** The subtler and subtlest faults 'we' talk about, you know that, don't you? Those faults of 'ours'; wherever a few of them still remain, they do not cause harm to the other person, yet 'we' dissolve them.

Besides, [that saint was saying] out of sarcasm, "Dada Bhagwan, Dada Bhagwan!" Then I said, "I am actually the smallest of the small (*laghutam*)."

replied, “That itself is the claim of being the most superior (*gurutam*)! *Laghutam* is *gurutam* indeed!”

**Questioner:** But Dada, he did not recognize You.

**Dadashri:** How could he recognize Me? Even you haven’t completely recognized Me yet! This person here still hasn’t recognized Me!

**Questioner:** Dada, then do something so that we can recognize you.

**Dadashri:** You wouldn’t recognize me! For complete recognition, a very elevated perspective is needed! If it were possible to completely recognize Me, then what would remain to be done? However much you have recognized Me, that much you have, but you still have a lot more to recognize!

**Questioner:** Haven’t I recognized you even a little?

**Dadashri:** You have recognized me a lot [more than others have], but you still have a lot more to recognize.

**Questioner:** But Dada, it is not possible to completely recognize You. You keep showing something new every day! How could we completely recognize You? You brought up a new point today, which would not have come into our awareness.

**Dadashri:** Didn’t I say that ‘we’ have subtler and subtlest faults?

**Questioner:** Yes, but a connection should be established between what You had said at that time and this occasion...

**Dadashri:** No, but did you not think about what the subtler and subtlest faults must be?

**Questioner:** The thought... but it did not click.

**Dadashri:** How many times must I have said that?

**Questioner:** Hmm... five hundred times, many times.

**Dadashri:** That these many faults have left for ‘us’ and this many remain. And they do not harm anyone. And they are such that no one knows about them.

**Questioner:** Then how would we know about them?

**Dadashri:** Now, to remove those faults ‘we’ have to travel everywhere.

**Questioner:** On this point, this man had said, “All these people who go to Samet Shikharji [place of pilgrimage,] they go there to sow seeds of [good] karma.

**Dadashri:** He says that according to his understanding. But for many people, the intent arises of not doing [*darshan*], that is indeed ego.

**Questioner:** To have that intent is indeed ego!

**Dadashri:** Those people who are not pleased, they have the intent that ‘I don’t want to bow down,’ what can be said to them? Why did it irritate them?

**Questioner:** It is ego.

**Dadashri:** That is ego. ‘We’ in fact bow down and touch the feet of a child.

**Questioner:** No, but Dada, to have

the intent of bowing down, and bowing down, is that not ego?

**Dadashri:** How would you know whether that ego has left [discharged] or has stuck [charged] to you?

**Questioner:** It is understandable in your case, but what about for others? You certainly let go of it; you certainly do not bind anything.

**Dadashri:** When ‘we’ sit here to eat, ‘we’ are settling ‘our’ karmic account. ‘We’ do not incur a debt anywhere. So, ‘we’ bow down, even when ‘we’ bow down, ‘we’ are settling the karmic account. Even when ‘we’ went to Mount Abu, ‘we’ were settling the karmic account. ‘We’ are settling all the karmic accounts. Now, if you understand that much, then you will progress greatly.

**Questioner:** In that case, it is correct; whomever you have a karmic account with, you have to bow down and touch the feet of only that person.

**Dadashri:** The good and bad karmic accounts that have been bound, they all have to be settled. Otherwise, would the *Gnanis* ever bow down and touch the feet of anyone?

**Questioner:** Yes, that is it!

**Dadashri:** Find all the *Gnanis* in the entire world, not one will bow down and touch the feet of the other.

**Questioner:** No one would. An ascetic does not bow down and touch the feet of another ascetic!

**Dadashri:** An ascetic does not bow

down and touch the feet of another ascetic. This is because of ego.

In this world, this is the only visible One (*murti*) that is worth doing *darshan* of. If one does *darshan* with understanding, then he will attain salvation! The Lord of the fourteen worlds has manifested here, He does not exist anywhere except here; if one understands this and does *darshan*, then he will attain salvation! But one who does not understand will lose out. The one who understands will benefit. For ‘us’, it is not that you should definitely understand. Nor is it that you do not understand. Understand and benefit. What do ‘we’ say?

**Questioner:** Understand and benefit.

**Dadashri:** This is actually a marvel, it is the eleventh wonder of the world! ‘We’ bow down and touch the feet of others, isn’t that considered a wonder?

### ‘Our’ Pratikraman Take Place Before Faults Arise

**Questioner:** I liked one thing in particular which you had said. You had said, “‘Our’ *pratikraman* take place even before a fault arises.”

**Dadashri:** Yes, these *pratikraman* take place ‘shoot-on-sight’ [immediately]. Even before the fault arises, it begins automatically, on its own. ‘We’ would not even realize from where it arose! This is because it is a result of *jagruti*. And complete *jagruti* is called *keval Gnan* (absolute Knowledge). What else? *Jagruti* is indeed the most important thing.

Just now, ‘we’ did *atikraman* towards the head of the foundation, and ‘our’ *pratikraman* for it has already taken

place. 'Our' *pratikraman* takes place simultaneously. 'We' speak and 'we' do *pratikraman* as well. If 'we' do not speak up, then things would not move forward.

**Questioner:** Dada, many times it happens to me too, that while I am speaking, *pratikraman* is taking place. However, I feel that there is a difference between the way you do it and the way I do it.

**Dadashri:** What kind of difference is there between yours and 'ours'? The difference between white hair and very soft black hair!

**Questioner:** Tell us, how do you do *pratikraman*?

**Dadashri:** Its technique cannot be figured out, mind you! After attaining *Gnan*, after the intellect departs; until that [state] arises, do not seek out that technique. You should continue to progress in your own way. However much you progress, that much is valid.

**Questioner:** I do not want to seek it out, I just want to know about it, Dada.

**Dadashri:** No, but that technique simply cannot be figured out. Where it has become clean, where it is indeed clear, what else needs to be done? On one side, the fault arises and on the other side, it gets washed away; where there is no other interference at all. Where it is all unclear, where there are piles upon piles of dirt and rocks lying around, that will not do, will it! Nevertheless, once the dirt begins to be seen along the path, then you will understand that now you are about to reach. You are able to See your own faults, so what's the problem?

**Questioner:** No, I simply asked for the sake of knowing.

**Dadashri:** As long as You can See your own faults, know that things are on track for You.

When someone from Bhadran [Dadashri's hometown] comes, I tell him or her, "Your uncle used to be like this."

