

As Expounded by Dada Bhagwan

The Flawless Vision



English Translation of the Gujarati Book

'Nijdosh Darshanthi Nirdosh'

As Expounded by Dada Bhagwan

The Flawless Vision

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1st Edition : 2,000 copies, February 2003
2nd to
4^h Edition : 8,000 copies, January 2005 to March 2014
5th Edition : 2,000 copies, October 2021
Web Version : March 2024

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

Printer : Amba Multiprint
Opp. H B Kapadiya New High School,
Chhatral-Pratappura Road, At: Chhatral, Tal: Kalol,
Dist. Gandhinagar – 382729. Gujarat, India.
Tel. : +91 79 35002142, +91 9328660055

ISBN/eISBN : 978-93-86289-20-9

Printed in India

Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

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

Namo Arihantanam

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

Namo Siddhanam

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

Namo Aayariyanam

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

Namo Uvazzayanam

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

Namo Loye Savva Sahunam

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

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

॥1॥

This is the highest

Om Namu Bhagavate Vasudevaya

॥2॥

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

Om Namah Shivaya

॥3॥

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

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Dedication

Having never seen one's own faults,
one has been bound for infinite lives in worldly life;
Once the Vision of Seeing one's own faults opens up,
one can cross the ocean of worldly life.

*Nijdosha darshan vin, bandhan bhavobhav tanu;
Khule drashti swadosha dekhyani, tare bhavsaagar ghanu.*

From the moment one believes 'I am Chandubhai,'
the fundamental mistake sets in;
Upon attaining the experiential awareness of
'I am pure Soul,' the mistakes start to leave.

*Hu 'Chandu' maanyu tyathi, mool bhoolnu thayu oogamanu;
'Hu Shuddhatma' nu bhaan thata, thava maande bhoolonu uthamanu.*

'God is my superior, He governs the world,'
with this, infinite other wrong beliefs latched on;
The 'taped record' is playing, yet one believes 'I spoke,'
thus, the words inflict terrible wounds.

*Bhagwan upari, karta jagno, pachhi valgi anant anasamajnu;
Vaage 'record' pan maane bolyo, tethi haadahaad vaage, venu.*

Why have the mistakes still latched on?
Because they have always been defended;
If the mistakes get 'fed', the 'stomach' of
anger, pride, deceit, greed gets filled.

*Bhoolo valgi rahi shaathi? Leedhu tenu sada uparanu;
Bhoolone mali jaay khoraak, kashayonu peta bharaanu.*

As long as one's own mistakes remain,
the suffering will undoubtedly be there;
Once One starts Seeing his own mistakes,
complete impartiality will arise.

*Jya sudhi rahe nij bhoolo, tyaa sudhi j bhogavnu;
Dekhaay swadosha jya jaat, maate purna nishpakshpanu.*

Without the separation of the non-Self and the Self,
one will always side with his own self;
Through *bhed Gnan*, the *Gnani* draws a line of demarcation
between the Self and the non-Self.

*Deha-Atmana bhedakanvin, paksh rahe sada jaat tanu;
'Gnani' bhedgnan thaki, rekhaakan aanke swa-par tanu.*

Then, as soon as a fault is Seen, it is 'shot',
such a 'machine gun' has been set up inside;
The master key to wash the faults,
do *pratikraman* as soon as they are Seen.

*Pachhi doshane dekhe tyathi thara, mashinagana mahim gothavanu;
Dosho dhovani 'master key', dekhe tyathi kar 'padkamnu'.*

The One who destroys his mistakes is God,
no one has superior authority over Him;
This amazing *Gnan* of the *Gnani*,
enables the absolute Self within to manifest.

*Bhool bhaange te bhagwan, na rahyu koinu uparipanu;
'Gnani' nu adbhut Gnan, pragate nij Parmatmapanu.*

Upon becoming the pure Soul,
One Sees each and every atom of the *antahkaran*;
With the washing of the faults of the *bavo*,
there will be purification up to the subtler level.

*Shuddhatma thai jue, antahkaranna anu e anu;
'Baava'na dosho dhovaay, sookshmatva sudhinu shuddhikaranu.*

How to set the Vision to See one's own faults,
Dadashri's speech itself is a guideline;
So that One can destroy his own faults,
this compilation is being offered to the world.

*Nijdosh darshan drashti, 'Dadavani' aaj pramaanu;
Nijdosh chhedan kaaj granth dharaanu jagat charanu.*



Who Is Dada Bhagwan?

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

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

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



The Current Link to Attain Self-Realization

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

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

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



Note About This Translation

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

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

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

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

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



Special Note to the Reader

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

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

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

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

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

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

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

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



Books of Akram Vignan of Dada Bhagwan

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

The monthly English 'Dadavani' magazine is available to download on

<https://satsang.dadabhagwan.org/dadavani/>

Editorial

What has caused one to be bound in this world? Why does one have to suffer miseries? How can one attain peace? How can one attain liberation? The answer is, one has been bound in this world by nothing else but his own mistakes. No other thing has bound him in this world. The home has not bound him, neither have the wife and children. The business has not bound him, neither has the wealth, nor can the body bind him. He has become bound because of his own mistakes and blunders! In other words, it is ignorance of One's own Real form as the Self that is the root cause of all mistakes, and consequently, infinite mistakes keep on arising, mistakes at the subtlest level all the way to the grossest level.

Because of ignorance of the Self, one's vision has become such that the faults of others are seen, thus giving rise to attachment and abhorrence, so one keeps binding karma anew. Upon attaining the Knowledge of the Self, One's Vision becomes such that others are Seen to be faultless. Consequently, as the attachment and abhorrence come to an end, as there is freedom from the bondage of karma, One can become *vitaraag* (free from attachment and abhorrence). What is the nature of mistakes? The fundamental mistake has been made in not understanding who You really are. Moreover, one believes that he is faultless, he is correct and he believes that the other person is at fault. The offenses keep getting committed to the extent that he ends up 'biting' the *nimit* (an apparent doer) who is simply instrumental in helping him discharge his own karma.

In the current compilation, the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) gives the kind of understanding through which one can become free of his flawed vision and the flawless

Vision can manifest. Absolutely revered Dadashri often used to say, “Thousands of proofs remain present for ‘us’ as to how this world is flawless; that kind of *jagruti* (awakened awareness as the Self) prevails for ‘us’.” But what were these proofs that He Saw in His *Gnan* (Knowledge)? The astute reader will be able to extract them one by one from here. If the current compilation is studied in detail, then the reader will be able to acquire numerous perspectives of the flawless Vision! Which consequently, will direct him on to the path to attain the flawless Vision. This is because, this speech is of the One whose Vision has become completely flawless, so it will undoubtedly facilitate the reader to gain the understanding of that Vision!

Worldly life is perpetuating because of seeing the faults of others, because of one’s flawed vision, and through the flawless Vision, worldly life comes to an end! [And in turn] You become completely flawless. How can the flawless state be attained? By not seeing the faults of others, rather, by only Seeing your own faults. The subtle understanding of what kinds of faults are one’s own has been presented here. Absolutely revered Dadashri’s skillful way of making One’s Vision flawless by revealing the minutest of ways in which one’s vision is flawed, will prove to be very useful to the astute reader in daily life.

It is our ardent prayer that the reader be forgiving for any shortcomings and mistakes that are apparent in the compilation of this speech which has come forth on the basis of the *nimit*, circumstances, place, and time; and that may he be able to maintain the flawless Vision even towards these shortcomings and mistakes, and that may he be able to acquire the complete flawless Vision by undertaking the *Purusharth* (the Real spiritual effort to prevail as the Self) to progress on the path of liberation!

- Dr. Niruben Amin

Introduction

The Flawless Vision

‘By seeing the faults of others, one binds karma; by seeing one’s own faults, one becomes free from karma.’ This is the incontrovertible principle (*siddhant*) of karma.

“Hu to dosh anantnu bhaajan chhu karunaal.”

“I am a receptacle of infinite faults, oh compassionate One!”

- *Gnani Purush*, Shrimad Rajchandra, 1867-1901

For infinite lifetimes, this living being has done nothing but commit infinite faults. And the root cause of these infinite faults is just one fault, just one mistake, due to which infinite faults have latched on. Which mistake must this be?

The greatest fault of all, the fundamental fault, is none other than ignorance of One’s own Real form as the Self! Simply because of not understanding ‘Who am I?’ all kinds of wrong beliefs have arisen, and for infinite lives, one has remained immersed only in them. It is only on a very rare occasion, in some lifetime, if one happens to encounter a *Gnani Purush* (the One who has realized the Self and is able to do the same for others), and He destroys that fundamental mistake for you, then subsequently, the rest of the mistakes start getting destroyed. This is because once the Seer becomes aware, all the mistakes begin to be Seen and the mistakes that are Seen will definitely leave. That is why Krupaludev [Shrimad Rajchandra] has further said,

“Deetha nahi nijdosh to tariye kon upay?”

(“If my own faults are not Seen, then what other means is there to become free?”)

If one is not able to see his own faults, then how can he become free? It is only if the Seer becomes aware that it is possible.

As human beings do not know the reality of this world, they keep getting entangled in wrong beliefs that are contradictory in each and every way. For the one who constantly feels, ‘This worldly life is a burden,’ for the one who does not like being bound, for the one who is desirous of becoming liberated, for him, it is necessary to know the realities of the world such as, ‘Who governs this world? How is it being governed? What is bondage? What is *moksha* (liberation)? What is karma?’ And so on!

There is no one in this world who has superior authority over You! Where You Yourself are the *Parmatma* (the absolute Self), who else can possibly have superior authority over You? And these suffering-filled worldly interactions that you inevitably have to engage in, at the root of them, are your own blunders and mistakes! You have not Known who You are and people told you, “You are Chandubhai.” So you started believing, ‘I am Chandubhai.’ That wrong belief is itself the fundamental mistake, which has in turn given rise to a series of other mistakes.

There is no independent doer in this world, there are only instrumental (*naimittik*) doers. It is when countless evidences (*nimit*) come together that a single activity takes place. However, people identify one of the visible evidences [i.e. another person] as the doer, through their ‘attachment and abhorrence numbered eyeglasses,’ and they ‘bite’ that very person, they see that very person as being at fault. Consequently, the ‘lenses’ of their own ‘eyeglasses’ become thicker and thicker [the prescription number increases].

In this world, no one can possibly spoil things for anyone else, no one can possibly provoke anyone else. Wherever you feel provoked, those situations are fundamentally consequences of the provocation that you yourself had done [in the past life]. Where the mistake is fundamentally your own, doesn’t that prove that the entire

world is flawless? If your own mistakes are destroyed, then who in this world can bother you?

As a matter of fact, the karmic accounts that you encounter are those that you yourself have invited! With however much insistence you had invited them, they latch on to you with that much ‘stickiness’!

For the One who has destroyed all his mistakes, even if He were to pass through a village filled with bandits, no one who would harass Him! That is how much *prataap* (aura of influence and power) there is in the One with *sheel* (conduct that is free of sexuality and anger, pride, deceit, and greed)!

If someone feels hurt because of you, then you are the culprit! The *Gnanis* never hurt anyone even in the slightest extent. On the contrary, They make countless people absolutely happy! This is because the *Gnanis* have destroyed all of their own mistakes! The one who destroys a single mistake of his own, he can become the *Parmatma*!

On what basis are these mistakes still there? It is because the mistakes were protected by you! It is because they were defended by you! After getting angry, you protect it [by saying,] “If I hadn’t gotten angry with him, then he would never straighten up!” By doing so, you have extended the lifespan of anger by twenty years! If you stop protecting your mistakes, then those mistakes will go away. As the mistakes are being ‘fed’, they will never leave! On the contrary, they will make themselves feel at home.

How can you destroy these mistakes of yours? By doing *pratikraman* (confessing, apologizing and resolving to not repeat a mistake), by repenting over the mistakes!

The ‘blindness’ caused by the *kashay* (anger, pride, deceit, and greed) prevents you from seeing your own faults.

The entire world is ‘sleeping’ in *bhaavnidra* (the ‘sleep’ that veils the awareness of ‘I am pure Soul’), that is

indeed why one is causing harm to his own Self! With the setting in of the experiential awareness (*bhaan*) that ‘I am pure Soul,’ the *bhaavnidra* vanishes and One becomes *jagrut* (aware as the Self).

Who is defending the mistakes? The intellect! Like an attorney, the intellect argues in favor of the mistake and overpowers You! So then the intellect is in control. When one confesses his own mistakes, the mistakes are no longer defended and so they are forced to leave!

You should be very grateful to the one who points out your mistake to you! The mistakes for which You would ordinarily have to do *Purusharth* (Real spiritual effort to progress as the Self) to See them, if someone comes and points them out to you of his own accord, then what is easier than that?

The *Gnani Purush* is ‘open to sky’. ‘He’ is like a child. Even a small child can point out the *Gnani*’s mistakes without any hesitation! And He would even accept the mistakes!

How can one get rid of any bad habits that have formed? By always maintaining the stance, ‘This habit is bad,’ not only internally, but also by openly declaring the same; moreover, one should repent for it very sincerely every time it happens, and he should never protect it. That is when that mistake will leave. This method of getting rid of bad habits is absolutely revered Dadashri’s novel discovery!

When one confesses all of his faults to the One who is *vitaraag* (absolutely free from attachment and abhorrence), those faults will leave immediately!

‘As the mistakes are destroyed, *sooj* (insight; intuitive) develops.’ It is worth learning this incontrovertible principle of absolutely revered Dadashri.

[Dadashri also states,] ‘The one who complains is the one who is guilty!’ [Dadashri explains,] Why did

you see the other person as being guilty? Why did you have to complain about him?

To criticize someone is equivalent to trading a ten rupee note for only one rupee! Not only are one's own energies squandered away but a [spiritual] loss is also incurred! However many faults you see of others, that much unworthiness lies within you. Only negative motives would make you see the faults of others. Who appointed you as the judge? Everyone acts according to their own *prakruti* (inherent characteristic traits of the non-Self complex). Absolutely revered Dadashri says, "I too do things according to my *prakruti*. The *prakruti* will inevitably be there! However, I would tell the person openly to his face that I can see these mistakes of yours. If you feel the need to accept them, then do so, otherwise leave them aside." First and foremost, You should See your family members as flawless, and then, You should See everyone else as flawless. When this has been achieved, then know that You have ascended the steps towards liberation.

Once You start Seeing your own faults and not anyone else's, know that now You have attained *samkit* (the right belief of 'I am pure Soul')! And however many of your faults You See, those many will leave forever!

You should see neither the vices nor the virtues of others! After all, they are both properties of the *prakruti*, aren't they! They are temporary, aren't they! 'You' should only See the pure Soul of the other person.

Absolutely revered Dadashri says, "Whether a person is a pickpocket or a person is immoral, 'we' would still See him as flawless! 'We' only See the eternal element [the Self within]. That is the Real viewpoint. 'We' are not concerned about the 'packing' [packaging]." This is the master key to See the world as flawless.

When can you recognize your own mistakes? It is when the *Gnani Purush* shows them to you. If you do not follow the guidance of the *Gnani Purush*, then everything that you do would be considered as nothing but *swachchhand* (to act according to one's own will and intellect).

The visible mistakes may actually come to an end at some point in time, but the mistakes made in 'darkness' would never leave! The mistakes made in 'darkness' refer to [the ego of] 'I know'!

After attaining *Akram Gnan* (Knowledge of the Self through the step-less path), if You only See that which is arising within you [in file number one], then You will be in the authority (*satta*) of *keval Gnan* (absolute Knowledge). [However,] Partial *keval Gnan* will manifest, not complete. 'You' should keep Seeing the mind, intellect, *chit* (inner component of knowledge and vision), and ego within. 'You' should keep Seeing the *paryay* (phases) of that which is under *parsatta* (the authority of the non-Self; subject to external circumstances).

[Dadashri states,] "When the Self fails to remain in Its inherent nature as the Self, that is considered *pramatt*. When the Self remains in Its original inherent nature, that is *apramatt bhaav*."

When can *moksha* be attained? [Lord Mahavir has said,] "It is when your knowledge and understanding becomes free of mistakes." You have not yet attained it because of your mistakes. There is no need to chant or do penance, rather, you should become free from mistakes. What is the fundamental mistake? It is the ignorance pertaining to 'Who am I.' Who can destroy that mistake for you? Only the *Gnani Purush*.

How can a fault be gotten rid of? If you examine how the fault entered in the first place, then you can figure out a way to remove it. A fault enters by believing in it, by having a conviction set in on it, and it will leave by having

the belief, by having the conviction set in [that it is your mistake]. Once the conviction sets in, ‘It is one hundred percent my mistake,’ and thereafter, the mistake is not protected even by one percent, that is when that mistake will leave!

All those who have become God [the absolute Self] have destroyed their own mistakes and have become God! Absolutely revered Dadashri says, “Who can See his own faults? If it is completely there in One’s *Darshan* (understanding), ‘This is what flawless conduct should be like,’ even though his external conduct is flawed, then ‘we’ would still consider such a person to have separation.” ‘We’ can See all of our subtle most mistakes at the subtle level, as well as the mistakes at the subtler and subtlest levels.

There is no punishment for the occurrence of a fault, but there is a reward for Seeing the fault. The reward is that the fault leaves. After attaining *Atma Gnan* (Knowledge of the Self), You become impartial towards your own self, and that is why You can See all of your own faults!

No karma attaches to the One who prevails in *shuddha upayog* (pure applied awareness as the Self).

The intellect is always seeking resolution; it wants to be pacified. When does the intellect become pacified? When it points out someone else’s fault. Alternatively, if You point out your own faults, even then the intellect will become pacified.

In a state of ignorance of the Self, one would only be seeing the faults of others, he would not be able to identify his own faults at all. If the intellect is not pacified, it becomes restless. Then it sets the entire *antahkaran* (the mind, intellect, *chit* and ego complex) rippling into motion; it creates an uproar.

On top of that, as the intellect then points out the faults of others, it proves itself to be correct, and becomes pacified by that! Then the uproar dies down! Otherwise, a succession of thoughts would keep carrying on inside and it is in this way that interference is taking place in this world.

In which scripture would such a subtle concept be found? The essence of the world cannot be found in any scripture; only a *Gnani* would be able to disclose that.

Seeing the faults of others is verily an activity that perpetuates worldly life! The One who is making his way towards *moksha* keeps Seeing his own faults, whereas those who want to wander incessantly in worldly life keep seeing the faults of others!

By harboring opinions, the vision becomes flawed. Through *pratikraman*, the opinions break, so a new mind does not get bound [for the next life].

After Attaining the Right Belief of 'I am Pure Soul'...

Once *dehadhyaas* (the belief that 'I am the body') leaves and the *adhyas* of the Self (the practice of prevailing as the Self) sets in, You only See your own faults.

Many faults have solidified like ice, so how can You become free of them right away? They have countless layers, so they will leave gradually. As You begin to See your own faults, the layers start to peel off, just like the layers of an onion. A lot of *pratikraman* needs to be done for the very 'sticky' faults.

If Chandubhai ends up committing faults and You do not like it, then that is considered as having Seen that fault. And faults that are Seen will leave.

Your [current] life is nothing but a consequence of the mistakes of demerit karma and merit karma you had bound [in the past life]. To be showered with flowers is a consequence of your merit karma, and to have stones

thrown at you is a consequence of your demerit karma! To clear them by prevailing in equanimity is of importance.

The majority of entanglements arise because of speech. There, a solution can be brought about either by maintaining *jagruti* (the awakened awareness as the Self) or by remaining silent. For the One who has attained *samyak drashti* (the right belief of 'I am pure Soul'), new faults are not entering in, and the existing ones are emptying out. Even after attaining *Gnan* (the Knowledge of the Self), *kashay* (anger, pride, deceit and greed) do end up happening, but You realize this immediately and maintain separation.

By giving you *Gnan*, the *Akram Vignani* (the Scientist of the direct path to liberation) has in fact destroyed all the twenty-five types of [charge] *moha* (illusory attachment) for you. 'He' has freed You from both, good habits and bad habits, by referring to them as illusion (*bhranti*).

Which mistake of others can you point out? It is that mistake which the person himself is not able to see. And how should the mistake be pointed out? If the other person considers the individual pointing out his mistake a benefactor, then the mistake can be pointed out. You should not kick up a fuss by stating, "The yogurt soup is salty."

When all the family members are Seen as flawless and only your own faults are Seen, that is when true *pratikraman* take place.

For how long should you do *pratikraman*? For as long as you have negative feelings towards a person, for as long as you keep remembering that person. As long as you have an 'attacking' nature, you will keep taking a beating.

No matter how much the other person tries to clash with you, you should avoid the clash, you should move away from that situation.

‘You’ are not the doer, yet you are seeing the other person as the doer, that is equivalent to you becoming the doer yourself! By seeing the other person as a doer even to the slightest degree, you inevitably become the doer! It does not matter if the *prakruti* is quarrelling, but do not see him [the Soul within the other person] as a doer, because He is not the one who is doing this. It is *vyavasthit* (the result of scientific circumstantial evidences) that is governing everything!

It is the ego that commits the faults and it is also the ego that sees the faults [of others]! The one who sees only the faults of others is singularly egoistic.

You should keep asking for forgiveness all day long. You should just form a habit of asking for forgiveness all day long. It is only through the grace of the *Gnani* that Your spiritual work will be done; there is no need for frantic hustling and bustling. When would You attain His grace? When You remain in the *Gnani*’s *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). By remaining in the *Agnas*, You will experience *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering).

Not only is the Self *vitaraag* (absolutely free from all attachment and abhorrence) but the *prakruti* (the non-Self complex) is also *vitaraag*. However, the moment you point out the fault of the *prakruti*, you will receive a corresponding reaction. The fact that you see others to be at fault is because the fault is your very own.

Even if you get a beating in this *satsang* of Dada’s, you should not leave. Die in this *satsang* if you have to, but it is not worth going outside anywhere else. Do not see the faults of anyone in *satsang*, otherwise, there will be binding of indelible karma even into the future! Thus, wash such faults off immediately by doing *pratikraman*. Otherwise, *nikaachit* karma (karma that can only be shed

by bearing the results) will be bound! The faults of the *Gnani Purush* should never ever be Seen. If a person uses his intellect to assess the *Gnani Purush*, it will lead to his downfall, he will regress to a life-form in the hellish realm. Only an exceptional person can be in close association with the *Gnani* and not see any faults in Him! Only such a person can remain in close association and in the service of the *Gnani*!

By seeing the faults of others, the power to See one's own faults has weakened. No one is at fault whatsoever, and if you really want to blame anyone, then consider it to be *vyavasthit*'s fault. And *vyavasthit* is nothing else but the result of your own karmic accounts coming back to you. You had made a mistake and the consequence of that comes to you in nature's way, through a *nimit* (an apparent doer who is simply instrumental in the process).

Each and every karma of the *Gnani* is divine karma. The karma that are externally visible are the same as everyone else's, but it is worth observing only His *vitaraagata* (total absence of attachment and abhorrence) when those karma of His are unfolding! By observing the *vitaraagata* of the living *Gnani*, One can become *vitaraag*!

What are the characteristics of the one who is desirous of *moksha*? Straightforwardness! Being 'open to sky' [candid]! Being able to disclose each and every one of his faults!

By becoming engrossed in your own fault, You do not See the fault. The fault latched on because You were 'blind' to it. That fault will leave once it is Seen. 'You' have become the pure Soul. Now what remains is to make the *pudgal* [*parmanu*] pure. They will become pure simply by Seeing [the faults].

The one who does *atikraman* (hurts any other living being through the mind, speech, or body) has to do *pratikraman*. The pure Soul does not do *atikraman* and

that is why it does not have to do *pratikraman*. This principle should remain in Your *laksh* (awakened awareness as the Self).

Dadashri says, “‘Our’ *pratikraman* start automatically, even before the fault is committed!” That is a result of the *jagruti*!

The *jagruti* beyond this is that a fault is not Seen as a fault. The fault is a *gneya* (object to be known) and You are the Knower (*Gnata*). It is because there is a *gneya* that the function as the Knower exists!

Do not consider anyone as being at fault and do not consider anyone as being flawless, either; Know that they are flawless!

‘You’ should See your own *prakruti*, You should See what Chandubhai is doing; that is *shuddha upayog* (pure applied awareness as the Self). Why are You not able to See your *prakruti*? It is because of the *avarana* (veils of ignorance over the Self). How can these *avarana* be broken? They are broken through the *vidhis* (silent auspicious blessings for the salvation of the spiritual seeker or *mahatma* or others) of the *Gnani Purush*.

The *Gnani* too has faults at the subtler and subtlest levels, which He cleanses through *pratikraman*.

Who is the one that looks at the virtues and vices of the *prakruti*? It is the *prakruti* that sees the *prakruti*; the seer is the intellect and ego part of the *prakruti*! The Self remains *nirlep* (unaffected by any intents that tend to anoint) in this. There is no such thing as ‘good’ or ‘bad’ as far as the Self is concerned. The *prakruti* that shows you the faults of your own *prakruti* is considered a superior *prakruti*, the kind that helps in attaining the Self.

The One who Sees the *prakruti* as flawless is the absolute Self! In Seeing, there is the bliss of liberation!

Nevertheless, the Self is not even concerned about bliss. It is only concerned with Seeing everything in exactness!

The faults are giving rise to obstructions, because of which, the complete experience of bliss gets hindered!

While describing His own state, absolutely revered Dadashri says, “Even if the slightest of mistake ends up happening, ‘we’ are able to realize it immediately!” So imagine the kind of ‘court’ there must be within! What kind of judgment must that be! There is no *matbhed* (divisiveness due to difference of opinion) with anyone whatsoever. The person would be Seen as a culprit, yet there would be no *matbhed* with him! It is with regards to the external part [non-Self complex] that he is guilty, but from within, He is not at fault whatsoever.

That is why Dadashri became absolutely flawless and He saw the entire world as flawless!

The *Gnani Purush* does not have a single mistake at the gross or the subtle levels! He only has mistakes at the subtler and subtlest levels, and He prevails as the absolute Knower and Seer of these. Nevertheless, these mistakes do not harm anyone, they are simply obstructing *keval Gnan* from manifesting fully for Him!

What is the ultimate *jagruti*? It is the one in which no one in this world is seen to be at fault whatsoever!

For the One who has destroyed all of his own mistakes, there is no one in this world remaining who can have superior authority over Him! That is why the *Gnani Purush* is considered as none other than a *dehadhaari Parmatma* (the absolute Self in a human body).

Dadashri says, “Both of ‘us’ [Dada Bhagwan and the *Gnani Purush*] are separate. The One who has manifested within is Dada Bhagwan. ‘He’ has manifested completely, in the full-fledged *jyoti swaroop* (Real form as the light of infinite Knowledge, Vision, and bliss)! ‘He’ is the One

who shows ‘us’ our inner mistakes, and He verily is the Lord of the fourteen worlds! ‘He’ verily is Dada Bhagwan! The absolute God who is at 360 degrees!”

The World Is Flawless

How can the world be Seen as flawless? Only through *Atmadrashti* (the right belief of ‘I am pure Soul’), not through *pudgal drashti* (the belief of ‘I am Chandubhai’)! Through the Real viewpoint (*tattva drashti*), not through the relative viewpoint (*avastha drashti*)!

The one who is seeing the other person at fault is the ego of the seer!

One’s intent should not spoil even towards one’s adversary, and if that does happen, then it should be rectified immediately by doing *pratikraman*, then one will be able to progress [on the path to liberation] and can eventually become *sheelvaan* (a person who is absolutely free from sexuality and anger, pride, deceit, and greed).

In the beginning, the intellect will not allow You to See the other person as flawless, but You should nevertheless begin Seeing others as flawless. Then as it comes into Your experience [how the other person is flawless], the intellect will start to subside.

Just as when solving an equation, if a supposition for a value is made, for example, one hundred, then the correct answer can be derived based on that, can’t it? Likewise, Dadashri says to make this supposition, “No one in this world is at fault at all. The entire world is flawless!” Then You will eventually derive the correct answer.

The world appears a certain way because of how you perceive it. With a flawed vision the other person is seen to be at fault, and with the flawless Vision, the other person is Seen to be flawless.

Even after attaining *Gnan*, if You are not able to [fully] experience that the world is flawless, there, set this,

‘Dadashri has said that it is flawless. So, You should maintain that decision, so that no one is seen to be at fault at all.’ Wherever a decision like that has not been made, for those instances, You should accept, ‘The world is definitely flawless!’ If the answer is Known, it is easy to solve the equation, isn’t it! Maintain this in Your conviction one hundred percent that, ‘The world is definitely flawless.’ The fact that it appears to be at fault is a *bhranti* (an illusion; a wrong belief) and that is why worldly life is perpetuating!

One is considered to have Known it [the world is flawless], if one never ‘trips’ [becomes affected]. The *kashay* (anger, pride, deceit, and greed) are nothing but ‘stumbling blocks’! And as long as they are around, one is compelled to wander [in worldly life]! It is the ‘curtain’ of *kashay* that makes one see the faults of others! The *kashay* leave through *pratikraman*!

There is no need to carry out religious rites and rituals in order to attain *moksha*; for that, one needs to realize the Self, one needs to See the world as flawless!

Nevertheless, people can do what suits them. There is no need to criticize anyone. Otherwise, new karmic accounts will get bound with them.

When whatever suffering one gets is only because of his own karma, why blame anyone else?

Who is the true disciple of Lord Mahavir? The one for whom the seeing of other people’s faults has started to decrease! It has not stopped completely, but at least it has started [to decrease]!

In religion, where faults of each other are seen, it is due to the divisive intellect that denotes ‘This is mine and this is yours.’ With reference to this, Shrimad Rajchandra has said, “*Gachchhmatni je kalpana te nahi sadvyavahaar.*” (“Where there is an approach based on

sectarian opinions, that cannot be considered as worldly interactions that do not hurt anyone.”)

Dadashri says, “Whatever ‘we’ end up speaking in this life is that which had been recorded in the past life. In the past life, it had been recorded with mistakes. That is why ‘we’ end up saying, “This is wrong,” for other religions. However, ‘our’ Knowledge and Vision of today Sees them as completely flawless and *pratikraman* is done immediately for whatever has been spoken for them, so it gets cleansed!”

The unique state as the *Gnani* of the *Akram* path has manifested for Dadashri in this era of the time cycle! It is a marvelous natural gift to the world, one that is unimaginable! From the moment Dadashri attained the flawless Vision, He became the embodiment of love, and through His pure love, He has guided so many from the path of worldly life to the path of liberation! Infinite salutations to that never increasing, never decreasing love that the absolute Self has! When the world is Seen as flawless, that is when the liberating smile (*mukta hasya*) appears. So many diseases are cured simply upon seeing that liberating smile! The *Gnani Purush’s Charitrabal* (the strength of character visible in the relative due to One’s inner state of Conduct as the Self) is such that He can hold the entire universe on a single fingertip! And how does such *Charitrabal* manifest? It is through the flawless Vision!

- Dr. Niruben Amin

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The Flawless Vision

The Reality of this World

Questioner: Please elaborate on the reality of this world.

Dadashri: People of the world prevail in worldly interactions in one of two ways: one is in a state of ignorance of the Self (*laukik bhaav*; worldly or relative state in which one has the belief of ‘I am Chandubhai and I am the doer’) and the other is in a state of Knowledge of the Self (*alaukik bhaav*; Real state in which One has the belief, awareness and experience of ‘I am pure Soul’). And to a large extent, the people of the world are actually prevailing in a state of ignorance of the Self, in which they believe, ‘God resides up above and God is doing everything.’ And on top of that, not only do they conduct activities with the belief that they are the doer but along with that, they believe that God is the doer too. They do not realize that this is a contradiction. Moreover, because they believe that God is overseeing them, they live in fear that God will do this and He will do that. And so, life goes on in this way.

However, for the astute thinker out there, for the one who does not want the burden of anyone’s authority over

him at all, for such a person, shouldn't the reality actually be aligned with the *alaukik* (the absolute truth, which is beyond the worldly or relative truth)? From the perspective of the absolute truth, there is absolutely no one out there who has a superior authority over you. In this world, your mistakes alone have a superior authority over you; your blunders and mistakes, these two alone have a superior authority over you. There is no one else out there who has a superior authority over you at all.

Who Has Superior Authority Over You?

Who can make such a bold statement? Imagine how fearless must such a person be? And who should you be afraid of anyway? It is 'our' discovery that there is absolutely no one in this world who has superior authority over you! And God, whom you believe to have superior authority over you, is in fact Your very own Real form! God's Real form can never be that of having superior authority over anyone. 'He' is unfamiliar with that concept, so He cannot have superior authority over anyone. So then who has superior authority over you? It is your own blunders and mistakes. If only these two things are not present, then there is absolutely no one out there who can have superior authority over you. 'Our' blunders and mistakes have departed, so there is absolutely no one who has superior authority over 'us'. Once You [the Self] remove your blunders and mistakes, You too will not have any superior authority over You. Suppose that you were in a hurry to get here and you made a minor traffic mistake on the way, and you didn't stop when the police officer signalled you to do so, so the police officer ends up coming here. Upon seeing him, you would immediately realize, 'He has come for me.' This is because, you made a mistake and that realization dawns on you immediately that 'I made this mistake.' So destroy that mistake. What do 'we' mean to say? Nothing

but mistakes have been made. So destroy them. Until now, you have seen nothing but other people's mistakes, you have not seen your own mistakes. The one who sees his own mistakes and then destroys them, he can become God.

What Is the Fundamental Mistake?

Now, on the one hand, the ascetics and renunciates keep pushing aside their desires. However, desires are not something that can be pushed aside. They are such that they will return after having doubled. People are not aware of where the fundamental mistake is being made. The fact that the desires arise is not a mistake. If the fundamental mistake is removed... If the switch is turned off, then the fan will come to a stop. If you keep trying to stop the blades from rotating using a stick, you will not achieve anything. Hence, excise the fundamental mistake.

[The belief of] 'I am Chandubhai' that verily is the fundamental mistake. The fundamental mistake is verily this one. It is an *aaropit bhaav* (false assertion of the belief that 'I am Chandubhai'); it is not an assertion that is aligned with the Real viewpoint [that 'I am the pure Soul']. Suppose someone comes disguised as Indira Gandhi¹ and goes around telling everyone, "I am Indira Gandhi," and in doing so, takes advantage of that impersonation. Now, wouldn't that person be held liable for that? Similarly, by falsely asserting, 'I am Chandubhai,' you are constantly taking advantage of that. That is referred to as *aaropit bhaav*; the liabilities incurred are due to that.

Thus, your mistakes and your blunders, these two alone have superior authority over you. What are your blunders? [The belief that] 'I am Chandubhai' is the first blunder. [The belief that] 'I am his son' is the second

¹ a former Prime Minister of India

blunder. [The belief that] ‘I am her husband’ is the third blunder. [The belief that] ‘I am this boy’s father’ is the fourth blunder. How many such blunders have you made?

Questioner: Countless must have been made.

Dadashri: Yes. Now, you will not be able to get rid of these blunders yourself. ‘We’ will destroy these blunders for you, then it is up to You to remove the mistakes. In fact, there is no superior authority over you. All this internal turmoil and restlessness is unnecessary! You do understand, do you not, that you have no other superior authority over you? Are you completely convinced?

When Can You Realize Your Own Mistakes?

People believe, ‘God has superior authority over us, so if we worship Him, we will become free.’ But no, there is no higher authority over you. You yourself have superior authority over yourself; not only are You Yourself Your own protector [if You are the Self], but you are also your own destroyer [if you are Chandubhai]. You are whole and sole responsible for yourself. You yourself have superior authority over your own self, there is no one else interfering in this. The fact that you have a boss is because of your mistake and the fact that you have an ‘underhand’ [subordinate] is also because of your mistake. Hence, the mistakes will have to be destroyed, won’t they?

If you want complete independence, complete freedom, then you can get it only once all of your mistakes have been destroyed. When can you realize your mistakes? It is when you realize ‘Who am I?’; when you realize who the absolute Self (*Parmatma*) is!

Who Is the Lord of This Universe?

