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THE FLAWLESS VISION

Gnani Purush Dadashri

Translated from Gujarati
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Original Book compiled and edited by Dr. Niruben Amin
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www.dadashri.org

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Gnani Purush Dadashri The Akram Vignani

The Reality of This Universe

Questioner: Tell us about the reality of this world.

Dadashri: People relate to this world in two ways; a worldly way and in a way that is not of this world.

The worldly views is that God resides in the heavens and that He 'does' everything, and yet at the same time people believe that they are the 'doers' as well. They are not aware of this contradiction. Believing in God as the Higher Authority above them, they live in the fear of God who punishes them for bad deeds.

For the thinkers of this world, for those who do not want the burden of anyone's authority over them, should there not be a reality that is beyond the common worldly view? In fact, in reality there is no single all-powerful authority.

In this world only your own mistakes and blunders have authority over you. There is no other authority whatsoever.

Who Is Our Boss?

Who can make such a bold statement? A person would have to be absolutely fearless to make such a statement. Why should you be afraid of anyone? I have searched far and wide and have discovered that there is no one in this world above you to whom you are answerable. The entity that you consider God above you is your very own Self. And God can never be anyone's superior. So then who is your superior? – Your own blunders and mistakes are your superiors. I have no boss because all my mistakes and blunders have been cleared. You too can be free as me.

On your way here to satsang, you are involved in a minor car accident and you fail to stop when the police signaled you. If the policeman were to come here, you would immediately realize that he has come for you. You will be aware of the mistake you made. Now you have to rectify your mistake. Until now, you have always looked at other people's faults and blamed them. You could not see your own faults. When you see your own faults and you destroy

them, you will become God.

What is the Fundamental Mistake?

The ascetics and seekers keep suppressing and pushing aside their desires, but on the contrary, their desires keep increasing. Desires are not easy to push aside. People do not know the root cause of such desires. To desire is not a mistake. The root cause of the desire needs to be dealt with. You cannot stop a revolving fan by holding back the blades with a stick. You need to switch off the power to the fan..

You must first erase the fundamental mistake: the belief that I am Chandulal. Such a belief is a projected belief. It is not real.

If you disguise yourself as Indira Gandhi and go around telling everyone that you are Indira Gandhi, taking advantage of the situation, would that not be a blunder? Would you not be held accountable for it? By the same token, you have been taking advantage of your false imposition of 'I am Chandulal' and that is your blunder. Through this false imposition, faults happen..

Only these two are your superiors, your blunders and your mistakes. Your assertion that 'I am Chandulal' is your blunder. Then, your assertions, I am her husband', 'I am his son', "I am a doctor' etc, etc are your mistakes. How many such mistakes are there?

Questioner: Innumerable.

Dadashri: You will not be able to get rid of the blunder by yourself. I will destroy your fundamental blunder and thereafter you can tackle the mistakes on your own. There is no other boss, except for the blunder and mistakes. People have unnecessary anxieties about some superior power over them.

When can you realize your mistakes?

People believe that God is their superior and that if they were to pray to him, he will free them from everything, but there is no superior. You yourself are your superior. You are your own protector and your own destroyer. You are whole and sole responsible for yourself. You are the only boss. Absolutely no one can meddle in this. The reason that you have a superior over you is because of your mistakes. You will have to destroy these mistakes, will you not?

If you want absolute independence and freedom, then you will have to destroy all your mistakes. You can only realize and see your mistakes upon discovering who you really are. This happens when you become Self Realized.

Who is the owner of this world?

Every living being in this universe is the Lord of this universe. It is because of your ignorance of your Real Self that you live life like a struggling creature. He that has no sense of ownership of his own body is the owner of the entire universe. This whole universe belongs to you. To understand this is liberation. Why then do you still not understand this? It is because you are still bound by your own mistakes.

I have no superior over me. There is absolutely no one above you up there, only you. There is no one to impose any punishment on you, nor is there anyone to grant you life. You yourself are responsible for your birth and for the cycle of your birth and death. All these contracts and agreements are yours.

If you asked me whether anyone was capable of interfering in your life I would give you three categorical no no, no. If you ask me

whether I have any superior over me, again I would give you three categorical no, no no. Your superiors are your mistakes and your blunder.. How can you destroy them? You have to come to me. I will destroy the blunder and I will show you the way to destroy the mistakes.

Misunderstanding Creates Misery

All misery and suffering in this world is a consequence of lack of understanding. All suffering is self-inflicted because of an inability to perceive the reality. If you ask a person who has burnt himself why he did so, he would tell you that it happened because of his mistake and not deliberately. In the same way all suffering is a result of similar mistakes. All suffering is a result of our own mistakes. Once these mistakes are gone, your work is done.

Questioner: Do we suffer because of our karmas?

Dadashri: These are all our karmas and that is why the mistakes are ours and no one else's. In this world, no one else is at fault. They are but merely instruments in delivering the effects of our karmas to us. The suffering is yours but it comes by way of others. How can you blame the postman who delivers news of your son's death?

Others are merely instrumental

If you have no place to stay and someone offers you accommodation, you will feel a sense of gratitude and attachment towards him.If he asks you to leave, you will feel resentment and abhorrence towards him. There is no need for attachment or abhorrence. He is merely an instrument in the process. When your merit karmas come into fruition you will encounter people who will help you and when your negative karmas come into fruition, you will meet with your adversaries. In either case they are all just

instruments; they are not at fault. Everything depends upon your karma and the timing of their fruition. This is what our spiritual science says. How wonderful and simple it is!

A person who does not have true knowledge will be overcome with attachment if someone praises him and if someone insults him, he would be overcome with abhorrence. Whenever a person praises you, it is indicates that your merit karma is in operation and whenever someone insults you, it indicates that your demerit karma is coming into fruition. The important fact is that in either case, the other party is not at fault. You will receive praise at the hands of your instrument who is meant to praise you and defamation at the hands of your instrument who is meant to denounce you. They are not at fault.

Questioner: Is everyone an instrument?

Dadashri: There is nothing else in this world besides an instrument.

Questioner: What is the instrument of my coming here to satsang from the market place?

Dadashri: That is actually your karma coming into fruition. It has nothing to do with an instrument. The fruition of your karma for spending time at the market place came to an end and the one for you to come to satsang started, so you automatically had the thought to come here. An instrument only comes into picture if for example you were on your way to attend this satsang and you meet with someone who insists that you go with him to take care of a very important and urgent matter. That person is the instrument. Otherwise everything runs in accordance with the fruition of one's karmas.

There is no suffering, where there is no fault.

Questioner: Would a person be considered an instrument, if he comes and insults me? Even though I am not at fault?

Dadashri: No one, absolutely no one in this world has the right to say anything to you if you are not at fault. So whenever someone says anything to you, it is because of your own mistake and you are being returned that which you gave. Your mistake of your past life, is being returned to you. He is merely instrumental in the process. You are the one at fault and that is the only reason why he speaks to you in this way.

He speaks to you in this way because the fault is your own. In doing so, he is liberating you from your mistake of your past life. You must not have any ill feeling towards him. You have to pray to God to grant him right understanding. That is all you have to do, because he is only an instrument

Attacking the Instrument

I do not have any negative thoughts about anyone. Even when someone creates problems for me, I do not have any negative thoughts about that person. He is just acting according to his perception. How can you blame him? And what is the reality of this world anyway? No one in this world is at fault. It is because of your incorrect perception that you see others at fault. I do not see anyone at fault. From now on conduct your dealings with the understanding that no one is at fault. Will you do this?

Questioner: Yes I definitely will.

Dadashri: You will begin to see others as being without faults only when you realize that truly people are without faults. They are merely instrumental in the process and yet we see people readily attack their instrument, do they not?

Questioner: Yes, we do that even when we should not.

Dadashri: To see a fault in other is the same as attacking the instrument. The other person insults you because of your own past karma coming into fruition, and yet you attack him? You are the one that must suffer the effect of your past karma. The other person is merely caught up in the middle. On the contrary, you should be indebted to that person for freeing you from your karma and yet you behave with contempt towards him. This is the same as attacking him. Mahatmas (those who have attained the knowledge of the Self from me) have become fearful after understanding this and resolve not to attack their instrument from now on.

You will bind terrible karma when you accuse your instrument of cheating you. You would bind lesser karma if you slapped him instead. A person can only cheat you if and when your own past karmas come into effect. It is only the fruition of your past karmas coming into effect that allows the other person to be able to cheat you. How can you then blame the other person? On the contrary he became instrumental in liberating you from your own karma.

The Consequence of Inciting Others

Questioner: Can a person be punished or held liable for others' mistakes?

Dadashri: No, no one else can be blamed. It is because of your own fault that the other person becomes your instrument. The fault is of the sufferer. To do, to make others do and to instigate others into doing, will bind karma, which brings new results in next life. There is no effect without a cause

Questioner: Can you explain what constitutes an instigation of karma?

Dadashri: If someone hesitates in doing something and you encourage him to do it, it is called instigation. The person who encourages the action bears a greater liability than the person who carries out the action. Who carries greater liability in the causal karma? The one who uses his intellect more becomes more liable in the blame.

Attain Perfection Through Abstinence From Retaliation

In this world, any person that harms you in any way, is simply an instrument. You are responsible because you suffer the damage. In reality, this world is truly independent and no one can interfere with another. And if this were not so, there would be no end to people's fear and no one would achieve liberation. Even Lord Mahavir would not have attained liberation. Lord Mahavir was completely impervious to any feelings projected towards him by others. People's feelings towards him ranged from reverence to contempt; from love to sexual desire; from respect to insult. Nothing affected him. There was no element of retaliation in him to anything. The one who is free from retaliation attains final liberation. The one who retaliates has to stay behind to suffer the consequences.

The world will go on binding you with all sorts of negative and positive feelings. If a pickpocket sees you putting money in your pocket at a train station, would he not make the intent to steal it? And suppose you were to suddenly board the train as it was pulling away, leaving the pickpocket behind, even though he missed the opportunity to steal your money, he still formulated the intent to steal and this will bind him for new karma effects.

Everyone in the world is going to have such positive or negative inner intent but if there is no retaliation from you then you will be left alone. If you do not put your own intent in others' intent, no one in the world can bind you; otherwise there would be no end to it.

From One to Infinite Through Ignorance

If you press your eyeball with your finger, you would see double. The eyes are not the real form of the Soul; they are the relative form. Nevertheless even when there is only one mistake, do you not see two? If there were fragments of a broken mirror lying on the ground, you would see so many eyes peering at you. From a slight mistake made by the eyes you would see countless eyes. In the same way, it is not that the Soul becomes compressed, but the pressure of circumstances distorts the single real view of the Soul into a multitude of forms. This entire living world is in the form of the divine. With just the mere thought of chopping down a tree, you will bind karma. To have good intentions about others will bind merit karma and through negative intentions for others you will bind demerit karma.

When you come to satsang and see people standing around, you may ask yourself why they are standing around and thereby spoil your inner intent. You must immediately pratikraman for this mistake.

There Are Only Two Things In The World

There are only two things: the Pure Soul and circumstances. Why do circumstances arise? Everyone faces different circumstances. One person never encounters hostility in his entire life, while another suffers abuse all the time. Why do two people encounter

entirely different circumstances? The reason for this is that the one living the peaceful life has never had the intent to hurt anyone, while the one being abused has had nuemerous intentions to hurt other living beings. How do these circumstances arise? It is possible to find the causes of these circumstances.

Say you come across a very poor old man in the street and you give him eleven dollars. Your friend is astounded that you are giving him so much money and tells you to give the old man only one dollar. Now you are the giver and the old man is the receiver, but since your friend interceded, he created an obstruction for the recipient. An obstructive karma has been created for your friend. This obstructive karma of your friend will prevent the inflow of money to him in the life to come.

All that you encounter in your life are the collective circumstances of everything you had done in your previous life. They are not new circumstances. You have no superior power above you nor do you have anything that works beneath you. The world is entirely independent. Your mistakes and your blunders are your only superiors.

So if you are not at fault, no one in this world will bother you. Do people or policemen in the street bother you? Does anyone harass you? If not, then you had not committed any faults.

Inviting a Slap with Compensation

Consider yourself very fortunate if someone insults you or speaks ill of you. A few years ago I used to announce that anyone in need of money could come and give me a slap and I in return would pay him five hundred rupees. Everyone refused and said they could not do it. Where can you find someone willing to slap or insult you even if you were willing to pay them for it? So people who are insulted frequently in their homes without having to pay for them

should consider themselves fortunate. As for myself, although I was willing to pay five hundred rupees, I was not as fortunate.

Before attaining spontaneous Self-realization, I used to insult and belittle myself because no one else would do it for me! Even though I was willing to pay to be insulted, no one would oblige me and that is why I had to do it myself. I used to tell myself, 'you have no sense whatsoever! You are stupid! You are an imbecile!' I would ask myself: 'what kind of a person are you? Is the path to liberation so difficult to warrant such behaviour from you?' I would insult myself in this way. What else could I do when no one would oblige me? You on the other hand don't even have to search for insults or pay for them, because you receive them anyway. Hence, shouldn't you take advantage of this situation?