**Questioner:** Your case is different.

**Dadashri:** No, no matter how different it is, 'we' still have to do *pratikraman* for that. Not a single [negative] word can be uttered. This is because he is considered to be God. What do you have to say? Shouldn't a stop be put to backbiting?

**Questioner:** If one has the *jagruti*, then he would not backbite.

**Dadashri:** Even if one has the *jagruti*, he may be awake, and on the other hand, such things may also end up being said, he may even realize 'what I am saying is wrong,' he may even realize this.

**Questioner:** That is in reference to the *Gnani Purush*.

**Dadashri:** No, that remains even for You!

**Questioner:** It so happens that the *jagruti* prevails, however, backbiting or whatever else, both are happening simultaneously. And at that time, *pratikraman* for it happens.

### Absolute Vision Shows the Fault

**Dadashri:** That is why I have placed this [forward] having done research on it; shouldn't that be done? I do more



research on my speech than you do. This is because my *jagruti* is complete. My *jagruti* is focused on that very thing! ‘We’ have to see where there are mistakes in the taped record. There are no mistakes in the *Gnan*. It is accurate as far as *Gnan* is concerned! Mistakes pertaining to worldly interaction do occasionally occur. If a question pertaining to worldly life or worldly interaction is asked, a mistake may occur, ‘we’ would realize it. However, there are no mistakes as far as the Self is concerned. There are no mistakes where reality is concerned.

‘Our’ *Gnan* is non-contradictory and the speech is not [completely] *syadvaad* (that which is accepted by all and does not hurt anyone’s viewpoint). Someone may get hurt in the process. Whereas nobody feels hurt through the speech of a *Tirthankar*. It is completely *syadvaad*! They speak without hurting anybody. They speak similarly, however, without hurting anyone.

**Questioner:** Your speech is not completely *syadvaad* because someone ends up getting hurt. Nevertheless, the Vision (*Darshan*) is absolute; is it not that the mistake occurred in the unfolding of *syadvaad*?

**Dadashri:** Yes, the *Darshan* is complete. There is no problem in the *Darshan*. The *Gnan* is there too, but the *Gnan* falls short by four degrees. So, this is not completely *syadvaad*. Everything immediately comes in *Darshan* for ‘us’. I immediately recognize a mistake. I immediately know about even the subtlest mistake. It will still take a long time for

you to see your mistakes. You actually see gross mistakes. You only see big mistakes that are visible. That is why ‘we’ say that ‘we’ may have a fault, yet no one can see ‘our’ fault, ‘we’ ourselves can see it.

**Questioner:** Can You See all the mistakes that have occurred with reference to *syadvaad*?

**Dadashri:** We can See all the faults that have taken place with reference to *syadvaad-anevant* (all-inclusive, impartial and accepting of all viewpoints). Now ‘our’ *syadvaad* is approaching [the state of] completion. When *syadvaad* becomes complete, then absolute Knowledge (*keval Gnan*) becomes complete. The *Darshan* is there; that is why we know that this is a mistake. It is full *Darshan*; that is why I tell everybody that I am giving *keval Darshan* (absolute Vision).

‘We’ have to do *pratikraman*. Words keep coming out of ‘our’ mouth. Just look, this is how mandatory this is! Is it ever appropriate to speak this way about a religious head (*aacharya*)? For that matter, one should not speak this way about anyone. ‘We’ know that everyone in this world is flawless. So then is it right to talk about anyone?

**Questioner:** It is not.

**Dadashri:** This speech that is expressed, ‘our’ *pratikraman* immediately continues alongside. See what kind of a world this is!

The opinion behind the speech that is expressed is different. What a world this is! The opinion behind the speech that is expressed is, ‘This is not how it is. This

is wrong. This should not be so.' But 'we' remain in the *jagruti* of how this world runs and move forward.

'We' speak, and alongside, there is the *jagruti* that, 'It should not be this way.' This is because 'we' have Seen the entire world as flawless. It simply has not come into the conduct. Why has it not come into the conduct? It is because this speech interferes.

### **Dada Never Speaks of a Fault in Anyone**

The subtlest of mistakes do not escape My vision. The subtlest of subtle, 'we' immediately become aware of the subtlest mistake! None of you can tell that I have made these mistakes. This is because these mistakes are not gross.

**Questioner:** Can you see our mistakes too?

**Dadashri:** 'We' can see all the mistakes, but 'our' vision is not directed towards the mistakes. 'We' immediately know about the mistakes. However, 'our' vision is directed exclusively towards your pure Soul; 'our' vision is not directed towards your unfolding karma. 'We' are aware of everyone's mistakes. 'We' can see the mistakes, yet it does not affect 'us.' That is certainly why Kavi [Kaviraj] has said, "A mother never sees mistakes; Dada too does not see mistakes in anyone."

Even a Supreme Court judge would not be able to see his own faults; his judgment would never reach this level. He would not be able to see his own fault even in the slightest extent. Where, in fact, cartloads upon cartloads of mistakes are being made. These [people] are dense, obtuse, so they

do not see the mistakes. Whereas [for the *Gnani*,] when even the most miniscule mistake happens, it is immediately known that this mistake happened. So what kind of a court must there be within? What is that judgement like? Yet there is no divisiveness due to differences of opinions with anyone. The other person may appear to be guilty, yet there is no divisiveness due to differences of opinions. This is because truly speaking, he is not guilty at all. He is actually guilty in the 'foreign department' [as the non-Self], whereas 'we' are only concerned with the 'home department' [the Self]. So 'we' would not have any divisiveness due to differences of opinions!

'We' know that such weaknesses definitely exist. That is why 'we' have forgiveness that is natural (*sahaj*). Thus, 'we' never have to scold anyone. If 'we' feel that someone is about to make a big mistake, then 'we' call him over and say a few words to him. 'We' only do so if 'we' feel that he is going to slip from here. 'We' know that if he does not wake up today, then he will tomorrow. This is because this is the path of awareness! This is the path of constant alertness!

### **Attachment for Doing Salvation of the World**

Someone who is a complete *Vitaraag* does not exist in this present age. 'We' are *vitaraag*, but not completely. 'We' are *vitaraag* with every living being of this world, the only exception is that attachment towards the karma of doing the salvation of the world (*jagat kalyan*) remains for 'us'. A small amount of attachment towards meddling for the sake

of the world's salvation remains. That, too, that attachment is only to the extent of discharging karma. Otherwise, 'our' *moksha* constantly prevails for 'us'.

So, when we say something that points to the mistakes of Niruben, our *rajipo* (inner satisfaction of the *Gnani*) does not leave. Someone else may misunderstand it to be so, because they do not have the correct perspective to see the situation, do they!