Every single living being in this universe is the Lord of the universe. It is only because one does not have

awareness of his own Self that he lives as an embodied soul (*jeev*). The One who does not claim ownership over his own body, He will have become the Lord of the entire universe! To understand that You are the Lord of this universe is itself *moksha* (liberation)! Why have you not understood this yet? It is because you are bound by your own mistakes. The entire universe actually belongs to no one else but You.

There is no higher authority over ‘us’. It is not as though there is a boss or a higher authority sitting up there. You are the only one who is responsible; neither is there anyone out there to punish you, nor is there anyone out there who is granting you life. You yourself take birth and take on a body and then, you ‘depart’ [die] and ‘return’ [take birth once again]. You ‘depart’ and ‘return’. These ‘transactions’ have been made by you of your own will. Living beings follow a natural course [in the cycle of birth and death] until they are born [as a human being] in India, and it is only after being born in India that one can understand to some extent, ‘There is some mistake I’m making.’

If an intellectual person were to simply ask ‘us’ this much, “Is it a fact that there is no one out there who can ever interfere in my life?” Then ‘we’ would respond with a resounding, “There isn’t, there isn’t, there isn’t!” And if he were to ask, “Is there no one who has superior authority over me?” Then ‘we’ would again respond with a resounding, “There isn’t, there isn’t, there isn’t! Your blunders and mistakes have superior authority over you.” [If he were to further ask,] “How can I destroy my blunders?” Then ‘we’ would reply, “You have to come to ‘us’.” And [if he were to ask,] “How can I destroy my mistakes?” [Then ‘our’ response would be,] “‘We’ have to give You [the awakened Self] the understanding regarding that. Subsequently, You have to destroy them. ‘We’ will

show You how to do it. ‘You’ have to destroy the mistakes and ‘we’ have to destroy the blunders for you.”

Suffering Has Arisen Due to a Lack of Right Understanding

All the suffering in this world exists only because of a lack of right understanding! Any kind of suffering that exists out there is simply because of a lack of right understanding. One himself has given rise to all of that, because he cannot perceive [the reality]! If you ask a person who has burnt himself, “Why did you burn yourself?” Then he would reply, “I got burnt by mistake; would I deliberately burn myself!” Similarly, all this suffering has arisen because of your own mistakes. All the suffering that you experience is a result of your own mistakes. The moment these mistakes leave, everything will be sorted.

Questioner: Do I have to experience suffering because my karma are ‘sticky’ [intense]?

Dadashri: You yourself have bound these karma, therefore, it is definitely your own mistake. No one else in this world is at fault at all. Everyone else is in fact merely a *nimit* (an apparent doer who is simply instrumental in the process). The suffering has to be experienced by you, but it gets delivered to you via the other person. If a postal worker delivers a letter bearing the news that your father-in-law has passed away, then how is the postal worker at fault in that?

The Other Person Is Merely a Nimit

Suppose you are having trouble finding accommodation and someone helps you out by providing you a house to stay in; in such a case, any ordinary person would develop attachment (*raag*) for that person. And when

that person tries to take the house back, then abhorrence (*dwesh*) would arise towards him. This attachment and abhorrence would be present [for one who has a lack of right understanding]. Now, there is actually no need to engage in attachment or abhorrence; that person is merely a *nimit*. The one giving it and the one taking it away, both of them are a *nimit*. When your merit karma (*punya*) are unfolding, you come across a person who gives it to you, and when your demerit karma (*paap*) are unfolding, he comes to take it away from you. He is not at fault in that whatsoever. It is dependent upon your unfolding karma. The other person is not at fault even to the slightest extent. He is merely a *nimit*; that is what our *Gnan* (Knowledge of the Self) says. What a wonderful point it conveys!

If someone praises an *agnani* (a person who has not realized the Self), then he would develop attachment towards the one praising him. And if someone insults him, then he would harbor abhorrence towards that person. When a person praises you, it indicates that your merit karma is unfolding, and when a person insults you, it indicates that your demerit karma is unfolding. Fundamentally, in both cases, the other person is not responsible. The one speaking [praising or insulting] is not responsible. The other person is merely being a *nimit*. You will continue to be given credit (*jash*) by a *nimit* who is meant to give you credit, and you will continue to be discredited (*apjash*) by a *nimit* who is meant to discredit you. They are merely a *nimit*. No one is at fault in that.

Questioner: Everyone is to be considered a *nimit* only, isn't it?

Dadashri: There is nothing else in this world besides being a *nimit*. They too are nothing but a *nimit*.

Questioner: What is the *nimit* behind me coming here to *satsang* (spiritual discourse) from the business district?

Dadashri: That is actually your unfolding karma. There is certainly no question of a *nimit* in that case. The unfolding karma; the unfolding karma of going to the business district came to an end, so the unfolding of this karma [to come to *satsang*] commenced. Thus, the thought automatically arises, ‘Let’s go there.’ When would a *nimit* come into the picture? Suppose you leave home to come here, you get off at Dadar station [an area in Mumbai], and you are on the way to the *satsang* place when you come across someone who tells you, “Let’s go back. This has happened and I need your help for this.” At that point, you should realize, ‘This is a *nimit* that has come.’ Otherwise, things would carry on as they were, as per the unfolding karma.

Words Would Not Hurt You Unless You Are at Fault

Questioner: If someone comes and says something insulting to me, then he too would be considered a *nimit* only, wouldn’t he? What if he insults me even when I’m not at fault?

Dadashri: No one has the right to say anything to you if you are not at fault. In this world, a person does not have the right to say anything to you, if you are not at fault. Thus, the fact that he is saying such a thing to you, it means it is your mistake; he is [simply] delivering the punishment for that. Yes, the mistake that you had made in your past life; this person is delivering the punishment of that mistake. He is a *nimit* and the mistake is yours. That is certainly why he is saying such things to you.

That mistake was yours, that is why he is saying such things to you. Thus, that person is [being instrumental in] freeing you from that mistake. You should not spoil your *bhaav* (intent) towards him. Instead, you should pray,

‘Lord, grant him the right understanding.’ That is all you should do. This is because he is merely a *nimit*.

‘Biting’ the Nimit

For ‘us’, not even the slightest negative thought arises for anyone. Even if someone causes problems for ‘us’, ‘we’ do not have any negative thoughts [for him]. This is because the poor fellow is doing things according to his perspective, he is behaving in accordance with what he sees; so what fault is it of his in this? And in reality, what is this world like exactly? There is no one in this world who is at fault at all. The fact that you see faults in others is because there is an error in the way you see things. To this day, ‘we’ have not seen anyone at fault. Thus, move forward with the understanding that no one is at fault! If you know that the final station is Central Station and move forward in accordance with that knowledge, then would you benefit or not? What do you think?

Questioner: Yes, I would benefit.

Dadashri: It is only when you realize that no one is at fault that everyone else will appear flawless to you! This is because every person is a *nimit*. The poor things, they are *nimits*, yet our people ‘bite’ [see the faults of] the *nimit*. Do people ever ‘bite’ the *nimit*? They don’t ‘bite’ them, do they? Do they ‘bite’ the *nimit*?

Questioner: We are certainly ‘biting’ the *nimit*, but we should not do so.

Dadashri: ‘We’ refer to seeing the faults of others as the state of ‘biting’ the *nimit*. Hey, did you ‘bite’ the *nimit*? When a person hurls abuse at you, that is the unfolding of your own karma. You have to suffer this unfolding karma. He is simply a *nimit* in the midst of this. Be grateful to the *nimit*, he has come to free you from your karma. He is a

benefactor, yet you're hurling abuse back at him? You are 'biting' him; so that is considered as 'biting' the *nimit*. So, after gaining this understanding, these *mahatmas* (those who have received Self-realization through the *Gnan Vidhi*) have become fearful, [they have resolved,] "No, we will never 'bite' [the *nimit*] again!"

You bind terrible karma by saying, "He has swindled me!" Instead, if you were to slap that person twice, less karma would be bound. And as a matter of fact, you only get swindled when it is time for you to get swindled; you only get swindled when your karma to get swindled unfolds. What fault is it of the other person in this? On the contrary, he has been instrumental in helping you exhaust your karma. He is merely a *nimit*.

The Result of Instigating Others

Questioner: Can a person be punished for someone else's mistakes?

Dadashri: No, no one is at fault in that. It is because of your own fault that the other person becomes a *nimit*. In fact, the fault is of the sufferer. To do, to make others do, and to instigate others into doing...even instigating others into doing something has a consequence. The consequence does not come without having done something.

Questioner: What does it mean to instigate?

Dadashri: If a person is hesitant in doing something and you tell him, "Go ahead and do it. I am with you!" Then that is considered as instigating. The one who instigates faces a greater liability! Who faces a greater liability for what has been done? It is the one who has used his intellect (*buddhi*) to a greater extent; the liability is distributed based on this!

If One Does Not Retaliate, Then One Can Attain the Ultimate State

In this world, any person who causes any loss to you is [simply] a *nimit* in that. As you are the one suffering the loss, you are the one who is responsible. It is not at all possible for a person to interfere with anyone else at all; that is how independent (*swatantra*) this world is. And if any person was able to do something to you, then there would be no end to the fear! On the contrary, no one would even let anyone else go to *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death)! For that matter, no one would have let even Lord Mahavir go to *moksha*! Lord Mahavir had actually said, “Harbor whatever *bhaav* (intents; feelings) you find suitable towards ‘us’. If feelings of sexuality arise towards ‘us’, then harbor those; if feelings that are free of sexuality arise towards ‘us’, then harbor those; if religious feelings arise, then harbor those; if feelings of reverence arise, then show reverence towards ‘us’; if you want to hurl abuse at ‘us’, then hurl abuse. ‘We’ have no retaliation to that.” The One who does not retaliate goes to *moksha*, whereas those who retaliate stay put over here.

Otherwise, this world is such that people will certainly keep binding negative and positive *bhaav* towards you. If you are placing money into your pocket and a pickpocket happens to see this, then would he or would he not harbor the intent to pick your pocket? The intent that, ‘There’s money in his pocket, I should swipe it.’ However, just then, the train arrives and you board it. The train departs and he gets left behind. But the people of the world would certainly harbor such an intent! Nevertheless, if you don’t retaliate, then no one can bother you. If you do not harbor a retaliating *bhaav*

towards anyone else's *bhaav*, then no one can bind you. If someone could bind you like that, then there would be no end to it, would there? You are independent, it is not possible for anyone to bind you.

From One to Infinite, Due to Ignorance of the Self

If the hand was pressing the eye, then even though there is only one object in front of you, it will appear as if there are two. The eyes are not the Real form (*swaroop*) of the Self. They are a relative form. Nevertheless, with just one mistake being made, you see two instead of one, don't you? If there are pieces of broken glass lying on the ground, you would see so many eyes peering back at you, wouldn't you? As a result of just one small mistake, so many eyes can be seen! Similarly, the Self (*Atma*) itself is not getting compressed, but because of the pressure of circumstances, one original form is visible in infinite forms. The Real form of all living beings in the world is as the divine Self. Even if you simply harbor the intent of chopping down a tree, karma will be bound. If you harbor the slightest negative thought for another person, then demerit karma will be bound and if a positive intent is harbored for him, then merit karma will be bound.

Suppose you come here to *satsang* and find people standing around here, the thought may arise, 'Why are all these people standing around here?' Meaning that a negative intent arises in the mind. You should immediately do *pratikraman* for this mistake (confess, apologize, and resolve to not repeat the mistake).

There Are Only Two Things in the World

There are only two things [in the world]: circumstances (*saiyog*) and the pure Soul (*Shuddhatma*). Why have the circumstances arisen? Everyone faces different circumstances. Yes, one person never

encounters anyone in his entire life who beats him, whereas another person has to suffer beatings many times over the course of his life. So why does the first person encounter those circumstances, whereas the second person encounters these other circumstances? It is because the first person had never harbored the intent of beating anyone [in his past life], so he encountered such circumstances [in this life]; whereas the second person had harbored the intent of beating others, so he has come across these circumstances. So it is possible to figure out the causes behind why this specific set of circumstances arose. It is also possible to figure out the cause behind why you encountered a particular circumstance.

Suppose you come across a poverty-stricken person on the street who is crying a lot, and you are about to give him some cash, when your friend tells you, “Hey, just give him a small amount. Why are you giving him so much money?” Now, that person is receiving the money, you are giving it, and this friend said not to give it, so he gave rise to an obstruction (*antaray*). The person was about to receive money, and he obstructed that. So the obstructing karma (*antaray karma*) [charged in this life] will prevent the inflow of money [in the next life] for the friend.

Thus, the circumstances that you are encountering [in this life] are a result of everything you have done [in your past life]. It is not as though they are new circumstances. You have no superior authority over you; likewise, you have no ‘underhand’ [subordinate] either. All the living beings in the world are independent. Your mistakes alone have superior authority over you, that is all; your own mistakes alone! Your mistakes and blunders!

Thus, if you have not committed any faults, then there is no one in this world who can bother you. Just look, is anyone bothering you on the streets? Are the police

officers or the ticket checkers bothering you? Are they harassing you? If you have not committed any faults, then no one can bother you at all.

Dada Put Out an Advertisement, ‘Get Compensation for Slapping Me’

If someone hurls an abuse at you or says something you find insulting, then you are considered to have tremendous merit karma. Otherwise, you would not come across such a situation, would you! Ten to fifteen years ago, I used to declare, “If anyone is in need of money, then come and slap me. I will give you five hundred rupees in compensation.” One person turned up. I told him, “You are in need of money, aren’t you? Do you need a hundred, two hundred rupees? Then your need will be satisfied today. I will give you five hundred rupees, with the condition that you slap me.” He replied, “No, Dada, I will not be able to do that.” So where can you find someone to even slap you? Even if you hire someone to do it, it may not work out. Nor is it guaranteed that you can hire someone to hurl abuse at you. So a person who is getting this free of cost, while sitting at home, is considered to have tremendous merit karma, isn’t he! As such, I couldn’t find anyone to do that even when I was willing to pay five hundred rupees for it.

In fact, before attaining *Gnan*, I used to hurl abuse at myself, because no one else was hurling abuse at me! And it is not as if I could go to purchase them! Besides, who would even do such a thing for compensation? Even when I would outrightly tell people, “Hurl abuse at me,” they would say, “No, we cannot do that to you.” So even though I was willing to go as far as paying someone to hurl abuse at me, no one would do so. So then I had to hurl abuse at myself, “You have no sense, you’re stupid,

you're a donkey, you're like this, what kind of a person are you? Is the path to *moksha* so difficult that you're behaving like this?" I would hurl such abuse at myself. What else could I do when there was no one to hurl abuse at me? You have someone hurling abuse at you free of cost, while sitting at home, so shouldn't you take advantage of it?

Even a Bandit Becomes Dazzled by the One With Sheel

The aura of power and influence of the One with *sheel* (the highest state of conduct in worldly interaction, which is characterized by the intent to not hurt any living being even in the slightest extent, is free of sexuality, and numerous other qualities) is so great that no one in this world can dare bother such a person. Say He is living nearby bandits; He is wearing gold rings on every finger, He is wearing gold jewelry from head to toe, and He comes across bandits. The bandits would even see all that He has, but they would not be able to so much as touch Him; it would not be possible for them to lay a finger on Him! The world is not at all something that one needs to be afraid of. Whatever fear you experience is a result of your own mistakes, this is what 'we' have come to reveal to the world. However, people believe that this world is unreliable and imprecise.

Questioner: There is that much of a shortcoming in their understanding!

Dadashri: It is precisely because of this shortcoming in their understanding that this world persists. 'We' are saying that there is no need whatsoever to be afraid in this world. The fear that you experience is because of your past karmic account. Allow it to be paid off. From now onwards, do not create any new karmic accounts.

If someone says something insulting to you, then you may think, ‘Why is he speaking like this to me?’ So then you hurl five insults back at him. So while settling your karmic account, you ended up creating a new karmic account. So, when he came to return an insult you had hurled before, you were supposed to ‘credit’ [accept without retaliation] it, but instead, you retaliated by hurling five insults back at him. Moreover, you are not able to tolerate even a single one, yet you hurled another five insults at him. Now, how can the human intellect comprehend this? By retaliating, people keep giving rise to more entanglements. They are giving rise to a lot of entanglements.

For the past fifteen years, ‘we’ have not retaliated at all and consequently so many of the ‘accounts’ have been cleared up! ‘We’ have stopped retaliating altogether! ‘We’ only ‘credit’ everything as it comes. ‘We’ had told him [A.M. Patel] to ‘credit’ everything. It’s easy, isn’t it; this path is easy [to follow], isn’t it? Now, this is not something that is written in the scriptures.

No one can do anything [to You]. ‘You’ are independent. There is no superior authority whatsoever over You. So that goes to say that even God Himself does not have superior authority over You! On the contrary, on the one hand you are taking the shelter of God by saying, “God is with me, He will have mercy on me!” And on the other hand, you continue to do wrong things whilst saying, “Whatever will happen, so be it,” and thus, you take on the liability for those deeds!

No Suffering Remains for the Gnani

If someone is hurt by you even in the slightest extent, then know that the mistake is yours. If you get affected in any way from within, then understand that the mistake is

yours. If the other person is suffering, then it is evident that it is his mistake, but because you became the *nimit* in reprimanding him, the mistake is also yours. Why does suffering not arise for Dada? It is because He does not have even a single mistake remaining. If the other person is affected in any way at all by your mistake, if any ‘debit’ [loss] has been made [in the karmic account with him], then you should ‘credit’ [balance] it off by immediately doing *pratikraman* for it. The *kashay* of anger, pride, deceit, and greed within you will not refrain from creating a ‘debit’, which is why you should make a ‘credit’ against it. If you have made a mistake, then a ‘debit’ has been made, but you should instantly do ‘cash’ *pratikraman* for it. If someone ends up doing *atikraman* (hurts any other living being through the mind, speech, or body) because of you [as a *nimit*], then you should ‘credit’ it and not leave anything on ‘loan’. And if you end up doing *atikraman* because of someone else, then you should do *alochana* (recall and confess the mistake to the Lord within), *pratikraman* (ask for forgiveness for making the mistake), and *pratyakhyan* (make a firm resolve to never repeat the mistake).

The One Who Destroys His Mistakes Becomes the Absolute Self

The person who has made the decision just once that, ‘I want to destroy all the mistakes that remain within me,’ that person can become the absolute Self (*Parmatma*). You are bound by your own mistakes. If the mistakes are destroyed, then You are the absolute Self indeed. The One who does not have even a single mistake, He Himself is unquestionably the absolute Self. What are these mistakes saying? ‘You should know me, you should recognize me.’ On the contrary, people have considered their mistakes to be their virtues. But the inherent nature of a mistake is

that it overpowers you. However, if you recognize a mistake as a mistake, then it flees. After that, it does not stay put, it starts to flee. Instead, what one ends up doing is that, not only does he not recognize his mistake to be a mistake, but additionally, he ends up defending it. Thus, he himself keeps the mistake intact by ‘feeding’ it.

The Mistakes Have Been Given Support by Protecting Them

Questioner: Dada, how do we end up protecting our mistakes?

Dadashri: Suppose after scolding someone, you say, “If I hadn’t scolded him, then he would never have understood. So he should definitely be scolded.” By doing this, the mistake knows, ‘This person still doesn’t realize I’m here, and on top of that, he is protecting me. So let me keep eating, drinking, and living here.’ If you end up protecting a mistake just once, then that mistake’s lifespan gets extended by twenty years. No mistake should be protected.

The Key to Destroying Mistakes

You should keep asking for forgiveness [for the mistakes made] through the mind, speech, and body, keeping the live presence of Dada Bhagwan as your witness. *Jagruiti* (awakened awareness as the Self) should be maintained at each and every instant. The *kashay* of anger, pride, deceit, and greed within you are the kind of karmic stock that cause you to make mistakes and give rise to ‘debits’. The *kashay* will certainly cause you to make mistakes and give rise to ‘debits’; however, as they arise, you should immediately ask for forgiveness, thus ‘crediting’ them, and clearing them off. You should not let these ‘transactions’ remain pending. This is considered a genuine ‘cash business’.

Questioner: The mistakes we currently make are from our past life, aren't they?

Dadashri: These mistakes are indeed due to the demerit karma bound in the past life. However, in this life, not only does one not destroy his mistakes, but instead, he keeps on increasing them. In order to destroy a mistake, one has to accept it as a mistake. It should not be protected. This is considered a key of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others). It can open all kinds of locks.

What can the *Gnani Purush* do for your mistakes? As a matter of fact, He simply shows you your mistakes, He sheds light on them, He shows you the correct way [to destroy them], 'Do not protect the mistakes.' However, you end up protecting your mistakes by saying, "I have to live in this world, so how can I do that?" Hey, do not protect the mistakes by feeding them. Not only does the mortal one (*mooah*) make mistakes, but on top of that, he laments so grievously (*kalpant*) that he will have to stay in this world until the end (*ant*) of one *kalp* (one complete revolution of the time cycle comprising 12 time periods, 6 of the ascending cycle and 6 of the descending cycle)!

Once you begin to recognize your mistakes, the mistakes will get destroyed. Some merchants stretch the cloth before cutting it [to sell to a customer], and on top of that, they brag, "Today, I saved a quarter of a meter of cloth." What terrible *raudradhyan* (internal state of being that hurts the self and others) this is! Moreover, he's protecting the mistake! Mistakes should not be protected. A person selling clarified butter adulterates it in a way that no one is able to detect it and ends up earning five hundred rupees. In his case, he is planting the tree along with the roots. Thus, he himself ends up spoiling his infinite lives.

Stop ‘Feeding’ Anger, Pride, Deceit, and Greed

If a person wants to become free of mistakes, then ‘we’ tell him, “For just three years, do not ‘feed’ anger, pride, deceit, and greed, then they will all become lifeless.” If a mistake does not get ‘fed’ for just three years, then it will change its ‘home’. Protecting anger, pride, deceit, and greed is verily the fault. If they are not protected even once over the span of just three years, then they will flee.

People can never realize their own mistakes unless the *Gnani Purush* points them out to them. There are infinite such mistakes. There isn’t just one mistake, infinite mistakes have taken over.

Questioner: But I cannot see many of my faults. I can only see a limited number of them.

Dadashri: When You sit here in *satsang*, the *avarana* (veils of ignorance over the Knowledge of the Self) begin to break, and thus, You will start Seeing your own faults.

Questioner: How can the *jagruti* arise so that more faults are Seen?

Dadashri: There is a lot of *jagruti* within. However, the intention to See your own faults has not yet been made. When a police officer has the desire to catch a thief, he will find the thief. However, if the police officer says, “It is not worth chasing after the thief, I will arrest him when he comes to me,” then the thief would have a good time, wouldn’t he? Similarly, the mistakes are actually lying hidden. If You go looking for them, You will find them very easily.

What should be the result of all Your ‘earnings’ [the ‘credit’ made into the ‘account’ of the pure Soul by

attending *satsang*]? ‘You’ can consider that You have ‘earned’ only if You are able to See your own faults one after another. This *satsang* is entirely there for this purpose only; so that You can See all of your own faults. And those faults of yours will depart only once You See them. When will your own faults be Seen? When You become who You really are, when You become the Real form as the Self. The One who can See more of his own faults has attained a higher [level of spiritual] development. It is only when complete impartiality arises towards one’s own body, speech, and external conduct that One will be able to See all of his own faults.

‘Blindness’ Prevents One From Seeing His Faults

How many of your own faults can You See? And how many faults are you washing off?

Questioner: ‘I’ can actually See many of my faults. For example, there is anger, there is greed lying within.

Dadashri: Those are just a few faults, that doesn’t amount to Seeing. And what about seeing other people’s faults? How many of those can you see?

Questioner: I can see a whole lot of them.

Dadashri: Do you see many of them?

Questioner: Yes.

Dadashri: Even while walking along the street, you end up seeing all sorts of faults of others, such as, ‘You don’t know how to walk, you are walking like this, you are like this.’ Whereas your own faults remain hidden from you! This is because you are ‘blinded’ by the anger, pride, deceit, and greed [that lie within]. You are ‘blinded’ by greed, ‘blinded’ by anger, ‘blinded’ by deceit, ‘blinded’ by pride; they are all in the form of

‘blindfolds’. You are walking around ‘blind’ even with your eyes wide open; you are wandering about aimlessly. What a huge externally induced problem this is!

“All the people of the world are ‘sleeping’ with their eyes wide open and they are doing everything in a state of ‘sleep’,” that is what Lord Mahavir has said. [Why so?] The answer is, they are causing a loss for themselves [as the Self]. They are causing a loss for themselves with their eyes wide open; the Lord has referred to that as *bhaavnidra* (‘sleep’ that veils the awareness of ‘I am pure Soul’). The entire world is absorbed in *bhaavnidra*. After the realization sets in that ‘I am pure Soul’, *bhaavnidra* is considered to have gone completely; You are considered to have become *jagrut* (awakened as the Self).

With the Defense Presented by the Intellect, the Fault Wins

Now that You have become *jagrut*, You can Know all such things like, ‘A mistake is being made over here, a mistake is happening this way.’ Otherwise, you would never be able to figure out even a single mistake of your own. You might see two to four of your very obvious mistakes. You would see only those many. At times, a person may even admit, “I do have a bit of a temper and a little greed, too.” However, if you were to tell him, “You are an angry person,” then he will defend his anger, he will guard it, he will present his defense like a lawyer. He will assert in his defense, “My anger cannot be considered as anger.” Now, whatever you assert in your defense will always overpower you.

All the people in this world want to get rid of their anger, pride, deceit, and greed. Who wouldn’t have the desire to get rid of them? Despite knowing, ‘They are definitely our enemies,’ they still ‘feed’ them daily and

make them stronger. When they can't see their own mistakes at all, they will inevitably 'feed' them, won't they!

The Gnani Confesses His Own Faults

A mistake may have been made, but I was aware of how its lifespan would be increased. So what would I do? Say everyone is seated here and a person approaches me and says, "You consider yourself to be a great *Gnani*, but you're not even able to give up smoking a pipe." When he says such things, I would tell him, "Dear fellow, this is an obvious weakness, I am aware of it. You have just realized it today, but I have known it right from the start." If I were to tell him, "'We' *Gnanis* are impervious to anything," then that pipe would immediately understand, 'My lifespan has been extended by twenty years! The owner is kind; he defends me in any way that he can.' However, I am not so naïve. I have never defended a mistake. Do people defend their mistakes or not?

Questioner: Yes, they do, they do so vehemently.

Dadashri: One man was inhaling snuff like this. I told him, "Dear fellow, do you really need to inhale this snuff?" He responded, "There is nothing wrong with inhaling snuff." I said to myself, 'This man has no idea that he's extending the lifespan of the habit of inhaling snuff!' Now, what does lifespan mean? For any circumstance that you come across, you only come across it after its time of dissipation has been decided. So in the above case, the lifespan had already been decided, yet one ends up extending it in this way! This is because a 'living' person [one with charge ego] can recklessly extend or reduce the lifespan; so what can anyone do? All these people are extending the lifespan [of their mistakes]; for each and every situation, they are defending the mistakes [by saying], "There is no problem with this, this does not affect

us whatsoever.” However, to defend something that is wrong is a terrible offense.

Questioner: And those who have delved deep into spirituality at the theoretical level say, “Nothing affects the Self. All of this applies to the *pudgal* (the non-Self complex).”

Dadashri: There are many such people here. They create more confusion for themselves. Their karmic stock is such; that is considered *shushka* [*gnan*] (knowledge that does not produce any results spiritually).

After listening to everything they have to say, I tell them, “The Lord has said that these characteristics (*lakshan*) should be visible [in a person who has attained the right belief of ‘I am pure Soul’]: Softness (*mruduta*), simplicity (*rujuta*), and forgiveness (*kshama*)!” On the contrary, softness is not seen in them, simplicity is not seen in them, there is only arrogance!

Arrogance and the Self are poles apart.

As it is, hollowness and lack of substance [with regards to spirituality] keeps persisting. These people cannot give answers, and so everyone tries to slack off. However, a person like me can give answers, right? Answers are given immediately. Answers are given on the spot, like Birbal² used to.

Accept Your Faults While Being Grateful to the Other Person

‘We’ do not have the slightest of obstinacy. If someone points out a mistake to ‘us’, then ‘we’ immediately accept it. If someone says, “This is your mistake,” then ‘we’ reply, “Yes, dear fellow, I am

² the chief advisor of the Mughal emperor Akbar, who was reknown for his wit

thankful to you for pointing out my mistake.” ‘We’ keep in mind that he pointed out this particular mistake, so ‘we’ are grateful to him. Then ‘we’ do not set out to examine whether or not the fault actually exists; the fact that he can see it means that the fault is definitely there. If it is written on the back of ‘our’ coat that, ‘Dada is a thief,’ then would the people standing behind ‘us’ say that or not? Why would they be saying, “Dada is a thief”? It is because it is written on the back [of my coat], a ‘board’ has been placed, that is what they are looking at! It is when ‘we’ see it, that ‘we’ would realize, ‘Yes, a ‘board’ has been placed on my back.’ Someone else may have written on it, but everyone can certainly read what’s on it, can’t they!

Questioner: Dada, you have stated in the Aptavani [a series of fourteen volumes compiled from Dadashri’s speech] that, ‘If someone writes ‘Dada is a thief,’ then feel very grateful towards that person.’ That is what has been written.

Dadashri: Yes, that has been written.

Questioner: Please could you elaborate on that?

Dadashri: Yes, if you don’t feel grateful towards him, then your entire ego will flare up and abhorrence will arise as a result. What loss is that person going to incur? What does he have to lose? He will end up becoming ‘bankrupt’ for sure, but you will have caused ‘bankruptcy’ for yourself. Instead, you should tell him, “Dear fellow, I am so grateful to you!” You should do this so that you do not become ‘bankrupt’. He will certainly end up becoming ‘bankrupt’, what is it to him? He doesn’t have a care about the world, so he will say such things. Who speaks irresponsibly? A person who is not aware of his own responsibility will say such things. So if he ‘barks’ [speaks this way] and you ‘bark’ in return, then

you would also be considered a dog. That is why you should say, “I am grateful to you.”

Questioner: So when feelings of abhorrence arise within me, I am able to See them and thus, quell them; is that the reason that I should be grateful to him?

Dadashri: Yes; wherever abhorrence arises, feel grateful towards him internally, then that abhorrence will cease. Even if feelings of dislike arise towards a police officer, feel grateful towards him, then that dislike will cease. Today, if someone is annoying you, then if you say, “He is a very good man, he is such a great benefactor,” then the feeling of annoyance will stop. So, these words that ‘we’ share with you, each and every word is a medicine. They are all actual medicines! Otherwise, how would one understand this statement, ‘If someone calls you a thief, then consider him a benefactor’? So, rather than not coming to ask ‘us’ about it and instead, having your entire internal state change [becoming negatively affected], consider him a benefactor. Do as Dada has said, [say to yourself,] ‘I am grateful to him, because Dada has said so.’

Questioner: If Dada considers him a benefactor, then what objection would we have in considering him a benefactor?

Dadashri: Yes; you should look at it this way, ‘It’s a good thing he’s only calling me a thief. At least he’s not saying, “You’re cunning, you’re a rascal, you’re worthless.” He is good to that extent, isn’t he?’ Otherwise, he has a mouth, so he can speak as much as he pleases. Would it possible for you to refrain him? So, you should feel grateful towards him. By feeling grateful, your mind will not have negativity towards him.

This is an established principle! How so? If you were to ask ‘us’, “Dada, that person is calling you a thief. What would you do about that?” Then I would reply, “Dear fellow, I would consider him a benefactor.” You might ask, “Why would you consider him a benefactor? For what reason?” Then I would reply, “No one would [normally] accuse anyone in this way. This is an ‘echo’ [projection] of something, it is definitely an ‘echo’ that I myself have caused. That is why I consider him a benefactor.” This world is in the form of an ‘echo’. I can give you a one hundred percent guarantee of this in writing. Thus, since ‘we’ too consider him a benefactor, then you should also consider him as nothing but a benefactor for sure! And peace of mind will remain for you very well. [You can say to yourself,] ‘Dada [himself] is considering the person who calls him a thief to be a benefactor.’ Otherwise, you will naturally become emotionally charged with the thought, ‘He is saying such horrible things about Dada!’ Despite the fact that people used to verbally insult Lord Mahavir profusely, His followers digested those words. All of His devotees digested those words. They would digest everything those people said, just as the Lord had taught them.

This Wrongdoer Is None Other Than You

Questioner: So, we now have to develop the understanding of the perspective that ‘The world is flawless,’ don’t we?

Dadashri: Well, if you have not spoken anything in the ‘well’, then no interference would arise. But on the contrary, you blame the other person by telling him, “Why are you saying such things to me?” You yourself have given rise to the wrongdoing, yet you confront the ‘well’ by saying, “Why are you hurling such abuse at me?” Then someone else will respond, “Hey, he hurled

abuse at you, but why don't you say into the well, 'You are a king,' then the well will also echo, 'You are a king.'" That is all. All this is nothing but your own projection.

Hey, Learn a Lesson From This

People asked me, "Why do you need to disclose your mistakes? What is the benefit in doing so?" I told them, "I do it so that you can learn a lesson from this, so that you also get the courage to follow suit. If I am disclosing my faults, then why would you not get the courage to disclose yours? This is always the case; whichever fault has occurred, when you disclose it, the mind gets exposed. Thereafter, the mind lives in the fear that, 'This one is going to disclose everything.' So it remains fearful of you, 'This man is very straightforward, he will disclose everything.' 'We' had told the mind, 'We' will disclose everything. 'We' will make everything 'open to sky'." That is when all the faults left. That is when the faults come to an end."

The Method of Destroying the Mistakes

How many mistakes must you be making?

Questioner: Two to five end up happening.

Dadashri: Who determines this? Who determines that this is a mistake?

Questioner: When some loss is incurred, I feel that a mistake must have been made.

Dadashri: That is when you realize it, right? But who is the one determining this? The one making the mistake would not readily accept his mistake immediately. [However,] When a 'judge' tells you, 'This mistake has been made by you,' then you would understand that. Then you would accept it, otherwise you

would not accept it. Generally, people do not accept their mistakes, however if they were to understand that it is their mistake, then they would accept them. The mistakes should be ‘shot on sight’ [as soon as they are identified]. Otherwise, the mistakes will never decrease. Does anyone accept their mistakes where you’re from?

Questioner: No, they don’t.

Dadashri: Indeed, no one accepts them. If one were to sell his ‘sack’ of intelligence, he would not get even four annas³ for it. If people were to sell their ‘sack’ of intelligence, then would they get any money for it? Everyone is intelligent; everyone in India is intelligent, so who would pay money for intelligence? No one accepts their mistakes where you’re from, do they? And what about you? Do you readily accept your mistakes?

Questioner: Yes, immediately. Can I tell you one of my mistakes?

Dadashri: Yes.

Questioner: I love playing cards.

Dadashri: Is that so! Playing cards is actually your karmic account. You had created the karmic account [in the past life]; whatever you had decided upon [in the past life], that is verily what you yourself are experiencing [in this life].

Questioner: Now, this man feels happy when he plays cards, but his wife doesn’t like it.

Dadashri: If she doesn’t like it, then she is the one who is suffering. The fault is of the one who is suffering.

³ a former Indian currency unit that is equivalent to 1/16th of a rupee

If she is not suffering, then there is no fault of hers. If she is suffering, then the fault is definitely hers.

Questioner: His wife says, “I am not suffering at all.” Whereas the husband feels that she is the one suffering.

Dadashri: But if she herself is saying, “I am not suffering,” then that’s it, let it go! She may have been suffering before attaining this *Gnan*! After that, she would surely understand! This is because, a person may have some habit or another. The habit and You have nothing to do with each other. This [habit] is the filled stock of karma one has brought forward from the past life. Even if one wants to become free from it, one won’t be able to. That habit will not let that person off! Now, if you scold that person, then it is your mistake. If you become upset with him, that is also your mistake. This is because that habit is not letting him off.

Questioner: But Dada, shouldn’t there be a way around it? There should be a way to get rid of that habit, shouldn’t there?