Even the Bandit Can Not Hurt A Morally Upright Person

The power of morality is so great that no one in this world can harm you. If a moral and honest person were living amidst bandits and vagabonds, even if he was laden with jewelry from head to toe, not a single bandit would be able to harm him. None of them would dare touch him! There is no need to be afraid of anything in this world. Whatever fear you experience is the effect of your own mistakes. This is what I have to reveal to the world. People think that this world is not totally precise.. It is not so. It is precise and exact.

Questioner: They lack in their understanding.

Dadashri: It is because of this lack of understanding that this world continues. There is no need to be afraid of anything in this world. Whatever fear you experience is your own mistakes. Settle all matters without any retaliation or else you will create a new account.

If someone says something negative to you just once, you may ask yourself why he is doing so, and in your mind you would even curse him a few times. In so doing, you are creating a new account with him while settling an old one. When he came to return what you yourself previously gave to him, instead of accepting and depositing it, you cursed him several times. You are not able to tolerate even a single insult from him and yet you insult him several times over. Now how is the human intellect to reach such depths? Instead people gradually bind themselves deeper and deeper and increase the confusion.

For the past fifteen years, I have not retaliated at all and consequently cleared up so many of my accounts. I have accepted everything that has come my way. I had told 'him' (Ambalal- Dada's relative self) to deposit everything as it comes. Everything is easy. Is this not an easy path to follow? You will not find such knowledge in the scriptures.

You are independent, and absolutely no one can do anything to you. You have no boss to command you. What does it matter when even God is not your superior? When you say that God exists as your superior, you are using him as your scapegoat. You are expecting his forgiveness when you do something wrong. On the contrary, you yourself are assuming the responsibilities.

The Gnani Has No Suffering

Whenever you hurt someone even slightly, you should realize that you are at fault. You will understand this because you will feel uneasy and agitated from within, because the other person is obviously suffering the hurt. Granted the fault is his, but you have become instrumental in his suffering. You are the one who told him off and so the mistake is also yours. Why does 'Dada' have no suffering? It is because he has no more mistakes.

If someone gets hurt or affected by your mistakes, you should immediately do pratikraman in your mind and settle the matter. As long as the inner enemies of anger, pride, attachment and greed exist within you, you will continue to create new accounts. So in opposition to them, settle your karmic debts. If you make a mistake, without doubt you will create a new account, but you can erase it by instantly doing pratikraman. You should do the same, i.e. confess (aalochana), ask for forgiveness (pratikraman) and take a vow never to repeat the mistake (pratyakhyan), even if you are hurt by the mistakes of others.

He Who Destroys His Mistakes Becomes The Supreme Self.

Once a person decides that he wants to destroy all his mistakes, he can become fully enlightened. We are all bound by our mistakes. If you destroy all your mistakes, you become fully enlightened. The absolute Self has no faults whatsoever. What do these faults cry out for? They are crying for recognition.. People consider their mistakes as their virtues. It is the nature of a mistake to overpower and rule you, but once you recognize a mistake as a mistake, it will leave. People however remain unaware of their mistakes and continue to defend them. This only reinforces the mistakes and strengthens them.

People Support Their Mistakes By Siding With Them

Questioner: Dada, how can you side with your mistakes?

Dadashri: You would be siding with your mistake if after you scold someone, you try to justify your action by saying that the person needed the scolding and that otherwise he would not have understood. This would be siding with your mistakes. The mistake knows that you are supporting it and so it will never leave; on the

contrary it will become even stronger, because by siding with it, you are nurturing it. By supporting your mistake even once, you are extending its longevity by twenty years. You should never side with any mistakes.

The Key to Destroying Your Mistakes

The most importance is given to the awareness of aggression caused to others through the medium of thoughts speech and acts and to ask for forgiveness in the direct presence of the awakened Lord within. You should maintain awareness in every step of daily living. The inner component of anger, pride, attachment and greed within you will continue to create new karmic accounts without fail. And it is against this very component that you have to do pratikraman immediately and erase everything. You cannot afford to let this business of binding karma continue.

Questioner: But the mistakes we make now, are they not of our past life?

Dadashri: These mistakes are the results of the very demerit karma that you committed in your past life. Not only do people not destroy their mistakes in this life, but they also go on increasing them. In order to destroy a mistake, you must accept it and regard it as a mistake. You cannot go on protecting it. This is the key the Gnani gives you to solve all your problems. It can open up the most difficult of locks.

How can a Gnani Purush help you? All he does is to simply shed light on your mistakes; and show you ways not to support and protect your mistakes. But should you ever say something like, 'Oh but I have to live in this world, how can I possibly do that?' you are supporting your mistake. You should never support your mistake in this way. When you do this, not only are you supporting your mistake, but also creating bondage for infinite rebirths.

Once you begin to recognize your mistakes; they will be destroyed.

When cloth merchants swindle their customers by stretching the cloth before cutting it in order to sell them short, and brag about their ruse, they are essentially committing negative karma that is detrimental to one and others. This actually supports their mistakes. There is no need to support your mistake like that. By cheating others, one is doomed to face infinite rebirths.

Stop Nurturing Inner Enemies

If a person wants to be free from mistakes, I would tell him that he should stop feeding his inner enemies of anger, pride, attachment and greed for a period of three years. When these are starved of nourishment, they will become ineffective and lifeless. When you no longer give sustenance to mistakes, they will abandon you. Any support for anger, pride attachment and greed is defined as a mistake. If for just three years, that support is not given to these inner enemies, they will disappear.

People will never realize their mistakes unless a Gnani Purush points them out. There are infinite such mistakes, not just a few.

Questioner: I of mine can only see a few mistakes of mine, not many

Dadashri: When you sit here in this satsang, many veils of ignorance are lifted enabling you to see more of your mistakes.

Questioner: How do we acquire the awareness, which allows us to see more of our faults?

Dadashri: You have a lot of awareness within you, but you have not developed the inclination yet to look for your mistakes. If a policeman wishes to look for a thief, he will find one. If on the other hand he just casually says, ‘ It’s not worth going after a crook. We’ll just catch him when he comes along.’ the thief would thrive.

Likewise, these faults are hiding from you, and if you go in search of them, you will catch them in no time.

What is the fruit of all your life labor? You have really earned something only when you can see your faults one after another. This entire satsang is about trying to see your own faults. Only when you can see your own faults, will you be rid of them. When will you see those faults? You will see them when you become Self-Realized. You are a spiritually elevated being when you can see more and more of your own faults. When you become totally impartial towards your physical behaviour, your thoughts and your speech, you will be able to see all your mistakes.

Darkness Prevents Us From Seeing Our Faults

Dadashri: How many of you're faults are you able to see and how many of them do you erase?

Questioner: I see many of my faults. I see my anger and my greed.

Dadashri: That is just a handful and it's the same as not having seen them at all. But when you see others' faults, how many of them do you see?

Questioner: A lot of them.

Dadashri: Do you see many?

Questioner: Yes.

Dadashri: You even criticize the way people walk and yet you cannot see any faults of your own. Your inner enemies of anger, pride, attachment and greed obscure your vision and blind you. You wander around blindly with your eyes open. What invited suffering!

With their eyes open, all human beings of the world are sleeping. This is what Lord Mahavir has said, because people are hurting themselves in this darkness. When you acquire the knowledge that you are the Pure Soul, you awaken from this sleep and are able to see your mistakes. Only then are you truly awake!

When The Intellect is The Lawyer, The Mistake Wins

Once you are awakened to The Self, you become aware of your mistakes; otherwise you can never see your own faults or mistakes. Perhaps you will see a few obvious ones, and may even admit to others that on occasion you get angry or that you have a little miserly streak in you. If someone were to tell you that you have a bad temper, you will immediately become defensive. You would protect your mistakes by arguing in their defense. Whatever you try to defend an inner enemy, it will always overpower you.

Everyone in this world seeks to rid himself of his anger, pride, attachment and greed. No one wishes to possess any of these. These are your archenemies. Despite knowing this, people continue to nurture them and make them stronger. In not being able to see your own faults, you continue to sustain them. You see only a handful of your glaring, big mistakes.

The Gnani Confesses His Own Faults

When a mistake arises, I know what perpetuates it. At times, a person would approach me and in the presence of other people, ask me how I had the audacity to call myself a Gnani when I could not even get rid of my habit of smoking through an elaborate smoking pipe. I would admit to him that it was an obvious weakness on my part, which I had been aware of for a long time. If I had told him that the Gnanis were impervious to everything worldly, the smoking pipe would have immediately realized that it had been

granted an additional longevity of twenty years, because its master is kind and would protect it in any way that he could. I am very shrewd and have never protected any of my mistakes. Do people not generally defend themselves?

Questioner: Yes, they do it very vehemently.

Dadashri: One man was sniffing snuff. I asked him whether he really needed to do so. He said that there was nothing wrong in sniffing snuff. I told him that he had no idea that he was increasing his addiction for snuff by another twenty years. How does that happen? Any event that takes place, occurs only after its end has been decided. People lengthen the event even after its end has been determined. What can one do when the living augment and reduce things in this way? By protecting their mistakes, people lengthen the duration of their mistakes. To defend something which is wrong or to say 'Don't worry, nothing will effect me.' is a terrible mistake.

Questioner: Those who have slipped into theoretical knowledge, which by its very nature does not produce any spiritual results claim that the soul is impervious and it is the physical body that is affected.

Dadashri: There are many such people. They create more confusion for themselves; that only perpetuates their confusion and entanglements.

After listening to everything they have to say, I tell them that the Lord has said that one must have the following qualities: Non-violence in speech and forgiveness. You see none of these qualities and yet so much arrogance!

Egoism and the Soul are poles apart.

Such laxity prevails because people have not known the real answers and so everyone continues to be negligent in matters of spiritual progress. But when someone like me comes along and puts them on the spot by asking them questions, it shakes them up.

Accept Faults Without Retaliation

I have no inflexibility in me. I accept my mistakes readily when they are pointed out to me. I am even thankful to the person who points out my mistakes to me, because if he sees them then it means that the mistakes are there. I would not question whether he is right or wrong.

If someone wrote, 'Dada is a thief', on the back of my coat, would people not read it aloud? Now why would people call me a thief? Because it had been written on the back of my coat. I would only find out about it when I take my coat off and see the words. Someone wrote the words. Others simply happen to read them aloud. I must not react to such events.

Questioner: Dada, I read somewhere in one of your Aptavanis that if someone were to write such a thing, you would be greatly indebted to that person.

Dadashri: Yes indeed that is written in the Aptavani.

Questioner: How is that?

Dadashri: Unless you feel grateful to him, your entire ego will rise up and result in abhorrence. What does the other person stand to lose? He has nothing to lose but you will. You should be grateful, because you do not want to incur a loss. The other person does not care. He can only say such things because he is irresponsible. We

would be just as responsible if we imitated him. If we bark back like him, we are not better than barking dogs. So consider yourself indebted to him. Do you understand?

Questioner: Are we to be grateful to him because we see and understand the resulting effect of our past life mistakes?

Dadashri: Yes. You should be grateful from within whenever your faults manifest; only then will these faults cease to exist. If you feel hatred towards a policeman you should be grateful to him and the fault will cease. Consider the person that you find disagreeable your benefactor and you will no longer find him disagreeable. Each and every word I utter is like a medicine. All these are remedies; how else is anyone to understand the statement that you must be indebted to the person that calls you a thief! Take this as a command from Dada as it is of the utmost benefit for you.

Questioner: If Dada himself is grateful to the other person, then what is wrong for us in following the same?

Dadashri: Yes, this is how you should look at it: Tell yourself that he is just calling you a thief and not devious or evil. It is good of him not to say anything else; after all it is his mouth and he can say whatever he wants. Do we have the right to stop him? You just have to feel grateful to him. By doing this you will not spoil your mind, and you will keep your peace. Do you understand?

This is a principle! How is it so? If someone called me a thief, I would be grateful to him. Why so Dada? No one would say such a thing in the first place. All this is nothing but a result of your own projection, a result of whatever you yourself had uttered in your previous life. I give you absolute written assurance that this entire world is in the form of results of projections. That is why I am grateful and you should also feel the same. If you felt the same way, your mind will not be disturbed. If you are hurt when people

call me a thief, consider the fact that I have been called many different things. Even Lord Mahavir encountered abuse from people and his followers had to stand back and accept it. All the devotees accepted whatever was said about the Lord, because he himself had taught them to do so.

You Are The Wrongdoer

Questioner: So do we now have to train ourselves to see the world without faults?

Dadashri: If you yourself had not uttered anything in the first place, there would be no problem. But instead you go around blaming others and questioning why they say such things to you. You are the culprit behind these recurrent situations and now you accuse the other person for insulting you. Someone else might teach you to ignore the other person who insults you, and instead just respond by telling him that he is a king and your statement will come back to you in the form of an echo that you are a king. Everything is your own projection.