The truth is, when 'we' scold anyone else, 'we' then speak to the person with pleasure; however, it decreases from within. The person may feel that Dada is pleased with him, that Dada is very much in equanimity! 'We' do not maintain equanimity with you [Niruben]. If 'we' do maintain it, then the *rajipo* for you is considered to have decreased from within.

**Questioner:** I understand that, Dada.

**Dadashri:** With that other person, 'we' are completely *vitaraag*. With you [Niruben], 'we' are not completely *vitaraag*. With others, 'we' are *vitaraag*, so then 'our' love for them decreases, and 'we' continue becoming *vitaraag*. And when 'we' scold you, it means 'our' love is there. 'We' have not become *vitaraag* with you. With you, 'we' have not become *vitaraag*, enough said. You have understood this, haven't you?

**Questioner:** Yes.

**Dadashri:** Let's move on then. If you do not understand this right now, then you will come to understand it later on.

The one who does not want

anything, who does not meddle in anything unnecessarily, such a person would certainly be *vitaraag*! Night and day, there is the intention of carrying out people's salvation! There is no concern over one's own body. There is concern over how things can be made better for our *mahatmas*, how they can progress, isn't there!

There is no *Purusharth* (progress as the Self) after reaching the complete [state]. Thereafter, there is entirely the natural view (*sahajbhaav*). Whereas what is *Purusharth*? Being unnatural (*asahaj*) despite having *Gnan*!

**Questioner:** Being unnatural despite having *Gnan*?

**Dadashri:** *Asahaj*.

**Questioner:** Would the *Gnani* *Purush* bind karma for that? Would He have to suffer the effect of that karma?

**Dadashri:** Yes, for the sake of salvation of others. The consequence of that is bound to come. However, that consequence is of a very elevated kind. It is the kind that shifts aside *Gnanavaran* (Knowledge-obscuring karma). If a small amount remains, four degrees worth, then it moves aside two degrees [worth of veils of ignorance], it shifts aside one more degree. So, to impart *Gnan* is *Purusharth*. It is not the *prakruti*, it is *Purusharth*. So, for the most part, 'our' *Purusharth* is this.

### I Understand Where 'We' Stand

'We' would not remain without Seeing those [subtler and subtlest] faults. If one were to look at that with a worldly

perspective, then one would say, "In what way can this be considered a fault? How can this be regarded as a fault?" While eating, 'we' See the faults, 'This mistake has been made; this mistake has been made!' The faults are of the *pudgal* (non-Self complex of output and input), however the original owner is 'me', the one responsible is indeed 'me', isn't it! Before, the 'title' was certainly mine, wasn't it; at present, the 'title' has been given away. Nonetheless, would the lawyers let me off? They would declare the laws, wouldn't they?

**Questioner:** You say, "The 'ownership' has been given up," so how can the faults be considered 'ours'? What do we have to do with the faults of the *pudgal*?

**Dadashri:** They are not considered 'ours'; however, 'we' are certainly responsible.

**Questioner:** That is actually in reference to You.

**Dadashri:** The faults that 'we' are able to See, 'we' understand those, isn't it! Oh! What [tremendous] energy has arisen in God, that He still Sees faults within 'us' [the *Gnani Purush*!]! Moreover, 'we' find them to be correct. So I understand [the level which] 'we' are at, [and the level] He is at. What other problem is there? These are not worldly faults that happen.

**Questioner:** Are those faults very subtle?

**Dadashri:** The subtlest. Those that are referred to as the subtlest. So, I understand, 'Oh! Where does the *Gnani*

stand! And where does God stand! Wouldn't I understand that?

**Questioner:** You would understand.

**Dadashri:** That is why I say, while doing this [bowing down to the Lord within,] '*Dada Bhagwan na aseem jai jaikar ho!*'

Now the true God has been realized! I have shown Him to you. In due course, I will show the entire world, whether there is a real God in this world or not. People have no faith at all, whether God exists or not, whether the Self exists or not. However, those who do not have faith have now seen Him! Faith has been established for people that the Self exists.

### I am not God

What is this worldly life (*sansaar*)? It is a flowing process of development of a kind. Meaning that the process [of development] continues to flow; in which, the development starts from nothing [at zero] and keeps on increasing. What is undergoing development? Well, the original Self (*muda Atma*) remains in Its original place; however, this worldly-interacting self (*vyavahaar atma*) develops to such a degree that the body (*pudgal*) that was Lord Mahavir became God. Is it believable that the *pudgal* became God?

**Questioner:** Yes, it certainly happened, didn't it! It definitely happens, doesn't it; it is seen to happen.

**Dadashri:** 'Our' *pudgal* is not such that it can show the complete state of God, which is why 'we' say, "No, 'we' are not God." But what does it mean by, 'It is not

such that it can show the complete state?" When 'we' say, "Welcome Chandubhai," what does all that mean? Are these Godly characteristics? Secondly, there are even times when 'we' end up using strong words. 'We' actually even recognize that a mistake is being made. 'We' can See that in its entirety. There is not even the slightest of mistake that escapes 'our' notice. A mistake may happen, but 'we' Know it immediately. That is the shortcoming in the development towards becoming God. Which is why 'we' say, "No, [we are not God]." To become God means all the conduct, every thought, each and every activity appears just like that of God. What does that signify? The Self is indeed the Self, [however] even that body complex has become God. That precisely is known as 'development'. Currently, You have come to this point in Your development, now the development that remains is for the body complex to become God. That indeed is taking place, it is indeed happening for people [for all the *mahatmas*]. Among them, some may even regress, if adverse circumstances are to come in play! 'We' check on a daily basis to ensure that 'we' do not have a single word of opposition for anyone. Even if 'we' do not get along at all, no matter what negative things the other person is saying, 'we' have no opposition towards him.

### God Shows the Faults From Within

The subtler and subtlest faults of mine, those that hinder absolute Knowledge (*keval Gnan*), faults that obstruct absolute Knowledge, God shows 'me' those faults. At that time, 'I' realize

that He is my superior. Wouldn't 'I' realize this? The One who shows the mistakes, is that God my superior or not?

**Questioner:** Yes, that's true.

**Dadashri:** That is why I say that the One who shows me the mistakes is the Lord of the fourteen worlds. Do *darshan* of this Lord of the fourteen worlds! Who is the One who shows the mistakes? The Lord of the fourteen worlds!

I have actually seen that Dada Bhagwan, and He resides in the complete state within. I am giving the guarantee of this. I, myself, worship Him! And I tell you too, "Dear fellow, come and do *darshan*." Dada Bhagwan is at 360 degrees and mine is 356 degrees. So we are both separate, has this become proven or not?