Dadashri: There is only one way around this; when this man is playing cards, he should have the constant awareness from within that, ‘This is wrong, this is wrong, this is wrong.’ This awareness should remain constantly. And even if he is outwardly saying, “This is wrong,” on a daily basis, but if one day, someone criticizes him by saying, “Playing cards is a very bad thing,” and he retorts, “No, it is a good thing,” then the habit would get reinforced. Instead, he should say, “It is definitely a bad thing.” Instead, when criticized, these people are reinforcing the habit! And then they ask, “Why am I not able to let go of my bad habits?” But why are you reinforcing them? On that day [when you are criticized],

you should not reinforce it with ‘water’. People can criticize all they want. Do you understand? Does such a thing happen or not?

Questioner: It happens.

Dadashri: That is indeed why it is getting reinforced.

A similar thing happened to me too, that is why I made this discovery. So all these things [habits] may be present, yet internally, there is opposition towards them. Even though I used to smoke a pipe, there was opposition from within. Even though I was drinking tea, there was opposition from within. We should not engage in things that lead us to become dependent on them. Nevertheless, if you have become dependent on something, then you should know how to become free from it. You are definitely free from it the moment you know the solution. Meaning that, in a short while, you are definitely going to let go of it, you will certainly become free from it. When it leaves on its own, that is when it is considered that you have become free from it. If you let go of it by exercising egoism, and if it remains unresolved, then it will return in the next life. Instead, it is worth letting go of it with the right understanding.

So whatever habits you may have, you may have a great time playing cards, but you should maintain this [opposition] in your mind, ‘This should not be so, this should not be so.’ Then even if you are giving a sermon in front of a thousand people, and someone comes up to you and says, “What is this? You cannot let go of playing cards, yet you are giving these [sermons]!” At that time, you should not reply, “There is nothing wrong with playing cards.” Instead, you should admit, “Dear fellow, playing cards is my weakness, that’s a fact!”

Questioner: Should I confess my mistake in front of a thousand people?

Dadashri: That's it, you should confess it, then the cards will not overpower you. Otherwise, if you say, "There is nothing wrong with that," then the cards will realize, 'He is a weak man, it is worth sticking around here.' The cards themselves will understand that this is a 'home' with loopholes. Therefore, you should confess, regardless of the time [situation]! Even if it ruins your reputation. Not just your reputation, but even if you are disgraced, you should still confess. You should be sincere when it comes to confessing.

If you want your mind to yield to you, then it can be done by confessing. When you confess, when you expose your weaknesses in all matters, your mind will yield to you. Otherwise, the mind will not yield to you. The mind will instead become lax and reckless. The mind will say, 'This 'home' is suitable!'

Confession to the Gnani

And the moment you confess your faults to 'us', they will leave right away. And it's not as though 'we' need to know about them. This is one way for you to become free. This is because you cannot confess your faults to anyone except to the One who is *vitaraag* (absolutely free from attachment and abhorrence). This is because the entire world is itself full of faults. 'We' don't even find anything new in this, 'we' don't feel as though, 'This is a grave fault and that is less grave.' Even if you don't confess to 'us', 'we' have the same feelings for you [as 'we' would for the one who confesses to 'us']. All humans make mistakes, so what is there to be fearful of? Go to the One who can destroy your mistakes, and confess to Him, "This

is the kind of mistake that I am making.” Then He will show you the way to come out of it.

Your Sooj Will Continue Developing in This Way

If the mistakes are destroyed, then you will be able to progress [spiritually]. How can the mistakes get destroyed? The answer to that is, there is an energy within you called *sooj* (intuition; insight). When you are very perplexed, does *sooj* arise or not? Later, when you remain seated calmly, does *sooj* arise internally or not?

Questioner: Yes.

Dadashri: Who comes to give it to you? *Sooj* is the only energy that can take one to *moksha*. Every living being has this energy called *sooj*. Even the cows, when they are confused, when they are not able to find their way out, and they stand still for a while, that is when the *sooj* arises, and they understand, and after that they are able to find their way out. That is the energy called *sooj*. How does it develop? The answer to that is, however many mistakes get destroyed, the *sooj* starts to develop to that extent. And once you accept your mistake by saying, ‘I have made such a mistake,’ from that point on, the energy starts to increase tremendously.

When One Didn’t Have a Reputation to Begin With, How Can He Lose It?

When a person gets angry, can he not understand, ‘What I have done is wrong’? If he understands that he overreacted, it means that he has understood his mistake. Later, say a businessman comes along and asks him, “Sir, why are you getting so [angry] with this person?” Then his reply is something different, “I should get angry with him. He is very obstinate.” Hey, he had already understood that he had made this mistake, and on top of that he’s protecting

it? What kind of a fool is he? Instead, he should tell the businessman, “I understand my mistake. From now on, I will not repeat it.” Then that mistake will get destroyed.

Instead, he protects his mistake when the businessman comes. Why does he do that? It is to protect his reputation in front of the businessman. Hey, this businessman does not have any reputation either. People have a reputation simply because of the clothes they wear. Otherwise, what reputation do people have? Do you see it anywhere?

Ten Rupees Are Being Traded for One Rupee

This world is relative; it is characterized by worldly interactions. You cannot say a single [negative] word to anyone, and if you are maintaining absolute humility (*param vinay*) for someone, then you should not even point out a single fault of theirs. In this world, it is not worth pointing out anyone’s faults. The one who finds faults in others does not know the liability that is incurred by doing so.

To criticize anyone is like trading your ten rupee note for one rupee. The one who engages in criticism always incurs a loss to himself. Nothing is gained through that. You should not put effort in that. Your own energies are wasted by engaging in criticism. When you can see that this is not a sesame seed, rather it is sand, then why go through the effort of crushing it? Both time and energy are going to waste. In fact, by criticizing others, you are washing the other person’s dirty clothes and making your own clothes dirty in the process! Now when will you ever wash those!

You should not look at anyone’s shortcomings. If you want to look at shortcomings, then why don’t you look at your own! When you look at other people’s mistakes, look at what happens to your mind! Instead, if you look at other people’s positive qualities, your mind becomes so happy!

The Cause of All Your Suffering Is No One Else but You

The other person is not at fault in any way; what fault is it of the other person? He has this firm belief that, ‘This worldly life is verily where there is happiness,’ and he believes that this is definitely correct. If you try to convince him by saying, “Your belief is wrong,” then the mistake is definitely yours. People have a habit of seeing other people’s faults. No one is at fault whatsoever. People will make everything for you; lentil soup, rice, vegetable curry, flatbread, mango pulp, and serve it to you. Moreover, they will serve some clarified butter alongside. They make the effort of separating the debris from the wheat; you wouldn’t even know that they are separating the debris from the wheat before grinding it [to make fresh flour]. If it were these people who were making you suffer, then why would they separate the debris from the wheat? Thus, others are not making you suffer. The suffering is actually arising from within you alone.

You should never see other people’s faults; by seeing their faults, your worldly life gets spoiled. You should keep seeing your own faults. This [suffering] is actually the result of the unfolding of your own karma! Therefore, there is nothing more left to be said, is there? In fact, everyone points out each other’s faults by saying, “You are like this, you are like that,” and yet they sit down together to eat. In this way, *ver* (enmity; vengeance; animosity) is bound within; this world is persisting because of *ver*. That is why ‘we’ have said, “Clear [the ‘files’] with equanimity.” *Ver* will come to a stop through that.

No One Is at Fault in the World

One should become liberated from each and every karma. Each time your mother-in-law harasses you, you

should become free from that karma. So what should you do to achieve that? You should see your mother-in-law as flawless; you should see, 'How is she at fault? It is because of the unfolding of my karma that I have come across her [as a mother-in-law]. The poor lady is just a *nimit*.' Then you become free from that karma. And if you see the fault of your mother-in-law, then your karma will increase. Then how can anyone help you with this? What can even God do?

You should live in such a way that you do not bind any karma; you should maintain your distance from this world. You have bound these karma, that is why you have come across these people. Who are these people in your family? They are all people with whom you have bound a karmic account, and so they may even tie you up and beat you! You may have decided, 'I don't want to say anything to him,' but even then, that person will incite you to speak. Hey, why are they inciting you to speak? That is called *ver*. This is all *ver* from your past life! Have you witnessed this anywhere?

Questioner: Yes, it is rampant everywhere!

Dadashri: That is why I am saying, "Leave all that and come to me." I will give you what I have attained; Your [spiritual] work will be done and You will become free. Otherwise, you cannot become free.

'We' do not point out anyone's faults; rather, 'we' take note of what this world is like. I have Seen the world in all aspects, I have Seen it in many aspects. The fact that anyone is seen to be at fault means that some mistake of yours still remains. At some point or the other, you will have to see everyone as flawless, won't you? All this is indeed because of your karmic account. Even if you understand this much in short, it will all be very useful to you.

I can See the world as flawless. When this Vision arises for You, this 'puzzle' will be solved. I will give you

this illumination [Knowledge of the Self] and I will wash away so many demerit karma of yours, so that Your illumination can prevail, and You will begin Seeing the world as flawless. And along with this, I will give You the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). If You remain in those five *Agnas*, then they will prevent the *Gnan* that has been imparted to You from becoming fractured even to the slightest extent.

From That Point, Samkit Has Been Attained

From the moment one's own faults are Seen, One is considered to have attained *samkit* (the right belief of 'I am pure Soul'). When one's own faults are Seen, know that You have become *jagrut* (come into the awakened awareness as the Self); otherwise, everything simply carries on in a 'sleeping' state. It isn't worth worrying over whether or not your faults have come to an end; instead, the *jagruti* is required first and foremost. Once the *jagruti* has arisen, new faults will no longer arise, and the old faults will continue emptying out. 'You' simply have to See how these faults are unfolding!

However many faults You See, those many begin to leave. 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 burglar has entered the house, then for how long would he linger there? Only for as long as the owner is not aware. Once the owner becomes aware, the burglar will immediately flee.

Ultimately, the Virtues Belong to the Prakruti

Questioner: Dada, should we not see other people's faults, should we instead see their virtues?

Dadashri: No, see neither their faults nor their virtues. The virtues that you see are all virtues of the *prakruti* (the non-Self complex). Not a single one of them will last forever. A person who is a philanthropist may possess that virtue from the age of five to the age of fifty. However, when he develops delirium, at that time that virtue changes. These virtues are dependent upon *vatta*, *pitta*, and *kapha* (the three types of *dosha* that each *prakruti* is influenced by; they comprise of the five elements of fire, air, water, earth, and space) and when there is an imbalance in all three of them, one develops delirium! One has kept accumulating such virtues for infinite lifetimes. That is not to say that vices of the *prakruti* should be accumulated. If one accumulates virtues, then he will be able to attain the Self some day. A person may have virtues such as having mercy and being calm, but if the *vatta*, *pitta*, and *kapha* become imbalanced, then he will keep attacking everyone physically. These are considered traits of the *prakruti*. Through such virtues, *punyanubandhi punya* (karmic effect of merit karma in this life, which binds merit karma for the next life) gets bound. Through that, one may meet a *Gnani Purush* in some lifetime or another, only then can his [spiritual] work be done. However, one should not put too much emphasis on these virtues. This is because there is no telling when they may change. They are not Your properties; they are not properties of the pure Soul. They are the properties of the *prakruti*. ‘We’ refer to it [the *prakruti*] as a ‘spinning top’.

The entire world is absorbed only in the properties of the *prakruti*. The entire world is akin to a ‘spinning top’. It is actually the *prakruti* that makes one do *samayik* (periodic concentration observed by those on the traditional step by step path of spiritual progress) and *pratikraman* (ritualistic repentance over one’s mistakes), yet one takes credit for it by claiming, “I did it!” If one

were to ask the Lord, then the Lord would say, “‘You’ are actually not the doer of anything at all.” If acute pain is ever felt in the leg, then one says, “What can I do about this?” The *prakruti* compels one to do, yet one claims, “I did it!” And as a result, he is sowing seeds for the next life. In fact, things are happening as a result of the unfolding karma, yet one takes pride in doing things. How can someone who takes pride in the unfolding karma be referred to as a *sadhu* (one who lives and strives only for the state as the Self)? These *sadhus* (in the ordinary sense, refers to a male ascetic, monk) and *maharajas* (higher ranking monks) make this one mistake; they take pride in what is actually the unfolding of karma. If this mistake is happening and if just this one mistake is destroyed, then his [spiritual] work will definitely get done. All that needs to be taken note of is whether or not the high ranking monk takes pride in what is actually the unfolding of karma; there is no need to examine any of his external conduct. If he happens to have any other *kashay* (anger, pride, deceit, greed), then that can be accepted, however, he should not be taking pride in what is actually the unfolding of karma. That is all, just this much needs to be examined.

Every living being is a receptacle of infinite faults. Krupaludev⁴ has said that you should say, “*Hu to dosh anantnu bhaajan chhu, karunaal.*” (“I am a receptacle of infinite faults, oh compassionate One.”)

The Greatest Fault of All

The Lord has not considered worldly faults to be faults. ‘Ignorance of Your own Real form as the Self,’ that verily is the greatest fault of all. As long as [you believe,] ‘I am Chandubhai,’ the other faults will also persist,

⁴ a Self-realized *Gnani* who lived between 1867-1901; he is also known as Shrimad Rajchandra

whereas if You become aware of Your own Real form as the Self even once, then the other faults will begin to flee!

In fact, one cannot see a single mistake of his own. If you ask someone, “Sir, you do have some faults, don’t you? Then he’ll reply, “Yes, I do have a bit of a temper and some greed. I don’t have any other faults.” On the one hand, he recites, “[I am a receptacle of] Infinite [faults],” and on the other hand, he says, “[I have] Just two [faults]!” When you ask him, he thinks that he will lose his reputation. Hey, is it as though you had a reputation to begin with? One is considered reputable if he never regresses from a human life-form to an animal life-form; such a person is considered reputable!

But in this case, that man is such a shrewd person. He tells the Lord, “I am a receptacle of infinite faults,” whereas here, in normal worldly interactions, he says, “I have just two faults!” If you ask him, “Weren’t you telling the Lord something else?” Then he will reply, “That has to be said there, not over here.” On the contrary, these watermelons are better than him, they do not have as many faults as him! Hey, he is saying one thing to the Lord and he is saying something else over here? How many more lives will he wander?

[He states that] He has a bit of a temper and a little greed; the owner of two faults! When the Lord was present here, He had five hundred thousand faults, whereas this person is the owner of two faults! As long as the Lord had a physical body, He had two hundred thousand to five hundred thousand faults, whereas this person is without faults!

If you cannot see your own faults, then do not ever talk about becoming free, nor should you even keep such hopes. Every single human being is a receptacle of infinite

faults, and if he cannot see his own mistakes, then it means only this much, that he has a very dense *avarana* (veil of ignorance over the Knowledge of the Self). In fact, he cannot even see his mistakes at all.

Now, are You able to See some of your mistakes? Can You See your mistakes or not?

Questioner: ‘I’ can See them now.

Dadashri: The inherent nature of the mistakes is that once they are Seen, they will begin to leave; nevertheless, the next day, just as many other ones will appear. You [file number one] are nothing but a warehouse of mistakes! In fact, this is nothing but a warehouse full of mistakes. You end up scolding others, and after scolding them, you don’t even know how to solve it. Hey, you’re scolding others? So now that you’ve scolded someone, at least solve it! Just as after using a plate, wouldn’t you know how to wash it? However, after scolding others, you don’t even know how to solve it. Instead, you go around with a disgruntled look on your face! You fool, why are you carrying around a disgruntled look on your face?

You are nothing but a warehouse of mistakes, so it means that you have become an embodied soul (*jeev*), doesn’t it? Otherwise, You are *Shiva* (the Self). Why is this difference between *jeev* and *Shiva* perceived? It is because of these mistakes. Thus, when these mistakes are destroyed, there will be closure.

If One Does Not See His Own Faults...

The first sentence [of Krupaludev’s spiritual composition] states, ‘*Hu to dosh anantnu bhaajan chhu karunaal.*’ (‘I am a receptacle of infinite faults, oh compassionate One.’) And the last sentence states, ‘*Deetha*

nahi nijdosh to tariye kon upay! ('If my own faults are not Seen, then what other means is there to become free!')

[What these sentences are conveying is,] "I am a receptacle of infinite faults," I do understand that, but I cannot See a single one of them. So is there any way to become free? Why are the faults not being Seen? When can One See his own faults? As One begins to See the world as flawless, He will be able to See his own faults. As long as one is pointing out the faults of the world, he will not be able to find even a single fault of his own.

Do people point out the faults of the world? Aren't people very skillful in pointing out the faults of others? They are experts in that, aren't they?

One Should Not See Anyone's Faults

Questioner: I can see people's faults more readily than their virtues. Why is that?

Dadashri: This is the case nowadays, with people the world over. Their entire outlook has spoiled. They don't see other people's virtues, but they can readily point out faults in them! And they even do find faults in others, however, they cannot find their own faults, can they?

Questioner: Would the faults that I see in others exist in myself?

Dadashri: There is no rule like that, nevertheless, such faults may be present. What does the intellect do? It keeps concealing one's own faults and it keeps seeing other's faults. This is the work of a person who is on the wrong path. The One whose own faults have been destroyed would not see other's faults. 'He' would not have this bad habit at all. 'He' would naturally See [everyone] as nothing else but flawless. 'His' *Gnan* would be such that not even the slightest fault of others is Seen.

Questioner: People are always looking for other's mistakes, aren't they?

Dadashri: You should not see anyone's mistake. To see someone's mistake is a terrible offense. Who are you to pass judgment? What understanding do you have that you are seeing other's mistakes? Who do you think you are that you can see other's mistakes? If you are seeing other's mistakes, then you are lacking awareness (*bhaan*). You are in a state of gross unawareness (*bebhaan*). Would other people be making a mistake? How can you see other's mistakes? To see other's mistakes is an offense, it is a terrible offense. When you cannot even see your own mistakes, why are you finding mistakes in others? You should see your own mistakes; you should not see anyone else's mistakes.

And if one sees such mistakes, if he sees the mistakes of the other person, and that person sees the mistakes of another person, then what would happen? You should never see anyone's mistakes. And in reality, there are no mistakes. Those who point out the mistakes of others are totally worthless. If I see even the slightest mistake of the other person, then it means that there is worthlessness in me. There are bad intentions behind that. Yes, why did I pick up on the mistakes? Each person is acting according to his own *prakruti*; so how can mistakes come into that? Are you the department of justice? Each person acts according to his own *prakruti*. I too keep acting according to my *prakruti*. The *prakruti* is bound to be there, isn't it!

Questioner: It's just that I keep forgetting that the other person is not the 'doer'.

Dadashri: Yes, if this *jagruti* prevails, then there is no problem whatsoever. From the point the other person's mistake is seen, you have given rise to worldly

life once again. Now as long as that mistake is not destroyed, final closure for that will not come about. One will remain entangled.

‘We’ have not Seen anyone’s mistake for even a moment, and if ‘we’ do See any, ‘we’ openly tell the person. ‘We’ tell him openly, without hiding anything, “Dear fellow, ‘we’ can See this mistake of yours. If you feel the need to, then accept it, otherwise ignore it.”

Questioner: You are actually telling him this for the sake of his own salvation.

Dadashri: ‘We’ say that to caution him; that is when a solution will come about, isn’t it! And then even if he does not accept it, ‘we’ don’t have any problem with that. ‘We’ tell him, “Do this,” and if he does not accept it, there is no problem.

Questioner: You have no problem with that?

Dadashri: ‘We’ know on what basis he speaks! He speaks on the basis of his unfolding karma. It’s not as though He [the pure Soul] wishes to defy ‘our’ *agna* (special directive), is it? ‘He’ would not have the desire to do that, would He? Thus, He cannot be held accountable. When he speaks on the basis of his unfolding karma, then ‘we’ have to turn it around. When the *prakruti* becomes uncontrollable and belligerent, ‘we’ have to restrain it. This is because, not only will it cause complete harm to oneself, but it will also cause harm to others. Otherwise, even a straightforward *prakruti* would keep making mistakes, it keeps on making mistakes. As it is, in the world, all these are nothing but *prakrutis*.

Can you see all of your mistakes in their entirety?

Questioner: Yes, I do see some mistakes.

Dadashri: You cannot see even a single mistake of yours. And you have more mistakes than you have hair on your head. How would You be able to understand this?

Questioner: Whether I make mistakes or not is dependent upon my karma, isn't it?

Dadashri: Oh! You have made a good discovery! Just look, you are like a small child, you are all like small children! What a state of gross unawareness! Just look, you are still saying, "Whether I make a mistake or not is dependent upon my karma, isn't it?"! Do you fall into a well intentionally? You walk carefully near it, don't you? And when the time is right, you run; in that case, why are you not saying that it is dependent upon karma? When a train is approaching, would you cross the railway tracks or not? In that case, why are you not saying it is dependent upon karma?

How can one see his own faults? He cannot see them at all, can he! This is because *moha* (illusory attachment) reigns over here; one is full of *moha*! Moreover, there is the *moha* of 'I am so and so; I am like this'! Would one have *moha* of his own status or not?

Questioner: He would have a lot of it!

Dadashri: This is verily what he has. There is nothing else. It is not worth criticizing people, but this is how it is everywhere.

That Is When One Has Started Walking the Path Shown by Lord Mahavir

From the point You begin to See your own faults, You are considered to have understood Krupaludev's religion (*dharma*). The faults that You See in yourself today will not be Seen tomorrow, You will See different types of faults tomorrow, and the day after that You will See even

newer ones. That is when You can be assured that You have understood Krupaludev's religion and that You are practicing Krupaludev's religion. As long as one cannot see his own faults, he has not understood anything.

On the *Kramik* path (the traditional step-by-step path of spiritual progress), one can never see his own faults. "I have a lot of faults, but I am not able to see them," if you say this, then I would deem that you are eligible for liberation. However, the person who tells me, "I can only see two to four faults of my own"; he is full of infinite faults, yet he says that he can see only two to four of them! So just because you are seeing only two to four of your own faults, do you believe those are the only faults you have?

When can one be considered to have attained the path shown by Lord Mahavir? It is when one can see a hundred of his own faults each day, when a hundred *pratikraman* are being done daily; that is when it can be said that one is on the path shown by Lord Mahavir. Self-realization is still much further down the path. However, after merely reading a handful of scriptures, people go around with the *kef* (the intoxication of the ego) that they have acquired Self-realization. Actually, they cannot be considered to have attained even a drop of Self-realization! Where *Gnan* (the Knowledge of the Self) is obstructed, there the *kef* definitely increases. The *kef* prevents the Knowledge-obscuring veils (*gnanavaran karma*) and Vision-obscuring veils (*Darshanavaran*) from moving aside. Nothing else hinders a person from attaining *moksha*. The most treacherous pitfalls are *swachchhand* (to be guided by one's own will and intellect in spiritual matters) and *kef*!

You Did Not See Your Own Faults

Are you able to see your own faults?

Questioner: That is certainly what I need to do, I need to find my own faults.

Dadashri: Yes, so why can't you see them?

Questioner: I am trapped in worldly life, meaning, I am so involved in my day to day activities that I cannot see them.

Dadashri: No, there is some mistake in seeing them. You yourself are the judge and you are also the defendant. You are the one who committed the offense, but along with that, you have appointed a lawyer; what's more, you yourself are the lawyer!

Questioner: So I am unjustifiably defending myself.

Dadashri: Yes, you are defending yourself. Yes, that's all, you haven't done anything else. You have unjustifiably defended yourself.

This world is 'sleeping' with its eyes wide open. So then how can people realize their own faults? You cannot see your own faults. How can a person see his own faults?

Questioner: I can see some which are at the gross level, but I can't see the ones at the subtle level.

Dadashri: Why can't you see your own faults? If asked, "Doesn't the Self exist within?" You will answer, "The Self is there." Meaning that, the judge is present, the judge! The ego is the defendant. When there are just these two, the ego and the judge [the Self], then all your faults will be Seen, many of the faults will be Seen. However, you have appointed a lawyer [the intellect], so the lawyer says, 'Everyone else is doing the same thing too!' With that, the entire fault gets brushed aside. Are you aware that you have appointed a lawyer? Everyone appoints a lawyer. You yourself are the judge, you yourself are the defendant,

and you yourself are the lawyer indeed. Now tell me, is salvation likely to happen in such a case?

Questioner: No, it cannot.

Dadashri: Your ‘lawyer’ will go to any lengths to conclude in your favor. Does this happen or not?

Questioner: It does.

Dadashri: This madness carries on all day long and all this suffering is a result of that. So tell me, how many of your faults will be uncovered? How many of your faults will you attest to?

Questioner: What will he attest to after that?

Dadashri: You have as many mistakes as you have hair on your head. However, when you yourself are the judge, the lawyer, and the defendant, then how can you ever find the mistakes? An environment that is conducive to impartiality does not arise with that, does it! If an environment that is conducive to impartiality arises, then *moksha* is easy to attain. *Moksha* is not far off. But with the way things are currently, there is a lot of partiality.

And when it comes to pointing out other’s mistakes, you are able to do so readily; you are the judge in that case, to a certain extent. However, when it comes to finding your own faults, you are not at all playing the role of a [impartial] judge, in that case. So when you yourself are the judge, you yourself are the lawyer, and you yourself are the defendant too, then what kind of a judgment will be pronounced? It will definitely be in your favor.

Questioner: It will be according to what suits me! The judgement will be manipulated according to what suits me!

Dadashri: That is indeed why you can never become free from worldly life! On the one hand, you manipulate the

judgement to suit you, and on the other hand, you want to become flawless; both are not possible together, are they! You can realize your faults only if there is no 'lawyer'. However, people these days don't refrain from keeping a 'lawyer', do they! Do people keep a 'lawyer' or not?

After receiving this *Gnan*, You immediately Know when a mistake has been made. This is because the 'lawyer' is no longer present in between. The 'lawyer' has gone home, he has retired. The culprit is still present, but the 'lawyer' is no longer present.

If these mistakes leave, then it is possible for the state as the absolute Self to manifest for You. It is because of these mistakes that you are in the state as an embodied soul (*jeev*), but when all these mistakes depart, the state as *Shiva* (the absolute Self) will be attained.

The people of this world haven't seen their own faults, that is certainly why those faults persist, they stick around contentedly! On the one hand, one says, "I want to remove my faults," while on the other hand, these faults are building the foundation to construct a house to live in. They are constructing the foundation with cement. Those faults know, 'This mortal one is not going to do anything. He is merely paying lip service, how is he going to evict us?'

A person who is able to remove a single fault of his own will one day become God [the absolute Self]! Just a single fault! The one who removes a single fault of his own will become God. As it is, the faults are being removed, but that is after having seen other's faults! New faults have been bound while the old ones are being removed. Otherwise, it is possible for a person to become God if he destroys just one mistake of his.

Questioner: How is it possible to prevent new faults from being bound?

Dadashri: In fact, one is full of nothing but mistakes, but when can a person destroy a single mistake of his? He can destroy them after attaining *samkit* (the right belief of ‘I am pure Soul’); otherwise, he cannot destroy them. Until then, he cannot destroy a single mistake. Until then, he first ‘digs’ somewhere, and he later ‘fills up’ that ‘hole’ once again. He keeps ‘digging’ and ‘filling’. None of his activities are of any use; all his efforts are going in vain!

Such a Person Is Considered a True Jain

Would you be having two to four faults or not?

Questioner: I have more than that.

Dadashri: You might have ten to fifteen faults?

Questioner: There are a countless number of them.

Dadashri: Yes, that is considered a [true] Jain. A Jain is someone who is certain that he has an ego, that he has faults. It does not matter if he cannot see his faults, but as long as he has the belief (*shraddha*) that he has faults, he is considered a Jain. One is a receptacle of infinite faults. But now, when will he be able to empty out all of them?

Questioner: That will happen once you bestow your grace upon us.

Dadashri: You have made a phenomenal point!

Pratikraman Needs to Be Done According to However Many Faults There Are

One is a receptacle of infinite faults, so an according number of *pratikraman* will need to be done [to clear the faults]. However many faults you’ve brought with you, You should be able to See them. They can be Seen once the *Gnani Purush* imparts *Gnan*. Otherwise, one will not be able to see his own faults; that is indeed what is referred to as *agnanta* (the state of ignorance of the Self).

One cannot see a single fault of his own, but if he wants to see those of others, then he can see many; that is referred to as *mithyatva* (deluded belief).

And once the *Gnani Purush* imparts *Gnan*, once He imparts the *divya chakshu* (divine Vision as the Self through which the Real and the relative are Seen as separate), You will be able to See all of your own faults. Even if there is the slightest change in the state of the mind, You will be able to detect that a mistake has happened. This is in fact the path of the *vitaraag* Lords, it is the path through which it is possible to attain final liberation after just one more lifetime. This path actually holds tremendous responsibility. Everything should definitely become cleansed in one lifetime. Everything should become cleansed over here, first.

Needless to say, you are nothing but a warehouse of faults. If you come here for *Gnan Vidhi*, then I will wash away all your demerit karma for you. The task of washing all of them away falls on me. Subsequently, You will be able to See your own faults. And once You begin to See your own faults, know that You are now ready to attain *moksha*. Otherwise, no one has ever seen their own faults.

The Self Is Itself Like a Thermometer

In anything that a person himself does, he can never know that he has made a mistake in that. In everything he does, in all the activities he carries out naturally and spontaneously, he can never see that he has made a mistake in that. On the contrary, even if someone points out his mistake to him, he takes it the wrong way. Whether he is engaging in chanting or doing penance, or renouncing worldly things, he cannot see his own mistake. It is only once One has become the Real form as the Self, upon realizing the Self through the *Gnani*

Purush, the Self is the only One that is like a thermometer, It shows one his mistakes, otherwise no one else can show him his mistakes. No one can see their own mistakes. If one is able to see his own mistakes, then his [spiritual] work will definitely be done!

And once a person destroys his mistakes, He becomes the absolute Self (*Paramatma*). One actually is the absolute Self, but when can he acquire the authority (*satta*) as the absolute Self? Once the mistakes are destroyed! However, those mistakes are not being destroyed and thus, the the authority [as the absolute Self] is not being acquired. Instead, one is deriving pleasure from being someone else's father-in-law or mother-in-law. If the mistakes are destroyed, then the authority can be acquired, the authority as the absolute Self can be acquired. And after attaining this *Gnan*, the awakened awareness (*laksh*) that 'I am the absolute Self' has set in, so now as One gradually progresses in the experience as the Self, that authority will continue to be acquired.

As a matter of fact, when someone shows you your mistakes, that is correct. And how many mistakes are there? The One who destroys a single one of your mistakes, the One who destroys your greatest mistake of all, is considered God.

You may in fact have brought with you the practice of seeing God in everyone, but while scolding [your child] you completely forget to see God [within him] and you end up quarreling with him, "Why did you spill the milk!" Would your own child spill the milk on purpose?

This mistake has actually carried forward since time immemorial; it has been the custom that a father should scold his children. But can this be considered humane? What kind of a fragrance would humanity emit? Its

fragrance would pervade over a radius of twenty-five miles or more. When You can See all your own faults, then know that You will one day be successful [in getting Your spiritual work done]. As it is, people cannot even see a single mistake of their own.

This Is What the Mistakes Are Like

If the ego dissolves, then the mistakes will come to an end. The ego cannot dissolve on its own, [nor] is it worth crushing it like chutney. In fact, the ego dissolves to the extent of however many mistakes are Seen. The ego is the embodiment of mistakes. The very structure of egoism is mistakes. What it can be referred to as is, one does not have the awareness (*bhaan*) of One's own Real form as the Self; that awareness has been lost. With this loss of awareness, the entire egoism has lost awareness. Now, what stock does it possess within it? It has small and large mistakes within it! If these mistakes are destroyed, then Your [spiritual] work will be done. If You become impartial, then You will be able to See your own faults.

Speech that encompasses all the scriptures lies within. After the mistakes have been destroyed, such speech will come forth; moreover, this speech has to be impartial. If a person who is a Muslim is sitting here, he too would feel like listening to it. If a person who is a Jain is sitting here, he too would feel like listening to it. The speech that people of all 'standards' [levels of development] feel like listening to is considered impartial speech.

Who would be impartial in Seeing his own faults? Krupaludev was one of them, and so were two to three of his followers. Otherwise, where is there the question of

being partial when it comes to seeing your own faults? As it is, one did not even know that he had to see his own faults.

The Gnani Sees Through the Real Viewpoint

‘We’ don’t see anyone at fault at all in this world. Whether it is a pickpocket or a person with immoral character, ‘we’ See them only as flawless! ‘We’ only See the eternal element [the Self] within. That is the *tattvik drashti* (Real viewpoint). ‘We’ are not concerned about the ‘packing’ [packaging]. There are varieties of ‘packings’; ‘we’ See what is within them using the Real viewpoint. After making ‘our’ own Vision completely flawless, ‘we’ have Seen the entire world as flawless! This is certainly why the *Gnani Purush* can destroy your mistakes! No one else has that capability.

Only One Who Has Crossed the Ocean of Worldly Life Can Help Others Cross It

You do have all these mistakes, don’t you? You have never looked into them either, have you?

Questioner: I am able to understand that ‘I am making some mistakes,’ but I am not able to come out of them. And the more attempts I make to come out of them, I seem to be delving even deeper into them.

Dadashri: Do not make any attempt at all. To make an attempt is equivalent to ‘digging’ a hole over here and ‘filling’ a hole elsewhere. Who would ever pay you for such work, where you dig a hole in another place and fill it over here?

Questioner: No one would.

Dadashri: And on top of that, you would get fined for digging up that other land. Moreover, a case would be filed against you, [others would file a grievance,] ‘Why did you

dig up this land? So now fill it up again, pour water on top of it and level the ground.'

So all these people are 'digging' in the wrong places. Instead, if they were to not 'dig' and if they were to tell someone, "Please bring about a solution for me," then someone would bring about a solution for them. The One who is free can free you. Whereas that person is already bound, he is trying to stay afloat himself, he keeps shouting out, "Save me!" So mortal one, [tell yourself] 'You keep wailing, "Save me, save me," then how are you going to save me?'

Questioner: I went to him [a religious guru] for such a long time to get a solution, but I ended up drowning once again. The medicine I was given by the 'doctor' made my 'pain' worse, it did not decrease it.

Dadashri: Those 'doctors' are not properly qualified. They are trying to keep themselves afloat. And if there is a 'doctor' who says, "I have crossed [the ocean of worldly life]. Come to me." Then you can know that, 'Well, at least He Himself is saying so!'

Otherwise, no one would say, "I have crossed [the ocean of worldly life]." This is because, he knows that if someday some problems arise and people will get to know that he was shouting out for help while trying to stay afloat. Would people not measure up others? [They would question,] "You had claimed to have crossed [the ocean of worldly life], then why were you shouting out for help while trying to stay afloat?" Would they say such a thing or not? Thus, you have not encountered the right circumstance [up until now]. This time, you have encountered the right circumstance, so Your [spiritual] work will get done.

So how is anyone to attain [salvation] amidst all of this? Oh my! It is possible to count the number of hairs on your head, but these mistakes of yours are innumerable.

If You are able to recognize about twenty-five or so of your mistakes daily, then extraordinary energy will arise. Worldly life is not obstructing you, eating and drinking is not obstructing you. You are neither bound by penance, nor by renunciation. People have been bound by their own mistakes only. There are countless mistakes within. But if just twenty-five or so of the big ones are destroyed, then the twenty-sixth one will leave on its own. Many people are actually aware of their own mistakes, yet they do not refer to it as a mistake because of their own ego. What can be said about that? A single mistake can ruin countless future lives for you. That is unacceptable. This is because you had made the *niyanu* (a strong inner intent to acquire something such that all of one's merit karma are expended towards acquiring only that) of attaining *moksha*, but that too, that *niyanu* was not completely airtight. That is indeed why such a thing happened! Ultimately, you had to come to Dada, didn't you?