Take A Lesson From Me

People ask me why I need to disclose my faults openly and what benefit is there in doing so. I tell them that I do it to encourage you all to follow suit. How can you not find courage from what I say? Whenever you disclose your faults, your mind gets exposed and thereafter it will live in fear of being caught. Thereafter it will live in fear of you because it knows you will expose it. Your mind will think of you as a naïve person who has a tendency to divulge everything. I have told (my mind) that I will divulge everything and open everything to the sky. And that is when all my faults disappeared. Faults come to an end in this way.

The Method of Destroying Faults…

Dadashri: How many mistakes are you aware of?

Questioner: A few. About four or five!

Dadashri: Who determines whether or not they are mistakes?

Questioner: You realize it is a mistake when you experience a loss.

Dadashri: Yes of course you would realize it then! But who is the one that tells you that you have made a mistake? The person committing the fault does not readily admit it, but when a 'judge' tells you that you have made a mistake, you would recognize it and accept it; otherwise you would not. Generally people do not admit their mistakes unless they can recognize them as such. As soon as you make a mistake you should admit it immediately; it should be 'shoot on sight.' Your mistakes will not decrease if you do not do this. Do people around you admit their mistakes?

Questioner: No they do not.

Dadashri: Indeed, no one admits his mistake. People think themselves intelligent and yet no one would be willing pay even penny for that intelligence! Everyone has intelligence, so why would they want to buy it? Do you admit your mistakes readily?

Questioner: Yes I do. Can I tell you one of my faults?

Dadashri: Yes.

Questioner: I love playing cards.

Dadashri: Is that so? Playing cards is simply your karmic account. You are experiencing the effect of the intent you had in your past life.

Questioner: I like playing cards but my wife objects to it.

Dadashri: If she does not like it, it is her problem, because she is the one who suffers. The fault is of the one who suffers. If she did not suffer, then it would not be her fault at all. Since she is the one who is suffering, the fault is hers.

Questioner: She insists that it does not bother her, but I think that it does bother her.

Dadashri: When she herself tells you that she is not suffering, let it go. Do not be concerned. Before she received Gnan, she may have suffered. Now she understands that habits are hard to break and have nothing to do with the Real. She understands that the habit is the result of past life mistakes. She knows that you cannot get rid of it even if you want to. The habit does not let you go. She knows that it is a mistake on her part to scold you.

Questioner: But Dada is there no way around it? There should be a way to get rid of that habit, shouldn't there?

Dadashri: The only way around this for him is that while playing cards he must be aware within that this is wrong, this is wrong, this is wrong.. This should be the constant integral feeling within him. And if someone were to criticize him for playing cards, he must not defends his action by saying that it is a good thing to play cards. If he does so, the habit will be perpetuated. At such a moment, he should admit that it is indeed a bad habit. People keep a habit alive by defending it and then they complain about not being able to break it. So don't reinforce your habits by defending them.

I also dealt with a similar experience through which I managed to find a way out. Although I have some faults like my pipe smoking,

yet from within I had the contrary opinion. Things should not make you dependent on them. However, if you do become dependent on things, you should know how to be free from them. You become free the moment you discover the method to freedom which is to harbor the contrary opinion.. In no time your habit will leave you. A habit is considered broken only when it breaks by itself. If you venture to break it forcefully through your ego, it remains unresolved and you will be forced to face it in your next life. It is better that you break the habit through understanding.

So whatever habits you may have, whether it is playing cards or anything else, you may indulge in them as long as you oppose it within your mind and tell yourself, ‘ this should not be so’, ‘this should not be so’, ‘this should not be so’.

So in a scene while giving a spiritual discourse to a gathering of a thousand listeners if someone openly lashes at you saying, ‘what is the meaning of your preaching when you yourself cannot let go of your card playing habit?’ At such a time you must not defend and hide your habit. You must openly admit that playing cards is indeed your weakness.

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

Dadashri: All you have to do is confess so the cards will not overpower you. If you do not, then the cards will takeover. They will assume that you are a weakling and that they can stick around. So confess it at any time, even if it hurts your reputation. Not just your reputation, but even if it means that you will be insulted, you should confess. You should be staunch in your confession.

If you want to be in control of your mind, you can do it through

confession. If you confess all your weaknesses, your mind will come under your control, otherwise it will not. If you do not confess your weaknesses, your mind will become careless and unruly because it will know that you will not expose it.

Confessions To A Gnani

Your mistakes will leave you the instant you confess them to me. I really do not need to know, but it is a way for you to become free from your mistakes. You can only confess your mistakes to a fully enlightened being. Only such a person is flawless. Everyone else has flaws. I am never astonished by any of your confessions. I never feel that one fault is graver than another. To me, both are equal, the one who confesses and the one who hides. All human beings are prone to make mistakes, so why should you be afraid? Confess to the One who can destroy mistakes and ask him to show you how.

Your Intuition Grows In This Way…

Once you destroy your mistakes, you will have accomplished your work. How will you do this? You have within you a power called intuition. Do you not find a way out of a problem when you are confused? Even if you do nothing, don't you eventually find a solution?

Questioner: Yes.

Dadashri: Does anyone come to give you this insight? This intuition is the only power within you that has the potential to liberate you. Every living being is endowed with the power of intuition.

Even a cow that is trapped will find a way out because of the intuition within her. You can increase this power by destroying

your mistakes. The more mistakes you destroy the stronger this internal power will become. When you confess your mistakes, your strength begins to grow.

How Can You Lose Your Reputation When You Never Had One to Begin With?

Can people not at least tell that they have done something wrong when they get angry? They realize that they have overreacted. This means that they understand their mistake. If a guru is angrily scolding his disciple and a nobleman asks him why he is venting so much anger, the guru tells him that his anger is justified because his disciple deserves it. The fool! He knows that he is doing something wrong when he gets angry and yet he covers up his mistake. Instead he should admit that he made a mistake and that he will not repeat it. Thus he will overcome his mistake.

Why should you defend your mistakes in the presence of certain people? Is it to preserve your reputation? Do you not know that those very people have no reputation to speak of? People in the guise of a façade portray a reputation, otherwise what reputation do they have? Do you see anyone here with a reputation?

Ten Reduced to One

The world is 'relative'. It is interactive socially. You cannot utter a single word to anyone and if you practice absolute humility then you must not even look at other person's fault. It is not worth finding faults with anyone in this world. You do not know the consequences of doing this.

When you continually criticize and find fault in others you are suffering a loss. It is like giving a ten-rupee note and getting a rupee back for it. Why waste energy in doing something when you get nothing in return? When you engage in criticisms you are

dissipating your own energies. If you know that what you are crushing is sand and not sesame seeds, why would you waste your time and energy to grind it? When you criticize others, you are in fact washing their clothes, while you soil your own. When will you clean up your mess?

Do not look at anyone's negative qualities. If you must, then look at your own. How does it affect your mind when you look at people's faults? And how does it affect your mind when you look at people's virtues? Do you not feel glad?

You Are the Cause of All Suffering.

The other person is never at fault in any way. His belief is that the world is the source of all happiness, and that is correct. If you try to convince them otherwise, the fault is yours. People have a tendency to find fault in others. No one is at fault. Whatever unhappiness you experience, arises within you. People around you, such as your family, strive to make you happy. Your wife takes so much care when she cooks for you. You are not even aware of the painstaking effort your family makes in order to put food on your table. Each morsel of bread you eat is made from flour, which they themselves grind from wheat. Prior to grinding the wheat they have sorted out pieces of gravel by hand from it. If it were their intention to make you miserable, why would they bother doing all this?

You should never look another person's faults. When you do this, you are spoiling your life in the world. You should only look at your own faults. Every event and circumstance is the fruit of your own karma, so is there anything left to be said? People go around accusing, criticizing and finding fault with each other and yet they sit together to dine. This is what perpetuates vengeance, and vengeance is the reason this world exists. That is why I tell you to settle your dealings with everyone, with equanimity so that

vengeance comes to an end.

No One is At Fault in the World.

One should be liberated from each and every karma. Each time your mother-in-law torments you, you should become free from that karma. What should you do to achieve that? You should regard your mother-in-law as blameless and accept that it is because of your own karma that you have encountered her. This is the only way you can free yourself from the karma. After all, she is an instrument. If you look at her fault, you will increase your karma, then how can anyone help you? How can even God help you?

Live in such a way that you do not bind any karma. Keep your distance from this world. It is because of your karma that you have encountered all these people. Who are all these people at your home? They are the very people you have bound karma with and they are even capable of harming you. Even if you resolve not to speak to them, they will force you to. This is revenge created from the past life. Vengeance from your past life! Have you experienced this anywhere?

Questioner: Yes, it is rampant everywhere.

Dadashri: That is precisely why I am telling you to leave all that and come to me. I will give to you what I have attained, and your work will be done and you will be liberated. Otherwise you will not find freedom.

I never look at anybody's faults, but I do take note of what this world is like. I have seen the world in all its aspects. The fact that you see faults in anyone is your own mistake. At some point in time you will have to see the world as faultless. All this is nothing but your own account from previous life .If you understand just

this much, it will be very useful to you.

I see the entire world as absolutely faultless. When you see it in the same way, the whole puzzle will be solved for you. I will give you such a clear vision and I will destroy so many of your sins, that you will be able to retain this vision and see the world in this light of innocence. Along with this vision, I will also give you five Agnas(Dadashri's Five Directives after The Gnan Vidhi).. As long as you abide by these aagnas, you will preserve the Gnan that has been given to you.

The Faults Leave Upon Awareness Of Their Existence.

When you begin to see your own faults, you have attained Right Vision. This right vision is synonymous with awakened awareness. This awareness lets you see your own faults. Everyone in the world is asleep (in spiritual ignorance). You should not be concerned whether your faults end or not. It is your awareness that is important. After you attain awareness, new faults will not arise and old faults will dissipate. You have to be aware of how faults arise.

Your faults begin to leave the moment you see them. Even the stubborn ones will leave. They may take a little more time, perhaps a few months or a year, but they will eventually come to an end as you become aware of them. They will readily leave. If a robber is in the house, how long will he be able to remain in the house? As long as the owner is not aware of him, the robber will stay, but once the owner becomes aware, the robber will immediately flee.

Ultimately The Faults Are Of the Prakruti

Questioner: Dada, are we to see virtues and not faults in others?

Dadashri: No. Do not look at the vices or the virtues. Whatever virtues you see, belong to the prakruti (the complex of thoughts, speech and acts, the relative physical body) and none of them will last forever. A philanthropist may be donating money all his life but this will end if he becomes psychotic. The virtue remains as long as there is a balance in the three components of his prakruti. When all the three components become bad then psychosis results. There is little value of such virtues like mercy, kindness, peace etc., because they are always subject to change.

A person accumulates such virtues and vices in countless lives. However, faults should not be accumulated. The virtues will be helpful, because by their presence one gets to meet and absorb the message of a Gnani Purush and attain Self-Realization.

But you should not put too much emphasis on these virtues, because there is no telling when they may change. These virtues are not the virtues of the Pure Soul. They are the virtues of the prakruti. I call all prakrutis as spinning tops (toys).

The entire world lives in the attributes of the prakruti. The entire world is like a spinning top. Although it is the prakruti that makes a person do samayik (the process of internal review of errors committed) or pratikraman, the person claims to be the doer of these and takes pride in this doership. The Lord tells you that you are not the 'doer' of anything. When you become the doer, you are planting the seed of a new karma for your life to come. Everything around you is happening according to the unfolding of your past karma; but instead you take credit for it. Ascetics and gurus take the credit of doership in events, while the events are unfolding naturally as a result of their past karma. It is a grave mistake for such people to do this. They would achieve liberation if only they could destroy this mistake of false doership. All you need to do is

observe whether or not your guru is taking the credit of doership. You do not have to look at his external effects of his worldly conduct.

Every living being is a vessel of countless mistakes. "I am a vessel of countless mistakes, O compassionate One!" This is what Krupaludev asked the seeker to recite.

The Gravest of All Faults: The Blunder

The Lord does not regard what the world considers to be a fault, a fault. It is the ignorance of the Self that is considered the gravest of all faults, and this is the blunder. This blunder exists as long as you believe, 'I am Chandubhai', and once you become aware of your true Self, this blunder is destroyed.

You do not see even a single mistake of yours. When you ask a person if he has any faults, he will tell you that he has a few: some anger and greed but no other faults. He goes around singing what Krupadudev has taught," I am the abode of infinite mistakes1", and yet when asked, he has the audacity to say he has but a few faults. He is afraid of spoiling his reputation, but did he even have one in the first place? Reputation is defined as that which prevent a person from taking birth in lower life forms of animal kingdom etc.

What a shrewd man! He tells the Lord he has countless faults and to the world he claims to have only a few. When confronted, he defends himself, saying that it is acceptable to say it to the Lord but not to the world. These melons are better than him; at least they do not have so many faults! How could he say one thing to the Lord and another to people? Does he know how many more lives he will have to wander?