**Questioner:** Yes, of course!

**Dadashri:** We are both separate. The One who has manifested within, He is Dada Bhagwan. He has become completely manifested, the form as the light of Knowledge and Vision (*Jyoti swaroop*)!

### What Is the Difference Between 356 Degrees and 360 Degrees?

**Questioner:** Now, please explain the difference between the 356 degrees Dada talks about and 360 degrees?

**Dadashri:** 'Ours' is partial absolute Knowledge (*ansha keval Gnan*), whereas the Lord's is complete absolute Knowledge (*sarvansh keval Gnan*).

**Questioner:** Please explain the difference between the two: partial absolute Knowledge and complete absolute Knowledge.



**Dadashri:** The *Tirthankars* have attained every degree of absolute Knowledge, whereas the *Gnanis* have attained up to a certain degree, the other degrees remain.

### Complete Flawless Vision At 360 Degrees

**Questioner:** Please can you explain the difference between the 360 degrees of the *Tirthankars* and the 356 degrees that You are at.

**Dadashri:** The One at 360 degrees will not say things like, “Come, I will give you *moksha*.” And look, I am actually doing *khatpat* (meddling constructively just for the sake of salvation), am I not! That of, “Come, I will give you *moksha*!” Oh, what a great benefactor of *moksha*, He thinks of himself! He has to take a laxative when he is constipated! And yet He thinks of himself as a great benefactor of *moksha*! It is like this, the Ones who are *vitaraag* do not say a word. Whereas ‘we’ are a *khatpatia vitaraag* (a detached One who meddles constructively just for the sake of salvation)! Why do ‘we’ do this meddling? What is bothering ‘us’ that ‘we’ do this meddling?

**Questioner:** It is for others.

**Dadashri:** ‘We’ have a deep inner intent in the mind that, ‘May everyone attain the kind of bliss that I have attained.’ ‘We’ do not want anything else; ‘we’ do not want anything in the world. But, this intent is definitely there! As long as there is this intent, there is a shortfall in the degrees. As long as there is the slightest intent, One cannot be completely *vitaraag*. That is why ‘we’ fall short by four degrees. Whereas those [*Tirthankars*,]

[They] do not say a word. Even if the worst of things is happening and even though They can See that, yet They will not say anything. ‘They’ do not utter even one word, the *Vitaraag* Lords. The One who is a meddlesome *vitaraag* is beneficial for us.

**Questioner:** Dada, then what about the 357, 358, and 359 degrees?

**Dadashri:** Well actually, the degrees are definitely increasing thereafter, that state is very elevated! That state is very high.

**Questioner:** Please say something that we will be able to absorb.

**Dadashri:** ‘You’ will understand it as You gradually come into that state.

**Questioner:** How does the world appear to the One who is at 360 degrees?

**Dadashri:** No living being is in pain, no living being is happy, and no one is at fault at all. Everything is regular indeed. Every living being appears flawless indeed. ‘We’ too See everyone as flawless, but ‘we’ See them as flawless in ‘our’ faith (*shraddha*), in ‘our’ faith and in *Gnan*. As it has not yet manifest in ‘our’ Conduct (*Charitra*), that is why ‘we’ tell you, “What you did was wrong; this person’s [conduct] is good.” As long as ‘we’ say ‘good’ and ‘bad’, ‘we’ are not Seeing people as flawless in ‘our’ Conduct! It has not yet manifest in ‘our’ Conduct. When that manifests in ‘our’ Conduct, at that time ‘our’ 360 degrees will become complete. ‘We’ have no such thing in ‘our’ mind, no attachment or abhorrence whatsoever. ‘We’ just bring it up in conversation.

## The Tirthankar Lords Have Absolutely Purity

‘We’ are in the second pillar of *shukladhyan* (internal state of being in which One prevails in the awareness of ‘I am pure Soul’) and ‘we’ have placed You in the first pillar. That is why Kavi [poet Navnit Sanghvi] writes that Dada is absolutely pure (*vishuddha hridayee*).

**Questioner:** Dada’s Self (*Atma*) has indeed become completely pure. Now, the extent to which Dada’s Self is absolutely pure, the same is the case for Simandhar Swami, isn’t it? What is the difference between Him and You?

**Dadashri:** His is absolutely pure! The difference is that there is a shortfall in those four degrees, and all of the corresponding veils of ignorance. There is dozing as a result of that! ‘We’ may speak in order to do *satsang*, ‘we’ are speaking right now, that is not wrong, however, the half an hour that passes by in conversation that has to do with worldly interaction, such as, “Why did you bring these vegetables, and why did you bring such and such, and you should not eat this,” all such talk. Now, this is all *charitra moha* (discharging illusory attachment), that itself is the veil of ignorance. ‘He’ [Simandhar Swami] doesn’t have that.

**Questioner:** For Him, it is completely clear!

**Dadashri:** For Him, it is completely clear, very clear! It is so clear that the entire world would become elated! Speech that is akin to that comes forth. However much clearance there is, the speech is correspondingly clear; that is the rule.

## ‘We’ Understand What Is Lacking in the Four Degrees, but Cannot See It All

**Questioner:** In what way is there a shortfall of four degrees for You?

**Dadashri:** Yes, it does not pertain to worldly matters. It does not harm all of you from taking benefit; however, that which lies ahead which ‘we’ have yet to Know, the subtlest part that remains to be Known, because of that, absolute *Gnan* cannot be called complete. There is a small shortcoming in the absolute. It actually is absolute, ‘we’ are actually able to remain in the absolute, the independent state (*niralamb*); however, the rest of the world remains to be Known, ‘we’ can understand it, but ‘we’ cannot Know [experience] it. Otherwise, I would be able to describe it all. I would describe everything that Lord Mahavir had described. As it is, at present I have to give many of the descriptions that Lord Mahavir had given. For some things that you ask about, I have to say what Lord Mahavir had said in my answer. Yes, some of it is mine, but some of it is His.

So, four degrees are lacking. These four degrees are such that they do not cause harm to anyone. However, the four degrees that are lacking are the final veils of ignorance, they are the subtlest veils, those have not left yet. On the basis of this, those things which I should Know, I do understand, but I do not Know them.

The entire world that I should be able to See in absolute Knowledge (*keval Gnan*), I am not able to See it. I am not able to See what will happen a moment from now. I am not even able to See

whether I will go by bus or in some other way. All of that can be Seen in absolute Knowledge. I will go from here by bus, the bus will get into an accident on the way, even that can be Seen. However, They [those with absolute Knowledge] have no remorse. Then, even if They are to drown in the ocean, They have no remorse. So, the entire world can be Seen in absolute Knowledge; 'we' are not able to See that, nor are 'we' in a rush to reach [that state].