That Is When the Mistake Is Considered Destroyed

If you had destroyed one mistake in each of your past lives, even then you would have become the liberated Self. But the fact is, you aren't even trying to destroy one mistake and on the contrary, you are adding on five new ones. From the outside, everything appears to be pleasant, but there is no end to the strife taking place within! How can this be considered as having destroyed your mistakes? You definitely have no superior authority over you. However, someone who can point out your mistakes is needed. You should destroy your mistakes, but how can

you figure out what your own mistakes are? And are they limited to just one or two mistakes? On the contrary, there are infinite mistakes! The infinite mistakes associated with the body appear to be grave. If you set out to invite someone for dinner but you speak so harshly, that even though you were inviting the person for an elaborate meal consisting of thirty-two items, he would be turned off. Rather, he would think that it would have been better had you not invited him. Oh yes, when one speaks, harsh language comes forth, and what innumerable faults there are of the mind!

Who Removes Your Faults From Within?

Who can destroy your mistakes for you? Only the *Gnani Purush*, the One who has destroyed all of his own mistakes, the One who, despite having a body, prevails in a state that is devoid of the sense of ownership over the body (*asharir bhaav*), the One who prevails in a state that is absolutely free of attachment and abhorrence (*vitaraag bhaav*). Being devoid of the sense of ownership over the body is the ‘seed’ of Knowledge. After destroying all of one’s own mistakes, one’s ‘seed’ of ignorance of the Self (*agnan*) is destroyed, and the ‘seed’ of Knowledge develops fully; that is the state of being devoid of the sense of ownership over the body. If a person has even the slightest feeling of my-ness (*mamata*) towards the body, then that cannot be considered as being in a state that is devoid of the sense of ownership over the body. And if that is the case, how can the feeling of my-ness towards the body leave? As long as one has ignorance of the Self, the my-ness cannot leave.

You can figure out everything else in this world, but you cannot figure out your own mistakes. That is certainly why you need a *Gnani* to show you your mistakes. The

Gnani Purush alone has the complete authority to do so; by showing You your own mistakes, by making You realize what they are, that is when the mistakes can get destroyed. When can this happen? When you meet the *Gnani Purush* and He makes You impartial. It is only once a sense of impartiality arises even towards your own self that Your [spiritual] work can get accomplished. As long as the *Gnani Purush* has not imparted Self-realization to you, a sense of impartiality cannot arise. The *Gnan* does not point out anyone's mistakes. The intellect points out everyone's mistakes; it will even point out your own brother's mistakes.

It is because the *Gnani Purush* is present that You are able to recognize your mistakes. Otherwise, how would one ever recognize them? Your 'steamer' has started sailing towards Kochi [a city in Kerala, a coastal state in southwest India]. Your compass is defective, that is why it is sailing towards Kochi! The compass is showing the direction of south as north! Otherwise, a compass always points to the north direction, that is its nature! But when the compass is defective, what can you do? And you do not know how to navigate on your own using the North Star.

The gravest mistake of all is *swachchhand* (following one's own intellect in spiritual matters). *Swachchhand* gives rise to an entire 'army'. *Swachchhand* is indeed the gravest mistake. Even by simply saying, "What's wrong with that?" you're doomed. That will ruin infinite lives.

You are bound because of your own faults. It is possible to become free simply by constantly Seeing your own faults. 'We' kept Seeing our own faults, that is how 'we' became free. Once You understand your own faults, You start to become free. Thus, the *Gnani Purush* can destroy your mistakes for you, no one else has the capability to do so.

By immediately accepting the mistake, 'we' bring closure to it. What is this like? The mistakes that had been made in the past, they had not been cleared [with equanimity], that is indeed why the very same mistakes keep repeating. Because you did not know how to clear the mistakes; instead of getting rid of one mistake, you ended up making five more mistakes.

You Have No Superior Authority Over You

Questioner: But Dada, is it not possible to understand our mistakes without the help of a living and present *Gnani Purush*?

Dadashri: How can one possibly understand them? If a person cannot understand his own mistakes, then how can he shed light on the mistakes of others? The One who does not need a superior authority over Him, the One who does not need anyone to show Him his mistakes, He alone can shed light on the mistakes [of others]. Otherwise, no one else can shed light on the mistakes [of others]. The One who Knows all his mistakes, of all types, does not need a superior authority over Him. You need a superior authority over you as long as you cannot see your own mistakes and if certain mistakes are persisting for you, then you will definitely have a superior authority over you. And when would you become free from a superior authority? It is when You keep Seeing all of your mistakes that you could not see before. This is according to the law of nature, isn't it! As all of You are Seeing only some of your own mistakes, 'we' still have superior authority over You. Once You begin Seeing them all on your own, why would 'we' remain Your superior? Why would 'we' get involved in this complication? So this verily is the law of the world. When One begins to See all of his own mistakes, He will no longer have a superior authority over Him. That is certainly why 'we' say that 'we' have no superior authority

over 'us' whatsoever. On the contrary, God has yielded to 'us'. 'We' can See each and every mistake [of ours], even the slightest of our mistakes; 'we' can even See those mistakes that are Seen through *keval Gnan* (absolute Knowledge). Just imagine! Now, although *keval Gnan* does not prevail [for 'us'], 'we' can nevertheless See the mistakes that are Seen through *keval Gnan*!

The Vision Towards Seeing One's Own Faults

After attaining this *Gnan*, You will certainly see that which is outside [the realm of the Self], that is a different matter. But when You will keep Seeing everything that arises within you, then at that time, You will be in the *satta* (authority) of *keval Gnan*. However, partial *keval Gnan* will manifest, not complete. 'You' should See the bad thoughts that arise within and You should See the good thoughts that arise within. There should be no attachment (*raag*) towards the good ones, and there should be no abhorrence (*dwesh*) towards the bad ones. There is no need for You to see 'good' or 'bad'. This is because, fundamentally, the authority is not in Your hands. So what do the *Gnanis* See? They See the entire world as flawless. This is because all of this is discharge, so how can the poor man be at fault in that? If someone hurls an abuse at you, that is discharge. If your boss confuses you, that too is nothing but discharge. The boss is simply a *nimit* (an apparent doer in the unfolding of karma). No one in the world is at fault. The fact that the faults of others are seen is your own mistake, and that verily is the blunder, and the world is in existence verily because of that. It is indeed by seeing the faults of others, by seeing the negatives of others, that *ver* (enmity; vengeance; animosity) is bound.

One Sees the Faults of Others Out of a Lack of Awareness as the Self

No one in this world is at fault. The fact that you see others at fault is your own weakness. The fact that you see someone at fault is your *pramatt bhaav* (lack of awareness as the Self). Actually, One should have *apramattpanu* (prevalence in the state of awakened awareness as the Self). Then no one would be seen at fault whatsoever.

Questioner: What does *pramatt bhaav* mean?

Dadashri: When the Self fails to remain in Its inherent nature as the Self, that is considered *pramatt*. When the Self remains in Its original, inherent nature, that is *apramatt bhaav*.

The Vitaraag Lords Have Spoken for the Purpose of Liberation

You become entangled like this because of your lack of right understanding. With regard to this entanglement, you should ask me, “I am getting entangled here, so what should I do here?” So ask away. This *satsang* is being held for this very purpose.

If even one karma decreases, then your entanglements will gradually decrease, day by day. If on a single day, you decrease just one karma, then on the following day, you will be able to decrease two. However, one keeps creating entanglements on a daily basis, thus he just keeps increasing the karma! Would all these people be wandering around after drinking castor oil? They go around with an expression on their face that looks as though they have drunk castor oil! Do you think everyone goes out and buys bottles of castor oil? How can they afford to buy expensive castor oil to consume daily? When their inner state changes, they have an expression on their face that looks

as though they have drunk castor oil! The fault is their own, yet they point out the mistakes of others; their internal state changes because of that. The *vitaraag* Lords have advised to seek out your own faults, They have advised nothing else. “Recognize your faults and become free. That is all; this much will grant you the abode of liberation.” This is all that the Lord has advised us to do.

There Is a Need for Knowledge and Understanding That Is Free of Mistakes

One high-ranking Jain monk asked [Lord Mahavir], “When will I attain *moksha*?” The Lord replied, “It is when your knowledge and understanding becomes free of mistakes.” This is the mistake, it is because of this mistake that you are stuck [in worldly life]. When your knowledge and understanding becomes free of mistakes, you will attain *moksha*. So tell me, is there anything wrong with what the Lord has said?

Questioner: It is correct.

Dadashri: If someone were to ask, “Lord, do I need to chant and do penance?” [The Lord would reply,] “Fast on the day you have indigestion. ‘We’ do not have the condition that you chant and do penance. Make your understanding and knowledge free of mistakes, by any means possible.” Is the Lord saying anything wrong? As long as you have mistakes, no one will accept you [for entry to *moksha*], will they! Currently, there are so many mistakes! One claims, “I am Chandubhai, I am this woman’s husband,” and he also claims, “I am this boy’s father.” There are so many mistakes! This is nothing but a series of mistakes. The mistake lies at the root. Fundamentally, there are two ‘numerals’ [entities]: one is permanent and the other is temporary. And when one tries to ‘multiply’ the permanent with the temporary, by time

the calculation is done, the permanent ‘numeral’ has disappeared! One is a temporary ‘numeral’; if a person is not a husband, then he is at least a father. When that ‘numeral’ is placed in the equation, it [the permanent ‘numeral’] disappears. So the ‘multiplication’ can never be done, an answer cannot be derived and nothing will be accomplished. You will get nowhere. The day will never move past Friday, and Saturday will never come. Every day will be Friday.

Has the Lord said that you should do penance, chant, starve, fast, renounce? Has He said to do any of these things? On the day you make your knowledge and understanding free of mistakes, You will indeed be the embodiment of *moksha*! *Moksha* will be experienced while living in this body!

What the Lord says is very easy, but have you ever examined how to develop knowledge and understanding that is free of mistakes? All you’ve examined is, ‘Should I fast today or should I renounce something today?’ Hey, the Lord had not made the condition that renouncing should be done! You have actually deviated from the right path, you have gotten sidetracked. What the Lord had said was, “Make your knowledge and understanding free of mistakes.”

Questioner: Please explain again the concept of ‘the understanding that is free of mistakes’.

Dadashri: Yes. When your understanding becomes free of mistakes that is when you will attain *moksha*. The mistake lies verily in your understanding. When the understanding becomes free of mistakes, as a result of sitting with me again and again, ultimate closure can come about. As long as there are mistakes, how can there be ultimate closure? Would anyone actually have mistakes?

Furthermore, the Lord has said, “‘You’ Yourself are the embodiment of *moksha*. ‘You’ Yourself are the absolute Self. The knowledge that is free of mistakes and the understanding that is free of mistakes should arise in your experiential awareness (*bhaan*).”

What should your knowledge be like? It should be free of mistakes. And what should your understanding be like? It should be free of mistakes. If you have knowledge alone, then that is equivalent to having a papaya tree that does not bear any fruit. It is a papaya tree, but it does not bear even a single fruit. Does that ever happen? You must never have seen a papaya tree?

Questioner: I have seen it.

Dadashri: Have you seen it? Hey mortal one, you nurtured it and made it grow, yet it turned out to be barren? You nurtured it by watering it, yet it turned out barren? It does not bear any fruit.

So your knowledge should become free of mistakes and you should also have understanding that is free of mistakes. Now, even if your knowledge alone becomes free of mistakes, you will still not achieve anything. However, if your understanding becomes free of mistakes, then it will do. Understanding is associated with the heart, whereas knowledge is associated with the intellect.

In terms of the relative knowledge that is prevalent the world over, the worldly knowledge that people have, that is associated with the intellect, whereas understanding is associated with the heart. The part associated with the heart takes one to the ultimate stage. It takes one all the way to *moksha*. People refer to it as *sooj* (insight, intuition). This understanding that one has, it gives rise to *sooj*, and *sooj* in turn gives rise to right

understanding. It is that which takes one all the way to the ultimate stage; this is the best thing of all.

Actually, because of the mistakes, even worldly life does not run smoothly, so how is one ever likely to attain *moksha* if there are mistakes? When your knowledge and understanding becomes free of mistakes, when You Know, 'The *Gnan* (Knowledge of the Self) is actually like this and all of this is actually *agnan* (worldly or relative knowledge), it is full of mistakes,' from that moment, the *Gnan* will continue to flourish.

As it is, even at this age, one is not ashamed [of saying], "I'm her husband." Does he feel ashamed of saying that? And the wife will also say, "This man is my husband." She doesn't feel ashamed of saying this even at this age. Even those who are eighty years old are not ashamed of saying this. The reason behind this is, they would indeed say things as per their knowledge and they would also say it in a way that people understand, wouldn't they! Otherwise, where else can they go? However, that knowledge is not wrong. Whatever they know, that is worldly knowledge, it is not real Knowledge.

According to the real Knowledge, You are a pure Soul and the other person is also a pure Soul. However, the experiential awareness (*bhaan*) of the pure Soul should set in, shouldn't it? Currently, the *bhaan* is that of 'I am Chandubhai'. There is also the *bhaan* that 'I am a Jain'. The *bhaan* that 'I am seventy-four years old' is there too. The *bhaan* of all of this is present. One also has the *bhaan* of all the places one had played in as a child. There is also the *bhaan* of all the places where one had been employed and of all the places where one had done business. However, the *bhaan* of 'who am I' is missing.

Questioner: Now, please give that to me. I have come here because the desire to attain that *bhaan* has awakened within me.

Dadashri: The desire for attaining this *Gnan* has been there for countless past lives, but you had not made a true *niyanu* (a strong inner intent to acquire something such that all of one's merit karma are expended towards acquiring only that) for that. Had you done so, then all of your merit karma would have been expended to acquire that. What is the nature of a *niyanu*? However much merit karma you have, all of it gets expended only towards that *niyanu*.

Instead, the merit karma has been expended for the home, for the body; the merit karma has been expended in all of these things, because you have not made a *niyanu* for *moksha*! Had you made a *niyanu* for *moksha*, then all the merit karma would have gotten expended in that only. Look! 'We' have come having made a *niyanu* for *moksha*, so everything is running smoothly for 'us', and if there are any difficulties, then it is the [textile] mill owners who may be encountering difficulties, it may be the prime minister who is encountering difficulties, but 'we' do not encounter any difficulties.

The Knowledge and the Understanding That Is Free of Mistakes

Questioner: "If your knowledge and understanding become free of mistakes, then You Yourself are the liberated Self." What a great statement you have disclosed. The *aaropit bhaav* (assertion of the wrong belief of 'I am Chandubhai') is itself the fundamental mistake, that itself is the bondage.

Dadashri: Yes, and as long as this Science doesn't manifest, such a detailed explanation can never be given, can it! Such an explanation is not at all to be found in the

scriptures, is it! It merely tells you to do good deeds, but no one explains that *aaropit bhaav* is there [at the root of everything]. This is because, without a *Gnani Purush*, such a detailed explanation can never be given.

People are able to understand through their intellect that they are making some mistake, that a very big mistake is being made. They can understand that, but even then, if they don't meet a *Gnani Purush*, what can they do? Alas, it is all in vain. People have a lot of understanding, they analyze everything using the intellect and come to the conclusion that 'this is what it is'. However, they still keep suffering. And if they meet a *Gnani Purush*, then He can explain everything to them in detail. If he cannot explain the meaning of each and every word, then he cannot be a *Gnani Purush*. Detailed explanations should definitely be digested. And if *agnan* (relative knowledge) can give detailed explanations which are digestable, then is there any less *agnan* out there? It's not as though you didn't have *agnan*, is it? You definitely had a huge stock of it!

It Is Enough If the Conviction Sets in That This Is a Mistake

These people [*mahatmas*] are saying, "We have at least come to Know that we have faults, but now please remove them for us. You may beat us or hit us, do whatever you wish to, but please remove the faults for us." Now, how can that be achieved?

You should examine how the fault set in. Subsequently, you will come to know how to remove that fault. At the time it set in, it did not have to be forced in. Thus, at the time of removing it, it does not have to be forced out. Something that has been forced in has to be forced out. Whereas these people are telling me, "Remove our faults for us." Hey, but why did they enter in the first

place? The answer to that is: A person fell in with some bad company. So he became convinced, 'These people are enjoying themselves and this is a very good way, this is a very good way to get happiness.' His belief (*shraddha*) became established on that knowledge, his conviction (*pratiti*) set in on that.

Likewise, what do I do with these people? They deny their mistakes by saying, "I do not have a single such mistake in me, other people are full of mistakes." Thus, I show these people their own mistakes. Thereafter, the conviction sets in for them a hundred percent that, 'All of these are definitely [my] mistakes. I am accepting that.' They tell me, "Please remove these mistakes for us." To that, I reply, "Now, they do not need to be removed. As the conviction has set in, that verily means that they have started to leave. All You have to do is keep an open mind and tell them, 'Make your way out.' That's all; You just need to say this much. It is verily due to the conviction setting in that the mistakes either leave or enter. They do not have to be forced in or forced out. Is this some sort of a factory? If one mistake has to be destroyed, how long would it take? Countless of lifetimes would go by. Is all this something You can understand?

Do not allow a 'stain' to form on the conviction.

Questioner: You are not focusing on the symptoms, instead, you are treating the root cause. Where else would such a 'doctor' be found?

Dadashri: It is because there are no 'doctors' like this that these problems exist, isn't it! Neither have such 'doctors' been found nor has the correct 'medicine' been found, that is indeed why such chaos has ensued! So then, people started 'beating' [treating] the results, the effects!

It [the fault] entered as a result of one's belief (*shraddha*). Once that conviction sets in completely, it means that it has entered. And it is also through conviction that it will leave. The conviction should set in completely that, 'This is definitely a fault.' Then it will leave. This verily is the law of nature. In addition to that, if it is not protected, if it is not given any protection, then it goes away. However, one inevitably ends up protecting it. When you ask a person, "Sir, you are still inhaling snuff?" And if he replies, "There is no problem with that," then that is considered as protecting it. He knows in his mind that 'It is wrong [to inhale snuff].' The conviction may have set in, yet he ends up protecting it. It should not be protected. Do people actually protect it?

Questioner: Yes, they definitely do protect it!

Dadashri: One has lost his reputation. For that matter, is it as though he ever had any reputation to begin with? Would a reputable person wander about wearing such clothes? Instead, people keep covering things up for the sake of their reputation! One is maintaining his reputation by continuously covering things up. When the cloth tears, he stitches it up. [He thinks,] 'Oh, someone will see, stitch it up!'

The One Who Destroys Your Mistakes Is God

A person who can destroy a single mistake of yours is considered God. There are many people who can point out your mistakes, but no one can destroy them for you. However, one should also know how to point out other people's mistakes. If you don't know how to point out other people's mistakes, then you should accept that it is your mistake. To show a person his mistakes is the most challenging thing to do, and the One who destroys your mistakes for you, He can be considered as no one else but

God. This is a task that befits only a *Gnani Purush*. ‘We’ do not see anyone in this world at fault whatsoever.

Darshan That Is Flawless and External Conduct That Is Flawed

The One who can realize his own mistakes can become God.

Questioner: Has anyone ever become God by doing so?

Dadashri: All those who have become God have realized their own mistakes and have destroyed those mistakes; They are the Ones who have become God. ‘They’ destroy the mistakes in such a way that the mistakes do not remain to any extent. ‘They’ were able to See all of their mistakes, there wasn’t a single mistake that They had not Seen. ‘They’ could See all, even the subtlest of mistakes. ‘We’ too can See five to fifty of our mistakes daily and that too, ‘we’ can See the mistakes at the subtler and subtlest levels, the kind that are not harmful to anyone at all. If ‘we’ end up criticizing anyone while speaking, then that too is considered a mistake. Moreover, that is considered a mistake at the gross level.

Now, who can See his own faults? The answer is, the One for whom what flawless conduct (*charitra*) should be is there in His belief (*shraddha*)! Yes, and together with that, He can See that his external conduct is flawed, He can see that as a mistake! If He has in His belief what flawless conduct should be, if He has in His *Darshan* (understanding) completely what flawless conduct should be, and even though his external conduct is flawed, ‘we’ would still consider such a person to have separation. Let the external conduct be flawed, but what is there in His *Darshan*?

‘What should flawless conduct be like at the subtlest level?’ This should be there in One’s *Darshan* within. The

Darshan should be such that not even the subtlest of mistake remains in one's *Darshan*; only then can a mistake be Seen, isn't it! The Seer will only be able to See if He is 'clear' [pure]. That is why 'we' say that the Lord who is at 360 degrees is completely 'clear' and He is showing 'us' our 'unclearance' [mistakes]. After attaining this *Gnan*, there are certainly two parts for everyone. There are two even in the other case; for those who have not attained *Gnan*, they also have two, and there are two over here, too.

After this *Gnan*, One can See internally and externally. Internally, through His *Darshan* He can See, 'This is what flawless conduct looks like!' And the extent to which flawless conduct comes into His *Darshan*, He can accordingly See that many mistakes. The extent to which transparency and 'clarity' [purity] arises within, the moment the 'mirror' [the awakened Self] becomes pure, they will immediately be Seen within. The mistakes will be illuminated within! Are your mistakes getting illuminated within?

Questioner: 'I' can See them. Are they being Seen because One has in His *Darshan* what flawless conduct should be like, even though his external conduct is flawed?

Dadashri: That is why One immediately realizes that the other conduct [the one that is in Your *Darshan*] is flawless. Therefore, as One has in His *Darshan* what flawless conduct should be like, that shows Him, 'A mistake has happened here.'

The Unique Samayik of Akram Is Considered Purusharth

So the mistakes have begun to be Seen, right? However many are Seen, those many will leave.

Are You able to See some of your mistakes? ‘You’ are able to See five to ten of them daily, aren’t You? Once You are able to See those many, You will be able to See more of them. ‘You’ will See a lot more going ahead. As the mistakes are Seen, the veils of ignorance over the Self will start to clear away, and You will be able to See even more of them.

Certain faults are such that they do not stop. It is only when one takes a beating, and gains the experience, that the faults come to a stop. I Know that these faults will not come to a stop unless the experience is gained. It is wrong to forcibly stop them.

It is possible to do as much [*Purusharth*] as You wish to, and many *mahatmas* are doing so, too. *Purusharth* (the Real spiritual effort to prevail as the Self) does exist, but not everyone knows how to do it. On the *Akram* path, the *samayik* (an introspection process carried out for a specific amount of time during which One remains as the Self and Sees the faults of the non-Self) that ‘we’ make people do, that is considered a significant *Purusharth*. The inherent nature of mistakes is such that the moment a mistake is Seen, it becomes ready to depart. The mistake does not linger. There is no objection to the fact that a mistake happens, but You should be able to See that mistake. There is no punishment for the occurrence of a mistake, but there is a reward for Seeing the mistakes. No one is able to see his own mistakes. After attaining Self-realization, One becomes impartial, and that is when One begins to See his mistakes.

After giving You this *Gnan*, You have become impartial, therefore the partiality You have towards the body becomes like the relationship you would have with a neighbor. Hence, whatever mistakes are present, they continue to be Seen. As they are Seen, they begin to leave.

Nothing Applies to the One Who Prevails in Shuddha Upayog

Now, it is verily this *Gnan* that shows You your mistakes. When Chandubhai becomes upset with someone, You come to realize, ‘Oh my, there were so many mistakes!’ Hence, the One who can See the mistakes is the Self. The One who has become impartial is the Self. As long as You are the Self, the faults do not apply to You. If You are prevailing in *shuddha upayog* (pure applied awareness as the Self), then even if something wrong ends up being done by you [Chandubhai], it will not apply to You. No karma attaches to the One who prevails in *shuddha upayog*. So, when the high-ranking Jain monks ask ‘us’, “We walk around barefoot because we practice non-violence, whereas you travel by car. We agree that your *Gnan* is correct, but wouldn’t this fault be applicable to you?” ‘We’ tell them, “‘We’ prevail in *shuddha upayog*.”

By Blaming Others, the Progress as the Absolute Self Is Impeded

If others are Seen as flawless, then who would be seen at fault?

Questioner: The one who has more *agnan* would see others to be at fault to a greater extent.

Dadashri: Yes, in that case, the other person would appear to be at fault. And the One who has only *Gnan*, He would consider the other person to not be at fault whatsoever.

Now, others do not appear to be at fault to You. Nevertheless, whose fault is it? Someone must be at fault, right? All these faults that happen, they are all your own faults indeed. A person has not seen or thought that, ‘These faults are definitely mine,’ and he is not clearing those faults, instead, he keeps blaming others, that is why his

progress as the absolute Self (*Vignan*) has been halted, it has been impeded. When You understand your faults, You will start to progress as the absolute Self.

The Intellect Is an Expert in Seeing the Faults of Others

No one in this world is at fault at all. The fact that you see faults is itself your wrong belief. Did you understand this point to a certain extent?

Questioner: I understand it somewhat.

Dadashri: No one is at fault at all. It is your intellect that is relentlessly showing you other people's faults, and that is why this entire worldly life is persisting. The intellect is an expert at showing the faults of others. [It shows,] 'That person did this!' If you were to ask a person to talk about his own faults, then he would reply, "There isn't anything major. I have one or two faults; otherwise, there isn't anything major."

Always See Only Your Own Faults

Questioner: No one is at fault, so that means that I myself am also not at fault, doesn't it?

Dadashri: No, [ask yourself] 'Why is it that I have this suffering?' If someone throws a rock from up there and I get hurt, then whose fault is it?

Questioner: No one is at fault in that case.

Dadashri: Instead, [You should realize,] 'It must be my fault, that's why this happened.' And You will have to See your own faults, won't You? And as long as a person cannot See his own faults, how will he progress?

In fact, when someone hurls abuse at you and You are not affected by it, if You keep feeling that it's your own

mistake and You understand that the other person is flawless, if you keep doing *pratikraman*, then that is the greatest *Gnan* of the Lord. This indeed is what will take You to *moksha*. If One follows just this one statement of ‘ours’, then He will attain *moksha*.

The Intellect Is Pacified When It Sees Someone at Fault

Questioner: So does that mean that no one else is at fault, it is my fault alone?

Dadashri: Yes, the fact is that You will not accomplish anything unless You pacify the intellect, by making it steady in one place. So if you see the fault of the other person, even then the intellect will be pacified. And if You See the other person as flawless and You See your own faults, even then the intellect will be pacified. Otherwise, the intellect will never be pacified just like that!

Questioner: So the fault does lie somewhere. So that means that if the fault does not lie there [with the other person], then it lies here [with me].

Dadashri: Yes, that’s the only difference.

Questioner: Finally, it has become set in my understanding, ‘How others are to be deemed flawless’!

Dadashri: What does the intellect want? The intellect is seeking resolution; it wants to be pacified. So if you point out someone else’s fault, then the intellect becomes pacified. It doesn’t care about what liability it is taking on. But the moment you point out someone else’s fault, the intellect is pacified. And even with the understanding, ‘The fault is no one else’s, it is indeed mine,’ the intellect will become pacified. But pacifying the intellect in this way is the path to *moksha*.

Now, the intellect can be pacified in this way and that other way too, however, the intellect should be pacified in such a way that it does not accuse anyone. So if You simply place the blame on yourself, then it is possible for a solution to come about. And the intellect will also become pacified, won't it!

It is in this way that interference keeps happening in the world. And one cannot figure out his own mistakes, whereas he can immediately pinpoint the mistakes of others. This is because the intellect is being used, isn't it! And for those who do not use their intellect, for them there is no question of [pointing out other's] mistakes, they have no complaints at all, do they! The cows, the buffaloes and an endless number of other such living beings have no complaints, they have no complaints whatsoever.

Questioner: This is an extraordinary point that has come forth, about pacifying the intellect. Earlier, I used to pacify the intellect over there, in worldly life, I would see the faults of others.

Dadashri: Yes, some means are needed to pacify the intellect. Eventually, people end up proving, 'I am not at fault.' So with that, they end up thinking, 'That other person is definitely at fault!' So they end up sticking the blame onto someone else; they pacify the intellect somewhere or another. So if the intellect is not becoming pacified, then what else would one do? Instead, You should say, "The fault is definitely my own." So the intellect will become pacified over here [in yourself]. Otherwise, once the intellect has become restless, it sets the entire *antahkaran* (the mind, intellect, *chit* and ego complex) rippling into motion; it creates an uproar, as though there is a riot taking place inside. That is why the intellect needs to be pacified, doesn't it? As long as it is not pacified, it will continue to cause an uproar. An *agnani* (a person

without Self-realization) pacifies his intellect by taking on a liability [by seeing the faults of others], whereas all of You [with *Gnan*] pacify it by Seeing your own faults. And once it becomes pacified, the uproar dies down, doesn't it! Otherwise, a succession of thoughts will carry on inside.

If you say that it is the other person's fault, then your intellect will become pacified. Then you will enjoy your meal in peace. However, with that, you will be going deeper into worldly life. We want to become free of worldly life. Thus, if You say, 'The fault is mine,' only then will the intellect be pacified and then you will be able to enjoy your meal in peace. The intellect should be pacified. This is a point You can understand, isn't it?

Questioner: This point about the intellect becoming pacified is one that I can understand completely.

Dadashri: Yes, and as long as the intellect is not pacified, it will not let you eat in peace, it will not let you dine, it will not let you sleep, it will not let you do anything. In that case, it is not the restlessness of the mind, it is the restlessness of the intellect. Once the intellect becomes pacified, a solution will have come about.

Questioner: You said that the intellect can be pacified by either going towards worldly life or by going towards the Self...

Dadashri: If you see the other person at fault, then your intellect becomes pacified, and so it will let you eat, drink, sleep, and do everything else. However, by seeing the other person at fault, worldly life will perpetuate. And what I am saying is that if you want worldly life to come to an end, then accept that the original fault is yours; that is how it is in reality. Now, when You say that the fault is your own, the intellect will become pacified in you. It is not as if the intellect wants to point out your mistakes.

However, the intellect has to be pacified, it will not do without pacifying the intellect. Have such things been written in the scriptures?

As it is, the scriptures no longer contain the essence of this world in its entirety. However, ‘we’ are disclosing the essence of this world: ‘No one in this world is at fault at all.’ Amongst everything that is witnessed in this world, all the killings, the brutality, the murders, other horrific deeds, the thefts, the scams and everything else that goes on, in all of that, no one is at fault whatsoever. That is the Real viewpoint. If You ever come to a conclusion on the basis of the Real viewpoint, then the *drashti* (vision; perspective) that makes you see others at fault will leave and You will have become God! There’s nothing else to it.

To Attain Liberation, See Your Own Faults

The world is always flawless, even a snake is flawless and even a tiger is flawless. Snakes, tigers, and everyone else is flawless. Even Indira⁵ is flawless and even Morarji⁶ is flawless and even the staff of Jaslok hospital⁷ are flawless; everyone is flawless. However, faults of others are being seen, aren’t they? To whatever extent You stop seeing the faults of others, that itself is the activity that will lead to *moksha*. Seeing the faults of others is an activity that perpetuates worldly life. Therefore, set this understanding, ‘The faults are your own, no one else is at fault.’ When You stop seeing the faults of others, it means You hold the ‘ticket’ to *moksha*. Otherwise, everyone in the entire world is seeing nothing

⁵ Indira Gandhi; a former Prime Minister of India, and a polarizing figure in Indian politics

⁶ Morarji Desai; a former Prime Minister of India and political opponent of Indira Gandhi

⁷ a reknown hospital in Mumbai that was involved in controversy in the 1970s

else but the faults of others. On the contrary, the purpose of this world is for You to See your own faults. This world has actually come into existence because of seeing the faults of others, and who sees other people's faults? It is the one who wants to become superior to everyone.

The One who is making His way towards *moksha* keeps Seeing his own faults, whereas the one who sees the faults of others continues to wander in worldly life. Do not become frustrated with a person who is seeing other people's faults. That mortal one is going to wander around aimlessly over here [in worldly life], that is why he will keep seeing their faults, he is going to wander around aimlessly. If he doesn't do that, then how will he wander around?

Accept This One Principle

If you like it here [in worldly life], then carry on seeing the faults of others. If you like worldly life, then keep seeing the world at fault. And if You don't like worldly life, then come to one side. Accept this one principle. If You don't like worldly life, then You should keep Seeing, '[Any person in] Worldly life is not at fault. This has arisen because of my very own fault.' 'You' will have to come to one side, won't You? How long can contradictions carry on? Lord Mahavir did not feel as though anyone was at fault. Even when a celestial being had come from the celestial realm to harass Him, He did not feel as though the celestial being was at fault.

The Fault Is Definitely Lying Within

No one should be seen to be at fault in this world. Everyone should be Seen as flawless.

Questioner: Isn't it true that whosever's faults I see, the *drashti* (perspective; vision) through which I am seeing their faults, those same faults must be lying within me?

Dadashri: That is certainly why you are seeing them.

Questioner: And the extent to which a fault decreases, would my *drashti* be becoming pure to that extent?

Dadashri: Yes, it would become pure to that extent.

One's Own Gutter Stinks Yet He Sets Out to Clean Other People's Gutters

Faults are people's 'gutters'. We do not open up the gutters on the streets. Even a young child knows that. If you have a kitchen, then surely a gutter has to be installed! But that gutter should not be opened up. Everyone has certain faults, some may get upset, some may be impatient; to see such things is considered as opening up the 'gutter'. Instead, it is better to see their virtues. In fact, it is worth Seeing only your own 'gutter'. If the water is clogging up, then you should clean your own 'gutter'. On the contrary, people do not even realize their own 'gutter' is clogging up! And even if they do realize it, what can they do? Eventually, one becomes habituated to this fact. That is in fact why these diseases have arisen. One reads the scriptures and keeps preaching, "You should not backbite about anyone," but he himself continues to backbite about others. If you speak negatively about anyone even in the slightest, then you will inevitably incur that much of a loss! No one opens up the lids of the gutters on the streets. However, they keep opening up the lid of other people's 'gutters'.

Once, there was a man who kept kicking the toilet door. I asked him, "Why are you kicking the door?" He replied, "I clean it vigorously, but it still stinks." Now is that not considered sheer foolishness! Despite repeatedly kicking the toilet door, it still stinks. Who is at fault in this case?

Questioner: The person who kicks the door.

Dadashri: Isn't that considered a serious mistake? Is the poor door at fault? The entire world is trying to cleanse people's 'foul odors' [faults] by 'kicking' them. However, by kicking the toilet door, externally induced problems are arising for them, moreover, even the door ends up breaking!

What 'we' are telling You is that however many faults there are of the body and of the mind, when You can See them all, You will have become free. Furthermore, You do not need to make efforts to get rid of your faults, neither is there a need for you to keep kicking the toilet door. If you kick the toilet door, will the foul odor go away? Why wouldn't it? Would it not go away even if you were to kick it? What if you were to shout at it?

Questioner: It would not.

Dadashri: There would be no impact on the toilet, right? Similarly, these people are making efforts in vain, they are needlessly making efforts towards this! They have not even ground forty grams of flour and what has already been ground has vanished by grinding it relentlessly! So that which is ground repeatedly would end up vanishing, wouldn't it! The new flour that should be ground has been ignored, instead they are again grinding the flour that has already been ground, and in the process, it ends up vanishing! So they have ended up with nothing to show for their efforts. Despite one's current outward appearance of a human being, one will end up going from having two legs [a human lifeform] to having four legs [an animal lifeform]! Now tell me, have they made any profit?

The Vision That Is Free From Opinions

Why don't you stop seeing the faults of others!

Questioner: If I don't see their faults, then wouldn't I be deemed extremely foolish in the eyes of the world?

Dadashri: Well, would you become successful by seeing other people's faults?

Questioner: Not by seeing their faults, but by making the distinction that, 'This person is like this' and 'This person is like that.'

Dadashri: No, there is actually a liability associated with that. That is considered as prejudice. You should not harbor prejudice towards anyone. Even if someone stole something from your coat yesterday, you should not maintain [the prejudice that] he will steal something today. However, you should leave your coat in a safe place. You should be cautious. You had left your coat outside yesterday, so put it in a safe place today, but do not harbor any prejudice. That is precisely why all this suffering exists; why else would there be suffering in the world? And God is not sending suffering your way, you have given rise to all this suffering yourself and that verily is what is bothering you. What can God do in that? Do not harbor prejudice towards anyone. Do not see anyone's faults. If You understand that, then a solution will come about.