If you cannot see your own faults, then do not have any hopes of liberation or any such expectations! Every human being is a vessel

of infinite mistakes, and if he cannot see them, it only means that he has a very dense veil of ignorance. People cannot see their mistakes at all!

Are you able to see at least some of your mistakes?

Questioner: Now I can see them.

Dadashri: The nature of mistakes is such that once you become aware of them, they leave. But the following day, just as many will appear. This body is nothing but a warehouse of mistakes! People become angry but after they vent their anger, they do not know how to make amends, and instead go around sulking. If you dirty your plate, should you not know how to clean it at least?

When you are full of mistakes, you naturally become mortal; otherwise you are really immortal. Why do we have this difference between mortality and immortality? It is because of these mistakes that this difference exists. Once these mistakes are destroyed, the puzzle is solved.

When One Does Not See One's Faults…

Dadashri: The spiritual verse by Krupaludev begins:

'I am a vessel of infinite faults, O' compassionate One!'

and ends with:

'But if I cannot see my faults, then how can I find liberation?'

Even I understand that I am a vessel of infinite faults, and yet I cannot see any, so is there any way out? Why can I not see my faults?

One can only see one's own faults when one begins to see the

world as totally faultless. As long as he sees the world at fault, he will not see a single fault of his own. It is so easy for one to see the world at fault.

You Should Not Look At Anyone's Faults

Questioner: I tend to see the fault of a person more readily than his virtue. Why is this so?

Dadashri: It is the case with everyone. Their perception is spoilt. They never see the good in others but are quick to find faults in them. They readily find faults in other people but they cannot find their own faults.

Questioner: Does it mean that whatever fault we see in others, we have that fault in us?

Dadashri: There is no such rule, but nevertheless there are such faults. What does the intellect do? It conceals one's own faults while seeing the faults of others. Such is the industry of the average worldly being. The person whose faults are destroyed will not see faults in others. Such a person will not have this bad habit. Such a human being will instinctively see the entire world as innocent. The Nature of Gnan is such that not the slightest bit of fault of the other is seen.

Questioner: People are always searching the faults of others?

Dadashri: One must not see fault in anyone. It is a grave mistake to do so. Who are you to pass judgment? What do you gain by looking at people's faults? Who do you think you are that you can see faults? If you see faults then you are ignorant. You are deluding yourself. Is there such a thing as a fault? How can you look at other people's faults? To see faults is a fault in itself. When you cannot see your own faults what business do you

have seeing faults in others? The only faults you need to look at are your own and no one else's.

And if people continue to look at each other's faults, what would happen? You must not look at anyone's faults. In reality there are no faults. Anyone looking for fault is a worthless human being. If I were to see even the slightest fault in another human being, it would mean that worthlessness exists within me. Such behavior has negative intentions behind it. Where did these faults arise? Each person is acting according to his or her own prakruti, so where is the fault in this? Is this a judicial process of some kind? Everyone acts according to his prakruti. I too act according to mine. Of course the prakruti will always be there.

Questioner: We forget that the other person is not the doer.

Dadashri: Yes, there is no fault as long as you have that awareness that the other is not the doer at all. You create a new world each time each time you look at people's faults. And until you destroy this fault, you get nowhere; you remain confused.

Even for an instant I have never seen faults in others, and if I do, I would immediately say it to them. I do not hide it from them, but express it to them directly. I tell them that if they have any use for my observation they should accept it or else, just disregard it.

Questioner: You say it for their salvation..

Dadashri: If I say anything to them, it is to caution them so they can find a way out of their life after life confusion, but if they choose not to heed my advice, I am not offended. I have no objection whatsoever. If I tell someone to do something and he does not listen, it does not matter.

Questioner: It would not affect you at all?

Dadashree: It is because I understand the reason behind why he says what he says. He speaks that way he because of his karma is unfolding. Does anyone disobey my Agna intentionally? He would never do that intentionally, would he? That is why I do not consider it a fault on his part. It is because of his unfolding karma that he speaks the way he does and so I have to accept it. If his prakruti becomes uncontrollable and belligerent, I have to restrain it, because he hurting himself and others. The world is full of prakrutis with infinite mistakes.

Are you able to see your mistakes clearly and completely?

Questioner: Yes, I can see them.

Dadashri: And I am telling you that you cannot see even a single mistake of yours!
You have more faults than you have hair on your head. How can you understand this?

Questioner: Whether I make mistakes or not, is dependant on my karma is it not?

Dadashri: Aha! So, you have made a good discovery! What childishness. Complete ignorance and childishness. When it suits you, you make excuses by saying that your actions are dictated by your karma, so why then are you so attentive when walking close to a well, or why do you quickly cross the railway tracks when a train is approaching? And if need be, you even start running to protect yourself. Why do you not let your karmas dictate here?

How can a person see his own faults when he is smothered by moha (ignorance of his Real Self, deluded world view)? Moha is the dictator here. 'I am so and so', 'I am like this and like that'- delusion about being such and such. Of course people are deluded

about their true nature, are they not?

Questioner: Yes there is a lot of delusion.

Dadashri: That is all there is. There is no thing else. It is not worth denouncing people, but this is how it is everywhere.

And That Is When He Starts On The Path Of Lord Mahavir

When you begin to see your own faults, you have finally understood the essence of Krupadudev's dharma. Today you see your faults, but tomorrow you will not see the same faults but new ones and the day after, you will see newer ones. That is when you can be assured that you understand and are following Krupadudev's dharma. You have not understood anything until then.

In the Kramic path (the traditional religious path), one never sees one's faults. People on this path will even admit that they are aware that they have a lot of faults, yet they are unable to see them. If they confess this, then I would concede that they are indeed worthy of liberation, but if a person tells me that he sees only a few of his own faults, then such a person has a long way to go.. How can you tell me that you can only see a handful of your faults when you are saturated with them? Do you think that the faults that you see are the only faults that you have?

When can you claim to have attained the path of Lord Mahavir? When you see hundreds of your faults each day and you do as many pratikramans, you can say that you are on the path of Lord Mahavir. Thereafter, Self-Realization is so much further along the path. But after reading a handful of scriptures, people go around intoxicated with the belief that they have acquired Self-Realization. They have not experienced even a drop of Self-Realization. When real knowledge stops growing, egoism

increases. Ego impedes enlightened worldview. The two of the most treacherous pitfalls on the path to liberation are egoism and self guided spiritual endeavors.

You Have Never Seen Your Own Faults

Dadashri: Can you see your own faults?

Questioner: That is what a person needs to do.

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

Questioner: We are trapped in this worldly life and so engrossed in our day to day living that we do not see our faults.

Dadashri: No, there is something wrong with your ability to see your faults. You have set yourself to be the judge, the defendant as well as the defending lawyer. So whenever you are at fault you become your own defending lawyer.

Questioner: So we are wrongly defending ourselves.

Dadashri: Yes, all along that is exactly what you have been doing. Nothing else. You have wrongfully continued to defend yourself.

This entire world has been sleeping with its eyes wide open. So how can people realize their own faults? You do not see your own faults. How can a person see his own faults?

Questioner: I can see some of the obvious ones but not the subtle ones.

Dadashri: Why can't you see faults? Don't you have a soul within you? Of course you do! And that soul is in fact the real

judge. The ego is the plaintiff. When you have just the ego and the judge, then you will be able to see all your faults. You will see many of them. It is the lawyer within you (your intellect), who defends your faults by telling you that everyone is doing the same thing. Alas! The entire fault is overlooked! You know that people solicit lawyers don't you? Can you become free from your faults when you are the judge, the lawyer and the plaintiff?

Questioner: No, we cannot.

Dadashri: Your 'lawyer' will go to any length to conclude in your favor, would he not?

Questioner: Yes he would.

Dadashri: This madness continues throughout the day and that is exactly why you suffer. So tell me how many of your faults will be uncovered? How many of your faults will you attest to?

Questioner: So what kind of a testimonial will it be?

Dadashri: You have as many faults as you have hair on your head but how will these faults come to surface if you are the judge, the lawyer and the plaintiff? You cannot have impartiality and fairness. If you are impartial then liberation is at hand. There is too much lawyer work(intellect) going on within.

And if you have to, you will find faults in others, because then you become the judge. But when it comes to looking at your own faults, you do not judge them at all; instead you become the judge, the plaintiff and also the lawyer. So what kind of a judgment will you render for yourself? Obviously you will make the judgment, which is in your favor.

Questioner: Convenience. We manipulate things for our own

convenience

Dadashri: That is precisely why you do not become free from these worldly ties. On the one hand you want to become faultless, while on the other you want to do only what is convenient to you. You cannot have both ways. Only in the absence of the lawyer (intellect) will you realize your faults. But today's people cannot do without lawyers

You will immediately begin to recognize your mistakes and faults after acquiring this Gnan and that is because the lawyer no longer remains in the middle. The 'culprit' is there, but the lawyer is not there.

You can become The Lord by looking at your own mistakes. It is because of these mistakes that you remain a mortal, but when all these mistakes are gone, you will be immortal.

You have not looked at your own faults and that is why they remain. And it is these faults that rule over you unobstructed. You say that you want to be rid of your faults and yet these faults construct scaffolding within you, ready to build a home. They have constructed a strong foundation. The faults know that they are not going to be hassled and that they are only being paid a lip service and nothing more. What can the owner do to us they say.

Anyone who can annihilate a single fault of his is able to become God. A single fault is all it takes! When you destroy just a single fault you can become God. People manage to destroy their faults only by creating new ones. In comes the new and out goes the old.
Otherwise it is possible for one to become God by getting rid of just one fault, permanently.

Questioner: How can we prevent creating new faults?

Dadashri: There are only mistakes and nothing else. But when can one destroy a mistake? One can only destroy one's mistake after attaining Self-Realization. Until this is achieved, not a single mistake can be destroyed. Unless people achieve Self-Realization, they will simply continue to 'dig' and 'fill', and 'dig' and 'fill', in order to destroy their mistakes. Nothing they do will be of any use and all their efforts will be in vain.

These are the Qualities of a True Jain!

Dadashri: Do you have at least two or more faults?

Questioner: More than that.

Dadashri: About ten or fifteen faults?

Questioner: Countless.

Dadashri: Yes, that is a true Jain. A true Jain is certain that he has ego and faults. It does not matter that he cannot see his faults, but as long as he has the conviction that he does have faults, he can be called a Jain. One is a vessel of infinite faults. When will one empty this vessel?

Questioner: When we have your blessings.

Dadashri: You made a very important statement.

As Many Faults: That Many Pratikramans Needed

You are a vessel of infinite faults, so you will have to do that many pratikramans.You will be able to see all the faults that you have brought with you after the Gnani Purush gives you Gnan. Ignorance (of The Self) prevents you from seeing your faults. To see the fault of others is mithyatva (delusion).

When the Gnani bestows upon you Gnan and the light of pure vision (divyachakshu), you will be able to see your own faults. You will be able to discern the slightest degree of disturbance within the mind in your daily interactions with others and recognize that a mistake has occured. This is the path of the Vitaragas, The Absolute Enlightened Ones. It has the potential to liberate you in this lifetime. It is a very solemn path that is charged with great accountability. You must clear everything in this lifetime.

You are a warehouse of faults. If you come to me for this Gnan, I will cleanse you of all your faults. This task has befallen me. After this you will be able to see your mistakes. And the moment you begin to see your faults, you can be assured that you are verily on the path of liberation. Otherwise people are not able to see their own faults.

The Soul Is The Thermometer

When a person does something he is never aware of the mistake in it. When he does something naturally and spontaneously, he never sees himself making a mistake. Even when someone points out to him that he has made a mistake, he cannot see it as such. Whenever he practices his religious austerities (meditation, fasting and penance), he can never see his faults. The mistakes only become apparent when the Gnani Purush gives you the knowledge whereby you realize the Soul. The Soul is the thermometer by which you can gauge mistakes that occur. Otherwise no one can show you your mistakes.

When a person destroys his mistakes, he becomes the Absolute Supreme Soul (Parmatma). He is in the Absolute Soul, but he can only acquire the powers of Parmatma when he destroys his mistakes. These mistakes however are not destroyed and so a

person does not acquire these powers. Otherwise he continues to exist in the relative world as a father, father-in-law, son, doctor, etc. thinking that that is where his happiness exists. If he destroys his mistakes, he will acquire the powers of Parmatma. After this Gnan is bestowed upon him, he attains the awareness that he is Parmatama. Thereafter, the powers of the Supreme Lord begin to increase within him.

The only truth is one that enables you to see your own faults. There are countless faults. The One who destroys your blunder (I am Chandulal) is God.

You have been taught through traditional religion to see God in others, but you forget this when you quarrel with people. You quarrel over the most trivial things. You scold your child if he spills his milk. Now would any child spill milk on purpose?

From time immemorial, people have acted on the custom that parents should scold their children. Is this the quality of a human being? Humanity is supposed to be beautiful, dissipating its fragrance for miles around. When you begin to see your own faults, know that you are making progress. People in general cannot see a single mistake of theirs.