### **'We' Failed in Keval Gnan Due to the Mistake of Ego**

**Questioner:** You have said that the *Gnani Purush* falls short of absolute Knowledge by four degrees. And [His state] has gone beyond Knowledge of the Self (*Atma Gnan*), but it has not reached the station of *keval Gnan*. So is Dada's state above that of *Atma Gnan* and below that of *keval Gnan*, is it between these two?

**Dadashri:** Yes, it is a state in between.

**Questioner:** What state is that called?

**Dadashri:** It is neither that of an *aacharya* (Self-realized master), nor *Tirthankar*, nor *Arihant* (the living, fully enlightened Lord).

**Questioner:** It is not an *Arihant*, not an *aacharya*, but surely there must be some state? Can it not be called some state?

**Dadashri:** There is no state that has been established for it, is there! There are only five states that have been established. Where can the One who has failed in

*keval Gnan* be placed? The One who has passed the examination can be placed in the *Arihant* state, but where can the One who has failed be placed?

**Questioner:** So then doesn't that fall under the state of an *aacharya*? It remains between the two?

**Dadashri:** No, how would that fall under the state of an *aacharya*?

**Questioner:** Dada, this is actually a state of neither here nor there.

**Dadashri:** No, it has nothing to do with that, He Himself [the One in that state] is indeed God, but He is a God who has failed; that is all.

At present, I have failed by four degrees; that is why I have been of use to all of you, to all these people. Had I not failed, had I passed, then I would have 'flown off' to *moksha*.

**Questioner:** So why did You fail?

**Dadashri:** I must have erred somewhere, that is certainly why! No one can be failed without having made a mistake, can they?

**Questioner:** What kind of a mistake occurred?

**Dadashri:** There must have been some mistake of the ego. 'I-ness' must have arisen within. 'It is indeed I, it is indeed I, it is indeed I.' It is because of that mistake that I failed. Now, that ego needs to be removed, so it has all been removed. Now I have cleared it.

**Questioner:** So now *keval Gnan* should take place, shouldn't it?

**Dadashri:** It is clear now, but it [*keval Gnan*] will not take place presently. The current era of the time cycle is not appropriate. In those days, the era of the time cycle was appropriate; twenty-five hundred years ago, the era of the time cycle was appropriate. At present, the era of the time cycle is not appropriate. Nor am I in a hurry. I actually constantly remain in *moksha*.

### The Four Degrees Lacking Are of Charitra Moha

**Questioner:** So, do you lack only four degrees in attaining *keval Gnan*?

**Dadashri:** Can you not see some of them?

**Questioner:** We don't see them, we see Dada as being in the complete state!

**Dadashri:** Do you not see the parting in his hair, has he not parted his hair? Why did he part his hair? Someone may ask, "Where do you get the oil to keep your hair parted? From whom do you get your hair cut? Where did you get this ring? Did you steal it from somewhere?"

The *charitra moha* (discharging illusory attachment) that you see, even if I do not have any *moorchha* (unawareness arising from illusory attachment) towards it, nevertheless, because others can see that, that many degrees get deducted, and so I lack those four degrees. I am not saying this out of selflessness; I am saying this out of my own self-interest.

Four degrees of 'ours' are impure. There is not much impurity in the *Gnan*, there is impurity in the conduct. 'We' wear

clothes, a coat, shoes, and all; all of that is considered to be conduct. The One [with *keval Gnan*] does not care about even that, about the coat and shoes or anything else. If He comes across someone who will put these things on for Him, then He will wear them, and if He does not find someone, then He will do without it! Whereas if I do not find someone to put these things on for me, then I will look for my shoes and put them on myself. I would not go outside without them, there is this much of a difference. Whereas for Him [the One with *keval Gnan*], it is fine if He gets to wear them, and it is fine if He does not.

### Penance Remains, That Is Why Keval Gnan Is Stalled

**Questioner:** So these things that are evident fall under these four degrees?

**Dadashri:** These are evident, there are others that especially obstruct *keval Gnan*. They are not ones that harm anyone. 'We' still make a hundred or so mistakes daily, mistakes which none of you can see, but the kind that obstruct *keval Gnan*. 'Our' concern is with what needs to be done, isn't it? 'We' want to go to *moksha*. Someone may ask, "Do you want to be lax about it?" To which 'we' would say, "No, 'we' don't want to be lax about it, nor are 'we' in a hurry." It's not even as if 'we' are in any kind of a hurry. There cannot be any hurry at all in *vitaraagata* (state of total absence of attachment and abhorrence), can there?

'We' lack four degrees in *keval Gnan*; it is because a certain part is missing that this [*keval*] *Gnan* has stalled. When

the penance (*tapa*) is complete, thereafter, *keval Gnan* will manifest. Otherwise, it would not manifest.

### Do Not Want Dependency Upon Anyone

**Questioner:** What is the reason You lack the four degrees?

**Dadashri:** It is because of the current era of the time cycle that it did not become complete. Otherwise, *keval Gnan* was certainly in 'our' hands. However, it is because of this current era of the time cycle that it did not get digested.

The *Gnani Purush* has the intention of prevailing only in *keval Gnan swaroop* (the state of absolute Knowledge). However, due to the current era of the time cycle, it is not possible to prevail constantly in *keval Gnan swaroop*. However, 'his' intention is to constantly prevail in *keval Gnan swaroop*, because 'he' himself Knows *keval Gnan swaroop*. 'He' is able to Know *keval Gnan swaroop*, other things about the world are not Known. The effect of the current era of the time cycle is so powerful that it is not possible to remain in *keval Gnan swaroop*. Just as when you hold your finger under a two inch pipe, if the water coming through it is very forceful, then it will push your finger away, but if the water is flowing out of a half inch pipe, then your finger will not move away. In the same way, the force of the current era of the time cycle is so much that it will not let even the *Gnani Purush* remain in equilibrium!

All of *moksha* has stalled because of four marks. And it is because of the time cycle that I am sitting around here.

It must be that the people's salvation was bound to happen, that is why I am sitting around here. Nor is this a loss to 'us'. May the salvation of people happen. 'We' certainly remain in *moksha*.

**Questioner:** But Dada, only four marks remained, and You wanted to catch hold of the original thing, didn't You?

**Dadashri:** That, too, is not its [scientific circumstance evidence's] mistake, it would say, "We will pass you right now." We have made a mistake in reading the exam paper. I would say, "No, dear, do not trouble yourself like that. I do not have time to listen to this. Do not speak of adding on marks for me. I have become independent. If you add on marks for me, then I would have to become dependent. Yes, I do have one superior, Simandhar Swami!"