If you don't do *pratikraman*, then your opinion will remain as it is. Thus, you will have come into bondage. Whatever fault you committed, your opinion remained in agreement with that fault, and it is from these opinions that the mind has arisen. I don't hold the slightest of opinion about any person. This is because after having seen a person just once, I do not ever change my opinion for him.

If a person is stealing because of his circumstances, even if I were to see that with my very own eyes, I would not consider that person a thief. This is because he is doing so subject to circumstances. People of the world refer to

the person who gets caught as being the thief. The world does not care about whether the person became a thief due to his circumstances or whether he was always a thief. I would refer to the one who is always a thief as a thief. I have not changed my opinion for anyone to this day. The *vyavahaar atma* (relative self; the worldly-interacting self) is subject to circumstances, and with respect to the *Nishchay Atma* (the Real Self) within, there is oneness (*abhedta*) with everyone. ‘We’ do not have *matbhed* (divisiveness due to difference of opinion) with anyone in this world.

Questioner: That would certainly not be there; because to you, no one actually appears to be at fault, from the context of the Real viewpoint.

Dadashri: They do not appear to be at fault to me. This is because in reality, no one is at fault. The fact that others appear to be at fault to you is because of the flawed vision, it makes others appear to be at fault to you! If your vision becomes flawless, then no one will appear to be at fault at all to You!

This Is How the Entanglements Come to an End

When do the entanglements come to an end? There are only two things in this world, the relative and the Real. All these relatives are temporary adjustments and the Real is permanent. Now, if a line of demarcation is drawn between the permanent division and the temporary division, then the entanglements will come to an end, otherwise they will not come to an end. The twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) had drawn this line of demarcation. Kundkundacharya⁸ had

⁸ a *Gnani Purush*, a Digambar Jain monk who authored many Jain texts such as *Samaysaar*, *Niyamsaar*, *Pancastikayasaar*, *Pravachansaar*.

drawn this line and currently ‘we’ are drawing this line of demarcation, and subsequently, things are immediately falling into place for ‘us’. ‘We’ draw a line of demarcation between the entanglements of the relative and the Real [by giving the understanding], ‘This division is Yours and this division is not Yours.’ Now, once ‘we’ impart the understanding that, ‘From now on, do not consider the division that is not Yours to be Yours,’ a solution will have come about.

As it is, people have misappropriated the ‘goods’ that do not belong to them. That is why quarrels are ensuing, nothing but disputes are ensuing. As there is this entanglement, the disputes keep carrying on, and one is unable to see even a single mistake of his own; when in reality, one himself is replete with mistakes! So after attaining the Knowledge that demarcates the relative and the Real, One can See his own mistakes only. Wherever He looks, He can See his own mistakes, and the mistakes are definitely his own. The world is perpetuating due to one’s own mistakes, it is not perpetuating due to someone else’s mistake. The moment one’s own mistakes dissipate, One will make His way to *Siddha gati* (the realm of the absolutely liberated Souls who have attained ultimate liberation)!

When One Relinquishes the Sense of Ownership Completely...

So however many of your own faults You can See, those many faults will decrease from within. They will keep decreasing in this way and once the ‘sack’ of faults empties completely, that is when You will become flawless. That is when You will be considered to have come into Your own Real form as the Self.

Now when will that happen? You have been wandering for infinite lifetimes and the faults have just kept on increasing. It is only through the grace of the *Gnani Purush* that all Your [spiritual] work will be accomplished. This is because He is the bestower of *moksha*. ‘He’ has come to bestow the gift of *moksha*. ‘He’ does not want anything [in return].

When complete *jagruti* prevails, You will not be making even a single mistake. If even a single mistake is made, there is *ajagruti* (a lapse in the awakened awareness as the Self). Without emptying the faults, a person cannot become flawless. And without becoming flawless, there is no *mukti* (liberation from the cycle of birth and death).

When You become [completely] free from faults, that is when You will become flawless. On the other hand, if a few [faults] are still remaining, then if You relinquish the sense of ownership over this [the non-Self complex], You will become flawless. If You understand, ‘This body is not mine, this mind is not mine, this speech is not mine,’ then You will be able to become flawless. However, currently you are the owner of these, aren’t you? You also have the title of ownership, don’t you? I have destroyed that title a long time ago! For the past twenty-six years, I have not become the owner of this body, this speech, or this mind, not even for a second.



After Attaining the Right Belief of ‘I am Pure Soul’...

When the Eagle Appears, the Snakes Hastily Slither Away

The scripture writers have given an example in which there is a jungle of sandalwood trees that are full of snakes. The snakes sit coiled around those trees, in the coolness; they coil themselves around the sandalwood trees in the jungle. But as soon as an eagle appears, they hastily slither away. Similarly, I have placed this ‘eagle’ inside you; so all the faults will flee. An ‘eagle’ in the form of the pure Soul resides within. Thus, all the faults will flee. And Dada Bhagwan is there to protect to You, so what do You have to fear! Dada Bhagwan is there to protect me, so I have so much courage, then wouldn’t courage arise for You, too?

Questioner: Yes, courage would arise to the fullest extent!

The Impartial Vision

Dadashri: Without Self-realization, your own mistakes cannot be Seen. This is because the belief that, ‘I myself am Chandubhai, and I have no faults, I am well-behaved,’ prevails. And after attaining Self-realization, You have become impartial, You do not have partiality towards

the mind, speech, and body. That is why You are able to See your own mistakes. The One who finds his own mistake, the One who can See his own mistake at each and every moment, wherever a mistake arises, He is able to See it, where it does not arise, He does not See it, such a person will have Himself become the absolute Self (*Parmatma*)! 'He' will have become Lord Mahavir! After attaining this *Gnan*, One becomes impartial. This is because, it is only once One understands, 'I am not Chandubhai, I am the pure Soul,' that He becomes impartial. When no one's fault is seen in the slightest, and when all of one's own faults are Seen, that is when Your spiritual work is considered to have been accomplished. Before, the belief that 'I indeed am this [Chandubhai]' 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 *upayog* (applied awareness as the Self) is directed only inwards, so the faults of others are not seen! As You have begun to See your own faults, it means that the *Gnan* that 'we' have imparted has started to give results. Once one's own faults start being Seen, other people's faults are not seen. In this flawless world, no one is at fault at all, so how can anyone be blamed? As long as the faults exist, the faults fall under the division that is the ego, and as long as that division is not cleansed, all the faults will not leave, and until then, the ego cannot be eradicated. The faults have to be washed off up to the point the ego gets eradicated.

This Is How the Illumination of the Self Manifests

Questioner: Once the *adhyaas* of the Self (the practice of prevailing as the Self) sets in, would the mistakes automatically start decreasing?

Dadashri: Definitely. The fact that the mistakes have decreased itself means the *adhyaas* of the Self has set in.

Once *dehadhyaas* (the belief that ‘I am the body’) leaves, this [*adhyaas* of the Self] will start developing.

Initially, when *samkit* (the right belief of ‘I am pure Soul’) is attained, You are still not able to See all of your faults, that is the kind of *samkit* You have. Later, as Your *jagruti* increases, You begin Seeing your own faults! When You are able to See your faults, it is actually considered as *kshayak samkit* (the permanent conviction of the right belief ‘I am pure Soul’). ‘We’ are unreservedly giving people that *kshayak samkit* here free of cost. Not just free of cost, on the contrary, ‘we’ warmly welcome them, ‘we’ even offer them a cup of tea, but still they don’t come. That’s astonishing, isn’t it!

As You have started Seeing your mistakes, You say, ‘Hey Chandubhai! You have done *atikraman* (hurt a living being through the mind, speech, or body), so do *pratikraman*.’ In this world, a person cannot see his own faults. If One can See his own mistakes, it means He has attained *samkit*. When You prevail as the Self, You can See your own faults, can’t You! As You can See your own faults, You are the Self, You are the pure Soul, otherwise You would not be able to See your own faults. However many of your own faults You See, the Self will have manifested to that extent.

As it is, worldly people have no *jagruti* (awakened awareness as the Self) at all. There is not a single person in this world who has *jagruti*. As long as this man has not been given *Gnan*, he will not have any *jagruti* whatsoever. After he has been given *Gnan*, the *jagruti* will arise in Him. Then when he makes mistakes, He will be able to See his mistakes because of the *jagruti*. No one in the world has any *jagruti* at all, and one can see only one or two of his own mistakes. He cannot see any more mistakes. In fact,

after attaining *Gnan*, You can actually See all of your own faults; that is as a result of this *jagruti*!

The Most Profound Science

Questioner: Dada, why do I see the faults of others?

Dadashri: It is verily due to your own mistake that the other person is being seen at fault. To this Dada, everyone appears to be flawless only. This is because He has destroyed all of his own mistakes. It is your own ego that makes you see the mistakes of the other person. The One who wants to See only his own mistakes will inevitably See everyone else as flawless only.

The one who makes the mistake has to clear the mistake. Why should You be preoccupied with the mistakes of others?

Questioner: Dada, despite not wanting to see the faults of others, I still end up seeing them and that keeps hounding me, so what should I do?

Dadashri: The one that is confusing You is the intellect, it is the intellect that has become *viparit* (misguided; unwarranted) and it has existed for a long time, moreover, it has been given support. That is why it doesn't leave. If You tell it, 'You are not beneficial to me,' then You can become free of it. Say you have told your assistant, "You are no longer needed," and then, you later ask him to run errands for you; would that be acceptable? Similarly, You should never make the intellect run any errands for You. 'You' should never cooperate with the intellect. The *viparit buddhi* (misguided intellect; the intellect that takes one further into worldly life) shows what is beneficial and what is harmful in worldly life. Whereas *samyak buddhi* (the intellect that takes one

towards the Real) pushes worldly life aside and takes one towards *moksha*.

Questioner: I cannot get rid of my faults, so what should I do?

Dadashri: The faults cannot be eradicated easily. However, if You say, ‘They are not mine,’ then You can become free of them.

Questioner: But what should I do if despite saying that, they do not leave?

Dadashri: Well, the faults that have solidified like ice, how can You become free of them right away? Nevertheless, if You maintain this relationship with them, that they are the *gneya* (objects to be Known) and You are their *Gnata* (Knower), then those faults will leave. ‘You’ should not support them. If they do not get support, then they have no choice but to collapse. As a matter of fact, things persist because they have been given support. If they are not given any support, they will not last. This world is perpetuating because of being given such support. If it is not given any support, then it would not perpetuate at all, but no one knows how to take away the support, do they? That is a task only for the *Gnanis*! This world is full of infinite profound things, amidst that, how can one understand the part that is the most profound of all?

The Faults Have Layers

Later, those faults will be Seen as *gneya* (objects to be Known). However many *gneya* You See, You become free from them to that extent. Just as an onion has layers, the faults also have layers. As You See your own faults, the layers of those faults peel off, and when all the layers have peeled off, that fault leaves permanently, from the root itself. Some faults only have a single layer. They do not

have a second layer, so they leave by Seeing them just once. The faults that have more layers have to be Seen over and over again, and they leave once *pratikraman* has been done for them. And there are some faults that are so ‘sticky’ that *pratikraman* has to be done repeatedly, and people may even tell you, “You keep repeating the same mistake!” To which you would reply, “Yes.” However, people don’t understand that this is the reason behind it. The faults have layers; there are infinite layers. So however many faults are Seen and *pratikraman* is done for them, those many faults will become cleansed.

Questioner: On the one hand, we say that this *Gnan* procures results on its own and on the other hand, when we end up making a mistake, we say that it is a discharging intent. So that is considered an adjustment, isn’t it?

Dadashri: These are all things that are discharging for sure. All of these things are nothing but discharge. They are things that one has to neither acquire nor renounce. There is scornful rejection and abhorrence involved in renunciation and there is attachment in acquiring, whereas these things are all actually to be discharged!

And why is it that You can See that you have faults? What is the proof of that? The answer is, when Chandubhai [file number one] becomes angry, You don’t like it. The fact that You don’t like it means that You have Seen Chandubhai’s fault. Likewise, all the faults that You do not like, You have started to See all of those, all day long.

The Consequences of Demerit Karma and Merit Karma

This world is *vyavasthit* (a result of scientific circumstantial evidences). So, *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result) gives you the consequences of your

offenses. ‘You’ should allow them to come, and You should clear them while remaining in equanimity. Whatever mistakes you had committed in your past life, the consequences of those come back to you in this life, so even if you are behaving well in this life, the mistake will still obstruct you; that is what the consequence of a mistake is!

The consequences of mistakes made in the past life are of two types. If garlands are placed on ‘us’, that too is a consequence of a mistake made in the past life, and if stones are thrown at ‘us’, that too is a consequence of a mistake made in the past life! Garlands being placed on ‘us’ is a consequence of merit karma (*punya*) and stones being thrown at ‘us’ is a consequence of demerit karma (*paap*). What is this like? For any mistakes that one has committed in the past, a case is normally held against him in court and thereafter, justice is meted out. Similarly, whatever mistakes one had committed, the consequences of those have to be suffered, the consequences of those mistakes must be suffered. ‘You’ should clear the consequences of those mistakes with equanimity, without raising any objections. What happens when You don’t raise any objections? When the time comes, the consequence of your mistake will unfold and it will be suffered, and then it will leave. Amongst people of a higher social status, it is indeed because of raising objections that all these entanglements have set in, isn’t it! So to remove these entanglements, they should remain silent, then a solution can come about.

The *Gnani Purush* had not given rise to any entanglements in the past life. That is why He keeps getting all the material comforts at His disposal in the current life. And all of you [*mahatmas*] have met the *Gnani Purush* in this life. Therefore, You should clear with equanimity the consequences of the entanglements formed in the past life,

and You should not give rise to any new entanglements, then no consequences of the entanglements will come forth in the next life and a solution will come about.

Therefore, You will have to destroy your mistakes, won't You!

Questioner: But 'I' should be able to See what kinds of mistakes there are within, shouldn't 'I'!

Dadashri: Well, You will begin Seeing them gradually. As 'we' disclose these points to You, You will begin to See them. The *drashti* (vision; perspective) to See the mistakes will start developing. Once You have the desire, 'I now want to find out my mistakes,' then You will find them for sure.

Now, with regards to your unfolding karma, the faults that are unfolding are like the stock that is contained in a 'reservoir'. Thus, there is no new incoming stock in that, and the existing stock is continuing to flow out. Initially, the outflow gushes out forcefully, and after a few years, the 'reservoir' becomes empty. Thereafter, even if You beckon [the faults], they will not come, and after a few more years, Your state will be altogether extraordinary.

And 'we' have created that 'safe-side' for You [internally, You are safe as the Self because You are separate from Chandubhai]. This much should remain in Your awakened awareness as the Self (*laksh*) that, 'Hey, this 'safe-side' has been made for You, You should remember that!' Have 'we' not created a 'safe-side' for You from both, the good habits and the bad habits?

Questioner: Yes.

Dadashri: Yet You complain, "Dada, why is this happening to me? I became angry today." Hey, See the one who became angry! 'You' were the Knower of that,

weren't You? Before attaining *Gnan*, you were not the Knower of that; earlier, you used to say, "I indeed did this." Now You have become separate, haven't You?

Questioner: Yes.

After Self-Realization...

Dadashri: This is a [spiritual] Science; Science means Science. There are twenty-five types of illusory attachment, the charge *moha* (charging illusory attachment), I have stopped those completely. And the discharging illusory attachment is actually going to remain for sure; even Lord Mahavir had discharging illusory attachment. But it was according to His capacity, because He had discharged most of it, whereas You have not discharged most of it. 'He' had a debt of ten, whereas You have a debt of a hundred thousand. 'He' had cleared the debts and You too will clear them. 'You' want to clear the debts, so You are clearing the debts with equanimity, aren't You? Yes, You simply have to clear them.

Good habits and bad habits, they are both an illusion (*bhranti*). 'You' have now come out of the illusion. Why should You preserve the karmic stock that is not Yours?

'You' should See your faults. 'You' should Know how many faults have been identified. 'See' a fault as a fault and a virtue as a virtue. Deeds which are good (*shubh*) are considered virtues and deeds which are bad (*ashubh*) are considered faults. However, those are not terminologies associated with the Self. The terms 'faults' or 'virtues' are not at all to be found in the terminology associated with the Self. These are worldly terminologies; they are terminologies associated with illusion [the relative]. In the terminology associated with the Self, there is no such thing as a fault at all.

Lord Mahavir did not see anyone at fault whatsoever. 'He' did not see even a pickpocket as being at fault. 'He' did not even see the person who forced spikes into His ears as being at fault. On the contrary, He felt compassion towards him, 'What will happen to this poor fellow? He has taken on such a grave liability for this because he does not have Self-realization.' Had that person forced the spikes in spite of having Self-realization, then the Lord would not have needed to maintain compassion towards him, as that person would have been Self-realized. However, as that person did not have Self-realization, he believed himself to be the doer. And if he had Self-realization, then He would have been the non-doer (*akarta*), so there would be no problem. So this point is to be understood in short.

There is no 'longcut' at all, this is a shortcut path. 'You' have attained the *jagruti* as the Self, it has started; the greatest task of all has been accomplished. The *laksh* (awakened awareness) that 'I am the Self' does not set in for anyone, not even for a moment; so for that *laksh* to set in is the greatest accomplishment of all! The demerit karma also get washed off on that day [of attaining *Gnan*]. That is why 'I am the Self' remains in Your *laksh* at all times, constantly, without ever faltering.

Now, when the unfolding karma is a bit intense, it perplexes You a little bit, it gives rise to suffocation. However, it does not hinder You; Your state as the Self has not disappeared. However, the bliss of the Self stops arising at that time, whereas for 'us' the bliss does not stop arising, in fact the bliss prevails constantly for 'us'. On the contrary, it keeps overflowing; even those around 'us' feel that bliss. Those who are sitting with 'us' feel that bliss. The bliss keeps overflowing, that is how much bliss of the Self there is, despite having this physical body, despite the

fact that it is currently *Kaliyug* (the current era of the time cycle, characterized predominantly by misery and almost no happiness)!

Now, can You See the mistakes that you are making, are You able to catch all of them?

And with the *jagruti*, all of one's own mistakes, all of them can definitely be Seen. To point out the mistakes of others means that one does not have *jagruti*. That would be the case for an *agnani* (a person without Self-realization), he would have a lot of that. When not a single fault of anyone else is Seen, when One is never idle because He is Seeing his own faults, then One is considered to have *jagruti*.

So Now, You Have Become a Gnani

Questioner: However many *vibhaav* (identification with that which is not one's own; the wrong belief of 'I am Chandubhai') that arise, are they all considered to be faults?

Dadashri: Now, [after attaining *Gnan*,] *vibhaav* can never arise for You. The faults that You can now See [of yourself], they are the faults of the mind. It is because of *manahparyavGnan* (the Knowledge of the Self through which all the phases of one's own mind as well as that of others can be read) that You can See the faults of the mind, the faults of the intellect, the faults of the ego; that is to say, You are able to See all the faults of the *antahkaran* (the mind, intellect, *chit* and ego complex). Can You See the faults of Chandubhai or not?

Questioner: Yes, I can.

Dadashri: If You can See the faults of Chandubhai, then You have become a *Gnani* (the awakened One). And You have just spent about ten hours with 'us'.

As a matter of fact, ‘we’ have placed a priceless ‘diamond’ in your hand. However, this is equivalent to giving a diamond to a small child; he does not know how valuable it is!

A Waterfall of Faults Are Seen...

‘You’ are able to See your faults at each and every moment, aren’t You?

Questioner: Not at each and every moment, but ‘I’ can See some of them.

Dadashri: Later on, You will be able to See them at each and every moment. There are still many faults, there are countless faults, but You are not yet able to See them. Ordinarily, one is not able to see even ten of his own faults. He will say, “I might have two or three.” But once One begins to See [his own] faults, He becomes qualified to attain *moksha*.

So You can See a waterfall of your own faults, can’t You? Now, however many You See, those many leave. Then a similar number of faults will unfold the next day. The flow of faults will continue to unfold relentlessly. As long as You have not become [completely] flawless, the flow of faults will continue to unfold. Now, You are on Your way to feeling lighter!

Do something so that You can See the faults flowing like a waterfall. It requires a great deal of hard work! The Real form as the Self, which is what You are, You and Chandubhai are separate. ‘You’ should give Chandubhai a pat on the back! When Chandubhai does something good, You should tell him, ‘You have made the most of it at this age; if you become free, then I will be free too. As long as you are attached to me, I will not become free.’ So You should tell him, ‘Finish your chores quickly and go

to *satsang*.' Moreover, You should tell him, 'Chandubhai, do this, do that.' 'You' are the overseer, so You should tell him, 'Why are you fretting over the children so much? Has there been any lifetime in which you have not had children? Not a single incarnation has gone by without having an offspring, be it in the life-form as a dog or a cat; isn't that so? Mind you, these children are not really Yours! These are worldly relations. Is it as though they are real?'

In fact, this is all relative. Does a bottle gourd make a fuss, 'My, how many children I have!' If there are one hundred bottle gourds growing on a plant, then all one hundred of them are its children! Just as bottle gourds grow on every stem, similarly, a new 'bottle gourd' [child] makes an appearance every one and a half years or so for these humans! That bottle gourd is a living being and this child is a living being too. That bottle gourd is a one-sensed living being and this child is a five-sensed living being. However, they are both living beings, aren't they! The living being within both is similar, isn't it!

So You can See your own faults, can't You? 'You' can also tell Chandubhai, 'Chandubhai, why are you doing this? I want you to become free, if it happens for you, then it will happen for me, too.' When Chandubhai becomes pure, You will become free.

So You should converse with yourself internally, 'Chandubhai, it's definitely your fault, that's why these problems have arisen and you've encountered such people; otherwise, would you encounter such people? Otherwise, you would have encountered people who would show you a lot of respect.' Just look, am I not encountering people who show me a lot of respect? Have You understood?

For Which Mistake Can Family Members Be Reprimanded?

People's lives have become ruined entirely; life should not be like this. Life should be filled with love. Where there is love, you will not point out each other's mistakes at all. If you want to point someone's mistake out to them, then you should impart the right understanding to them. If you tell her, "It is better if you do it this way," then she will say, "I'm glad you told me." She will be grateful to you.

Instead, one criticizes his wife by saying, "There is no sugar in the tea." Hey, just drink it quietly. She'll find out eventually, won't she? On the contrary, she'll tell you, "Why didn't you ask for sugar?" Then you should reply, "Please bring it for me now."

People don't know how to live life. One should not point out the mistakes of the family members. Do our people point out their mistakes or not?

Questioner: They do so daily.

Dadashri: The mortal one points out everyone's mistakes, his father's, his mother's, his children's. It's only his own mistakes that he doesn't point out! How wise he is! So intelligent! So this is the kind of wayward people we're dealing with! So now wise up, meaning, don't do *atikraman*.

If ever a drop of something splashes on you, you would instantly realize that a stain has formed, so you would wash it off immediately. Mistakes will happen, it's not as though they won't happen, but Your job is to ensure that they are cleansed.

Questioner: But we should attain the Vision that enables us to See the stain.

Dadashri: ‘You’ have attained that. Other people have not yet attained it, but You have attained it, You are able to recognize your mistake that, ‘This mistake happened.’ ‘Your’ *jagruti* is such that it shows You all your mistakes. ‘You’ are able to See some of them, and as the layers of ignorance over the Knowledge of the Self clear away, You will be able to See more of them.

When the family members are Seen as flawless, and only your own faults are Seen, that is when true *pratikraman* take place.

Karma Can Be Cleared in This Way

Questioner: When will *mahatmas* reach the stage in which they will no longer have to do *pratikraman*?

Dadashri: When they no longer ‘attack’ anyone, they will no longer need to do *pratikraman*.

Questioner: How long does *pratikraman* have to be done for the old faults?

Dadashri: For as long as the faults are still there, and if the other person is hurt because of a fault of yours, only then should You say, ‘Chandubhai, do *pratikraman* for this.’ Otherwise, there is no need to do *pratikraman*.

Questioner: If one hasn’t engaged in such faults in this life, but he may have done so in the past, in the previous life, and if he wants to do *pratikraman* and become free from them, then how can he do so? And until what point should he do so?

Dadashri: How would you be able to figure out the faults committed in the previous life? You can only address those who make claims against you [in this life]. What if no one is making claims against you? So, do *pratikraman* for the one who makes a claim against you.

You have nothing to do with anyone else. If you keep remembering someone, if you keep having negative thoughts about someone, you should do *pratikraman* for them. The entire world is unquestionably flawless, but you are not able to see it as flawless; why is that? It is verily because of your ‘attacking’ nature. A person who hurls abuse at you is flawless, a person who beats you up is also flawless. A person who causes you a loss is also flawless. This is because all this is nothing but a result of your own karmic account. He is only giving you what is in your karmic account. And when you give it back to him in return, you are creating a new karmic account with him. Thus, when You accept that it is *vyavasthit*, it will come to an end. ‘You’ should tell Chandubhai, ‘Look, the karmic account has been settled properly.’ If You See others as flawless, then You will attain *moksha*. If you see them as being at fault, then it means that you have not seen them as the Self at all. If You See the Self in the other person, then He is not at fault.

See Even the Other Person as a Non-Doer

When you say something, and the other person sees your fault, then what is the benefit of that?

Questioner: What benefit would there be in that? There would only be a loss, wouldn’t there!

Dadashri: On the basis of what knowledge is he seeing your fault?

Questioner: What does knowledge have to do with that? It’s because of ignorance (*agnanta*) that he is seeing the fault, isn’t it?

Dadashri: Yes, but what if He is seeing the faults of others in spite of having taken *Gnan*? ‘He’ is weakening his own *Gnan*. ‘He’ is not the doer, but He is seeing the other

person as a doer. That is equivalent to him becoming the doer himself. To see the other person as a doer to the slightest degree means He has fallen short [in prevailing as the Self]. That is what our *Gnan* says. Then, it does not matter if the *prakruti* is quarrelling, but do not see Him [the Soul within the other person] as a doer. The *prakruti* may even start up a quarrel.

Questioner: Sometimes the *prakruti* quarrels beyond limits. What about that?

Dadashri: Beyond limits? Well, that's good, at least it's not engaging in physical attacks. Besides, it could go even beyond that, it could even pick up a gun and point it at you, this *prakruti*!

Yes, anything is possible, whatever stock of karma is filled inside is what will come out. But if You see him as a doer, then Your *Gnan* has fallen short over there. This is because all of this is being governed entirely by *parsatta* (the authority of the non-Self; subject to external circumstances). Does Your *Gnan* sometimes fall short in this way?

Questioner: Yes, it does, many times.

Dadashri: There is no problem if the *prakruti* quarrels, but do not see Him [the Soul within] as a doer. The *prakruti* may even fight or attack, according to the 'drawing' that was done, according to the 'film' that he himself had drawn up in the past life! But you should not see Him as a doer.

Throughout the course of the entire day, no one is committing any offense. However many faults You are seeing of others, You are still falling short in *Gnan* to that extent! Everything indeed is your own karmic account.

Such a Person Is Singularly Egoistic

Can You See your own faults now?

Questioner: Yes, I can See them.

Dadashri: Otherwise, one would not be able to see a single fault of his own. An egoistic person cannot see his own faults. He merely knows that he has these two to four very big faults, but he cannot see all of them!

The *Tirthankar* Lords never interfered in the faults committed by others. If one interferes, it means that he has that much ego. It is the ego that sees others at fault and even the fault is the ego. Both are the ego!

Questioner: And what about the one who commits the fault?

Dadashri: That is also the ego and it is also the ego that sees others at fault.

Questioner: Why do you say that the fault is also the ego?

Dadashri: That refers to the one who commits the fault, that is all. However, it is possible that the one committing the fault may not be egoistic. For a person who has taken our *Gnan* and is following the five *Agnas* properly, his faults are not considered faults. This is because He prevails as the Seer of his own faults. And in this case, the faults are the filled stock of karma, they are not His faults. There is this context of relativity in this situation, this is not a singular viewpoint. However, the one who sees the faults of others is nothing but egoistic.

Questioner: So Dada, it's possible that the one who commits the fault may not be egoistic?

Dadashri: He may not be.

Questioner: And the one who sees the faults of others is always egoistic.

Dadashri: For sure, singularly [egoistic]. He is unquestionably so. In this world, the one who sees the faults of others is singularly egoistic for sure.

The Importance Is of the Realization of the Mistake

If one were to realize his mistake immediately, then he would never make a mistake, would he! But then he does not realize it even after twenty-four hours.

Questioner: He realizes it only when he experiences the effect of suffering.

Dadashri: The effect may come after six months, he would not realize that it is linked.

Questioner: Dada, in this case, I immediately realized that this will happen. As soon as this man told me, I realized that I had done something wrong.

Dadashri: No, but you cannot realize anything on your own.

Questioner: But I did realize this on my own.

Dadashri: When he said that, when he cautioned you, that is when you saw it. No one would say so of his own accord, no one would become a *nimit* in this way.

Questioner: As soon as this man told me, it struck me immediately that I had made this mistake.

Dadashri: ‘You’ are able to realize that you have made a mistake, aren’t You? A mistake has been made, but You would correct it, wouldn’t You? Once You have realized it, You would destroy it immediately, wouldn’t You?

Questioner: Yes.

Dadashri: That’s good. Mistakes are bound to happen externally. ‘You’ will recognize them, You will start to

realize them. When One realizes on His own that a mistake has happened, that is when I will say He is a *Gnani*! [As it is,] A person goes about his life making mistakes. He goes about his life believing those mistakes to be correct. Then, when he experiences a slight suffering, he thinks, ‘Gosh, why is this happening?’ That is when the realization sets in. When You are able to realize your mistake without experiencing any suffering, Know that *Gnan* has manifested! The demarcation that, ‘This is *Gnan* and this is *agnan*,’ should be in place.

Questioner: Once One realizes his own mistake, can the mistake actually come to a stop?

Dadashri: No, it is not a question of it coming to a stop. It is more than enough that You are able to realize it. Whether or not the mistake comes to a stop, forgiveness is there for sure. There is no forgiveness for the one who does not even realize his own mistake. It is not a question of it not coming to a stop. There is no forgiveness for *bebhaanpanu* (a state of gross unawareness). Mistakes are being committed because of being in a state of gross unawareness.

Questioner: Such a state of gross unawareness has arisen so many times. As it is, the state of gross unawareness remains in so many matters, so mistakes would keep happening in those instances, wouldn’t they?

Dadashri: But of course, they would keep happening! It is not that they might be happening, they certainly do keep happening!

Questioner: How is it possible to get rid of that state of gross unawareness and See the mistakes?

Dadashri: For that, the *jagruti* should arise.

You should keep asking for forgiveness all day long. You should form a habit of asking for forgiveness all day long. One generally keeps binding demerit karma. One's vision has become such that one just keeps seeing the faults of others.

Is it Effort or Grace That Is Involved in That?

Questioner: In order to See his own mistakes, One would actually have to put in a lot of effort for that?

Dadashri: Not effort, grace (*krupa*) is required. One may engage in a lot of hurried processes as part of the efforts, even then he will not accomplish anything. There is no need for putting effort in this at all. All You have to do in this case is to attain His grace! What that means is, You should please Dada. And when would He become pleased? When You remain in His *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*). The only thing He takes into consideration is how much You are remaining in the *Agnas*. 'He' does not take into consideration whether you place a garland of flowers on Him or if you do anything else. Although, You do receive a small benefit by placing a garland on Dada. You receive worldly benefit by doing that and You receive a small amount of this [spiritual] benefit as well!

In order to destroy all your mistakes, You will have to either start the sacrificial fire [of selflessly serving the *Gnani* and the *mahatmas*] or else You will have to engage in *Swapurusharth* (progress towards the absolute Self after Self-realization). Otherwise, if You simply come and do Dada's *darshan* (devotional viewing), You will get the benefit related to devotional worship, but You will not get the benefit of *Gnan*. If You have an ardent desire to remain only in the *Gnani's Agnas*, then through His grace, You will definitely be able to do so. When You follow the

Agnas, the euphoria related to the *Agnas* remains with You. Who would be having the euphoria of *Gnan*? Those who are giving spiritual instruction (*updes*) to others.

This Science is like ‘cash’; it gives instant results. If You were to remain in ‘our’ *Agnas* for one hour, then what would happen? ‘You’ would experience *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering)!

Humility and Sternness While Maintaining a Vitaraag State

Questioner: The topic of clearing the ‘files’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life] with equanimity had come up in *satsang*. However, when we are behaving humbly with our ‘sticky files’ and they are reacting negatively, then it was mentioned that it is not necessary to show humility. On the contrary, they will react even more negatively.

Dadashri: There is no need to do that for the most part, but it is difficult for one to assess when this is necessary.

Questioner: How can we make that assessment?

Dadashri: In fact, every person would do this, they would definitely point out the mistakes of the other person! The mistake is definitely one’s own, but it’s like what ‘we’ told that person, “Do not maintain humility, maintain a state of absolute detachment (*vitaraag bhaav*) with the other person.” Even sternness should be with absolute detachment.

Questioner: But that is difficult to maintain, isn’t it? How can I maintain that?

Dadashri: ‘You’ can maintain that very well. As You are not at fault, everything can be maintained. When the fault is yours, there you will not be able to maintain that. Fundamentally, the fault is definitely yours. Those who look to place the blame on others are actually the ones at fault. In fact, they are looking for their own ‘safe-side’!

As a matter of fact, other people are just your reflection. No one would say anything to you [without reason]. They say it because of some fault of yours. In every instance, you are verily the one at fault, but because you do not understand how it is your fault, you keep seeing the faults of others. And to see the faults of others is the greatest ignorance of all! ‘We’ have kept on saying this for all this time, “The entire world is flawless,” but if you nevertheless point out other’s mistakes, then wouldn’t you be considered a fool? Doesn’t this feel like the theory of the *vitaraag* (absolutely detached) Lords to You?

Questioner: It is the exact theory of the *vitaraag* Lords!

Dadashri: Those who saw their own faults were victorious, they have attained *moksha*. No one would ever say anything to you unless you are at fault somehow! So remain aware (*jagrut*).

Questioner: Your words will bring results immediately.

Dadashri: All these words are such that they definitely bring results, provided You assimilate them. If You don’t assimilate them, then what can be done?

The State After Attaining Gnan

When You do not See anyone or anything at fault, be it a snake, a scorpion, a lion, a tiger, or an enemy, when You See that they are not at fault, when that Vision sets in for You, then You have achieved the ultimate thing.

‘You’ have attained that Vision; so You do not See anyone at fault in this world.

Questioner: ‘I’ have attained that Vision.

Dadashri: Thereafter, the bliss of *moksha* will be experienced here itself. There will be nothing but bliss over here. As long as the faults of others are seen, the suffering will remain. Once the faults of others are no longer seen, it means You are free.

Questioner: I sometimes become angry with my wife, is that considered as seeing her fault?

Dadashri: But it is not You who gets angry, is it?

Questioner: I [get angry], not the pure Soul.

Dadashri: Yes, but in that case, You can See your own faults. Can’t You See this fault of yours?

Questioner: Yes, ‘I’ can.

Dadashri: So You can See your own faults, but You are not Seeing her faults, are You?

Questioner: No.

Dadashri: So that’s all, You should not be Seeing anyone else’s faults. ‘You’ can See your own faults, Chandubhai’s faults. But You should not See anyone else’s faults.

Questioner: But in that situation where I got angry, I got angry because I saw her fault, isn’t it?

Dadashri: No. As you saw her fault, what You mean to say is that Chandubhai is the one at fault, but You do not See your wife at fault. ‘You’ are not Seeing her fault, You are Seeing Chandubhai’s fault. Meaning that You are pointing out your own fault, ‘This is

definitely Chandubhai's fault. This is my own fault!' Did You understand?

Questioner: That appears so after I have gotten angry.

Dadashri: Even after getting angry, You deem Chandubhai as being the one at fault, don't You?

Questioner: Yes.

Dadashri: Only then is it considered an offense! It is considered an offense only after it has happened. 'You' did not See the fault of the other person; You Saw your own fault, meaning You Saw the fault of this Chandubhai. 'You' feel that Chandubhai is the guilty one.