Such is the Nature of Mistakes

When the ego is dissolved blunder is destroyed. The ego will not dissolve by itself, nor can crushing it dissolve it. The ego melts as the faults are seen. The ego is the manifestation of your mistakes. The entire structure of egoism is made up of the original blunder and consequent mistakes. When one is unaware of his real Self, the ego arises and along with it all the mistakes, some small and some big. These mistakes will leave as one sees them. And they will only see their mistakes when they become impartial.

The speech that exists within you encompasses the speech of all scriptures. Such speech will only express itself when your mistakes are destroyed. This speech is impartial; the kind of speech that people of all faiths and races will want to listen to. Impartial speech is one that appeals to people at each and every stage of spiritual development.

What kind of person is impartial when it comes to his own faults? Krupadudev was one such person, along with one or two of his followers. In the process of seeing one's own faults, where is the question of taking sides? He does not know the way to see his own faults.

The Gnani's Absolute Vision

He that destroys a single of his mistakes is considered God. There are many people who will point out your mistakes, but none can destroy them for you. One should know how to point out mistakes. If you do not know how to show others their mistakes, you should consider it your own mistake. It is a task of great magnitude to be able to show a person his mistakes. In addition to show a person his mistake he that can destroy that mistake is God. Only the Gnani Purush can accomplish such a task.

In this world, I simply cannot see anyone as having faults. Even a pickpocket or a person of an immoral character, is faultless in my Vision. My Vision is established on the Real Self within all living beings. This is the absolute vision (tatvadrashti). I do not look at the packing. There are infinite varieties of packing. I see only the Real.

We attained this total faultless vision first, and thereafter we saw the entire world as absolutely faultless. This is why only the Gnani Purush is able to destroy your mistakes. It is not the work for anyone else.

Only He That Has Crossed the Ocean of Life Can Help Cross It.

You have these mistakes don't you? You have never looked into them, have you?

Questioner: I know that I make mistakes, but I can't stop myself. The more I try to break free from them; the deeper I sink.

Dadashri: You should not even try. You were asked to fill up the hole here and dig the soil from the spot out there. You have done the reverse of what was asked. Who will pay you for doing the wrong work?

Questioner: No one.

Dadashri: Besides, you will be punished for spoiling the landscape and you may even be taken to court and pay the damages. They will demand that you refill the hole you dug and level it.

All the worldly people are simply digging in the wrong place. It would be better if they did not dig, but instead sought help. If they only asked others for help, they would get it. Only the free can free you. How can a person who is drowning save you from drowning?

Questioner: For so long I have sought help, but no one was able to rescue me from drowning. Whatever medicine I was given made my pain worse in spiritual matters.

Dadashri: The doctor who gave you the medicine was not qualified. The doctor' himself was trying to keep his head above the water. Go to one who tells you that he has crossed the ocean of

worldly life wanderings himself. Only he can give you the right medicine.

Besides no one will tell you that he has crossed the ocean of life. This is in fear that he may be found out if ever he himself were to land in a troubled situation. Such a person knows that he will be answerable to those who ask him why made such great claims when all the while he himself was drowning. In your case, your circumstances then were against you. This is not the case for you now that you are here in front of me. Now your work is done.

How is anyone to acquire salvation amidst all this? Goodness! You can count the hair on your head quite easily but you won't be able to count your mistakes.

If you could manage to see even twenty-five or so of your mistakes, a formidable strength will arise from within you. Nothing stands in your way. Not even your physical body and its needs can hinder you. You are not bound by penance or renunciation. You are only bound by your own mistakes. And within you, you have innumerable mistakes. If you could only destroy twenty-five or so of your big mistakes, the rest of your mistakes will be destroyed on their own. Many people are aware of their mistakes but it is their ego that prevents them from admitting them. How can you afford to do this, when just a single mistake of yours can ruin countless lives ahead of you? Somewhere in your previous lives you had made a solemn vow (niyanu – a strong vow) that you wanted liberation, but that vow was not strong enough. That is why you find yourself in your current predicament. In the end you had to come to Dada, did you not?

Only Then Can You Consider Your Mistake Destroyed

If you had destroyed even one mistake in each of your past lives, you would have already become liberated. Instead of destroying

mistakes you have increased them fivefold. Your external appearance is pleasant, but within you there is endless strife. When do you know that you have destroyed your faults? You have no upri over you, but you do need someone to point out your mistakes. You can destroy your mistakes, but how will you be able to find them by yourself? It is not as if you have only a few of them; you have countless mistakes. The mistakes of the physical body appear very serious – Some people use such brash language that even if they were to invite you to dinner for a sumptuous thirty-two course meal, you would be turned off. You would think to yourself that it would have been better if they had not invited you in the first place. People speak harshly and their minds are full of venom.

Who Erases Your Faults?

Who will destroy your mistakes for you? Only the Gnani Purush, the one who has destroyed all his mistakes can do the same for you. He is the one who despite the presence of the physical body, lives with the sense that he is not the body. He is Vitarag, absolutely detached. This sense of total detachment from all ownership of the body is the seed of Knowledge. After destroying all seeds of ignorance and the seed of Knowledge begins to thrive. If you have even the slightest attachment for your body, it would not be regarded as the seed of knowledge. As long as there is ignorance, this attachment will not leave.

In this world, you can find everything except your own mistakes. That is way the Gnani Purush is needed to show you your mistakes. Only he is capable of showing you your mistakes and only then you will be able to destroy them. This can only be achieved after you meet the Gnani Purush and he helps you become impartial. You can attain your spiritual goal after you become impartial towards your worldly self. You cannot however, acquire this state of impartiality until the Gnani bestows upon you the Knowledge of your Real Self. ‘Gnan’ does not see fault in anyone. It is the

intellect that will look at faults in everyone, even one's beloved brother.

Mistakes Of The Darkness

It is because of the Gnani Purush that you are able to see your mistakes. Otherwise how are you to know about your mistakes? Your ship would be sailing in the wrong direction because your compass is broken. You think that you are sailing north but in fact you are sailing south. Now what can you do when your compass is broken? You do not know how to navigate by the North Star.

Swachhand (to proceed in spiritual matters without accepting guidance from an enlightened one) is a person's most grave fault. It gives rise to an entire army of negativity in spiritual progress. Moreover if a person defends such a disease by arguing that there is nothing wrong with having such an attitude, then that person is doomed, he will ruin his innumerable lives to come.

" I know it" and " I am safe now", are two of the greatest dangers in spiritual progress and are the cardinal mistakes of darkness. This darkness shields the presence of mistakes to the extent that the owner does not realize it as a mistake. These two grave mistakes will lead to one's own destruction. Only the Gnani Purush and no one else can claim not to have any more mistakes left in him. Each mistake must be seen and then destroyed. Everything is created through one's own mistakes. You are bound because of your mistakes, and when you begin to see them, you will attain freedom. It is through constant observation of my faults that I too have become liberated. You will become free as well, as soon as you begin to see your mistakes. No one else has the capability to destroy your mistakes but the Gnani.

I accept and deal with equanimity my mistakes immediately. You

on the other hand continue to make them because you failed to do so them in your previous life, and that is why the same mistakes return to you in this life. You do not know how to get rid of them and so instead of destroying a single mistake, you end up creating five more.

You Have No Boss

Questioner: But Dada, would we be able to understand our mistakes if you were not in front of us?

Dadashri: Alas, how else can one understand? If a person cannot see his own mistakes, how can he destroy the mistakes of others?

Only he, who does not depend on anyone to show him his mistakes, can destroy his mistakes. Such a person does not need a boss, for he himself knows all his faults. You will need a boss as long as you cannot see your mistakes, or if there are certain mistakes that remain with you. When will you become free from a boss? When you will see all your mistakes. This is a logical fact. You do not see all your mistakes and that is why I still remain your boss. I am your boss as long as you are not able see your faults, but when you begin to see them on your own, why should I remain your boss? Why would I even bother? It is a natural law that when a person begins to see his own mistakes, he will no longer have a boss.

That is why I tell you that I can see each and every one of my mistakes, even those that are seen through Absolutely Enlightened World View. Now tell me, how it is possible for me to see these mistakes through this view, even though I am not completely there yet?

The Vision Towards One's Own Faults Within…

After you attain this Gnan, you will commence seeing everything that happens within you. This seeing within is the domain of the enlightened worldview. Not the total enlightened worldview, but a fraction of it. You will observe negative thoughts as well as pleasant ones. There is no attachment towards the good thoughts and no abhorrence for the bad thoughts. Since it is not under your control, it is not necessary for you to look at what is good and what is bad. So what do the Gnanis look at? They look at the world as being faultless. The Gnani knows that everything that happens in the world is a discharge. He knows that the world is not to be blamed.

Even the insults that you encounter or your dispute with your boss is simply the discharge of past karma; your boss is only an instrument. No one in the world can be blamed. All the faults that you see are your own. These are the blunder and the mistakes.

Deviating From The Self, Faults Arise.

No one is at fault in the world. If you do see anybody's faults, it is because of your own weakness. You see faults in others because your vision has become impure. Your vision should be absolutely pure so that you do not see faults in anyone.

Questioner: What do you mean by impure vision Dada?

Dadashri: When something deviates from its own properties and its own nature, it becomes impure. Stay within your real nature. This is possible only after The Gnani Purush shows you your Real Self.

The Enlightened Ones Spoke To Liberate

You become confused because of your own misunderstanding. Come to me if you are confused about anything. And ask from me the solution. That is why we keep these satsangs.

With one less karma, your confusion will gradually decrease. If in a single day you manage to decrease one karma, the following day you will manage to decrease two. But people on the other hand continue to increase their confusion and mistakes everyday. They wear an expression of being constipated on their faces as if they just took a dose of castor oil. Do you think they all go out and buy bottles of castor oil? How can they all afford to buy it in the first place? The expression on their faces turns sour the moment their inner state changes. The fault is theirs but they blame others for it and that is why their inner state changes. 'Look for your own faults', the Vitarag Lords have said. 'Look for your own faults and be free'. This is the only thing that will liberate you. This is the only thing the Lord has said for you to do.

Pure Knowledge and Understanding Are Needed

Once a senior monk asked the Lord when he would achieve liberation and the Lord told him that his liberation would come when his Knowledge and his understanding became flawless. Your mistakes have become the obstacle to your liberation. When your knowledge and your understanding become without mistakes, then you will achieve liberation. Now what is wrong in that?

Questioner: That is true.

Dadashri: Thereafter someone asks, whether religious austerities, like penance or fasting are necessary. There is no need for such austerities, but should you have an upset stomach on any particular day, it is good to fast. Penance or anything else however is not necessary. Make your understanding and your knowledge pure, by any way you can.Is there anything wrong with what the Lord

says?

There are so many mistakes. You claim that you are Chandulal, that you are this woman's husband and this boy's father. So many mistakes…! There is no end to the mistakes. The root of this is the blunder (I am chandulal). At its core there are two things: one is permanent and the other is temporary. When people try to identify the eternal with the transient, they lose sight of the eternal. The solution never comes.

Has the Lord told you to do penance or starve yourself or renounce anything? Has he said any such thing? The day you make your Knowledge and your understanding free of mistakes is the day you become liberated. You will be liberated while living in this body.

Questioner: Can you please explain again what you mean by understanding without a mistake?

Dadashri: Yes. When your understanding becomes free from mistakes, you will be liberated. And when your understanding becomes faultless as a result of constantly being in my company, your work will be done. But as long as there are mistakes, how will you make any progress?

The Lord also tells you that you are yourself the embodiment of liberation; you are the Absolute Divine Soul. All that you need to do now to be aware of that understanding and knowledge which is without mistakes.

Knowledge should be perfect. It should be free of faults and mistakes. And so too should your understanding. It would not benefit you to have the knowledge without the understanding. That would be like having a papaya tree that would not yield any papaya. Have you seen such papaya trees?

Questioner: Yes Dada.

Dadashri: You have? You care for the sapling and nurture it until it becomes a tree, and even after you do all that for it, it still bears no fruit.

So both knowledge and understanding should be perfect. Knowledge alone is of no use, but right understanding would still be helpful. Understanding reaches the heart whereas knowledge reaches the intellect.

The current knowledge, the knowledge that people have in their everyday lives, reaches the intellect. Understanding, reaches the heart. Anything done heartily will take one all the way to final liberation. People refer to this as intuition. Whatever understanding one has, gives rise to intuition, and whatever intuition one possesses, will lead to increased understanding. Of all the things that will help you achieve liberation, this is very valuable.

With mistakes, not even your day-to-day life will run smoothly, so how can you expect to attain liberation? Your knowledge and your understanding should become pure, without mistakes. You will understand what knowledge and what is not knowledge, ignorance. All mistakes are due to ignorance. From that moment your knowledge will grow.

Even at the age of eighty, a man is not ashamed to call himself a husband. Even his wife will proudly proclaim that he is her husband. They are not embarrassed to say this because that is what they believe and people will say what they believe. What else can they do? But that knowledge is not entirely wrong. Whatever knowledge they have is knowledge according to the world, relative knowledge. It is not Real knowledge.