### I Will Have to Complete the Four Degrees

I failed the exam for *keval Gnan*, so I will have to retake it, won't I? I will have to complete the four degrees, won't I? That is why I do *namaskaar* (obeisance) in this manner [Dadashri gesturing with hands folded towards the heart, and head bowed down]. People ask me, "Are you Dada Bhagwan?" I tell them, "No, dear fellow, this is a Patel from Bhadran, 'we' are a *Gnani Purush*. And He is a superior, He is the superior of other Gods, too, the Dada Bhagwan that resides within."

The state that has manifested within is Dada Bhagwan, this [visible state] is not Dada Bhagwan. This [visible form] would have been called Dada Bhagwan



had it become like Lord Mahavir, had the body become like the Self, then this [visible form] too would have been called Dada Bhagwan; however, 'we' still lack four degrees. If these four degrees become complete, then this entire visible body (*murti*) would become sculpted; thereafter, it would be worshipped.

However, it has become completely separate within. The Self constantly remains separate from this body, it has not become one with it even for a moment. Nevertheless, I have to bow down to Him, because I lack four degrees, and I tell you, too, that, dear fellow, you also bow down to Dada Bhagwan. Do it in this way from now. And keep saying this; 'this' is the cash bank of divine solution! Such a bank has never manifested.

### **The Lord of the Fourteen Worlds Shows These Faults**

**Questioner:** What You are saying is that the Lord of the fourteen worlds has manifest within, so the experience that You have of the Lord of the fourteen worlds who has manifest, in what way do You experience that?

**Dadashri:** What experience is needed?

**Questioner:** The Lord of the fourteen worlds who You refer to! The Lord of the fourteen worlds who resides within, He has manifested. So is the experience of Him prevailing because of the authority as the Self (*Swasatta*)?

**Dadashri:** No, oneness should be felt! Oneness should be felt with everyone. Oneness should be felt with everyone, with

every living being. [Fluctuations between] Separation and union (*bhedabhed*) should not be felt.

**Questioner:** So do you feel this oneness with clarity?

**Dadashri:** Only oneness is felt. So, no one's fault is seen. Everyone definitely appears flawless. To have Seen all of this is itself the complete state. Moreover, there are infinite energies, without bounds!

**Questioner:** What are those energies like? We would come to know about these energies, wouldn't we?

**Dadashri:** It's all there! All the energies are there. However, these are energies that free one from worldly life! They are not energies that have to do with worldly life; they are ones that free one from worldly life! So, they help people according to their difficulties and help them to work them out accordingly.

**Questioner:** So do these energies come into your experience?

**Dadashri:** All of them come into experience and manifest.

What is the reason that 'we' are saying, "This is not mine"? The slightest mistake within 'us', the subtlest mistakes which the world cannot understand, [Dada Bhagwan] shows 'us' those too. So, He shows them, and 'we' know them. 'We' came to know about these mistakes because He showed them 'us'. So, He is the complete incarnation, the complete state. The Lord of the fourteen worlds, fully manifest! 'He' does not refrain from showing any mistake. 'He' manifests

according to your worldly situation, and shows [your mistakes] accordingly.

### **As Long as Faults Exist, One's Own State Is Lacking**

**Questioner:** Dadaji, when the Lord of the fourteen worlds manifested, how did you come to know about that? When everything was revealed within, what did you experience at that time? Did you know the state?

**Dadashri:** Everything was experienced! I could see the energy of that state arising! I could see all that energy arising.

**Questioner:** Does everything become completely separate?

**Dadashri:** No, no, all of the energy, complete energy is seen to arise. Everything is seen, but it is of no use to the world, is it! The world looks for material things.

It shows all of the subtlest faults. Not a single one is left out. To become complete, One's own state arises. As long as mistakes exist, that state cannot be considered to be One's own, can it! Even if it is the subtlest, but as long as a mistake exists, that state cannot be considered to be One's own. It is a liability to claim that it is One's own. People who do not have the understanding would take on such a liability! However, someone with understanding would not take on such a liability!

### **Flawless Vision and Flawed Conduct**

The One who finds his own mistakes becomes God.

**Questioner:** Has anyone ever become God in this way?

**Dadashri:** All those who have become God have found and destroyed their own mistakes, it is only then they have become God. They destroy the mistake in such a way that the mistake does not remain. They can see all of their mistakes.

Gross mistakes come to a stop as conflict arises with others. Then, there are so many subtle, subtler, and subtlest mistakes that as they depart, a person begins to develop a fragrance.

Now, who can see faults? [The one for whom] Flawless conduct is in his conviction, yet his actual conduct is flawed, such a person can see his mistakes! If flawless conduct is in his conviction, flawless conduct is completely in his understanding (*darshan*), yet his conduct is flawed conduct, then 'we' consider such a person to have separation. It doesn't matter whether the conduct is flawed, but what is in his understanding?

What should the subtlest of subtle flawless conduct be like? It should be in one's understanding. The understanding should be such that not the subtlest of mistake remains; only then will a mistake be Seen, isn't it! Only if the One Seeing is clear would He be able to See. That is why 'we' say that the Lord who is at 360 degrees is completely clear, whereas 'ours' still displays 'unclearance' [is not completely clear]. After attaining this *Gnan*, there are certainly 'two' for everyone. There are 'two' even for those [without Self-realization]. For those who

have not attained *Gnan*, they also have 'two', and there are also 'two' over here.

After this *Gnan*, One can See internally and externally. Internally, One is able to See what flawless conduct looks like in his understanding. And however much the flawless conduct becomes elevated in his understanding, that many faults are Seen. The extent to which it has become transparent and clear, when the mirror becomes clean, it is immediately Seen within. The mistakes reflect within! Do your mistakes get reflected within?

**Questioner:** I can See them. Is it Seen because flawless conduct is in the belief, and the actual conduct is flawed?

**Dadashri:** So it is immediately realized that the other conduct [which is in his understanding] is flawless. So, the flawless conduct that is in one's understanding, points out that, 'This mistake happened.'

### **The Impartial Vision Shows One's Own Faults**

Without Self-realization, mistakes cannot be seen. This is because [the belief prevails that,] 'I am indeed Chandubhai, and I have no faults, I am well-behaved.' Whereas after attaining Self-realization, You have become impartial, You do not have partiality towards the mind-speech-body. That is why You are able to see your own mistakes. The One who Sees his own mistakes, the One who Sees his own mistakes each and every moment, wherever a mistake arises, He is able to See it, wherever it does not arise, He does not See it, He Himself has become

the absolute Self! 'He' has become Lord Mahavir!