Questioner: Yes, Dada. That's exactly how 'I' feel.

Dadashri: Chandubhai feels that the wife is at fault, but You feel that Chandubhai is at fault. Chandubhai saw her fault and he became angry with her, that is why You feel that Chandubhai is the guilty one.

Questioner: Once, I shouted out to my house help two to three times to wake him up. He did not reply, despite being awake. So I became furious with him, so what should I do about this?

Dadashri: After becoming furious, were You actually able to See your fault?

Questioner: Dada, it's after seeing his fault that I became furious, isn't it?

Dadashri: Yes, you became furious, but then You actually realized that he is not at fault. So You were able to See your own mistake.

Questioner: 'I' did not realize it right away.

Dadashri: Nevertheless, even later on, You realized that he hadn't made the mistake, therefore this is a mistake

that you made, You realized that later. If [you kept thinking] he had made the mistake, then You would not have been able to See your own fault at all!

Questioner: This happens between us daily! I inevitably get angry.

Dadashri: Then you have to do *pratikraman*. But what is the basis for doing the *pratikraman*? Why should you repent? Why did he do such a thing? The answer is, whatever he did is on account of the unfolding of your own karma. That is why he made this mistake. Whatever mistakes anyone makes, they are doing so only on account of you being the evidentiary doer [in the first place]. Therefore, it is your own karma that is unfolding, that he made a mistake. That is why you should repent for it again. There was no need for you to become angry in this situation. You cannot repent without any reason. How can you repent if You can See your own mistake but You cannot prove it? There should be proof against it that, ‘It is definitely the unfolding of your own karma.’ ‘You’ should have that understanding.

If someone were to slap me right now, then I would instantly bless him. What is the reason for this? Is he really the one slapping? No one in this world can slap anyone. In the past, I had offered a reward; about thirty years ago in India, I had offered a reward with the condition that if anyone slaps me, I will give him five hundred rupees cash. But I did not come across a single person who would slap me. When I would come across someone who was strapped for cash, I would tell him, “Instead of borrowing money, why don’t you accept this [reward]!” But the person would reply, “No way. I’d be better off borrowing money, because what would happen to me as a consequence of slapping you?”

This world is functioning completely within the laws of nature; God does not govern it, nevertheless it is still functioning firmly within the laws of nature. It is functioning in God's presence. So if anyone does something wrong to you, then that is definitely an echo that you yourself have given rise to. In this world, no one is at fault whatsoever. I See all the living beings in the entire world as nothing but flawless. The fact that others are seen to be at fault is itself a *bhranti* (illusion; wrong belief). Our Science (*Vignan*) says that if anyone's fault is seen, then it is your own fault. That reaction has come about due to your own [initial] fault. Not only is the Self *vitaraag* (absolutely free from all attachment and abhorrence) but the *prakruti* (the non-Self complex) is also *vitaraag*. Therefore, to whatever extent you see the faults of others, you will receive a corresponding reaction to that.

That Is When the Fault Is Considered Discharge...

Everyone is flawless indeed. The fact that you see others to be at fault is your own fault. No living being is at fault at all. If You can See this, then You have *Gnan*, but people cannot see it this way, can they?

Questioner: 'I' want to See others as flawless, yet I end up seeing others to be at fault, so that is considered discharge, isn't it?

Dadashri: It is discharge. It is discharge to be habituated [to seeing other's faults]. When it is not under Your control, it is considered habituated.

Questioner: How can seeing someone to be at fault be considered discharge?

Dadashri: 'You' no longer have the intent to see others at fault, that is why it is considered discharge! However, One has not followed the *Agnas* completely in

this situation. As One gradually starts following the *Agnas*, everything will get cleared. Until then, *pratikraman* should be done for it.

Questioner: But the understanding has definitely set in that everyone is flawless indeed. But sometimes, I end up seeing others as being at fault.

Dadashri: That is indeed why ‘we’ have said, “You are habituated to doing that.” It happens even when You don’t want it to.

Questioner: Why hasn’t our Vision become flawless yet?

Dadashri: ‘Your’ Vision is certainly flawless.

Questioner: ‘I’ have the intent to See others as flawless, yet I do see the faults of others.

Dadashri: ‘You’ are Seeing the one who sees the faults of others, that’s all. Besides, the discharge will only be in accordance with the stock of karma that has been filled in, won’t it?

Questioner: But we have to do *pratikraman* for that, don’t we?

Dadashri: You definitely have to do *pratikraman* for that! Why did you fill such stock of karma?

It Begins With the Belief, It Is Considered Complete Once It Exhibits in External Conduct

Thus, this *Gnan* of ‘ours’ is pure (*shuddha*) *Gnan*. Even the understanding (*samjan*) is pure. ‘You’ should See the entire world as flawless. As the first step, it has come into Your belief (*shraddha*) that it is flawless, now it will gradually come into Your understanding and in Your *Gnan* [experiential Knowledge in this context]. ‘You’ are none

other than the pure Soul, aren't You! Even if someone picks your pocket, You should See him as flawless.

For anything that you have known [anything that has come into experience], it has to first come into your belief completely, and only after that can it be exhibited in external conduct (*vartan*). However, this ['the world is flawless'] has not yet come into Your belief completely. Once it has come into Your belief [completely], it will begin to be exhibited in external conduct. This entire process takes place gradually. Surely, it cannot happen all of a sudden! However, it is only once it is Known that it can come into practice (*prayog*)!

Questioner: But 'I' have Known this for quite some time now, haven't 'I'?

Dadashri: No, but that cannot be referred to as having Known. It is referred to as having Known something, when it definitely comes into application. So [until then], it has not been Known in its entirety. In fact, You have Known it at the gross level. What would be the result of having Known something? It comes into application immediately. Thus, You have Known it only at the gross level; it still needs to be Known at the subtle level, the subtler level, and the subtlest level, that is when it will come into application.

Never Leave This Satsang

Even if you get a beating in this *satsang*, then take the beating, but do not leave this *satsang*. Even when it comes to dying, die in this *satsang*, but do not die anywhere else. This is because the goal which you were aiming for at the time of death is the goal that will be linked with you. No one is beating you here, right? Would you run away if they did beat you? This world is arranged precisely according to the laws of nature. Now based on that, what would

happen if you were to see the faults of others? Would anyone really be at fault?

Questioner: No one would actually be at fault, but it appears that way to me.

Dadashri: What you are seeing, that *darshan* (vision; belief) is incorrect. Suppose you are seeing an animal from a distance; it is actually a horse, but you say that it's a bull because it appears that way to you. However, once you go closer to examine it, you realize that it's a horse. So wouldn't you understand that your eyes have become weak! So the next time around, you would not be outrightly confident that what you have seen is correct.

Questioner: Dada, as per your Vision, no one is at fault, yet why am I seeing others as being at fault?

Dadashri: 'You' are not applying the *Gnan* in what you are seeing! 'You' are letting ignorance of the Self prevail. If You wear Dada's 'glasses', then You will not See anyone's faults. Instead you keep seeing through those other 'glasses'. As a matter of fact, no one in this world is at fault at all. This is my most profound discovery!

Redirect the Power of Seeing Faults

You should not see anyone's faults whatsoever. 'You' will have become wise from that point onwards. In reality, no one is at fault. As it is, one ends up becoming a 'magistrate' needlessly. One cannot see his own faults completely, moreover, he has become ready to see the faults of others. A human being has the power to see faults, that power is to be used to see his own faults only. It is not to be used to see the faults of others. By misusing this power, the power to see his own faults has ceased to function. This power is not to be used to point out the

faults of others. One does not point out his own faults, does he? Do people like it when you point out their faults?

Questioner: They don't like it.

Dadashri: So then shouldn't you stop doing things that others don't like?

How Can Anyone Be at Fault When Vyavasthit Is the Doer?

'You' should have the firm resolve (*nishchay*) that You want to maintain *jagruti*. It is not a question about making a mistake. On 'our' path, You are not making any mistakes at all. The one who makes a mistake, when he understands, 'This is a mistake I have made,' even if *vyavasthit* is the doer, yet, as he became the *nimit*, he should definitely do *alochana*, *pratikraman*, and *pratyakhyan* for it by maintaining, 'This should not happen.' Otherwise, it will not do at all, will it! The Self Itself is totally separate indeed; the doer is *vyavasthit*. That is indeed why on 'our' path, there is no scope to see anyone's faults at all, is there!

In this *satsang*, let go of the *drashti* (perspective; vision) that makes you see other people's faults. No one makes mistakes at all. It is *vyavasthit* that is doing everything. Therefore, get rid of this *drashti* that makes you see the faults of others; otherwise, your relative self will become tainted.

Questioner: If the *drashti* that makes us see the faults of others remains, then one would regress spiritually, wouldn't he?

Dadashri: A person would be destroyed! *Vyavasthit* is doing everything. After attaining this *Gnan*, everything is happening subject to *vyavasthit*.

Indelible Karma Even Into the Future...

[As the saying goes,]

*“Anya kshetre krutam paapam dharma kshetre vinashyati,
Dharma kshetre krutam paapam vrajalepo bhavishyati.”*

“Misdeeds done at any other place can be destroyed at the
place of religion,

Misdeeds done at the place of religion bind indelible
karma even into the future.”

Faults that have been committed elsewhere can be destroyed over here [in *satsang* with the *Gnani*], but if misdeeds are done here, then you will bind indelible karma even into the future. That is why ‘we’ have said, “Wash them off.” One responds, “Yes, I forgot. Now this mistake will never be repeated.” ‘We’ have said, “Do not see anyone’s faults at all, do not see them here. Go and see them elsewhere.” If you see faults elsewhere, then you will at least be able to wash them off here. However, if you see them here, then you will bind indelible karma. You should not see the slightest fault in anyone. No matter how inappropriate the person’s behavior may be, do not see his fault. And if you happen to see his fault, then you should wash it off [immediately], otherwise you will have bound indelible karma.

So [if you happen to see anyone’s faults] here, you should wash it off immediately. The moment a negative thought arises, wash it off immediately. Whether someone is behaving inappropriately or appropriately, that is not something that you should concern yourself with.

This is considered a place of religion. If a mistake has been made at home, then that mistake will get washed off over here in *satsang*. However, a mistake made in a place

of religion, will bind *nikaachit* karma (karma that can only be shed by bearing the results).

Questioner: Would we bind *nikaachit* karma even if we are sitting in the presence of Dada?

Dadashri: No, You wouldn't. However, the benefit that You would otherwise have gained [from being in 'our' presence], You will not get that, will You! 'You' do not get the benefit You would otherwise have gotten from that. So these are the kind of mistakes that are happening. That is why 'we' caution You. If you make such a mistake, it's not as if the *Gnan* has gone away. Upon cautioning You, you wash them off, don't you?

The One Who Sees the Faults of the Gnani, He...

Do you ever see 'our' faults?

Questioner: No.

Dadashri: Never? And this poor fellow is seeing 'our' faults in his first instance of meeting 'us'. That is why 'we' do not allow people who are not too aware spiritually to come too close to 'us'. If a person uses his intellect, then he will inevitably see ['our'] faults, and this will lead to his downfall. Those who do not have the right understanding may even bind a life-form in the hellish realm. Hey, you have found faults of even the *Gnani Purush*, the One who can liberate the entire world! But these people are not aware [spiritually], they do not have the right understanding. That is why 'we' do not allow them to come too close to 'us'. 'We' allow them to be in 'our' vicinity for one or two hours at most. Only Niruben is allowed, she is the only one who has not seen faults in 'us'. She has lived with 'us' for so many years, but she has not seen even a single fault of 'ours'! Niruben is the one person who has not seen a single fault of 'ours', not

even for a second! That is considered a tremendous thing! You might have seen ‘our’ faults at times, right? Never?

Questioner: Dada, this Science of yours, the concepts are actually so extraordinary! There is no reason whatsoever for us to look for faults in you, the One who prevails completely in the state as Knowledge [as the Self]!

Dadashri: It’s a case in which even a small child says, “Whatever Dadaji says is correct, nothing else is.” Everyone accepts this.

Questioner: You are constantly prevailing in the subtlest level of *upayog* (applied awareness as the Self), so there would be no faults there at all, would there? So how can we see faults in you?

Dadashri: Others don’t have this understanding; they don’t have such understanding at all.

Questioner: You are prevailing in the Real form as absolute Knowledge (*keval Gnan swaroop*), regardless of what happens externally. Shrimad Rajchandra has gone as far as to say that even if a *Gnani* becomes delirious, you should still not see His faults.

Dadashri: But one should have that understanding! Is it easy to understand that?

Questioner: On the contrary, we have to wash off all mistakes, such as when we neglect our humility towards you, in asking you these questions, in discussing these points with you.

Dadashri: One ends up seeing faults where he is not supposed to see them; that itself is astonishing, isn’t it! If one sees faults elsewhere, then I can destroy them for him. But if he sees faults in the *Gnani*, then who will destroy

them for him? There is no one at all who can destroy them for him, is there! That is why I caution people, “Hey, be careful over here, remain cautious.” The poor people don’t have the right understanding, do they! They don’t have any sort of understanding about this, the poor things! For those who have been given *Gnan*, for them at least the *jagruti* can remain to a certain extent, provided they are pure-hearted. Otherwise, others do not even have this understanding of, ‘What a misdeed I am committing!’ Their own intellect traps them. This is not something that they can understand! The intellect traps everyone. It makes them see what they are not supposed to see.

I have observed Niruben in this matter. She has never had a single negative thought about me. Even if I were to be beating someone with my very own hands, she would still not have a [negative] thought [about me]. [She would figure,] ‘Dada must have seen how this would be beneficial for that person, that is why he must be beating him!’

Questioner: And that is certainly how it is.

Dadashri: Now, how can the intellect [of the one who sees ‘our’ faults] reach this level of understanding?

Questioner: There is nothing besides compassion and the intent for the other person’s salvation over here.

Dadashri: Gradually, things will fall into place even for him.

Questioner: As per this *Gnan*, when one is to not see anyone in the world to be at fault at all, then should the faults of the *Gnani Purush* ever be seen? We are supposed to See the world as flawless. It is because of one’s own mistake that one sees the faults of others.

Dadashri: Yes, but that awareness does not remain for people! If this awareness were to remain for them, the

poor things would never do such a thing, would they? One would not bring such a liability upon himself, would he? It is considered a grave liability, isn't it! This is why 'we' had told that man to not come here before eight o'clock. [This is because] If 'we' happen to be drinking tea and 'we' end up having one and a half cups or two cups of tea, then his intellect would show him, 'What's the need to drink two cups? He could have gotten by with one cup!'

Questioner: In fact, what is worth observing is Your internal state only, of how You are prevailing in *vitaraagata* (a state in which there is a total absence of attachment and abhorrence) while drinking tea!

Dadashri: From where would one acquire the ability to observe this? It is good enough that inner peace prevails because of this *Gnan*!

Questioner: You say this, do you not? "'We' never lose sight of 'our' goal of attaining *moksha*, not even for a moment."

Dadashri: 'We' do not lose sight of it, not even for a minute, not even for a moment.

Questioner: So you have to remain within the limits of the path to liberation and at the same time, carry out your worldly interactions as well. You have to be careful to not hurt each and every individual, but you also have to speak harshly with some people to help them remove their 'disease'; you have to do all these things.

Dadashri: And I even read stories about bandits!

Questioner: You have to do that too and at the same time, you do not lose sight of *moksha*.

Dadashri: I even read the story about the two bandits. Once the book comes into my hands, I read it

until the end. The ‘file’ of reading the newspaper has to be cleared [with equanimity] as well. Meanwhile, this person complains, “I have too much work!” Oh, take a look, the busy man has come! Even if a glass of water has been kept next to me, he’ll still offer it to me, regardless of whether or not I want to drink it! He thinks, ‘I’ve finished this task!’ He offers it to me even if I don’t want to drink it. I tell him, “No, not now.” He believes that to be a task he needs to get done.

When ‘we’ say that karma do not get bound [after attaining *Gnan*], that is provided One is following the five *Agnas* by eighty percent. Otherwise, all sorts of karma are certainly going to be bound. If One doesn’t follow the *Agnas*, then karma are certainly going to be bound. Even if One were to sit with ‘us’ all day long [but does not follow the *Agnas*], He will not achieve anything. Whereas the One who has not met ‘us’ for six months, but is following the *Agnas*, He will attain salvation. As a matter of fact, everyone would feel peace and tranquility here [with the *Gnani*] for sure, so they would stay put over here! Mind you, even a dog wouldn’t move away from here! Even if it were shooed away, it would still come back and sit here. When ‘we’ had gone to Aurangabad, there was a dog who wouldn’t move away from ‘us’!

The One Who Is Straightforward Receives the Endless Grace of the Gnani

After attaining this path to *moksha*, this person [a Vaishnav] cannot progress as quickly as you [a Jain]. Moreover, these are all people with spiritual apathy. ‘We’ have to carry some people the way kittens are carried. These people are like kittens. A mother cat has to carry her kittens herself, whereas you are like a baby monkey. You cling onto ‘us’, you do not let go, very prudent! A

design is a design! Whereas ‘we’ have to carry this person! This is because his straightforwardness pleases ‘us’. And as ‘we’ are pleased, ‘we’ carry him around.

A person who is straightforward discloses everything. He opens up all his ‘cupboards’. He will say, “Here, sir, take a look. This is the ‘stock’ I have.” Whereas a person who lacks straightforwardness opens up only one ‘cupboard’. [He thinks to himself,] ‘I’ll open the second ‘cupboard’ only if He tells me to, otherwise I won’t open it.’ Whereas this person [who is straightforward] opens everything up even before being asked. Did you understand this point about straightforwardness?

As You Observe the Virtues of Others, They Will Develop in You

And when you observe the virtues of others, those virtues will develop in you. That’s all there is to it! If you hurl an abuse at someone and he does not retaliate, then you should take note, ‘This person has such wonderful positive qualities!’ Then those virtues will develop in you. As it is, no one is at fault at all in this world. Everything that you experience is because of your own faults.

One’s Own Karma Means One’s Own Fault

People keep talking about karma, but they do not know what karma is. One’s own karma means one’s own faults. The [original] Self is flawless, but the [relative] self has been bound on account of one’s own faults. However many faults are Seen, that much freedom can be experienced. Some faults may have hundreds of thousands of layers, therefore, it is only when they are Seen hundreds of thousands of times that they start leaving. In fact, the mind, speech, and body are certainly filled with faults. ‘We’ have Seen through *Gnan* for ‘ourselves’ how the people of the world have

become bound. One has become bound solely due to one's own faults. There is nothing but a storehouse of mistakes filled within. When one's own faults are Seen at each and every moment, that is when Your [spiritual] work will be considered accomplished. All of this stock of karma that you have brought with you, you had filled it in without consulting anyone, isn't it? Now that the *laksh* (awakened awareness) of the pure Soul has set in, You can See your own mistakes. Despite having this *laksh*, if You cannot See your own mistakes, then that is considered sheer *pramaad* (lack of awakened awareness as the Self).

The Pure Applied Awareness as the Self

What does *shuddha upayog* (pure applied awareness) of the Self mean? It means that the Self should not be left unattended. If you want to relax for fifteen minutes while flying a kite, then you should tie its string to your toe and then relax. Similarly, You should not have the slightest of *ajagruti* (lack of awakened awareness) when it comes to the Self. 'You' should be able to See the faults of your own mind, speech, and body at each and every moment. There cannot be a single body that is free of faults in this *Dushamkaal* (the current era of the time cycle characterized by moral and spiritual decline and predominantly misery). However many of your own faults You See, the rays of the light [of Knowledge; of the Self] are considered to have increased to that extent. In this era of the time cycle, You have actually attained this magnificent *Akram Gnan* (Knowledge of the Self through the step-less path). All You have to do is maintain the *jagruti* and let the filled stock of karma empty out; you have to keep washing them [the faults] off.

You have infinite mistakes. These mistakes make You fall asleep; otherwise what need do You have for sleep? To feel sleepy is tantamount to it being Your enemy. It is

considered as prevailing in *pramaad* (lack of awakened awareness as the Self)! *Pramaad* that is present even in auspicious applied awareness (*shubh upayog*) is considered inauspicious applied awareness (*ashubh upayog*). The *Gnani Purush* sleeps only for an hour; He is constantly aware. When one's food intake has decreased, when one's sleep has decreased, that is when the *jagruti* can increase. Otherwise, prevalence in *pramaad* will definitely be there. When you sleep a lot, it is considered as *pramaad*. *Pramaad* is akin to tying the Self in a bale of hay. When your sleep decreases, when your food intake decreases, know that your *pramaad* has decreased. When a person's mistakes are destroyed, His face will radiate with light, beautiful speech will come forth, and people will be attracted to Him. If You sit around believing that you have no faults whatsoever, then how will You ever See the faults? Then You will definitely remain asleep. The ancient sages of India did not sleep. They remained very *jagrut* (aware as the Self).

Obvious Mistakes Versus Those Made in 'Darkness'

Mistakes at the gross level can in fact come to a stop when [You remain aware whenever] you come into quarrels with others. However, there are so many mistakes at the subtle, subtler and subtlest levels. As these begin to leave, the fragrance of the person starts developing. These mistakes are actually those made in 'darkness'. 'You' cannot See them by Yourself. It is when the *Gnani Purush* sheds light on them that You can See them. In comparison, your visible mistakes are better. Those with 'electricity' [mistakes that 'bite' you] can be Seen immediately.

Questioner: What are the mistakes with 'electricity'?

Dadashri: They are the mistakes that are open and straightforward, they go away after making You uneasy. They keep You forever alert, they are actually considered good. Whereas no one can See the mistakes made in ‘darkness’. In those cases, One Himself is prevailing in *pramaad*, he is himself at fault, and on top of that, he does not come across anyone to point those mistakes out to him. Whereas for the mistakes with ‘electricity’, he will find someone to point them out to him. ‘We’ refer to the mistakes that ‘bite’ [prick at] You as the mistakes with ‘electricity’. Whereas the mistakes made in ‘darkness’ refer to the mistakes that don’t ‘bite’ You. The mistakes that ‘bite’ You are immediately noticeable, but those that do not ‘bite’ You pass by unnoticed. The visible and obvious mistakes of a stern and unyielding person, even though they may be by the truckload, are still better than the mistakes made in ‘darkness’ as well as discussions done in ‘darkness’. When you encounter circumstances that you dislike, when someone hits you with a stone, that is when You can See [your own] mistakes. The mistakes made up of strong *parmanu* (particles of inanimate matter which are not in pure form) can be Seen immediately. They [the *parmanu*] are very rigid, one gets stuck in whichever side one delves into. If one delves into worldly life, then one gets stuck deeply in it, and if one delves into *Gnan*, then one gets stuck deeply in that.

Absolute Knowledge Will Manifest When the Final Fault Is Destroyed

One should never say, “I do not have any mistakes at all.” This should never be spoken. It is only upon reaching the absolute (*keval*) state that no mistakes remain. Lord Mahavir was Seeing his mistakes up until the time *keval Gnan* (absolute Knowledge) manifested for Him. The moment *keval Gnan* manifested for the Lord, was the exact

same moment He ceased Seeing his own faults! Both events took place simultaneously! The law is that on the one side, the final fault is Seen, and then no more are Seen, and on the other side, *keval Gnan* manifests. The *jagruti* should actually remain constantly. How can progress be made if the Self is covered up in a 'sack' [asleep] even during the day! By Seeing the faults and washing them off, You can move forward, You can progress. Besides that, there is definitely a benefit of remaining in the *Agnas*; they help to preserve [the state as] the Self. For *jagruti* [to remain constantly], *satsang* and *Purusharth* are needed. In order to remain in *satsang*, You first need to remain in the *Agnas*.

Mistakes Made in 'Darkness'

Oh, abuses hurled at someone in the mind or any acts done in 'darkness' are a grave mistake! One may think, 'Who is going to see me and who is going to find out about this?' Hey, this world is not governed using arbitrary rules! Such mistakes actually carry a grave liability! It is these mistakes made in 'darkness' that trouble everyone!

[The belief that] 'I know something,' that mistake made in 'darkness' is a very serious mistake and on top of that, recklessly believing, 'Now I won't have any problems,' that mistake will definitely 'kill' you. No one except the *Gnani Purush* can say, "Not a single mistake remains in me." Each and every mistake will have to be destroyed by Seeing it. 'You' should always take the stance, 'I am the pure Soul' and 'I know nothing' with regards to worldly matters. With that, You will never have any problems. But this 'disease' of 'I know' should never enter within. 'You' are the pure Soul. There are no faults at all within You, the pure Soul, but whichever faults You See in Chandubhai, those need to be cleared [with equanimity] as You See them. Mistakes made in 'darkness' and mistakes buried in 'darkness' cannot be readily Seen.

As Your *jagruti* increases, You will begin to See more of your mistakes. Even if just the mistakes at the gross level are destroyed, the ability to See will have changed! How can mistakes filled in ‘darkness’ be Seen in ‘darkness’? As the mistakes empty out, even the speech that will start coming forth will be such that people would sit and listen to You!

Dada Is the ‘Doctor’ of Faults

If You realize that there are definitely many mistakes within, then You will begin to See the mistakes and subsequently, they will start decreasing. Why would ‘we’ focus on everyone’s faults? ‘We’ do not have time for that. It is only when the tremendous merit karma that you have unfolds, that ‘we’ point out your faults to you. These faults give rise to grave ‘diseases’ within. When your merit karma unfolds, ‘we’ perform an ‘operation’ using the strength of ‘our’ spiritual powers, and excise the faults. In comparison to the operations done by doctors, the ‘operation’ that ‘we’ do requires a hundred thousand times more effort!

The ‘College’ of Removing the Faults

This is the ‘college’ where You can destroy your faults while laughing and playing joyfully! Otherwise, your faults will not leave without you engaging in attachment or abhorrence. The fact that this ‘college’ functions even with you laughing and playing joyfully, that itself is a marvel, isn’t it! It is a marvel of *Akram*, isn’t it!

Questioner: The words that come forth from You are such that the fault begins to leave. Such words come forth from You that that fault sheds away over there.

Dadashri: They shed away, don’t they? That’s true.

Now, how can You tell that You are Seeing your faults? The answer is, when Chandubhai becomes angry, You don't like it. 'You' came to Know, 'This particular fault was in Chandubhai.' 'You' recognized the fault; You Saw that fault. 'Whatever faults there were in Chandubhai, You Saw them. [Krupaludev has said,] "*Deetha nahi nijdosh to tariye kon upay.*" ("If I cannot See my own faults, then what other means is there to become free?") He says that once You begin to See your own faults, You are on Your way to becoming the absolute Self (*Parmatma*). As a matter of fact, no one is able to See his own faults. As long as the ego is present, there are faults in each and every atom [of the body]. It is when the illusion is dispelled that One realizes, 'Oh my! Chandubhai is getting angry.' So You do not like that. [When You Know,] 'Chandubhai is doing this,' You have recognized Chandubhai's fault. Are You able to recognize all his faults or not?

Questioner: 'I' can recognize them. But Dada, I really liked what you had said. The moment the fault is Seen, it leaves. The instant it is Seen, it leaves.

Dadashri: The instant the fault is Seen, it leaves. That is why the scripture writers have said that Lord Mahavir had specified, "'You' should See your own faults." By becoming engrossed in a fault, it means You failed to See it and You remained blind to it, that is why the fault latches on to you even more. Now, when You See that fault, it will leave. But what claim do the *pudgal parmanu* (particles of inanimate matter which are not in pure form) make? They tell You, 'You have become the pure Soul, but what is to become of us?' So You reply, 'What do you and 'I' have to do with each other?' To that they will say, 'No, that will not do. You had spoiled us. Turn us back to the way we used to be. Otherwise, you will not become free.' So You might ask, 'How can I become free?' They will reply,

‘Whatever you had seen through ignorance, due to that we got bound to you, and if You now See all of that through *Gnan*, then we will become free.’ So without passing the faults through the filter of *Gnan*, those faults will not leave. That which has been bound in a state of ignorance becomes released through *Gnan*. So You Saw the faults. *Gnan* means to See. However many are Seen, leave. Then, it doesn’t matter what kind of fault it is. Nevertheless, this is *Akram Vignan* ... Whereas the *Kramik* path is a path that requires prudence. One would have reached this state after renouncing one thing after another, whereas on this path, one has not come after having renounced anything. So if Chandubhai has ended up saying something hurtful to someone, then You should tell Chandubhai, ‘Do *pratikraman*, why are you doing this?’

Questioner: ‘Shoot’ it ‘on sight’, immediately.

Dadashri: Yes, and You don’t have to do it the entire day, but if You feel that through that fault someone was hurt; for example, if Chandubhai spoke words that hurt the other person, then You should ask him to do *pratikraman* for that. And our *mahatmas* certainly do that. What *pratikraman* does the pure Soul have to do? The One who does not do *atikraman* at all, what *pratikraman* would He have to do? Instead, You should tell the one who has done the *atikraman*, ‘Do *pratikraman*.’ ‘You’ will have to memorize this entire *siddhant* (incontrovertible principle). And it will even remain present for You. If you were to write it down, then you might even forget it. ‘You’ remember the entire *siddhant*, don’t You? Yes... This man is not able to come [to *satsang*] so frequently because of his age, nevertheless, He remembers everything, everything remains in His *laksh*. We are concerned with what needs to be done, aren’t we? We are concerned with becoming free, aren’t we?

Questioner: I really liked one thing you had said in Aurangabad.

Dadashri: Yes.

Questioner: You said, “For me, the *pratikraman* are done before the fault even happens.” Your *pratikraman* reaches before the fault even happens.

Dadashri: Yes, these are ‘shoot-on-sight’ *pratikraman*. Even before the fault takes place, the *pratikraman* begins automatically, on its own. One wouldn’t even realize from where it arose! This is because, this is a result of the *jagruti*.

The Faults Disperse as the Avaran Break

You weren’t able to see your faults before. As the Self hadn’t been awakened, you couldn’t see your faults. Why is it that You can See so many of your faults now? It is because the Self has become awakened.

Questioner: Earlier, when we couldn’t see our faults, had the Self not been awakened for us at that time?

Dadashri: ‘It’ had been awakened. But I was doing this gradually so that You could See your mistakes, I was breaking the *avaran* (veils of ignorance over the Knowledge of the Self).

However many faults that arise, those faults cannot leave without being Seen; if they leave without being Seen, then this is not *Akram Vignan*. That is how this Science is. This is actually a Science!

The faults get washed off through *pratikraman*. When you get into a clash with someone, You begin to See the faults [of others, and in turn your own] once again, and if a clash does not arise, then the fault would remain buried. When five hundred or so of your own faults are

Seen daily, then Know that the ultimate state (*purnahuti*) is approaching.

Questioner: But Dada, after attaining this *Gnan*, the *jagruti* of *mahatmas* arises to the point that they can See their own faults, they can See so many of their misdeeds and as a result, they become anxious about it.

Dadashri: What benefit is to be gained by becoming anxious? Would a person who is watching a bonfire ever get burnt?

Questioner: No.

Dadashri: The bonfire may be blazing, but would the one seeing the bonfire get burnt? It is actually Chandubhai who feels anxious. At that time, You should pat him on the back [and say,] ‘Dear fellow, I know what you are feeling. You did those things, so this feeling will arise.’

Questioner: But the heat can be felt even though one is standing away from the bonfire, Dada!

Dadashri: Yes, you can feel that, you can.

Questioner: Dada, I have done so many bad deeds. I feel, ‘When will I ever become free from them!’

Dadashri: Yes, those are uncountable; countless faults have been committed!

Questioner: And whenever ‘I’ See them, ‘I’ feel, ‘What would have become of me had I not met this Dada!’

Dadashri: From the moment You start Seeing your bad deeds, Know that You have moved up some degrees! No one in this world can See his own bad deeds. No one can ever See his own faults. If One Sees his own faults, then He can become God.

Questioner: Dada, do something so that I do not see the faults of my wife or anyone else.

Dadashri: No, the faults will actually be seen. The fact that You are Seeing them means that the Self is the Knower (*Gnata*) and what You See is the object to be Known (*gneya*).

Questioner: But can't anything be done so that I don't see the faults?

Dadashri: No, if there is nothing to See, then the Self will not remain. It is because of the presence of the Self that You can See the faults, but they are not actually faults, they are objects to be Known.

The Flawless Vision of the Vitaraag Lords

What Vision (*drashti*) the *vitaraag* Lords had! Through which Vision did They See, that the world appeared flawless to Them? If we were to ask the *vitaraag* Lords, "Lord, through which eyes, through which Vision, did You See the world as flawless?" Then They would reply, "Ask the *Gnani*; We do not give such answers." Ask the *Gnani* in detail. 'We' have Seen that; They have certainly Seen it, but 'we' have also Seen it!

Questioner: So Dada, does that mean One should Know the world is flawless, and not consider it as being flawless? And One should Know them as being at fault too?

Dadashri: According to our *Gnan*, they are not at fault; You should only Know them to be flawless. No one is actually at fault. One is perceived to be at fault through the *bhrant drashti* (relative vision; illusory vision). The *bhrant drashti* divides up in two ways: 'This person is at fault and that person is faultless. This person has done many bad deeds and that person has very done many good deeds.' Whereas through this [Real] Vision, there is only

one [perception], ‘One is definitely flawless.’ And the matter ends there. The intellect has no scope at all to speak on this matter. The intellect has no scope at all to interfere. ‘Mrs. Intellect’ backs away from there saying, ‘I no longer have any say over here. Let’s go home.’ It’s not as though she is single, is it? She is married, so let her go back to her place; [You can tell her,] ‘Return to your marital home.’

You Should Also Know the Vision Through Which Faults Are Being Seen

Questioner: So Dada, ‘I’ should neither consider a person to be at fault, nor should ‘I’ consider him as flawless; ‘I’ should Know that he is flawless.

Dadashri: ‘You’ should Know all of this. ‘You’ should not know him to be at fault. When you know a person to be at fault, it means that your vision has spoiled, instead You should keep Seeing, ‘It is Chandubhai who is becoming bothered with the one whom he believes to be at fault.’ ‘You’ should not stop Chandubhai.

Questioner: Do ‘I’ just keep Seeing what he is doing?

Dadashri: That is all; keep on Seeing. This is because he, the one who is at fault, bothers with the one whom he believes to be at fault. But this Chandubhai is also flawless, and so is the other person. The two of them are fighting, but they are both flawless.

Questioner: So even if Chandubhai is at fault, ‘I’ should not consider him to be at fault. Should ‘I’ Know him [Chandubhai] to be at fault?

Dadashri: ‘You’ should Know that. ‘You’ should definitely Know that, shouldn’t You?

Questioner: And from the subtle perspective, he is definitely flawless.

Dadashri: From the subtle perspective, he is definitely flawless, but do whatever You want to do with Chandubhai. Otherwise, in terms of worldly affairs, I am telling You to consider him as flawless. [However,] ‘You’ should give Chandubhai a cautionary hint, ‘If you carry on like this, it will not do.’ He should be fed pure ‘food’. It is because of impure ‘food’ that his condition has become this way; thus, this needs to be resolved by feeding him pure ‘food’.

Questioner: If he does something wrong, then do ‘I’ have to tell him to do *pratikraman*?

Dadashri: Yes, You have to tell him all of that. ‘You’ can even tell him, ‘You are worthless.’ Say this only to Chandubhai [the *bava*; the one with the wrong belief], not to the other one [Mangaldas; the physical body complex]. This is because he is Your file number one, Your own file; it is not for the other one.

Questioner: So, if file number one is at fault, then ‘I’ should consider him to be at fault, ‘I’ should scold him.

Dadashri: ‘You’ should scold him, You should also hold a prejudice against him, ‘You’re always like this, I know this for a fact.’ ‘You’ should also scold him. This is because You now want to bring about a settlement of him once and for all.

Nothing Needs to Be Done, One Simply Needs to See

Questioner: But say there is some other person, file number ten, I should not see him at fault. Should ‘I’ See him as flawless?

Dadashri: [Yes, he is] Flawless! Hey, even Your file number two [spouse] is flawless! This is because what was the original offense? It was that you saw everyone else to

be at fault, and you did not see Chandubhai's faults. This is the reaction of that offense. So the culprit has been caught. There are no other culprits at all.