According to the Real Knowledge, you are a Pure Soul and so is she. But you need to acquire this knowledge first. Now you believe that you are Chandulal, that you are a Jain and that you are seventy-four years old. You have so many such beliefs. You can even recall where you used to play as a child. You also know where you made your money and where you spent it. You have the knowledge of all this except the knowledge of who you really are.

Questioner: We wish to have this knowledge and that is why we have come to you. Please give us this knowledge.

Dadashri: You have had this desire in many previous lives, but you were not absolutely committed to it. If you had, you would have used up all your merit karma effects in acquiring it. That would be the result of an absolute commitment for liberation.

Instead you have used up your merit karma to acquire material wealth, and physical comforts. You have spent all your merit karma on everything else but your liberation. If you had made the absolute commitment for liberation, you would have spent your merit karma for only that. Look at me. I made the absolute commitment for liberation and therefore, I do not encounter any obstacles. Other people have obstacles but not me.

Knowledge And Understanding Without Any Mistakes

Questioner: When one's knowledge and understanding become flawless, one is liberated. What a great statement! The fundamental problem is the false location of the ego sense(I am Chandulal), and it is this that creates bondage.

Dadashri: Yes. And unless you have this science, you will not have such a clear explanation. Even the scriptures do not elucidate this; the scriptures merely tell you to do good and be good. No one

except the Gnani Purush can explain the intricacies of this science.

People can understand through their intellect that they are making mistakes, that they are making big mistakes, but if they don't meet a Gnani Purush, what can they do? They just go on suffering. They try to analyze everything with their intellects, but they still fail to draw the right understanding. Their confusion will dissolve when they meet a Gnani Purush. Unless he can explain and solve all your puzzles, he is not a Gnani. Everything has to be clarified.

The Conviction Of A Mistake Is Enough

People now admit that they are aware of their faults, but now they want to be rid of them. They tell me that they will suffer through anything, provided that I get rid of their faults for them. How can this be done?

You must find out how your faults and mistakes appeared in the first place. Then you will know how to be rid of them. When the fault entered, one did not have to force it in; it came in of its own accord. When you did not do anything for it to enter, you will not therefore have to do anything to make it leave.

Now people expect me to remove their faults. But my dear, how did they enter you? Why did these mistakes take hold within you?

Here is the answer: A person goes to a nightclub. There his experiences of pleasure convince him that this is good for pleasure. His conviction on this knowledge is now established. This is how the mistakes enter.

Likewise, how do I proceed with those who want to be rid of their mistakes? These are the folks who assert that they have no faults; all faults are of the others, the world. I change this conviction of theirs and establish the new conviction that all the faults that arise are one's own and the world is faultless. They are then convinced by one hundred percent. They even agree and accept that all the faults are theirs only.

In response to their further request to me to get rid of their mistakes, I tell them that nothing more needs to be done. The conviction has changed, and the mistakes begin to leave automatically. All you have to do is to have an open mind within and tell the faults to leave.

The conviction is the key. With conviction faults enter, and with conviction they leave. You do not have to labor to do anything. Do you understand all this?

The conviction must not be stained.

Questioner: Dada, you are not addressing the symptoms but treating the root cause. Where will we find such doctors like you?

Dadashri: There are no such doctors anywhere. That is why there are so many problems everywhere. Not only the doctors but also the right medicine is also not available. and that is why chaos proliferates That is why they continue to change the effect, the result of past life karma which can not be changed.

The fault was created because of your initial belief and conviction and it will leave only through your conviction. You must have the conviction that it is indeed a fault. Once you are convinced, that it is a fault, the fault will disperse. This is the only rule.

Also as long as you do not defend your fault in any way or give it any protection, it will leave. People generally tend to reinforce their faults: ‘ Are you still sniffing your snuff?’ I ask. ‘ Oh it’s okay, there’s nothing wrong with it,’ you say. That is how you protect a fault, even when you know that it is wrong. The conviction-that it is wrong- is there but you protect it all the same. You should not protect it. Do people not protect their mistakes?

Questioner: Yes, they do that.

He That Destroys His Mistakes is God

A man who destroys one single mistake of his own permanently is called God. Many can point out your mistakes, but they cannot destroy them for you. You should know how to recognize your mistakes and if not, you should at least admit that you have them. To show a person his mistakes is not an easy thing to do, but if you succeeded in destroying his mistakes you would be God. Only a Gnani Purush can do this. I do not see anyone at fault in this world.

I have made my vision faultless (to see the world faultless) and through it I see the entire world as faultless. That is why only the Gnani Purush can destroy your mistake! No one else is capable of such a feat. God has not called the world’s faults, faults. It is your ignorance of your Real Self that is your biggest fault. This is the blunder. The belief ‘I am Chandulal’ gives rise to countless other mistakes.

Flawless Vision and Flawed Behaviour

He that finds his own mistakes becomes God.

Questioner: Has anyone ever become God in this way?

Dadashri: All those who have found and destroyed their mistakes, have become God. They destroyed their each and every mistake. They were able to see all their mistakes. Not a single mistake eluded their vision, not even the subtlest of mistakes. Even I see a five to fifty of my mistakes everyday. These mistakes are extremely subtle and they are not harmful to anyone. If I say anything negative about anyone, inadvertently during the course of the satsang, that is a gross mistake.

Who can see faults? The conviction of flawlessness of His Self exists. And yes, the conduct that is flawed also exists. Such a person can see his mistakes. I call such a person as separate from his worldly (relative) self.This is the initial stage of liberation. The final liberation follows when the conduct becomes flawless.

What is the nature of flawless conduct? Such a conviction of the flawless state of the Self must exist within (I am Pure Soul). Through this vision not even the subtlest of mistake must remain unnoticed. Then only the mistake of the relative self(Chandulal) can be seen. The seer must be absolutely clear to see. That is why we say that the Lord with the vision of 360 degrees within, is absolutely clear and shows us our unclearance(mistake).

After this Gnan, one can see within and without. The experience of flawlessness (The Self, I am Pure Soul) is the reality within. Through that experience one sees everything else. And that is why he is able to perceive his mistakes. Therefore the observer of the mistakes remains separated from the mistakes. As the clarity and transparency within increases, so does the ability to perceive even the subtlest mistakes. The moment the mirror (The Self) is cleared

everything that is reflected shines within. In the same manner all mistakes are reflected and hence seen.

Do your mistakes shine within?

Questioner: Yes I can see them. Is it because I have the vision of flawless conduct(I am pure Soul), but my current conduct(Chandulal's) is flawed that I am able to see?

Dadashri: Yes, instantly. The Flawless(The Self) is aware of the flaws (The relative self, Chandulal).

Highest Spiritual Effort: Samayik

Thus faults begin to be seen. As they are seen they leave.

Can you see some of your mistakes? Can you see at least five to ten a day? Once you begin to see them, you will begin to see more, increasingly more. The more mistakes you see, the more the veils of ignorance that cloud your vision will break, allowing you to see even more.

You may not be able to stop certain mistakes (heavy karma effect). These will only stop after you experience the suffering they entail. I know that such karma will not end stop without suffering. Only the experience through the suffering will release him.

You can put in as much spiritual effort as you want. Many of the mahatmas are already doing this. There is purushaarth(highest inner effort), but not everyone knows how to do it. Doing samayik (to view the flaws via the flawless state, to view the mistakes of the relative self by being the Real) is a great purushaarth. The nature of a mistake is such that the moment it is discerned, it begins to dissipate. It does not linger on. There is nothing wrong with

making a mistake, but you should be able to see that mistake. There is no punishment for making mistakes, but there is a reward for seeing those mistakes. No one is able to see his own mistakes. You become impartial after being Self-Realized, and that is when you begin to see your mistakes.

After Gnan you become impartial, but the residual partiality towards your physical body becomes like you relationship to your neighbor. So whatever faults there are, you will see and as you see them, they will begin to leave.

Nothing Touches The One Who Remains In Flawless State.

Now it is this Gnan that shows you your faults. If Chandubhai(your relative self) becomes angry with anyone you (the pure soul) will become aware that there were so many faults in him. The One that has become impartial and sees the faults is the Soul. Faults will not touch you as long as you are the Soul. And if you are in the state of absolute flawlessness, should you do something wrong, your actions will not affect you.

No karma touches the one who maintains the State of The Self. Acharayas (religious leaders,teachers) tell me that they practice ahimsa(non-violence) because they walk barefoot, while I on the other hand travel by car whereby so many insects get killed. They agree that my Gnan is correct, but they are not convinced that I am not creating new karma through killing insects when I travel by car. I tell them that I am in established as The Pure Self, the flawless state. Therefore I am unaffected and do not bind new karma.

Science Impeded by Accusation

Whose faults will you see if you see the other as faultless?

Questioner: The greater the ignorance, the greater the faults of

the other will be seen.

Dadashri: Yes, to these people, others appear to have faults, but those who have Gnan do not see faults in other people at all.

Now you do not see people at fault, but surely someone is guilty and responsible? All the faults that are created are yours alone. The progress of this Science has been impeded simply because people have failed to look, consider and accept all faults as theirs only. They have not been able to deal with their problems as they should have been dealt with because they continue to blame others for making their mistakes. This science will move forward when you understand your own mistakes.

Intellect: The Expert Fault-Finder

Absolutely no one in this world is at fault. The fact that you see faults at all is your illusion. Do you understand this, somewhatl?

Questioner: I understand some of it.

Dadashri: No one is at fault. It is your intellect that relentlessly shows you the faults of others. This is why the world continues on. The intellect is an expert at looking at other people's faults. Such a person will say, 'That man has done this wrong'. If you were to ask this person to talk about his own faults he will tell you that he have very few faults. Both of these responses are of the intellect.

Always Look At Your Own Fault.

Questioner: Since no one is at fault, then it would also mean that I am faultless too?

Dadashri: No. If a rock from a height fell on me and I am hurt, whose fault would it be?

Questioner: No one's.

Dadashri: In such a situation you will infer that it must be my fault and hence this happened to me. You will have to acknowledge that it is indeed your own fault. Unless a person can see his own mistakes, how will he make any progress?

When someone curses you, and you remain unaffected, and you retain a constant understanding that it is the result of your own mistake, and that the other is absolutely faultless, and simultaneous pratikramans are being done, then this is the highest knowledge of the Lord. This indeed will lead you to final liberation. If you follow this one sentence of mine your liberation is guaranteed.

The Intellect Is Pacified When It Is Allowed To See Faults

Questioner: You mean it is our entire fault, and no one else's?

Dadashri: Yes. You will not accomplish anything unless you pacify your intellect. The intellect will be pacified if you see faults in others but it will also be pacified if you see others as faultless and see your own faults. There is no other way to pacify the intellect.

Questioner: So that fault is somewhere. That means that if the fault is not with the other person, then it must be here within me?

Dadashri: Yes. That's the only difference.

Questioner: Now I understand how others are without any fault.

Dadashri: What does the intellect want? The intellect seeks closure. It wants to be still. It will become pacified when you put the blame on someone else, regardless of what consequences of doing this entails or it will also be pacified if you place the blame on yourself. The latter way of pacification and stillness of the intellect is a way to liberation.

The intellect will become still either way, but that stillness should not come from blaming others. If you place the blame on yourself, your problems will be solved and the intellect will also be stilled.

This false use of intellect is what complicates and entangles the world. This is what prevents the detection of one's own mistakes, and quickly brings forth many mistakes of the others. Those in whom the intellect does not arise have no problems whatsoever. There are so many animals and other such living beings on this earth and none of them complain. Only man complains, because the intellect arises.

Questioner: Dada, this is an extraordinary enlightening statement from you about pacifying the intellect! So far we were indeed pacifying the intellect by seeing the faults of others.

Dadashri: Yes. For the purpose of pacifying the intellect, people end up blaming others rather than themselves. What else can one do? People need to appease their intellect somehow, and so they blame others. So when the intellect becomes restless, what should you do? You should say that the fault is entirely mine. Therefore, the intellect will be stilled within. Otherwise the moment the intellect becomes restless, it sets the entire the inner complex of mind, chitta and ego rippling into motion. It shakes up this inner complex, creating havoc. Until the intellect is pacified again it will continue to riot. Those without Gnan try to appease their intellect by looking at the faults of others and they do so at their own risk,

while you folks who have Gnan will pacify it by looking at your faults exclusively. Once the intellect becomes pacified, the internal unrest will cease, if not, the thoughts will continue to flow in a torrent of an endless stream.

If you say that the other person is at fault, then your intellect will become still and you will be able to finish your meal in peace. When you blame others, you prolong your worldly life times. We need to be rid of all worldly life interactions. Therefore, we say that the fault is mine only. And then also you will enjoy your meal in peace. Do you understand this?

Questioner: It is very easy to understand that the intellect can be pacified in these two ways.

Dadashri: Yes because as long as the intellect remains restless, it will not let you eat, sleep or do anything peacefully. When you feel restless, it is not your mind but your intellect that is restless. Once it has been pacified, the problem is solved.