After attaining this *Gnan*, one has become impartial. It is only after it is understood that 'I am not Chandubhai, I am pure Soul,' that one can become impartial. When no one's fault is seen in the slightest, and all of one's own faults can be Seen, that is when it can be considered that Your work has become accomplished. Before, [the belief that] 'I am indeed this' used to prevail, that is why you were not impartial. Now You have become impartial, so You have begun to See all of your own faults, and the applied awareness (*upayog*) is directed inwards, so the faults of others are not seen! When one's own faults begin to be Seen, this *Gnan* begins to give result. When one's own faults begin to be Seen, other's faults are not seen.

In this flawless world, no one is at fault at all, so who could be considered at fault? As long as there are faults, the faults are part of the ego, and as long as that part is not washed off, all the faults will not depart, until then the ego does not become eradicated. Faults are to be washed off to the extent that the ego becomes eradicated.

When complete impartiality arises, only then will You be able to see all of Your own faults.

### **Analysis of Infinite Lifetimes**

These are all things I have analyzed. Moreover, it is not over the span of one lifetime. Could this much analysis be done in just one lifetime? How much analysis can be done over the span of eighty years?

This is actually the analysis of so many lifetimes; it is all materializing today.

**Questioner:** How can the analysis of so many past lifetimes come together, and materialize now?

**Dadashri:** It is because veils of ignorance have been destroyed. All of the *Gnan* certainly exists within. The veils of ignorance should be destroyed! The *Gnan* is certainly there in the balance, but when the veil of ignorance breaks, it manifests!

I have discovered the knowledge of all the phases. I have passed through all the phases and I have brought an end to every phase. Thereafter, this *Gnan* manifested.

### **Keval Gnan Manifests When the Final Fault Leaves**

One should never say, “I do not have any faults at all.” Such a statement should never be made. It is only after One becomes the absolute (*keval*) that faults cease to exist. Lord Mahavir could See His mistakes up until the time he attained *keval Gnan*. The moment He attained *keval Gnan* was exactly the same moment He ceased Seeing His own faults! Both the events took place simultaneously. The law is that the final faults cease to be Seen, and on the other hand, *keval Gnan* manifests. *Jagruti* should remain constantly. As it is, how can progress be made if the Self is covered up in darkness even during the day? By Seeing the faults and washing them off, one can move forward, progress can be made. Aside from that, there is benefit by constantly remaining in the *Agnas*; it helps preserve [the state as] the Self.

### **When Faults Are Seen Every Moment, Your Work Is Accomplished**

**Questioner:** Dada has said, “Keep reading only your own ‘book’, it is not worth reading anyone else’s book. Just read this ‘book’ of the *pudgal* (non-Self complex of input and output), just read the ‘book’ of this mind-speech-body, it is not worth reading any other ‘book’!”

**Dadashri:** It is not so easy to read this. It is the task of the valiant One. In spite of being easy, it is not that easy. In spite of being hard, it is easy. ‘We’ constantly remain in this *Gnan*. However, ‘we’ cannot remain as Lord Mahavir did. Only the valiant One can prevail so! Moreover, ‘we’ lack four degrees! Even this much deficiency will not do over there! Yet ‘our’ Vision remains only there.

The *Tirthankar* Lord constantly remains only in His own *Gnan*. The effects (*parinaam*) are always full of *Gnan* only. Imagine how He must be remaining in *Gnan*! What kind of *Gnan* is still pending for Him that is worth for Him to remain in? For a *Purush* (Self-realized One) who is sitting in the authority of *keval Gnan*, what Knowledge is still worth remaining in? ‘He’ would keep His Vision only on His own *pudgal* and keep Seeing it.’

‘He’ would constantly keep the Vision on just one *pudgal*. On the one *pudgal*, which contains all that there is in all other *pudgal*. ‘One’ has to See everything related to only One’s own *pudgal*, so that it dissolves!

The Self is flawless, but it is bound on account of one’s own faults. However many faults are Seen, that much freedom

can be experienced. There are some faults that have hundreds of thousands of layers, so when they are Seen hundreds of thousands of times, then they are removed. Faults are filled within the mind, speech, and body. 'We' have Seen for 'ourselves' what the world has been bound through! It has been bound solely through its own faults. There is nothing but a storehouse of faults filled within. When faults are Seen each and every moment, that is when You are considered to have accomplished Your work! You have filled all of this stock without consulting anyone! Once the awareness of the pure Soul is established, mistakes can be Seen. Yet if mistakes cannot be Seen, that is considered sheer spiritual apathy (*pramaad*).

### **Purusharth Carries on Until Keval Gnan**

If there is the intention of going to *moksha*, if there is the intention to attain anything, the inner tendencies will remain engrossed in that. So, there

should be the intensity towards that side. Intensity (*tivrata*) means You should have tremendous *purusharth*.

*Purusharth* cannot happen without becoming a *Purush* (Self-realized). When You attain awakened awareness, You begin to See your own mistakes; You begin to See without partiality. When you start to understand each and every mistake of Chandubhai, that is when You attain a state of impartiality. That is when judgement power emerges, thereafter real *Purusharth* begins.

You should also keep studying whether there is a change in your speech, conduct, and humility. Is the speech beginning to change a little or not? You will have to become like Dada, won't You? Only then will You go to *moksha*. There is only one quality in *moksha*! Complete one hundred percent quality, isn't it! Would ten percent be acceptable? So, this entire path is one of purification.