Questioner: Initially all the wrong things were seen.

Dadashri: Nothing but the wrong things were Seen, now You are Seeing it correctly. This point simply needs to be understood. Nothing needs to be 'done'. The concepts of the *vitaraag* Lords simply need to be understood, not to be 'done'. The *vitaraag* Lords were so wise! If things had to be 'done', then the poor fellow would become exhausted!

Questioner: And if he were to 'do', then he would come into bondage once again, wouldn't he?

Dadashri: Yes, to 'do' is itself bondage! To 'do' anything at all is bondage. To turn the rosary beads, to say, "I did it," leads to bondage. But that is not for everyone. 'We' tell others [those who are not Self-realized], "Turn the rosary beads." This is because that is their pursuit. The pursuits of both [those who are Self-realized and those who are not] are different.

Questioner: 'I' am beginning to See my own *prakruti*, 'I' can See everything; 'I' can See all of them, the mind, the intellect, the *chit*, and the ego, but how can 'I' study it? How should the *Gnan* work in the face of it? What kind of *jagruti* should prevail?

Dadashri: 'You' will definitely come to Know your own *prakruti*. 'You' will no doubt come to Know about the *prakruti* that, 'This *prakruti* is definitely like this.' And if You don't Know as much about it now, then day by day, Your understanding of it will increase! But eventually, it will come into Your understanding completely. So all You have to do is simply keep Seeing what Chandubhai is doing, that itself is *shuddha upayog* (pure applied awareness as the Self).

Questioner: We are supposed to keep Seeing our *prakruti*, however, we are not able to See it, moreover, we lapse in Seeing it, so what factor is at work there?

Dadashri: The *avarana* (veils of ignorance over the Knowledge of the Self). The *avarana* actually need to be broken.

Questioner: How can they be broken?

Dadashri: Through the *vidhis* (special inner energies attained from the *Gnani*) done over here [in *satsang*]; day by day, the *avarana* start to break, and in turn You will be able to See. Initially, you were covered fully with the *avarana* only, you were not able to See anything. Now, You are able to See to some extent. It is the *avarana* that prevents You from Seeing everything. Right now, You cannot See all of your own faults. How many can You See? Can You See ten to fifteen of them?

Questioner: ‘I’ can See many of them.

Dadashri: A hundred or so?

Questioner: A chain [of Seeing them] carries on.

Dadashri: Even then, not all of them are Seen. There is some *avarana* still remaining. There are many faults. Even for ‘us’, while doing *vidhis*, the faults at the subtler and subtlest levels continue to happen; the kind that do not harm the other person, however, ‘we’ are aware that such faults are taking place. ‘We’ have to cleanse them immediately. It would not do otherwise! However many are Seen, those many must be cleansed.

Clean Your Own Wheat Grains

Questioner: If one has a habit of only seeing the *prakruti* of others, then what is that considered?

Dadashri: If you want to see the *prakruti* of others, then you should not point out their faults. You can understand, ‘This is a fault,’ but you should not point it out to him. He has learned to See his own faults, so is there any need for you to point them out to him?

Questioner: No, but if he points out my faults, then what should I do?

Dadashri: When he points out your faults and if you retaliate by pointing out his faults, then the situation will progressively worsen. Instead, if you stop pointing out his mistakes, then someday he will have the thought, ‘He is not getting tired of this. I’m the only one who’s getting tired here.’ So he will grow wary of it and put a stop to it. Pointing out the faults of others is a waste of time. You have endless faults within, yet you are seeing the faults of others. Hey, why don’t you ‘clean’ your own ‘wheat grains’! You are ‘cleaning’ the ‘wheat grains’ of others, while milling the ‘grains’ of your own home without having ‘cleaned’ them first!

Questioner: But Dada, sometimes it’s the case that our own ‘wheat grains’ have been ‘cleaned’, but then while we are ‘cleaning’ them, whoever we are interacting with comes and mixes his unsorted ‘wheat grains’ in our sorted pile. And we request him, “Dear fellow, don’t do this.”

Dadashri: When would he add unsorted ones to your sorted pile? He will only add them if your own are unsorted. If they have been ‘cleaned’ [properly], then he would not do so. That is the rule.

In Fact, This Is Seeing Through the Sense Organs...

Questioner: No, but Dada, say ‘I’ am trying to clear some matter with equanimity, [by telling the other person],

“Dear fellow, this is not a good thing.” I explain further that this matter is giving rise to clashes, or because of this, the worldly interactions are getting spoilt. Now the other person, instead of clearing it with equanimity, says, “I will do this for sure. Do whatever you want.” So how should ‘I’ proceed there?

Dadashri: The fact is, all of that is the mischief of the intellect. Where the result does not change, there You should keep Seeing what result comes about! ‘You’ should keep Seeing the other person’s *prakruti*. Now, who is it that does all this mischief?

Questioner: Is it the *pudgal*?

Dadashri: It’s the intellect. Regardless, You just have to keep Seeing what results come about in all situations. If You See them, then You are the Self, whereas if you see the faults of others, then you will have become the *prakruti*.

Questioner: Dada, people say, “I am pointing out the mistakes of your *prakruti*, and ‘I’ am Seeing that, ‘He [Chandubhai] is pointing out your mistakes.’”

Dadashri: No, the one who points out other’s mistakes cannot See [his own *prakruti* like] that, and the Seer would not point out other’s mistakes. This rule would be applicable, wouldn’t it!

Questioner: So you are saying that, when we point out the faults of others and then we say that we are Seeing that we are pointing out the faults of others, that means...

Dadashri: The one who points out other’s mistakes would never be able to See that, and the Seer would never point out other’s mistakes. There is a difference between that seeing [of other’s faults] and this Seeing [of one’s own faults]. In the first case, the seer is seeing through the

sense organs (*indriyagamyā*), whereas in the second case, the Seeing is beyond the senses (*atindriya*), the Seer is Seeing through *Gnan* (*Gnangamyā*; that which can be understood or Seen through the Knowledge of the Self), so in the first case, it cannot be considered as Seeing.

Questioner: So if we point out anyone's mistake, that means...

Dadashri: To point out anyone's mistake is the greatest offense of all. This is because this world is flawless.

...And This Is Considered as Seeing Through Gnan

Questioner: But Dada, what if we are Seeing this as discharge, 'Look, this Chandubhai is wrongly pointing out the mistakes of others'; if we are Seeing like that, what is that?

Dadashri: What Chandubhai sees when he is pointing out the mistakes of others, that is *buddhigamyā* (being understood or seen through the intellect).

Questioner: So when this Chandubhai sees [the other person's] Chandubhai, is that *buddhigamyā*?

Dadashri: Yes, that is *buddhigamyā*. And when can it be considered *Gnangamyā*? It is when One does not point out anyone's mistakes and then He Sees [his own mistakes], that is when it is considered as *Gnangamyā*.

Questioner: Yes, but Dada, in daily interactions, I sometimes have to say to someone, "This is not a good thing."

Dadashri: Yes, but there is no such rule that you have to say it. The fact that you end up saying it means such a weakness exists in you for sure. 'We' too tell those who stay with 'us', "Why did you make this mistake again?" 'We' do say that, but what 'we' are trying to

convey is that, that is something that ‘we’ end up saying. This kind of slight weakness still remains in stock within everyone. But You should understand it this way, ‘This is a mistake. This should not happen.’

‘You’ have to keep this in mind that, ‘This is wrong.’ Then this habit of pointing out other’s faults will keep discharging and gradually come to an end. Everything is in the process of discharging.

Scold Yourself for Your Own Mistakes

For every difficulty one has to face, one will have first gained the strength to endure it, and the difficulty comes subsequently. Otherwise, a person would get finished off right there and then. So these are the laws of nature.

Questioner: Dada, is it *vyavasthit shakti* that carries this out?

Dadashri: That itself is called *vyavasthit*. So once such circumstances [of difficulties] arise, after that the strength to endure them will also arise. Otherwise, there is no telling what would become of a person! So there is no reason for having any fear in any situation. [You should tell Chandubhai,] ‘Dada is with you and ‘I’ am with you; that’s all, there’s nothing else that’s needed in this world. Dada and ‘I’ are both with you.’ Authentic *khumari* (spiritual dignity) like Dada’s should prevail for You. The kind where [You Know that] You have no other superior authority over You. Dada is considered as the One who has the most superior authority over all!

Questioner: Dada, my mistakes still frighten me!

Dadashri: Yes, they will frighten You.

Questioner: Yes, until ‘I’ reach the state You are at.

Dadashri: Your mistakes would frighten You for sure! But even then, You would understand, ‘Who it is that is frightening you,’ wouldn’t You? ‘You’ would be the Knower of that. But fundamentally, You are Dada, aren’t You? There is no difference [between the two of us], is there? We are one and the same, aren’t we? Once, my business partner came to share this with me, “There are two to three difficulties that have arisen right now and they are all serious difficulties.” I told him to go on the terrace and shout out, “Two to three difficulties have arisen and I have opened up Dada’s bank. So if there are anymore [difficulties] out there, then come on over, I will pay off the debt. Before, there was no bank, that was the problem I faced. Now I have a bank, Dada’s bank, so however many difficulties there are out there, all of you come together.” So he actually went up to the terrace and said what I had told him to. He shouted out, “However many of you there are, come one, come all. I want to pay off the debt.” Yes, to fret within... If you get lice, would it be acceptable to take off your pants? So you should say this someday. You have a terrace, don’t you? So [go up there and] tell the difficulties, “Come on over, I will pay off the debt.”

That Is When It Will Have Been Cleared With Equanimity Completely

If You become weak, then everything will stick onto you even more. And once all Your ‘files’ have been cleared [with equanimity], You are the absolute Self (*Parmatma*) indeed. Do You have any ‘files’?

Questioner: Yes, yes.

Dadashri: Is that so? Well then, problems exist only when there are ‘files’!

Questioner: When can it be considered that a ‘file’ has been cleared completely? How can ‘I’ know that a ‘file’ has been settled completely, that it has been cleared? When is that considered to have happened?

Dadashri: When there is nothing in your mind for that person and he has nothing in his mind for you, then it has been cleared completely.

Questioner: Nothing should remain in his mind for me.

Dadashri: Even if it remains, it is not something that will cause you a problem. When everything for him gets cleared from your mind, then that is it.

Questioner: Does that mean that we would not even have a thought arise for that person?

Dadashri: Yes.

Questioner: Even thoughts about that person stop arising.

Dadashri: Yes.

When Would the Mind Be Considered Cleared?

Once, ‘we’ noticed a change in thoughts about a certain *mahatma*. Generally, ‘we’ do not have any such thoughts, but they did arise for this person. So I started wondering, ‘Now what’s this new thing that has arisen? Why are such thoughts arising about this man? He is a good person, has he turned bad or what is it?’ Then I got the answer from within, ‘His unfolding karma are unfavorable. His unfolding karma are not favorable. That is why such things are being Seen.’ So after that, ‘we’ maintained tender feelings for him. This is because a person’s unfolding karma may be favorable or may even be unfavorable. Such a thing could happen, right?

Questioner: It could.

Dadashri: This is always the case in this world. But when it comes to a situation which touches ‘us’, then on one side, ‘we’ would maintain tender feelings towards such a person.

Questioner: So tender in what way? How do you do that? How do you maintain tender feelings?

Dadashri: So after that, ‘we’ do not accept what our mind is showing him to be. [‘We’ maintain] He is definitely a good person.

Questioner: So then how would you interact with him?

Dadashri: He is flawless, isn’t he! ‘We’ have always Seen the relative [self of all] as flawless. Why are they appearing to be at fault? So it means there are some causes behind this. Whereas ‘we’ have only Seen everyone as flawless. Through the intellect, the world is [perceived to be] at fault, and through *Gnan*, the world is flawless. Doesn’t your husband appear flawless to You?

Questioner: He does indeed!

Dadashri: So then is there any meaning to pointing out his mistakes now? It’s simply this ‘living statue’ that is pointing out the mistakes of that ‘living statue’; You should keep Seeing that. So keep observing this *prakruti* of yours minutely.

Until Then, the Lord Within Is Your Superior

There is nothing of anyone else in this; you have to suffer the consequences of your own mistakes. The ownership is your own. There is no one who has superior authority over you either, only the Lord who resides within is your superior. The pure Soul is that Lord. The pure Soul without ‘files’ is referred to as *Bhagwan* (God;

the absolute Self; Lord), while the pure Soul connected with ‘files’ is referred to as the pure Soul. Look at that, You have ‘files’, don’t You? So You have immediately understood, haven’t You, that the pure Soul connected with ‘files’ is referred to as the pure Soul.

Questioner: Dada, ‘I’ want to attain the state that You are in. The state in which despite having all the ‘files’, ‘I’ remain unaffected.

Dadashri: So You have reached the level where [You See everything as a] ‘file’. Now all You have to do is bring about a solution to the ‘files’, that is all, then it’s done, all Your [spiritual] work will have been done. You have neither had to do penance in the Himalayas, nor have you had to fast. Even if you were to do penance in the Himalayas for infinite lives, nothing would be achieved. If you take the wrong path, even if it is slightly wrong, then you will not reach your destination. Even if you were to wander for ten million years, you would not reach it!

There Is a Difference Between the Two in Their Function of Knowing

Questioner: Who is the seer of the virtues or faults of the *prakruti*?

Dadashri: It is the *prakruti* itself.

Questioner: What division of the *prakruti* does the seeing?

Dadashri: It is the division that is the intellect, the division that is the ego.

Questioner: So then what is the role of the original Self (*mool Atma*) in this?

Dadashri: What does the original Self have to do with this? The original Self has nothing at all to do with this!

Questioner: How does the Knowing and Seeing function of the original Self work?

Dadashri: The original Self is *nirlep* (unaffected by any intents that tend to anoint), whereas this one [the relative self] is in fact *lepeet* (to believe that the intents that tend to anoint are one's own).

Questioner: So that which sees the good and the bad is the division that is *lepeet*?

Dadashri: Yes, all of that is the division that is *lepeet*.

Questioner: The One who Sees and Knows that the intellect has seen the good and the bad of the *prakruti*, is that the awakened Self (*pote*)?

Dadashri: If one sees the fault of [another] the *prakruti*, then he will have become the *prakruti*. He is not [prevailing as] the Self in that case. The Self is not like this. The Self would not See anyone's fault.

Questioner: He is not asking about seeing someone else's fault; he is talking about Seeing his own faults.

Dadashri: One is definitely [prevailing as] the *prakruti* at that time. However, it is a superior *prakruti*, the kind that helps in attaining the Self.

Questioner: And who is the One who Sees the *prakruti* as flawless?

Dadashri: The One who Sees the *prakruti* as flawless, He verily is the absolute Self (*Parmatma*), He verily is the pure Soul. 'He' does not interfere in anything else at all, does He!

Questioner: What kind of bliss does He get out of Seeing [the *prakruti* as] flawless?

Dadashri: That bliss is referred to as *muktanand*!

Questioner: So does He not say anything at all regarding the result (*parinaam*)?

Dadashri: The result? He does not look at the result of the *prakruti* at all.

There are two kinds of *parinaamik gnan* (knowledge that arises as a result of prevailing in a certain state). One is the *parinaamik gnan* of the *prakruti* (knowledge that arises as a result of prevailing as the *prakruti*), and the other is *parinaamik Gnan* of the Self (the Knowledge that arises as a result of prevailing as the Self). When You See the *prakruti* as flawless, it means You have passed [the exam of] *parinaamik Gnan*. When you see the *prakruti* as being at fault, it means that you have given rise to entanglements.

Questioner: But in Seeing things as they really are, what ‘taste’ is He sampling?

Dadashri: ‘He’ has in fact already ‘tasted’ the bliss, but what does He say? “I am not concerned with bliss at all. I am concerned with Seeing things as they really are.” That is why ‘we’ have said, “‘See’ things as they are!” That is the ultimate thing!

Questioner: Through which *Gnan prakash* (illumination of the Knowledge of the Self) does He not See the *prakruti* to be at fault?

Dadashri: It is through the degrees of *keval Gnan* (absolute Knowledge) that He does not See the *prakruti* to be at fault.

Questioner: What kind of *Gnan* is that?

Dadashri: It is *keval Gnan*.

That Is Why It Is Being Obstructed

Questioner: When would the bliss of the Self (*anand*) prevail completely? It would be only after all the faults have left, wouldn't it?

Dadashri: As a matter of fact, the bliss is certainly prevailing. However, the faults are giving rise to obstructions. Meaning that they are preventing One from enjoying the bliss. The bliss exists even now, but You are not applying the right setting internally.

Dada's State Is Completely Free of Faults

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 even the slightest of his own faults; where, in fact, cartloads upon cartloads of faults are being committed. These are just faults at the gross level, but as people are obtuse, they are not able to see their own faults. Whereas for the *Gnani*, when even the most miniscule of his own fault happens, He immediately realizes that this fault was committed. So imagine the kind of a court there must be within! What kind of judgment must that be! Yet there is no *matbhed* (divisiveness due to difference of opinion) with anyone, not even with the culprit. The other person would be Seen as a culprit, yet there would be no *matbhed* with him. This is because truly speaking, he is not guilty at all. In fact, it is the 'foreign' [the non-Self] part that is guilty, whereas 'we' are only concerned with the 'home' [the Self]. So 'we' would not have any *matbhed* [with anyone at all]!

For Dada, the faults at both the gross and the subtle levels have departed. The faults at the subtler and subtlest levels remain; these faults are neither detrimental nor beneficial to anyone in the world at all. These faults are such that they do not affect anyone in the world. In terms

of the faults at the gross level, even if you were to stay with ‘us’ for four months, you would not be able to find a single fault in ‘us’, even if you were to stay with ‘us’ for all twenty-four hours of the day.

This Niruben is constantly serving ‘us’, but she has never seen even a single fault of ‘ours’. She stays with ‘us’ at all times. If there are faults in the *Gnani Purush*, then how can the world ever be deemed flawless?

The Gnani’s Jagruti Towards His Own Mistakes

‘Our’ *jagruti* is at the top [highest] level. You would not even realize it, but whenever ‘we’ make a mistake while talking to you, ‘we’ immediately realize it and ‘we’ immediately wash it off. ‘We’ have placed a ‘mechanism’ for that, through which the mistake gets washed off immediately. ‘We’ have become flawless and ‘we’ are Seeing the entire world as nothing but flawless. The ultimate *jagruti* is the one in which no one in the world is seen to be at fault whatsoever. After this *Gnan* manifested in ‘us’, ‘we’ began to See thousands of our own faults daily. As the faults begin to be Seen, the faults start decreasing, and as the faults decrease, the *jagruti* starts increasing. Now only the faults at the subtler and subtlest levels remain for ‘us’; ‘we’ are Seeing and Knowing them. These faults are not such that they hinder anyone, but they remain because of the current era of the time cycle. And that is indeed why the *keval Gnan* of 360 degrees has not manifested yet, the *Gnan* has come all the way up to and halted at 356 degrees! However, ‘we’ give you the complete *keval Gnan* of 360 degrees in just one hour, but You will not be able to digest it completely either. Mind you, even ‘we’ were not able to digest it! Because of the current era of the time cycle, the four degrees remained pending! Internally, in the Real, the *Gnan* is complete at 360 degrees, whereas in the relative, the *Gnan* is at 356

degrees. In this era of the time cycle, it is not possible for the ultimate state (*purnata*) to manifest in the relative. But 'we' don't have a problem with that. This is because boundless bliss keeps on prevailing within!

That Is Why 'We' Have No Superior Authority Over 'Us'

However many of your faults You cannot See, those many faults have superior authority over You. The One for whom all the faults have been destroyed, He will have no superior authority over Him. 'We' do not have any superior authority over 'us', that is why 'we' are having superior authority over everyone, the most superior authority of all! This is because 'we' do not have any faults at all at the gross level. The faults at the subtle level have also gone. The faults at the subtler and subtlest levels remain, but 'we' prevail as the absolute Knower and Seer of them. Even Lord Mahavir used to do the very same.

That Is Why the Gnani Is the Absolute Self in a Human Body

The *Gnani Purush* does not have any mistakes at the gross level, the kind that are visible. Let 'us' give You the definitions of these faults. What is a mistake at the gross level? If 'we' make a mistake, then an alert person would understand, 'He has made some mistake.' A mistake at the subtle level is when say there are some twenty-five thousand people sitting here, then 'we' would understand that a mistake has been made. But of those twenty-five thousand people, hardly five people would be able to understand the mistake made at the subtle level. The mistakes at the subtle level can be identified even through the intellect, whereas the mistakes at the subtler and subtlest levels can only be Seen through *Gnan*. The mistakes at the subtler and subtlest levels cannot be Seen

by humans. If the celestial beings (*devo*) See through *avadhiGnan* (limited Knowledge of the Self through which one can see only the phases of the *pudgal* or the non-Self complex, and which takes one into a higher life-form), only then they can See those. Nevertheless, those mistakes do not harm anyone. So, such mistakes at the subtler and subtlest levels remain for ‘us’, and that too, because of the peculiarity of the current era of the time cycle!

The *Gnani Purush* is considered none other than the absolute Self in a human body (*dehadhaari Parmatma*); the One who does not have a single mistake at the gross level and at the subtle level.

The Lord Within Will Show You Your Faults

The people of the world are able to see two kinds of mistakes: those at the gross level and those at the subtle level. Even people at large can see the mistakes made at the gross level, whereas those with a sharp intellect can see the mistakes made at the subtle level. The *Gnani Purush* does not have these two types of mistakes. As for the mistakes made at the subtler level, only the *Gnanis* can See them. And ‘we’ are at the level where ‘we’ can See the mistakes made at the subtlest level.

The mistakes that ‘we’ have at the subtler and subtlest levels, the kind that are preventing *keval Gnan* from manifesting, the kind of mistakes that are obstructing *keval Gnan*, the Lord shows ‘us’ those mistakes. Thus, ‘we’ realize, ‘He has superior authority over me.’ Wouldn’t ‘we’ realize that? The Lord who shows ‘us’ our faults would be considered to have superior authority over ‘us’, wouldn’t He?

Questioner: Yes, that’s true.

Dadashri: That is indeed why ‘we’ say, “The One who shows ‘us’ our mistakes is the Lord of the fourteen worlds. Come and do *darshan* (devotional viewing) of this Lord of the fourteen worlds.” Who is the One who shows ‘us’ our mistakes? It is the Lord of the fourteen worlds!

And ‘we’ have actually seen that Dada Bhagwan. ‘He’ resides in the complete state within. ‘We’ are giving the guarantee of this. ‘We’ too worship Him! And ‘we’ are also telling You, “Dear fellow, come and do His *darshan*.” Dada Bhagwan is at 360 degrees and ‘we’ are at 356 degrees. Thus, we are both separate. Has this been proven or not?

Questioner: Yes, of course!

Dadashri: We are both separate. The One who has manifested within is Dada Bhagwan. ‘He’ has manifested completely, in the full-fledged *gyoti swaroop* (the Real form as the light of infinite Knowledge, Vision, and bliss)!



The World Is Flawless

The Lord Had Seen the World as Flawless

Questioner: Lord Mahavir had Seen the entire world as flawless.

Dadashri: The Lord Saw the world as flawless, moreover, it is through His flawless Vision that He Saw the world as flawless. ‘He’ did not See anyone to be at fault. ‘We’ too have Seen the world as flawless and ‘we’ too do not See anyone to be at fault either. Even if someone places a garland of flowers on ‘us’, no one is at fault, and even if someone hurls abuse at ‘us’, no one is at fault. In fact, it is because of illusory vision that everyone appears to be at fault to you. This is a simply a case of flawed vision.

Questioner: How can flawlessness be attained?

Dadashri: It will be attained when You See the entire world as flawless! ‘We’ have Seen the entire world as flawless, that is when ‘we’ became flawless. ‘We’ See the one who benefits ‘us’ and the one who harms ‘us’ as flawless.

No one is at fault. Even if someone has committed a fault, in reality he had committed it in his past life. Now, even if he does not have the desire to so, it ends up happening in this life. Today, it is happening without his desire to do so,

isn't it? It is the filled stock of karma. So he is not at fault in that, and that is why he is considered flawless.

Through Which Vision Does the World Appear Flawless?

Do not focus on the *pudgal*; do not keep Your Vision on the *pudgal*. Keep Your Vision only on the Self. Lord Mahavir had even Seen the person who forced spikes into His ears as flawless. The fact that you see others to be at fault, that itself is your mistake. That is an ego of a kind of yours. In fact, you are taking on the role of a 'judge' without being paid for it, and then you are taking a beating because of that. When we say, "It is these people who are entangling us on the way to *moksha*," we are speaking this way from the worldly perspective. We are speaking in accordance with what is being seen through the sense organs. But in reality, other people cannot entangle you at all, can they! This is because this world is such that no living being can interfere with any living being even in the slightest extent. These poor people 'dance' according to the way their *prakruti* makes them 'dance.' Therefore, no one is at fault in that whatsoever. The entire world is flawless. 'We' have personally experienced that it is flawless. When it comes into Your experience that it is flawless, You will become free from this world. Otherwise, as long as even a single living being appears to be at fault, You will not become free.

Questioner: Would this include all living beings? Not just humans, but would house ants, carpenter ants, all of them be included in this?

Dadashri: Yes. Every living being should be Seen as flawless.

Questioner: Dada, you said that every living being is flawless. Now, when I make a mistake at work, my supervisor points it out to me saying, "You have made this

mistake.” Then he scolds me, he reprimands me. Now, if I am really flawless, then he should not actually scold me, should he?

Dadashri: ‘You’ should not concern yourself with anyone scolding you. ‘You’ should have the understanding that even the one who is scolding you is flawless. So you should not blame anyone. The extent to which You See others as flawless, You are considered to have attained that much understanding.

I can See the world as flawless. When this Vision arises for You, this ‘puzzle’ will be solved. I will give you this illumination [Knowledge of the Self] and I will wash away so many demerit karma of yours, such that Your illumination can prevail, and You will begin Seeing the world as flawless. And along with this, if You remain in the five *Agnas*, then they will prevent the *Gnan* that has been imparted to You from becoming fractured even to the slightest extent.

From the Real Viewpoint, the World Is Flawless

‘We’ See the entire world as flawless.

Questioner: When will a person be able to See the entire world as flawless like that?

Dadashri: Let me explain it to you using an example. Then you will understand. In a village, there lives a goldsmith. The village has a population of five thousand people. You take all your gold to sell to him. So the goldsmith inspects your gold thoroughly. He does not scold you even if your gold looks like silver, even if it is mixed with other metals. Why does he not scold you by saying, “Why did you bring this adulterated gold?” It is because his vision is focused only on the gold. Whereas if you go to someone else, he might scold you saying,

“Why have you brought such gold?” So a true goldsmith will not scold you. This is because if you are looking for gold, then see only the gold content in the items brought to you! Why are you looking at the other things in them? “Why did you bring so much adulterated gold?” If a goldsmith kicks up a fuss like this, when will he ever get his work done? You simply have to figure out how much gold content there is in it and how much money you’ll get for it. Did you understand? This is the Vision through which ‘we’ See the entire world as flawless. Using this same vision, the goldsmith sees only the gold, no matter what that gold is like, doesn’t he? He doesn’t see anything else, does he? And he does not scold you either. When you go to show him [your gold], you may think, ‘What if he scolds me? All my gold has actually become impure!’ But no, he does not scold or do any such thing. On the contrary, he says, “Why would I be concerned with anything else?” So is he sensible or senseless?

Questioner: He is definitely sensible, isn’t he?

Dadashri: Isn’t this an appropriate simile?

Questioner: It is appropriate. When you give such examples, we’re able to grasp these concepts quickly.

Dadashri: Now is it as though no one knows about this example?

Questioner: They probably do.

Dadashri: No, they don’t! How would that come into their awareness? All day long, one is focused on money, and once he’s done thinking about money, he keeps thinking about his wife. And once he’s done thinking about his wife, he’s once again preoccupied with money! So nothing else would remain in his awareness,

would it! So then the other balance sheets that need to be extracted get ignored, don't they?

'We' have observed a true goldsmith. I used to wonder why this person is not scolding people by saying, "Why have you brought impure gold!" His vision is so beautiful! He does not even scold anyone. And even if someone brings in pure gold, he doesn't say, "His gold is good." Instead, he'll say, "Have a seat, will you have some tea or coffee?" Hey, you are offering him tea even though he has brought in impure gold? The same concept is to be applied here. There is 'pure gold' [the pure Soul] within, isn't there? If we look at the world from the Real viewpoint, then no one at all is at fault.

The World Is Flawless, With Proof

We [*mahatmas*] See the entire world as flawless. We have accepted the belief that the world is flawless. Is this belief ever likely to change? Is it likely to change in the next moment? When we have accepted the belief that the world is flawless, we have Known that, so then is it likely that we will suddenly start seeing it to be at fault!

This is because no one in this world is at fault whatsoever. I am saying this exactly as it is. I am ready to give you intellectual proof of this. This world is full of those with sharp intellect, the intellect has permeated everywhere, if all those people want proof of this, then I am ready to give it to them.

The Two Virtues of a Sheelvaan

These days, there is no one who is a hundred percent *sheelvaan* (a person who is absolutely free from sexuality and anger, pride, deceit, and greed). There has not been a true *sheelvaan* for the past twenty-five hundred years. The kind of karma that have been bound in last twenty-five

hundred years totally prevent a person from becoming *sheelvan*. [The state of] *Sheel* (conduct that is free of sexuality and anger, pride, deceit, and greed) may arise in a person, but not to the complete extent.

Questioner: But a person can at least progress towards the state of *sheel*, can't he?

Dadashri: Yes, he can.

Questioner: So what should a person do to progress towards that? This is the most perplexing question that 'I' have. What should 'I' do to attain that? 'I' don't know what to do.

Dadashri: Focus on this much only: be mindful that your intent (*bhaav*) does not spoil even towards an opponent, and if has spoiled, then turn it around by doing *pratikraman*. The fact that the intent spoiled was because of a weakness in you, so turn it around by doing *pratikraman*! As you keep doing so, the state of *sheel* will gradually be attained.

Furthermore, no one in this world is at fault at all. In reality, every living being in the world is definitely flawless. The fact that they are seen to be at fault is itself a *bhranti* (an illusion; a wrong belief). No one is at fault. That should remain in Your *laksh* (awakened awareness as the Self).

Questioner: But it is very difficult to understand this through the intellect.

Dadashri: The intellect will never allow You to understand this. The intellect will never allow You to understand that no one is at fault.

Questioner: So what should I do about that?

Dadashri: When this statement comes into Your experience, Your experience itself will tell You so. First, start off with this statement. Then the experience of that will confirm that, and that is when the intellect will subside.

This Is the Thermometer of Gnan

Regarding the final conclusion of this world, if you were to ask, “What is the bottom line of this world?” Then ‘we’ would tell you, “Not a single person in this world is at fault at all. Neither are humans at fault, nor are tigers at fault.” So on the basis of this answer, you can figure out what the initial ‘numerals’ [entities] are.

What is the answer? It is that this entire world is flawless. Every single living being is flawless. They appear to be at fault because of one’s own state of ignorance. Just imagine, tell ‘us’, how many mistakes must you be making?

Questioner: A great many.

Dadashri: When You will See the world as flawless, when You will See the very one who picks your pocket as flawless, then You can be assured that You have reached ‘correctness’ [the exact understanding].

Will You Suppose One Value?

While studying arithmetic in school, the teacher teaches that if you are not able to do anything, then suppose 100 to be the answer. He says that, doesn’t he? Doesn’t he say, “Suppose 100 to be the answer, then you will be able to solve the equation.” At that time, you end up thinking that the teacher has done some magic on the number 100, so you say, “No, I will suppose the answer to be 125.” So he replies, “Suppose that if you want to! It is possible to solve the equation with that supposition too.”

Shall I tell You to suppose such a ‘number’ as the

answer? 'No one in this world is at fault at all.' The entire world is flawless. Do you see the faults of others?

Questioner: I do if I look for them.

Dadashri: In reality, there are no faults. The fact that you can see faults, that verily is your own lack of right understanding. If you can see the slightest of faults of others, then it is because of your own lack of right understanding.

If you suppose a value and then try to get the answer by supposing that value, then it is possible to get the answer. No one is at fault at all in this world. You experience bondage because of your own faults. No one else is at fault whatsoever. If someone causes you a loss, if someone hurls abuse at you, if someone insults you, then he is not at fault, the fault is definitely yours.

The World Appears a Certain Way Because of Your Perception of It

Questioner: Sometimes it so happens that we may feel that a person is good today. On another day, we may feel that he is contemptuous. And on yet another day, we may feel that he is helpful to us. So why does this happen?

Dadashri: The fact that you see changes in that person is your 'disease'. There are no changes in a person. Therefore, the changes you see are your own 'disease'. And that is certainly what spirituality says, doesn't it! What does spirituality say? It says that You just don't know how to See properly. Why have You needlessly ended up becoming the husband [owner] of your wife? So all this happens because You do not know how to See properly. Otherwise, this [the changes you see in a person] is not a fact.

How can you tell what the other person is thinking about you? If someone expresses dislike towards you, then how would you feel about him?

Questioner: I would not feel good if he expresses dislike towards me.

Dadashri: So what would happen if you express dislike towards another person?

Questioner: It is a puzzle to me that I have positive feelings towards one person and negative feelings towards another person.

Dadashri: No, that is not a puzzle. ‘We’ understand what this is, so ‘we’ do not feel this to be a puzzle. One man used to ask ‘us’ daily, “Why do I have negative feelings for this person?” ‘We’ told him, “It is not his fault, the fault is yours.”

Questioner: But if I am bad, then everyone should appear bad to me.

Dadashri: It is because you are bad yourself that you see others as being bad. In fact, no one is bad whatsoever. The fact that others appear to be bad is because you are bad yourself. The Lord had discovered this very point. And the fact that you refer to some people as good is also your foolishness. You keep saying that a person is good, and when we later ask you about that person, you say, “He betrayed me.” So then why did you keep saying that he is good? You say that he is good and then ten years later you say, “This man betrayed me.” Does this happen or not?

Questioner: It happens for sure!

Dadashri: And in the same way, don’t believe that whatever you see as wrong to be good either.

The World Is Flawless, In Experience

Questioner: ‘The other person is flawless,’ shouldn’t this *jagriti* remain constantly?

Dadashri: It will take You a very long time to See everyone as flawless. But Dada has told You this, so You will be able to See them as flawless at times, but this is only because He has said so to You [it is just in conviction]. However, You will not be able to See that in exactness.

Questioner: Would ‘I’ not be able to experience it?

Dadashri: ‘You’ will not experience it immediately.

Questioner: What if ‘I’ accept in my mind that everyone is definitely flawless?

Dadashri: ‘You’ have acquired this *Gnan* [that the world is flawless], but that experience will follow in time. But for now, as You have come to the decision [that the world is flawless], You will not have any problems! Upon saying, “He is flawless,” your mind will not go in the negative direction. If you see someone as being at fault, then first, negativity arises in the mind, and that in turn will definitely hurt you. This is because in reality no one is at fault whatsoever. It is only because of your intellect that you are seeing others as being at fault, and that verily is where the illusion lies. Now, if all of you were to come to me complaining about others, then whose complaint should I hear out!

Questioner: What did you say just now? That we should come and tell you things.

Dadashri: Yes, but instead, you keep telling me things like, “This person was doing this and that person was doing that.” Did You understand that all this is wrong?

Questioner: Yes.

Dadashri: All of that is a waste of time. The moment You understand that the entire world is flawless, there will be ultimate closure.

Questioner: If someone picks my pocket, then ‘I’ immediately say to myself, ‘This is the result of the unfolding of my karma.’ With that, ‘I’ can immediately See that person as flawless.

Dadashri: So if just this much has come into Your *Gnan* that, ‘This is the result of the unfolding of my own karma,’ and then that person is Seen as flawless, then that is correct; that is considered to be at the level of experience.

Questioner: Is that considered to be at the level of experience?

Dadashri: Yes.

Questioner: What if ‘I’ See it as it being the fault of my own karma?