Questioner: You say that the intellect can be pacified either towards worldly interactions or towards the Self…

Dadashri: Your intellect becomes still when you look at others' faults and so it will allow you to eat, drink and sleep in peace. It will let you do everything. But when you blame others, you perpetuate the worldly life. What I am telling you is that if you want liberation, you must accept that the fault is entirely yours and in reality this is the fact. The intellect will become still even if you take on the blame on your self.. The intellect is indifferent to where the blame is placed, but it needs to be pacified all the same. You cannot function without pacifying your intellect. Have you come across anything like this anywhere in the scriptures?

The total bottom line of this universe no longer exists in the

scriptures. I am making this clearly open now that no one in the world is at fault. What is apparently seen as rampant injustice, murders, riots, looting, acts of revenge, deceit etc., in all that no one is at fault. This is the Real view. If you ever acquire the Real through this vision, your faulty vision will vanish. You will become God. That is all.

To Attain Liberation You Must Look At Your Own Faults

The entire world is eternally faultless. Even a snake or a tiger is faultless. Everyone including all these politicians, genocidal dictators, terrorists, predators, rapists etc., is faultless. But we still see fault in them, do we not? The science of liberation in action is the process of the cessation of seeing faults in others. The continuance of seeing faults in others is the foundation of the worldly life.

The faults are yours and no one else's. When you stop seeing faults in others, your liberation is at hand. The entire world is preoccupied with looking at faults in others. This world is there for one to look at one's own faults. It is because people look at fault of others that this worldly life continues. What kind of person looks at faults in others? It is one who seeks superiority.

A person who wants liberation will look at his own faults, while a person who looks at the faults of others, continues to wander endlessly in the quagmire of the world. There is no need to become frustrated with those who look at other people's faults; such people are doomed to wander around. How else could they achieve this?

Come, Accept This One Principle

If the world is pleasant to you and you want to remain in it, you can continue to see the faults of others. If you do not like your worldly life interactions, you must come to this one understanding:

keep seeing the world as faultless and accept that it is because of your own faults that you encounter problems.

The Fault Always Exists Within

You should not see faults in anyone. The world should appear faultless to you.

Questioner: Is it true that whatever fault we see in others, is the same fault we have in ourselves?

Dadashri: That is why you see the fault.

Questioner: And does one's vision become purer as one sees more of one's own faults?

Dadashri: Yes, it correspondingly becomes purer.

Your Gutter Stinks And You Have Gone To Clean The Gutters Of Others

People's faults are their gutters. Even the gutters in the streets are kept covered. A young child knows not to keep the gutters and sewers open. If you have a kitchen, surely you will have a gutter outside and you will always keep the gutter covered with a lid. People have certain faults; a person may be cranky or angry – to look at their negative qualities, is equivalent to opening up a sewer. It is better to look at their good qualities instead. You only need to look at your own gutter and keep it clean, so it does not clog up. People do not realize that their drains are clogging up, and if they did, would they know how to take care of the problem? They reach their limitations, and that is why all the disease sets in. Through reading the scriptures they learn to say, "You should not speak ill

of others!" And although they go around exclaiming this, the underlying gossiping continues. Whenever you utter even the slightest negativity about anyone, you have undoubtedly caused damage. No one opens the lids of the outside physical gutters, but people tend to keep opening other people's gutters.

I came across a man who was kicking the door of a latrine. When I asked him why he was doing that, he said, " Even though I do my best to keep this toilet clean, it still smells bad!" Now is that not sheer foolishness? If you keep kicking the toilet door, and the toilet still continues to smell bad, whose fault would it be?

Questioner: The one who kicks the door.

Dadashri: What a big mistake! Is it the poor door's fault? Perpetual kicking of that which is faultless creates more stink and that is the nature of this world. By such useless acts one only invites problems and breaks the doors

What I am trying to impress upon you, is that as you begin to see your physical and mental faults, the freer you will become. You need not do anything else in order to get rid of your mistakes. There is no need for you to kick the latrine door. Besides would the smell go away if you did that?

Questioner: No it would not.

Dadashri: Would this affect the toilet in any way? People are similarly engaged in useless acts. In their attempts to change the effects (faults), they end up creating and binding more karma. In the process, whatever merit karma and net gain they had derived is wasted away. The net result is a birth in the animal kingdom.

Vision Without Opinion: The Flawless Vision

Stop looking at faults as of this moment.

Questioner: Now if we did stop looking at faults, would we not be considered foolish in the eyes of the world?

Dadashri: So by looking at other people's faults you accomplish something?

Questioner: Not by looking at their faults, but by discriminating amongst the nature of faults. Like saying, this man is like this and that man is like that.

Dadashri: No. That is a very dangerous thing to do. That is prejudice. You should not be prejudiced towards anyone. If someone stole your coat, you cannot have a prejudice for him by having an opinion that he will steal again. All you can do is leave your coat in a safe place. If you left your coat lying around yesterday, then you should be cautious and put it away today. More importantly, you must not harbor any prejudice. That is precisely why there is all this suffering in the world. Why else would there be any misery in the world? God is not making you unhappy. All the misery you experience is your own creation. What can God do in this? So do not harbor any prejudice towards anyone. Do not look at anyone's faults. Things will become clearer and less confusing if you understand just this much.

If you do not do pratikraman, your opinion remains. This opinion binds you.. Whatever fault you commit will have an opinion behind it, and it is from these opinions that the mind arises. I hold absolutely no opinion about anyone. After seeing a person just once, I do not change my opinion about him.

If I happen to see a person stealing, even then, I would not call him a thief, because it is the circumstances that drive him to do so. People in general incriminate the one who is caught. The world

does not care about whether he is a victim of circumstances or that he has always acted as a thief. I would only call someone a thief if he stole all the time. I have not changed my opinion about anyone to this very day. The relative self is dependent on circumstances. And the Real Self is one with all. I do not hold any difference with anyone in this world.

Questioner: You would not Dada, because you do not think of anyone as faulty. From the Real perspective you do not see anyone as having faults.

Dadashri: I do not see any fault in anyone, because in reality no one is at fault. One only sees fault in others when one's own vision is faulty. If your own vision became faultless, you would not see fault in anyone.

Thus…Finally A Solution

When does the confusion come to an end? There are only two things in this world: the Real and the relative. "All these relatives are temporary adjustments. And Real is the permanent" Now if you could draw a line of demarcation between that which is Real and that which is relative, your confusion will end. The twenty-four Tirthankars drew this line of demarcation. Kundkundacharya did the same and now I am drawing the line. This will immediately solve all problems. The confusion and puzzle has arisen because of the mixture between the relative and the Real This line of demarcation will clearly separate the two, making a clear distinction about that which belongs to You(the Real Self) and that which does not. From now on, you are not to consider anything that belongs to the relative as your own. Thus the puzzle is solved.

People have taken possession of everything that was not theirs to begin with and this has given rise to conflict. The confusion is the continued state of conflict where people do not see even a single

mistake of theirs, when as it is, the entire world is replete with mistakes.
The separation of The Real from the relative is associated with the vision that lets one see their own mistakes only, and not other's. Wherever you look, you will only see your own mistakes. Besides it is these very mistakes; no one else's, that have given rise to the world. Once you destroy all your mistakes you will be liberated forever.

Where Ownership Ceases Completely…

The more faults of yours you see, the more of them you will decrease from within. These faults will continue to decrease until they are completely gone. You will then be absolutely flawless, at which point you can say that you have entered the realm of your Real Self forever.

Now when will this happen? You have been wandering through countless lifetimes, multiplying your faults. Only through the grace of the Gnani Purush- the giver of liberation- can you attain your salvation. That is what he has come for; he desires nothing for himself.

When you have the complete and continuous awareness of the Self, you will no longer make even a single mistake. To make the slightest mistake is lack of awareness. Unless you void yourself of all your faults, you cannot become faultless. And without becoming faultless, there is no freedom.

When you become faultless, you will become The Pure Self. Otherwise, when a few faults are remaining, if you let go of the ownership of the mind, speech and the body, you will be The Self. This body is not mine, this mind is not mine, this speech is not mine, then you will become faultless. But, at this moment you are the owner aren't you? You have ownership and a title, don't you?

As for myself I had destroyed the title a long time ago, so since that time- some twenty-six years ago- I have not been the owner of this body, this speech or this mind.

PART II

After Self- Realization

The Snake Runs When The Eagle Comes

There is an example in the scriptures describing a jungle full of snakes that sit coiled around the sandalwood trees in the coolness of the shade. But as soon as an eagle appears, the snakes scamper and scurry away. In the same way, I have placed an eagle re, which will make all the faults flee. The eagle is the Shuddhatma (The Pure Self). Your faults will scurry away. Now that Dadabhagwan is your guardian and protector, what fear should you have? I have so much courage, with Dada Bhagwan as my guardian and protector. You will too.

Questioner: Yes I would have absolute courage.

The Impartial Vision

Dadashri: Without the knowledge of the Self, you will not be able to see your own faults, because you have the belief: 'I am Chandubhai. I have no faults and I am a 'goody-two-shoe'. When you acquire Self-Realization, you are no longer partial towards your mind, speech or body. And it is this very impartiality that allows one to see one's own faults. When you find your own fault; when you see the faults that you make in each and every second; you are aware of when they happen and where they happen, you have become fully Enlightened Self. You become impartial after this Gnan, because this Gnan gives you the understanding that you are not Chandubhai- the relative self, but you are in fact Shuddhatma (the pure Self). You can only become impartial after you attain this separation from the relative.

You can say that you have accomplished your work when you no longer see the slightest fault in others, and you see all your own faults. Before this, you believed: 'This is who I am' and so you were partial. Now that you have become impartial, you have begun to see your own faults. Now your focus is directed inwards towards the relative self, and therefore you do not see other people's faults. Having begun to see your own faults, this Gnan will progress and yield its fruits for you. In this innocent world, where no one is at fault, how can we blame anyone? As long as there are faults, the ego is at play, and as long as the ego is involved, none of the faults will be erased. Unless all the faults are destroyed, the ego cannot be destroyed. You have to erase your faults to the point where your ego is destroyed.

And This is How the Soul Shines…

Questioner: Do the faults automatically decrease after one's experience of the Soul?

Dadashri: Absolutely! The fact that they decrease is the proof of

the experience of the Soul. As the belief that I am Chandulal decreases, the exactness of I am Shuddhatma increases.

In the beginning, with the right belief (I am Pure Soul), one does not see all of one's faults, but as one's awareness of the Self grows one begins to see them. When you begin to see your faults, it is called the initial experience of the ultimate Self has been established, and this is the state that is instilled in everyone here, free of cost. Is it not surprising that people still do not come to me even when I invite them and offer them a cup of tea for this state?

As you begin to see your faults, you will say, "Now Chandubhai, you have committed atikraman (aggression through one's thoughts, speech or actions), so you must now do pratikraman (apology for that aggression)" In this world, one cannot see one's own faults. The people that do see their faults have attained the state of the Self. You are Shuddhatma only when you can see your own faults; otherwise you will not see them. And the more faults you see of yours, the more the Soul manifests.

No one has this kind of awareness. As long as this man here has not been given this 'Gnan', he will not have any awareness at all. Once he receives this Gnan, awareness takes hold and grows within him, so that if he makes a mistake, because of this awareness, he will be able to see his mistake as it happens. People in general have none of this awareness, therefore at best; they are only able to see just a couple of their mistakes. They fail to see any others. After this Gnan you see all your faults and that is because of this awareness.

The Most Secret Science

Questioner: Why do we see faults in other people Dada?

Dadashri: You see their faults because of your own faults. Dada sees everyone as faultless, because he has destroyed all his faults. It is one's own ego that makes one see fault in others. Anyone who sees only his own faults will always see others as faultless..

Whoever makes the mistake is the one who has to amend it. Why should anyone be preoccupied with the mistakes of others?

Questioner: Dada, what can I do when, although I do not wish to see others' mistakes, I see them anyway and those mistakes keep hounding me?

Dadashri: It is the intellect that throws you into such confusion. This corrupt intellect has existed for a long time, because it has been given support. That is why it doesn't leave you. Once you let this intellect know that it is not needed anymore, you can be rid of it. It is like asking a servant to run errands for you when you have already dismissed him from his work and told him that his services are no longer required. In the same way you should not reemploy the intellect and make it work. You should never support with the intellect. The corrupt intellect shows you worldly gain and loss, whereas the pure intellect helps you towards the path of liberation.

Questioner: What can I do if I am unable to be free from my mistakes?

Dadashri: You will not succeed in freeing from of your mistakes. The one way to be free from them is to stop owning them. Tell them that they are not yours.

Questioner: What if even after we say that, what should I do if they do not leave?

Dadashri: How can you expect the mistakes that are frozen solid like ice to just suddenly disappear? Still, even these kinds of

mistakes will leave you as long as you deal with them from the aspect of their being the known and you being the Knower. You should not support them in any way. Without your support they can only fall. They have no alternative. Everything around you manages to survive because it receives support. When things do not receive any support, they fall. The entire worldly existence remains because of support. If it not supported, it would not remain, but no one knows how to take that support away. That is the work for the Gnanis. The world is a mystery in itself. How can one understand the deepest of its secrets?