~ **Jai Sat Chit Anand**

### **Watch Pujya Niruma / Pujya Deepakbhai on T.V. Channels**

- |                                 |   |
|---------------------------------|---|
| <b>India</b>                    | <ul style="list-style-type: none"> <li>✦ <b>DD-National</b>, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)</li> <li>✦ <b>DD-Madhya Pradesh</b>, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)</li> <li>✦ <b>DD-Bihar</b>, Every day 6:30 to 7 PM &amp; Every day 7 to 7:30 AM (Hindi)</li> <li>✦ <b>DD-Uttar Pradesh</b>, Sat to Wed 9:30 to 10 PM (Hindi)</li> <li>✦ <b>Odisha Plus TV</b>, Every day 7:30 to 8 AM (Hindi)</li> <li>✦ <b>DD-Sahyadri</b>, Every day 7 to 7:30 AM (Marathi)</li> <li>✦ <b>DD-Chandana</b>, Monday &amp; Friday 7:30 to 8 PM (Kannada)</li> <li>✦ <b>DD-Girnar</b>, Every day 9 to 9:30 AM &amp; 10 to 10:30 PM (Gujarati)</li> <li>✦ <b>Arihant</b>, Every day 2:30 to 3 PM &amp; 5 to 5:30 PM (Gujarati)</li> <li>✦ <b>DD-Girnar</b>, Mon to Sat 3:30 to 4 PM (Gujarati)</li> <li>✦ <b>Arihant</b>, Every day 8 to 9 PM (Gujarati)</li> </ul> |
| <b>USA-Canada</b>               | <ul style="list-style-type: none"> <li>✦ <b>'Rishtey-USA'</b>, Every day 7 to 7:30 AM &amp; 8 to 8:30 AM (Hindi) EST</li> <li>✦ <b>'TV Asia'</b>, Every day 7:30 to 8 AM EST (Gujarati)</li> </ul>  |
| <b>UK</b>                       | <ul style="list-style-type: none"> <li>✦ <b>'Venus' TV</b>, Every day 8 to 8:30 AM (Hindi) Every day 8-30 to 9 AM (Gujarati)</li> <li>✦ <b>'Rishtey-UK'</b>, Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)</li> <li>✦ <b>'MA' TV</b>, Every day 5:30 to 6-30 AM (Gujarati)</li> </ul>   |
| <b>CAN-Fiji-NZ-Sing.-SA-UAE</b> | <ul style="list-style-type: none"> <li>✦ <b>'Rishtey-Asia'</b>, Everyday 7 to 7:30 AM &amp; 8 to 8:30 AM (Hindi) EST</li> </ul>   |
| <b>Africa-Aus.</b>              | <ul style="list-style-type: none"> <li>✦ <b>Aastha</b>, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10-30 PM</li> </ul>   |



## Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

### 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**

**Venue :** Swayamvar Mangal Karyalaya, 695/3/27, Pune-Satara Road, Nr. Adinath Soc. Pune.

### Atmagnani Pujya Deepakbhai's UAE-Kenya Satsang Schedule 2019

Date	Day	City	Session	From	To	Venue	Contact No. & Email
9 Oct	Wed	Dubai	Satsang	7:00 PM	9:30 PM	Grand Excelsior Hotel ,	971-557316937
10 Oct	Thu	Dubai	Satsang	7:00 PM	9:30 PM	Kuwaiti Street, Bur Dubai,	971-501364530
11 Oct	Fri	Dubai	<b>Gnanvidhi</b>	5:00 PM	8:30 PM	Mankhool, Dubai, UAE.	dubai@ae.dadabhagwan.org
12 Oct	Sat	Nairobi	Aptputra Satsang	7:30 PM	9:00 PM	Sarit Centre Exhibition Hall, Pio Gama Pinto Road, Westlands, Nairobi.	+254 733923232
13 Oct	Sun	Nairobi	Aptputra Satsang	11:00 AM	12:30 PM		+254 795923232
13 Oct	Sun	Nairobi	<b>Gnanvidhi</b>	5:30 PM	9:00 PM		info.ke@dadabhagwan.org
14 Oct	Mon	Nairobi	Satsang	7:30 PM	10:30 PM		
18 Oct	Fri	Mombasa	Satsang	7:30 PM	10:00 PM	Hare Krishna Mandir Nyali Road, Mombasa.	+254 733923232
19 Oct	Sat	Mombasa	<b>Gnanvidhi</b>	5:00 PM	8:30 PM		+254 795923232 info@ke.dadabhagwan.org

### Adalaj Trimandir

**27 Oct. (Sun), 8-30 to 10-30 pm - Special Bhakti program on the occasion of Diwali**

**28 Oct. (Mon), 8-30 am to 1 pm, 5 to 6-30 pm - Darshan-Pujan on the occasion of the Gujarati New Year**

**21 to 28 December - Aptavani - 14 (Part 1) Parayan, Advance study Satsangs**

**29 December - Pranpratistha of Small Idols of Lord Simandhar Swami**

### Dadashri's 112<sup>th</sup> Birth Anniversary & Mumbai Trimandir Pranpratishtha

**7 Nov. (Thu) - 10 am to 12-30 pm - Satsang, 6-30 to 8 pm - Opening Ceremony, 8 to 9 pm - Satsang**

**8-10 Nov. (Fri-Sun) - 9 am to 12 pm - Pranpratishtha, 6-30 to 9 pm - Satsang**

**11 Nov. (Mon) - 8 am to 1 pm, 5 to 8 pm - Vidhi-Arti-Pujan-Darshan-Bhakti**

**12 Nov. (Tue) - 11 am to 12-30 pm - Aptputra Satsang 5-30 to 9 pm - Gnan vidhi**

**Event Venue :** Chikoowadi Playground, Kanti Park Road, Opp. St. Rock collage, Borivali (W).

**Trimandir Venue :** Trimandir, Rishivan, Abhinavnagar, Kajupada, Borivali (E). **Ph. :** 9323528901

**Note :** Registration for the Event must be required. The Pranpratistha will take place at the Trimandir venue, while the rest of the programs will take place at the Event venue.

### Ahemdabad

**22-23 Nov. (Fri-Sat) 8 to 11 pm - Satsang & 24 Nov. (Sun) 5-30 to 9 pm - Gnan Vidhi**

**25 Nov. (Mon) 8 to 11 pm - Aptaputra Satsang**

**Venue :** Municipal Ground, Opp. Poojan Bunglow, Shukan Char Rasta, Nikol. **Ph. :** 9327081075

**Contacts :** Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421, Guj, India. **Ph. :** 079-39830100 9328661166-77, **E-MAIL:** DADAVANI@DADABHAGWAN.ORG **WEB :** WWW.DADABHAGWAN.ORG  
**Mumbai :** 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)  
**Australia:** +61 421127947, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474 (0700-dadashri)

## Absolute Vision Shows the Faults

The Darshan (absolute Vision) is complete. The Gnan is there too, but the Gnan falls short by four degrees. So, this is not completely syadvad (that which is accepted by all and does not hurt anyone's viewpoint). Everything immediately comes into Darshan for 'us'. I immediately know about even the subtlest mistake, those mistakes which will still take a long time for you to see. You actually see gross mistakes. You only see big mistakes that are visible. That is why 'we' say that 'we' may have a fault, yet no one can see 'our' fault, 'we' ourselves can see it. We can see all the faults that have taken place with reference to syadvad-aneant (all-inclusive, impartial and accepting of all viewpoints). Now 'our' syadvad is approaching [the state of] completion. When syadvad becomes complete, then absolute Knowledge (keval Gnan) becomes complete. Right now, the Darshan is there; that is why the realization takes place that this is a mistake.

- Dadashri