Dadashri: Yes, that’s it, ‘This is the result of the unfolding of my own karma, this is not his fault.’ That is considered as *jagruti*.

And if You simply go around saying, “The entire world is flawless,” then it has not yet come into Your experience completely.

So in some cases, it will become decided for You that this is fact. Whereas in other cases, the situation will be such that it will not become decided for You, so there, You should just accept it. Later, when the time comes, it will become decided for You. If You know the answer, then You will eventually arrive at solving the equation, then You will Know [the supposed answer was correct]. So, it is good if You Know the answer, isn’t it!

Questioner: Yes. Now no matter whatever result I get, or no matter what happens, whether it is positive or negative, it is all subject to my own karma only, if ‘I’ accept that...

Dadashri: Yes, there is nothing else to it. Everything is indeed of your own doing. Whether it is negative or positive, it is your own. But in worldly interactions, you should tell the other person, “You have done a good job.” And if he has done a bad job, then you should not say, “You have done a bad job.”

Questioner: Then what should we say to him?

Dadashri: You should not tell him anything. Just remain silent. This is because if you do not compliment him, then he will not feel encouraged. He will feel, ‘This boss of mine is not saying anything at all.’ He certainly believes, ‘I did this!’ He does not know that it is happening as a result of the unfolding of his karma. He will actually say, “I have put in a lot of effort to do this.” So you have to agree with him.

As Per the Ultimate Vision, the World Is Flawless

Questioner: Now I do not see anyone as worthless, whereas before, I didn’t see anyone as anything but worthless.

Dadashri: They certainly are not. It is after thoroughly examining this that I made this proclamation, “The entire world appears flawless to me.”

Questioner: It is only when the pure Soul is not Seen that the other person appears to be at fault, isn’t it?

Dadashri: When would a person see anyone to be at fault? It is when he does not See the pure Soul within, that is why he sees the other person to be at fault, and secondly, he has not arrived at the final conclusion. If the final conclusion were to be derived in exactness, then he himself, the one seeing the fault, would say, “This is actually my own mistake.” So this [seeing others to be at fault] is not something that will come to an end by only

Seeing the pure Soul. It will actually continue to carry on. So, it should be cleared systematically. So, it should be cleared using the final conclusion that, 'In what way the other person is not at fault.' Yes, he is not at fault, yet why does he appear to be so?

Lord Mahavir had said, "The entire world is flawless, and whatever mistakes there were, they were my own, and I have figured out what they are." And I too have figured out what my mistakes were. And now what am I telling You? Figure out your mistakes. I am not telling You anything else. The 'string' of the 'kite' that I have with me, is the same kind of 'string' that You have with You. As You have attained the Knowledge of the pure Soul, the 'string' of the 'kite' remains in Your hands. If You don't have the 'string' of the 'kite' in Your hands and the 'kite' takes a tailspin, and You start shouting and become restless, nothing will be achieved. But if You have the 'string' in Your hands and You pull it, then the 'kite' will stop taking a tailspin, will it not? I have placed that 'string' in Your hands.

So You should See everyone as flawless. Through the flawless Vision, See the pure Soul, and make him ['file number one'] flawless. After a while, there will be an uproar from within, 'That person is doing this and that.' [So then ask him,] 'Are You Seeing him as flawless?' So You should See with exactness that he is flawless, and as it is, he is flawless in exactness.

This is because this world that exists, everything that you can see in this world, they are all only the effects [of your own causes] that you can see; you cannot see the causes. Now, who would be considered at fault with regards to the effect?

Questioner: The fault would be of the causes.

Dadashri: The fault would be of the doer of the causes. So in the effects, no one is at fault. This world is in the form of an effect. As a matter of fact, I have taught You just one very simple example of how to arrive at the final conclusion. There are many other conclusions. It was after deriving so many such conclusions that I accepted that this world is flawless. Otherwise, would anyone accept anything without any basis? Is this something that is baseless?

Maintain this in Your conviction, ‘This world is flawless, it is a hundred percent flawless, it is undoubtedly flawless.’ The fact that it appears to be at fault is itself an illusion. And that is why this world has come into existence, that is all. There is no other cause behind it coming into existence. When Seeing through *Gnan*, the world is flawless and through ignorance of the Self, the world appears to be at fault. As long as you see the world as being at fault, you will have to keep wandering life after life. And when You will See the world as flawless, You will become free.

...That Is Considered as Having Known

‘You’ are considered to have Known [the concept that the world is flawless] if You never ‘trip’ [become affected]. Even if your pocket is picked, You do not ‘trip’. And even if someone slaps you, You do not ‘trip’. That is considered as having Known. As it is, people go around saying, “I know, I know.” But this is like someone who only has a few items to sell, yet he announces that he has a grocery shop. On the contrary, to have Known means not even a trace of the ego remains. Even when your pocket is picked, even when someone slaps you, yet You are not affected, then that is considered as having Known. Instead, when one’s pocket is picked, he will kick up a fuss saying, “My pocket has been picked, call the police!” Hey, do you

know why your pocket was picked? The *Gnani Purush* Knows why it was picked; He does not see the pickpocket as the guilty one. Whereas this one is seeing the pickpocket as the guilty one. The pickpocket is actually flawless, yet you are seeing him as the guilty one, therefore, you will still have to wander for many lives. You did not See what you should have Seen, instead you saw the opposite of that! You saw the one who is not guilty as the guilty one. This is the kind of wrong knowledge that you have learned!

Nevertheless, whatever religion (*dharma*) one practices, or whatever rituals one carries out, that is not wrong. But you will have to know the reality, the true facts, won't you? You see the pickpocket as being the guilty one, don't you? Well, even all the police officers see the pickpocket as the guilty one too, and the laborers see it that way too, so what new knowledge have you brought to the table? Even small children know that he has picked someone's pocket, so he is the guilty one. Even small children will say this, even the women will say this and even you will say this. So then what is the difference between you and everyone else? You say, "I know, I know." But you have the same knowledge that other people have, don't you? How can that ever be considered as *Gnan* at all? You don't even have any unique *Gnan*, do you? *Gnan* would not be like that, would it?

The Kashay Laden Intents Show the Faults of Others

No one in this world has ever been at fault even for a moment. The fact that you are seeing others to be at fault is because of your own faults. And you are engaging in *kashay* (anger, pride, deceit, and greed) verily because you are seeing others to be at fault. Otherwise, you would not engage in *kashay*, would you? As you are seeing others to

be at fault, it means that you are seeing incorrectly. This is like two visually-impaired people bumping into each other. When two such people are ‘bumping into’ [clashing with] each other, You should Know that, and then say from a distance, “These people appear to be ‘visually-impaired’ [cannot See as is].” Why would they be ‘bumping’ into each other so much? It is because they cannot See [as is]. Otherwise, no living being in the world is at fault whatsoever. The faults of others that you are seeing is actually entirely your own fault. That is why the *kashay* are still there.

That which makes one see the faults of others is the curtain of *kashay bhaav* (intents laden with anger, pride, deceit, greed). That is why you see the faults of others. The *kashay bhaav* are like horns; they cannot be straightened out even if you try.

Now, they [the religions] advise to decrease anger, pride, deceit, and greed. But when would they decrease? Are they likely to decrease? When One has Knowledge of the real fact that no one is at fault at all, then there is no longer a need to decrease the anger, pride, deceit, and greed, is there! It is because you are seeing a person to be at fault that you have to do *pratikraman*, isn’t it?

Questioner: Yes.

Dadashri: Whenever you see someone to be at fault because of the discharge anger, pride, deceit, and greed, you have to do *pratikraman*. So then those [*parmanu* of] anger, pride, deceit, and greed will leave.

Who Will You Scold in That Situation?

Suppose a rock falls from a hilltop right now and it hits your head and blood gushes forth. Who would you hurl abuse at in such a situation? Who would you get angry with?

If a large rock were to fall from a hilltop, then you would first look up to see whether someone threw it down. If you don't see anyone up there, or else if it was a monkey who threw it, then you would not have any qualms. At the most, you would shoo the monkey away. What point is there in hurling abuse at it? The monkey has no name, it has no identification, where would you file a lawsuit against it? It is possible to file a lawsuit against someone who has a name, but a monkey has no name, it has no identification, so how would you file a lawsuit against it? How would you hurl abuse at it?

As a matter of fact, you readily accept the inner suffering that comes from outside sources that you cannot name, but if the smallest thing doesn't go right at home, you become so disturbed! Even then, according to the Lord, everyone is flawless. This is because if they are doing things in a 'sleeping' [ignorant] state, then how can they be at fault in that? Suppose someone says in his sleep, "You burned down my entire house and you have caused me a big loss." Now, if a person says this in his sleep, then how can you place an accusation against him?

There Is No Adversary Anymore

Questioner: In what sense is the world flawless?

Dadashri: In the obvious sense! Don't the people of the world say things like this? "This person is my enemy," "I don't get along with this person," "My mother-in-law is mean." Whereas I can See everyone as flawless.

Questioner: But you say that you don't see anyone as being bad.

Dadashri: How is anyone bad to begin with? So is there any need to see a person as being bad? 'You' should See the 'goods' within the other person! Of what use is the

‘packaging’? The ‘packaging’ may be made of brass, copper or iron! The moment you see your adversary, you feel some suffering, don’t you? But what if you don’t see him as an adversary in the first place? At present, your vision is such that you are looking through these physical eyes. That is why you say, “This person is my adversary. This person is no good and that person is good.” At present, you say, “This person is good,” but after a few years, you will say, “He is bad.” Is a person likely to say such a thing or not?

Questioner: One certainly is.

Dadashri: And I do not see anyone as an adversary in this world. I See everyone as flawless only. This is because my *drashti* (Vision; belief) has become pure (*nirmal*). These physical eyes will not do, the *divya chakshu* (the divine ‘eyes’ through which the Real and the relative is Seen as separate) is required.

Even Snakes and Scorpions Are Flawless

No one in this world is at fault whatsoever.

Questioner: The reason for this is that everything is happening on the basis of the unfolding of one’s own karma, isn’t it?

Dadashri: Yes, the entire world is flawless indeed. Through which Vision is it flawless? The answer is, if You See the pure Soul, then everyone is undoubtedly flawless, isn’t it! Who is at fault? The external part, the *pudgal* (the non-Self complex), right! The one the world believes to be real, that *pudgal*... What You should Know is that the *pudgal* is subject to the unfolding karma today [in this life]. The person himself does not have control over it; he has to do things even though he does not have the desire to do so. Thus, the poor fellow is undoubtedly

flawless. That is why ‘we’ See the entire world, every single living being as flawless. The world is flawless by its inherent nature. The entire world is flawless. It is only because faults exist within you that you see faults in others. ‘The world is not at fault,’ if this comes into Your Vision, only then will You be able to attain *moksha*. If you keep seeing the world to be at fault, then you will have to stay put here [in worldly life].

If someone is chanting or doing penance, then what is the need for you to see his fault in that? The poor fellow is doing as per what there is in his karmic account of *vyavasthit*. What do you have to do with that? Do you have any reason to criticize him? Why would you bind a new ‘contract’ with him? He can do whatever is agreeable to him. ‘You’ should be concerned only about attaining *moksha*. ‘You’ should not be concerned about anything else. And ‘we’ do not see anyone in the world to be at fault. ‘We’ do not see the one who picks our pocket as being at fault. So ‘we’ do not see any living being in the world as being at fault. Whatever you see to be at fault, whether it is a snake, a scorpion or anything else, you become fearful of that. Whereas ‘we’ do not see anyone as being at fault whatsoever. On what basis are they not at fault? ‘We’ Know all of that through *Gnan*. The fact that you see other people to be at fault is actually due to illusory vision, due to seeing through illusion! [To see,] ‘This person is a thief, this person is an honest person, this person is like that,’ that is seeing through illusion. What should Your *laksh* (awakened awareness as the Self) be? It should be that every single living being is flawless. It is because of your flawed vision that you see others as being at fault. ‘You’ should understand this much, that there is still a mistake in the way You are Seeing. In reality, no one is at fault whatsoever; they appear to be at fault because of illusion.

Even Lord Mahavir Saw His Own Faults

If a thief picks your pocket, but even then, You do not see him as being at fault, and if this prevails in countless other similar circumstances, that is when You will attain *moksha*. After attaining the Knowledge of the Self, if this Vision is cultivated, only then will You attain *moksha*. Otherwise, *moksha* cannot be attained.

If You go to examine it closely, it is your intellect that is trapping you by showing you that others are at fault. In reality, no one in this world is at fault whatsoever! The intellect shows you, ‘This person has not done any bad deeds throughout his life, so why does he have to face this?’ But no, it is the demerit karma of many lifetimes. Now, the demerit karma that are ‘sticky’ take longer to give effect. If you were to bind one such ‘sticky’ karma right now, then that demerit karma would give its effect five thousand years later. It takes a long time for it to become ready to give its effect. And some karma are ‘tender’, they become ready to give effect in a hundred years. That is why our people say, “He is a straightforward person, he is a good person.” A straightforward person does not have ‘sticky’ karma.

And the karma will not give their effect until they have ‘ripened’ to give effect. The mangoes on a mango tree might be quite large, but can you remove the pulp from them? No, they need to ripen. After this *Gnan* manifested in ‘us’, ‘we’ have not seen anyone, not a single living being to be at fault. When You acquire this Vision, it will be confirmed that You have acquired the Vision that Lord Mahavir had; the One in whose Vision no one was seen to be at fault. When wooden spikes were forced into the Lord’s ears, who did He See to be at fault?

Questioner: His own karma.

Dadashri: ‘He’ saw his own karma [to be at fault]. The celestial beings sent bed bugs to bite him, they did some other thing, they did some third thing. Even then, who did He See to be at fault? His own karma.

When that person forced wooden spikes into Lord Mahavir’s ears, He immediately Saw in His *Gnan* what had caused this result! Therefore, He Saw even the person who forced wooden spikes into His ears as flawless!

It is not at all worth pointing out anyone’s fault in the world. ‘We’ never point out anyone’s faults. Nor is anyone actually at fault. Even the Lord Saw everyone as flawless. So who are we to point out the faults of others? Are we any wiser than Him? Are we wiser than the Lord? Even the Lord Saw everyone as flawless.

The One who has never seen anyone in the world to be at fault is called Mahavir. And who would be considered a true disciple of Lord Mahavir? The one whose habit of seeing the faults of others has started to decrease. He might not completely stop seeing the faults of others, but this seeing of the faults of others would have started to decrease.

Upon Cultivating the Vision of Oneness, One Can Become Vitaraag

The reason you see the faults of others is that your vision has become distorted (*vikaari*). It has been tainted by the intellect that creates divisiveness between people. ‘This is mine and that is yours,’ that is the kind of divisive intellect it has been tainted by! As long as you are seeing others to be at fault, you have not made any spiritual progress at all. ‘We’ have no divisiveness with anyone. The One who cultivates the Vision of oneness (*abhed drashti*) is considered God. [Where there is the divisiveness of] ‘This is mine and that is yours,’ those are

all worldly religions. These worldly religions have on the contrary given rise to entanglements; people practice these religions and their worries keep increasing.

The Approach Based on Sectarian Opinions...

Moreover, Krupaludev has said:

“Gachchhmatni je kalpana te nahi sadvyavahaar.”

“Where there is an approach based on sectarian opinions, that cannot be considered as worldly interactions that do not hurt anyone.”

It has not remained just limited to the extent of an approach, but it in itself has ended up becoming an *avarana* (veil of ignorance over the Knowledge of the Self). Nevertheless, the Lord has referred to it as religion (*dharma*). So that person is definitely practicing religion as per his standpoint. You should not meddle in what others are doing; whatever he is doing, he is definitely practicing religion as per his standpoint. Therefore, don't try to be overly wise. You should never tell anyone, “Your [religion] is wrong.” Then You are [considered] *nishpakshpati* (non-sectarian; impartial).

The reason ‘we’ say, “What you are doing is wrong,” is to give You the right understanding, that is why ‘we’ talk about other people. The purpose of this discussion is not to criticize others. There is no criticism here whatsoever, and if there were any criticism, then this would not be the Science of the *vitaraag* Lords. [Where there is criticism,] There is undoubtedly no religion over there, there is no oneness (*abhedta*) whatsoever!

There is no criticism about anyone here, regardless of which religious sect a person belongs to. What does the Lord say? If you were to ask the impartial One, “Sir, what is Your view? We feel these people are blind in their

belief.” Then He would reply, “No matter what it is according to your viewpoint, but he is correct from his standpoint.” Then you might ask, “What about a thief who steals?” [The Lord would reply,] “He is correct from his standpoint. Why are you meddling in that? ‘You’ should simply See him [as flawless] through the flawless Vision. If You have the flawless Vision, then You should See through that. ‘You’ should not See anything else. And if you do see anything else, then it will lead to your own demise. Whatever you see, that is what will unfold for you. You will become what you see.” Is what He is saying wrong? These *vitaraag* Lords are wise, aren’t They! Don’t You think so?

Many followers of Lord Krishna had come here to embrace the religion prescribed by the *vitaraag* Lords, because they felt awed, ‘Such *vitaraag* Lords had existed!’ ‘We’ told them, “Such *vitaraag* Lords did exist.” To which they replied, “We had never heard of this before.” That is why when they come to this temple, they elatedly do *darshan* of Lord Simandhar Swami!

Questioner: Dada, you said something very important, “You will become what you see.”

Dadashri: Yes. If You See this [everyone as flawless], then You will eventually become like that. That is why I have never seen anything else. You should never see anyone to be at fault. If you happen to see someone as anything other than the pure Soul, then You should turn it around by saying [to Chandubhai], ‘Why did you see this?’

Today’s Darshan and the ‘Record’ from the Past Life

‘We’ See the entire world as flawless, however, that is at the level of belief (*shraddha*). By belief ‘we’ mean to say that it has come into ‘our’ *Darshan* (Vision; understanding) and it has come into ‘our’ experience

(*anubhav*) that the world is flawless indeed. Nevertheless, the external conduct (*vartan*) has not yet changed!

If negative talk about some saint were to come up right now, no matter what he is like, I should still See him as flawless only. Although ‘we’ do say that he is like this, he is like that, that should actually not be spoken. He is flawless in ‘our’ belief, it has come into ‘our’ Knowledge that he is flawless, yet such words end up being expressed. Such speech ends up being expressed in the external conduct. That is why ‘we’ refer to such speech as a ‘taped record’! The tape has been recorded [in the past life], what can be done about that [now, in this life]? However, the taped record is so ‘effective’ [has an effect on others], that the other person certainly feels, ‘This is what Dada himself spoke a few moments ago.’

Questioner: And while speaking that, would the inner awareness be present that this is considered a mistake?

Dadashri: Yes, while speaking, ‘we’ are aware on that moment, ‘What is happening is wrong, what is being spoken is wrong.’

Questioner: That is fine, but when the speech comes forth that this particular thing is considered a mistake of that saint, at that time, are You aware that this is a mistake of his from a particular angle?

Dadashri: Yes. ‘We’ Know from what angle it is considered his mistake; however, that belief was actually based on [the knowledge that was acquired in] the past life! All of this [speech that is coming forth] is based on knowledge that was acquired in the past life. Hence, this is not a taped record from [the Knowledge acquired] today [in this life].

Questioner: So it is the knowledge of the past life that is being expressed in this tape, in this speech?

Dadashri: Yes, and it is actually just the recorded tape that is playing today. But people would think this only, ‘Dada said this today, Dada said this just now.’ However, ‘we’ Know that this [speech] is based on the [knowledge acquired in the] past life. That is why ‘we’ nonetheless keep feeling remorse, ‘Such words should not be expressed, not even a single such word should be uttered!’

Questioner: Now, if you don’t speak as it is, then the listeners would be misled; that would end up happening, wouldn’t it?

Dadashri: The listeners? But that is certainly an interference of the intellect, isn’t it! The One who is in a *vitaraag* (absolutely free from attachment and abhorrence) state would never have such interference!

Questioner: But the listeners would certainly be subject to the intellect, wouldn’t they?

Dadashri: Yes. But my intellect showed that the listeners will incur such and such a loss, so the assessment of ‘profit and loss’ was made, right? It is the intellect that shows profit and loss, that the other person will incur a loss! Nevertheless, ‘we’ spoke about that saint right now, but [‘we’ Know that] it is of no use today [to say such things]. But back then, ‘we’ did not have the understanding that the entire world is flawless.

Questioner: Does this mean that there was the interference of the intellect at that time?

Dadashri: Yes. Back then, there was the interference of the intellect. So these interferences do not depart quickly, do they?

Questioner: Does this mean that all of one's external conduct is based on the knowledge acquired in the past life?

Dadashri: Back then, until the intellect was still there, these things used to trouble me. However, once the intellect departed, these things can no longer cause any trouble! Otherwise, the intellect troubles everyone. As long as the intellect exists, the process of comparing and contrasting keeps carrying on.

Questioner: And the principle has been established, hasn't it, that this [world] is flawless.

Dadashri: Yes, it certainly is flawless, yet why are such words being expressed? 'We' are openly declaring that the entire world is flawless, and yet on the other hand, such words are being expressed.

The Extraordinary State of Divinity of the Akram Gnani

This [*Akram Vignan*] is a Science entirely. This is not a religion (*dharma*). All those that are being practiced out there in the world, they are all considered religions. They are relative religions. Relative meaning they are temporary religions, whereas this is Real, it gives the instantaneous result of *moksha*; it instantaneously makes one get a 'taste' of *moksha*.

'You' have gotten a 'taste' of this path of *moksha*; it has come into Your experience. 'The entire world is flawless,' this has come into Your understanding, whereas for Lord Mahavir, this was in His experience. At times, You may not understand something and if at times problems arise with others, even then, the *Gnan* immediately presents itself, 'How is he at fault?' 'You' can understand that it is *vyavasthit*. 'You' can understand that he is a *nimit*. 'You' can understand everything.

The Lord had this in His experience. ‘We’ have this in ‘our’ understanding. The understanding would prevail at ‘our’ level! It prevails in exactness, ‘shoot-on-sight’ understanding prevails, so then this understanding of ‘ours’ is considered *keval Darshan* (absolute Vision). For You, Your understanding is still gradually progressing towards *keval Darshan*. It is not possible for *keval Gnan* to manifest [in the current era of the time cycle], so why should ‘we’ beckon it? Of what use is it to keep beckoning something that is impossible? And is the state of *keval Darshan* any ordinary state? It is considered an extraordinary state in this world! In this *Dushamkaal*, *keval Darshan* is considered a wondrous state. This state is considered higher than the state that was attained when the *Tirthankar* Lords were present in *Sushamkaal* (an era of the time cycle characterized by unity in thoughts, speech, and action). This is because currently, people are being passed with three percent marks. Whereas during the time of Lord Mahavir, people needed thirty-three percent marks to pass.

‘The entire world is flawless,’ this has come into ‘our’ understanding [completely]!

Dada Does Not See Anyone’s Faults

‘We’ can see your faults too, but ‘our’ Vision is focused on the pure Soul within, ‘our’ Vision is not focused on your unfolding karma. ‘We’ do come to know of everyone’s faults, but they do not have any effect on ‘us’. This is why Kavi⁹ has written:

‘Maa kadi khod kaadhe nahi,

Dadaney dosh koina dekhay nahi.’

‘A mother never points out the faults [of her children],

Similarly, Dada never sees anyone’s faults.’

⁹ a *mahatma* blessed by Dada to write *Gnan*-filled verses

If someone were to hurl an abuse at me right now and then say, “Sir, please forgive me.” Then ‘we’ would reply, “Dear fellow, ‘we’ do not have to grant forgiveness. Forgiveness is an inherent characteristic that is present naturally in ‘us’. Granting forgiveness is woven into ‘our’ inherent nature. Forgiveness is granted no matter what you do. This is an inherent characteristic of the *Gnani*. And this is neither a property (*guna*) of the Self, nor is this a property of the body; these are all *vyatirek guna* (completely new properties of the relative self).

Based on these characteristics, one can measure the degree to which the Self has manifested. Nevertheless, these are not the properties of the Self. The properties of the Self remain with it at all times, even when it reaches there [*siddha kshetra*; location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained final/ultimate liberation]; all those properties are of the Self. And in worldly interactions, these that ‘we’ have mentioned, they are His [the *Gnani*’s] characteristics (*lakshan*). If you slap someone and He responds with a smile, then you can understand that the characteristic of natural and spontaneous forgiveness (*sahaj kshama*) is present in Him. That is when you can understand, that what is being said about Him is correct.

‘We’ know your weaknesses. And these weaknesses would inevitably be present. That is why ‘we’ have natural and spontaneous forgiveness towards you. ‘We’ do not have to grant you forgiveness, you receive it, naturally and spontaneously. The characteristic of natural and spontaneous forgiveness is considered a characteristic of the ultimate state. ‘We’ have natural and spontaneous forgiveness. Not just that, but ‘our’ love for you is constant and unwavering. That which increases or

decreases is not love, that is *aasakti* (excessive affection that leads to attachment). ‘Our’ love does not increase or decrease, that verily is pure love, that is the love of the absolute Self (*Parmatma*).

That Is When a Liberating Smile Will Arise

Questioner: If we understand just one word of yours, then we will become flawless.

Dadashri: And it does not take long for One to understand what ‘we’ are saying. ‘You’ have been given this *Gnan*, that is why it is not taking You a long time to understand these words.

When the entire world will be Seen as flawless, that is when the liberating smile (*mukta hasya*) will arise. The rule is that a liberating smile that is without any tension does not ever arise. As long as even a single person is seen to be at fault, such a smile will not arise. And with a liberating smile, a person can bring about the salvation of others. If a person were to do *darshan* (devotional viewing) of the One with a liberating smile just once, even then he would attain salvation! As a matter of fact, You will now have to become that form. If You do so, then everything will fall into place. It is not the case every time that one’s personality alone plays a role. ‘One’s’ *Charitra* (Conduct as the Self) plays a very important role. That is indeed why the scripture writers have written, ‘A *Gnani Purush* can uphold the entire universe on a single finger.’ This is because the *Gnani* has *Charitrabal*. What is *Charitrabal*? Flawless Vision [‘To See everyone as flawless’]. ‘You’ have heard about the flawless Vision from Dada, and currently that understanding has become established in Your conviction, whereas for ‘us’, that understanding is in ‘our’ experience. The conviction has certainly set in for You, but it will take some time for it

to come into external conduct, won't it? Nonetheless, this is the path. The path is easy and it is one that is without any problems.

Jai Sat Chit Anand

(Awareness of the Eternal Is Bliss)



Spiritual Glossary

Gujarati Word	English Translation
<i>aaropit bhaav</i>	- false assertion of the belief that ‘I am Chandubhai’
<i>abhedta</i>	- oneness
<i>adhyaas</i> of the Self	- the practice of prevailing as the Self
<i>agna</i>	- special directive
<i>agnan</i>	- ignorance of the Self; relative knowledge
<i>agnani</i>	- a person who has not realized the Self
<i>agnanta</i>	- the state of ignorance of the Self
<i>Agnas</i>	- five directives that preserve the awareness as the Self in <i>Akram Vignan</i>
<i>ajagruti</i>	- lack of awakened awareness
<i>akarta</i>	- non-doer
<i>Akram Gnan</i>	- Knowledge of the Self through the step-less path
<i>Akram Gnani</i>	- spiritual Scientist of the step-less path to Self-realization
<i>Akram Vignani</i>	- the Scientist of the direct path to liberation
<i>alochana</i>	- process of recalling and confessing one’s own mistake to the Lord within
<i>anand</i>	- bliss of the Self
<i>antahkaran</i>	- the mind, intellect, <i>chit</i> and ego complex
<i>anubhav</i>	- experience
<i>atikraman</i>	- to hurt any living being through the mind, speech, or body
<i>atindriya</i>	- beyond the senses
<i>Atma</i>	- the Self
<i>vatta, pitta, and kapha</i>	- the three types of <i>dosha</i> that each <i>prakruti</i> is influenced by; they comprise of the five elements of fire, air, water, earth, and space

<i>avadhiGnan</i>	- limited Knowledge of the Self through which one can see only the phases of the <i>pudgal</i> or the non-Self complex, and which takes one into a higher life-form
<i>avarana</i>	- veils of ignorance over the Self; veils of ignorance over the Knowledge of the Self
<i>bhaan</i>	- experiential awareness; awareness
<i>bhaav</i>	- intent; feelings
<i>bhaavnidra</i>	- the 'sleep' that veils the awareness of 'I am pure Soul'
<i>Bhagwan</i>	- God; the absolute Self; Lord
<i>bhrant drashti</i>	- relative vision; illusory vision
<i>bhranti</i>	- illusion; a wrong belief
<i>buddhi</i>	- the intellect
<i>buddhigamyā</i>	- that which can be understood or seen through the intellect
<i>charitra</i>	- conduct
<i>Charitra</i>	- Conduct as the Self
<i>Charitrabal</i>	- the strength of character visible in the relative due to One's inner state of Conduct as the Self
<i>chit</i>	- inner component of knowledge and vision
<i>darshan</i>	- devotional viewing
<i>Darshan</i>	- understanding; belief; Vision
<i>dehadhaari Parmatma</i>	- the absolute Self in a human body
<i>dehadhyaas</i>	- the belief that 'I am the body'
<i>dharma</i>	- religion
<i>divya chakshu</i>	- divine Vision as the Self through which the Real and the relative are Seen as separate; the divine 'eyes' through which the Real and the relative is Seen as separate
<i>drashti</i>	- vision; perspective

<i>Dushamkaal</i>	- the current era of the time cycle characterized by moral and spiritual decline and predominantly misery
<i>dwesh</i>	- abhorrence
<i>Gnan</i>	- the Knowledge of the Self
<i>Gnangamyia</i>	- Seeing through <i>Gnan</i> ; that which can be understood or Seen through the Knowledge of the Self
<i>Gnani Purush</i>	- the One who has realized the Self and is able to do the same for others
<i>Gnata</i>	- the Knower
<i>gneya</i>	- object to be known
<i>jagrut</i>	- aware as the Self; awakened as the Self; to have come into the awakened awareness as the Self
<i>jagruti</i>	- awakened awareness as the Self
<i>jeev</i>	- an embodied soul
<i>jyoti swaroop</i>	- Real form as the light of infinite Knowledge, Vision, and bliss
<i>kashay</i>	- anger, pride, deceit, and greed
<i>kashay bhaav</i>	- intents laden with anger, pride, deceit, greed
<i>kef</i>	- the intoxication of the ego
<i>keval Darshan</i>	- absolute Vision
<i>keval Gnan</i>	- absolute Knowledge
<i>Kramik path</i>	- the traditional step-by-step path of spiritual progress
<i>kshayak samkit</i>	- the permanent conviction of the right belief 'I am pure Soul'
<i>laksh</i>	- awakened awareness as the Self
<i>lakshan</i>	- characteristics
<i>lepeet</i>	- to believe that the intents that tend to anoint are one's own

<i>mahatmas</i>	- those who have received Self-realization through the <i>Gnan Vidhi</i>
<i>matbhed</i>	- divisiveness due to difference of opinion
<i>moha</i>	- illusory attachment
<i>moksha</i>	- liberation; ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death
<i>naimittik</i>	- instrumental
<i>nikaachit karma</i>	- karma that can only be shed by bearing the results
<i>nimit</i>	- an evidence; an apparent doer who is simply instrumental in the process; an apparent doer in the unfolding of karma
<i>nishchay</i>	- firm resolve
<i>Nishchay Atma</i>	- the Real Self
<i>niyanu</i>	- a strong inner intent to acquire something such that all of one's merit karma are expended towards acquiring only that
<i>paap</i>	- demerit karma
<i>parinaam</i>	- result
<i>parinaamik gnan</i>	- knowledge that arises as a result of prevailing in a certain state; the Knowledge that arises as a result of prevailing as the Self
<i>parmanu</i>	- particles of inanimate matter which are not in pure form
<i>Parmatma</i>	- the absolute Self
<i>parsatta</i>	- the authority of the non-Self; subject to external circumstances
<i>prakruti</i>	- inherent characteristic traits of the non-Self complex; the non-Self complex
<i>pramaad</i>	- lack of awakened awareness as the Self
<i>pramatt</i>	- failure to remain in the inherent nature as the Self
<i>pramatt bhaav</i>	- lack of awareness as the Self

<i>prataap</i>	-	aura of influence and power
<i>pratikraman</i>	-	to confess, apologize and resolve to not repeat a mistake
<i>pratiti</i>	-	conviction
<i>pratyakhyan</i>	-	to make a firm resolve to never repeat a mistake
<i>pudgal</i>	-	the non-Self complex
<i>pudgal parmanu</i>	-	particles of inanimate matter which are not in pure form
<i>punya</i>	-	merit karma
<i>Purusharth</i>	-	the Real spiritual effort to prevail as the Self; the Real spiritual effort to progress as the Self
<i>raag</i>	-	attachment
<i>samayik</i>	-	periodic concentration observed by those on the traditional step by step path of spiritual progress [on the <i>Kramik</i> path]; an introspection process carried out for a specific amount of time during which One remains as the Self and Sees the faults of the non-Self [on the <i>Akram</i> path]
<i>samjan</i>	-	understanding
<i>samkit</i>	-	the right belief of ‘I am pure Soul’
<i>satsang</i>	-	spiritual discourse
<i>satta</i>	-	authority
<i>sheel</i>	-	the highest state of conduct in worldly interaction, which is characterized by the intent to not hurt any living being even in the slightest extent, is free of sexuality, and numerous other qualities; conduct that is free of sexuality and anger, pride, deceit, and greed
<i>sheelvaan</i>	-	a person with <i>sheel</i> ; a person who is absolutely free from sexuality and anger, pride, deceit, and greed
<i>Shiva</i>	-	the Self; the absolute Self

<i>shraddha</i>	- the belief
<i>shuddha</i>	- pure
<i>shuddha upayog</i>	- pure applied awareness as the Self
<i>Shuddhatma</i>	- pure Soul
<i>siddha kshetra</i>	- location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained final/ultimate liberation
<i>siddhant</i>	- incontrovertible principle
<i>sooj</i>	- insight; intuition
<i>swachchhand</i>	- to act according to one's own will and intellect; to be guided by one's own will and intellect in spiritual matters
<i>Tirthankar</i>	- the absolutely enlightened Lords who can liberate others
<i>upayog</i>	- applied awareness as the Self
<i>vartan</i>	- external conduct
<i>ver</i>	- enmity; vengeance; animosity
<i>vibhaav</i>	- identification with that which is not one's own; the wrong belief of 'I am Chandubhai'
<i>vidhis</i>	- silent auspicious blessings for the salvation of the spiritual seeker or <i>mahatma</i> or others; special inner energies attained from the <i>Gnani</i>
<i>Vignan</i>	- the absolute Self; spiritual Science
<i>vitaraag</i>	- absolutely free from attachment and abhorrence; absolutely detached
<i>vitaraagata</i>	- total absence of attachment and abhorrence
<i>vyavasthit</i>	- the result of scientific circumstantial evidences
<i>vyavasthit shakti</i>	- the natural energy that brings together the scientific circumstantial evidences to give result

Pratikraman Vidhi

Three-Step Process of Reversal from a Mistake

Note: ‘You’ are the pure Soul, and *pratikraman* has to be done by ‘Chandubhai’ (file number one) who committed the errors. Here, You will ask file number one to do *pratikraman*. This is a three-part process:

1. **Alochana:** Heart-felt inner confession of one’s mistakes.
2. **Pratikraman:** Process of apology coupled with remorse for any wrongdoing.
3. **Pratyakhyan:** Sincere pledge to never repeat the mistakes.

With Dada Bhagwan as a witness, oh pure Soul of [*insert the name of the person you have hurt*], who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.

* Recall internally the faults in which you have hurt the other person through anger-pride-deceit-greed, sexuality, and so on.



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To Become Free From This World...

'The entire world is flawless.' This understanding has come into 'our' [the *Gnani Purush's*] experience. When this understanding will come into Your experience, You will become free from this world. Otherwise, as long as you see even a single living being to be at fault, you will not become free.

- Dadashri



May the original 'long light' a series of lamps

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ISBN: 978-93-86289-20-9



Printed in India