Mistakes Have Layers

Mistakes become the object to be perceived. The more of these mistakes yousee, the freer you will be from them. A mistake is like an onion; it has layers just like an onion. As you go about seeing your own faults, the layers in turn fall away. When all the layers fall away, the mistake is gone from its very root. Many mistakes only have a single layer, and because they do not have a second layer, seeing them just once can destroy them. The ones that have many layers need to be seen again and again, and pratikraman must be done for them repeatedly, before they are destroyed. Some faults have so many layers that they require continuous pratikramans. It may appear to others that you continue to make the same mistake and they may remind you about it. All you have to do is to agree with them. People are unaware that mistakes occur in layers and that these layers can be innumerable.

Questioner: On the one hand you say that this Gnan works by itself and yet you tell us that if we make a mistake, it is the discharge of our past karma. Is this not an adjustment of some kind?

Dadashri: They are all discharge. Everything is discharging. There is nothing that you have to acquire or

renounce. There is contempt and abhorrence in renunciation and there is attachment in acquisition. All of it is nothing but discharge, if there is no attachment or abhorrence.

Why can you see your own faults? What proof is there? There is proof in this, because when Chandubhai becomes angry or upset, you do not like it: This is proof that You have actually seen Chandubhai's fault. This happens frequently in the course of a day each time you are aware of the mistakes.

The Responsibility of Deeds: Good Or Bad

This world is vyavasthit. Vyavasthit shakti (Scientific Circumstantial Evidences) is responsible for sending us the fruits (consequences) of our past life offences. You should allow them to come to you, accept them and settle them with equanimity. Whatever mistakes you had made in your past life are coming back to you in this life, so even if you steer straight in this life, the mistake will still get in the way, which is why it is considered your fault.

There are two kinds of past life mistake results: Someone praises you or insults you, both circumstances represent your mistake. Praise is the result of merit karma and insult is the result of demerit karma. Whatever mistakes you have made previously are fed into the master computer and then and justice is then carried out accordingly through scientific circumstantial evidences. You have to pay the price for whatever offense you have committed. All you have to do is resolve your mistakes with equanimity, without protest. What happens when you do not raise any objections? When the time comes, the effects of your mistakes will unfold, they will be experienced, and then the fault will leave. The problems are compounded when people raise objections, so it is best to remain silent in order to resolve past accounts.

In his previous life, the Gnani Purush has not made any mistakes and that is why he has all material comforts at his disposal. Since all of you have now met a Gnani Purush in this life, all you have to do is deal with your past mistakes with equanimity. If you do not create any new ones, you will not have to face any more difficulties and you will achieve liberation.

Will you not have to destroy your mistakes?

Questioner: But first we should be able to see our mistakes.

Dadashri: You will see them gradually. As I this discuss this matter with you, you will begin to see them. You will acquire a vision that will enable you to see them. From the moment you decide that you want to see your mistakes, they can no longer remain hidden.

The mistakes that manifest now are the mistakes that are already in the reservoir and they will continue to flow out. But there will not be any new ones flowing into the reservoir. At first these mistakes will discharge with a heavy force, but after a few years, the 'reservoir' will become empty. At that time even if you were to call for your mistakes, they will not come. Your life will become beautiful after that.

I have created a safe-side for you. By this I mean that I have elevated you from making any distinctions between the good or the bad. Your awareness of what you have attained must be such that you do not slip back into these distinctions of good and bad, virtue and vice etc.

Questioner: Yes.

Dadashri: But instead you come complaining to me when lose your temper, when all you have to do is simply observe the one

who lost the temper. Are you now not aware that it is your relative self that is getting angry? Before, you were not even aware of your anger, and what is more, you believed that you were the one losing your temper. Is there not a separation now?

Questioner: Yes.

After Self-Realization

Dadashri: This is pure science. Science is a science.

I have absolutely blocked twenty-five types of attachments that charge new karma for next life. The attachment of discharging karmas is inevitable. Lord Mahavir too had discharge attachments, but since most of his had been discharged, there was very little of it left. We, on the other have a lot left to discharge. The Lord had only a handful to discharge, whereas we may have millions. He had already paid off all his debts and you will too, ultimately. And are you not settling all your debts with equanimity? Yes, and that is all you have to do.

Good habits and bad habits are nothing but an illusion. Now you are above all illusion. Why should you cling on to what is no longer real?

You have to observe the faults and know how many of them there are. See fault as a fault and virtue as a virtue. Good is considered a virtue and bad is considered a fault. This distinction is not applicable where the Soul is concerned. As far as the Soul is concerned, there is no such thing as virtue or fault. These are all distinctions made in the worldly life, which is the language of illusion. Where the Soul is concerned, there is no such word as fault.

Lord Mahavir did not see any one at fault, not even a pickpocket. Not even the person who tortured him by putting nails in his ears as he sat in meditation. On the contrary the Lord felt compassion for him, knowing the consequences to him for his actions.

This is a short cut. You have acquired your Soul and the fact that this awareness has been acquired is a monumental achievement. No one is able to acquire the awareness of the Pure Soul, even for a fraction of a second, so you have attained the highest state. The day you acquired this Gnan, many of your sins were destroyed and that is why this awareness remains constantly, without faltering.

Sometimes when the force of past karma unfolding is heavy, you may feel suffocated or puzzled, but even at that moment it You are not affected.. Your Soul does not go away during that time. It is only that the bliss of your Soul is transiently obscured. This is not so in my case. I constantly experience the bliss of the Soul. It overflows to those around me who also feel the bliss. The bliss of the Soul is such that it is constantly over flowing despite having a physical body in the current difficult time-cycle.

Whenever the mistakes happen now, do you see them?

With awareness, one is able to see all of one's faults. Being able to find faults in others is not considered awareness. This occurs a lot in those who are ignorant. True awareness is when you do not see faults in others, and have not enough time to see your own faults.

Therefore You Have Become a Gnani

Questioner: Is any identification with the relative self considered a fault?

Dadashri: You no longer are identified with the relative self. You are not Chandubhai. The faults you see now belong to the mind, the intellect, and the residual ego. These faults are of the inner complex, the mind, citta, intellect and ego. Can you not see 'Chandubhai's faults?

Questioner: Yes.

Dadashri: When you see Chandubhai's faults, you have become a Gnani. You have been with me for about ten hours total so far.

I have placed in your hand a priceless diamond. But it is like giving a diamond to a child; the child has no appreciation of its value.

To See The Waterfall of Faults

Can you see your faults from moment to moment?

Questioner: I see some, but not every moment.

Dadashri: You will be able to see them every moment. There are still many faults, countless faults, but you are not able to see them. Ordinarily, a person is not able to see any of his faults, but he may admit to a few. When one begins to see one's own faults, one is ready for liberation.

Are you able to see a constant flow of your faults? Whatever faults you see, are gone. The next day, many new faults will become evident. There will be a constant flow of these faults and they will continue to flow until they finish. From now on your load will begin to lighten.

Attain that level of awareness that you begin to see the flow of your faults. You are separate from Chandubhai. If Chandubhai

does something good, give him a pat on his back and encourage him. Tell him that he will be able to free you when he himself becomes free, and that as long as he is in bondage, he is keeping you bound. Encourage him to finish his daily duties so he can attend the satsang in a timely manner. You have to tell Chandubhai what to do. If he gets angry with the children, correct his behavior by talking to him and correcting him. Tell Chandubhai that a man has never been without offspring in any of his past lives, even as a dog or as a cat. Alas, these children are temporary. These are all worldly attachments. Are they real?

You have to tell Chandubhai that it is because of his own faults he has encountered the people and problems around him. Otherwise he would have encountered people that would respect and praise him. Just look at me. People show so much respect and reverence for me.

What Mistake in One's Home May Be Criticized?

Home lives have become ruined. Life should not be like this. It should be full of love; where there is love, one cannot look at mistakes. If you want to point out your wife's mistake, you should also be able to make her understand. If you offer her a suggestion by saying 'Maybe we should do it this way', she will accept it and be glad you advised her.

Some men will kickup a big fuss even over not having sugar in their tea. All I say is 'For heaven's sake just drink it in peace'. Surely she will find out when drinks the tea. She will even ask you why you did not ask for the sugar.

People do not know how to live their life in the home. One should not, in one's home, point out anyone's mistakes. People nevertheless do this, do they not?

Questioner: Everyday.

Dadashri: You criticize everybody at home: your wife, your children, your father, everyone but yourself. That is how awkward are. What wisdom! So from now on become wise and do not commit any aggression through mind, speech and actions.

Be quick to remove any stains that may splash. When mistakes arise, and they will, you should wash them off immediately. Mistakes do occur but your job is to wash them off.

Questioner: But one has to acquire the ability to see the stain.

Dadashri: That we have acquired. Others do not have this ability but you do and that is why you are able to see your faults. The nature of your awareness is such that it will show you your mistakes. As the layers are shed, you will begin to see your mistakes even more.

It is only when you begin to see everyone in the home faultless, and see only your own faults, then true pratikramans have happened.

This is How Karmas are Cleared.

Questioner: When will mahatmas reach a state where no pratikraman is required?

Dadashri: When there is no aggression, there is no need for pratikraman.

Questioner: How long does one have to do pratikraman for one's old mistakes?

Dadashri: As long as the fault is living and if someone is hurt by it,

you should tell Chandubhai to do pratikraman, otherwise there is no need.

Questioner: How does one become free from the faults that were committed, not in this life but in the previous life and do pratikraman for them?

Dadashri: How will you know that the mistakes occurred in your previous life? Only the claims that present in this life need to be addressed. What can you do if there are no claims? Do pratikraman only for the claims you encounter. If you keep remembering someone, or have negative thoughts about anyone, then you must do pratikraman. The entire world is faultless. Why is it that you do not see it faultless? It is because of your intrinsic nature to attack. The person that insults you is faultless. Even the person that beats you or harms you, is faultless. You are the one who created the account, and he is merely repaying you. If you retaliate, then you will be creating a new account, but you will bring an end to it if you accept that everything is vyavasthit. Tell Chandubhai, see the account has been settled. If you see everyone faultless, you will be liberated. Seeing people as faulty, means that you have not seen them as the pure Soul. When you see the pure Soul in the other person, then you will not any fault in him.

See Others As Non-Doers

What good is it if you say something to someone but he sees it as a fault on your part?

Questioner: Where is the benefit in that? There is only damage in that.

Dadashri: With which knowledge does he find fault in your words?

Questioner: Where is the Gnan in that? Does he not see it as a fault because he is ignorant?

Dadashri: Yes, but when he sees your fault in spite of having taken this Gnan, what is he doing? He is weakening his own Gnan. He is a non-doer and yet he sees the other person as a doer. In doing so, it is synonymous as becoming the doer himself. To see others as doers, even in the slightest degree is to regress in your own Gnan. That is what our Gnan says. Even if the prakruti is quarreling or fighting, do not see the person as the doer. There is no telling what the prakruti will do.

Questioner: Sometimes the prakruti continues to quarrel beyond limits..

Dadashri: Beyond limit? Well that is still better than physical blows. The prakruti can become crazy even and it may even pick up a gun!

Anything is possible. Whatever baggage lies within is the baggage that will come out. But if you see him as a doer, then your Gnan will become weak. In reality, he is not the doer and everything is under the control of other forces. Does your Gnan sometimes become weak in this way?

Questioner: Yes, sometimes it does.

Dadashri: There is no problem with the prakruti fighting, but do not see him as the doer. The prakruti behaves according to the way it was created in the past life; it will quarrel, it will fight, but you should not see him as the doer.

No one is doing anything wrong at anytime. Whatever faults you see in others, is the weakness in your Gnan. Everything is entirely

your own account.

Ultimately It Is The Ego

Are you able to see your own faults now?

Questioner: Yes I am.

Dadashri: The one who is ignorant of his Real Self is established in false egoism. This is egoism from the perspective of the Self. In short, 'I am Chandubhai' is ego. Such a person cannot see his own faults. He may be aware of a few gross faults.

The Tirthankars never interfered when anyone made a mistake. It is the ego that meddles. The one that sees the fault is the ego. And the fault itself is also the ego. Both are egos.

Questioner: What about the one who commits the fault?

Dadashri: That is the ego and so is the one that sees the fault.

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

Dadashri: By that I mean only the doer of the fault. However the doer of the fault may or may not have an ego. For example, if a person has taken this Gnan and abides properly by the Five Aagnas, then his faults are not considered faults, because He (the Real Self) becomes the seer of his faults. These faults are considered discharging baggage, but they do not belong to the Real Self. The faults are relative to the Real Self; He has not become one with the faults. Nevertheless, the one that sees faults in others is always the ego.

Questioner: So Dada, the one who is seen to be committing the mistakes may not have an ego.

Dadashri: Yes that is correct.

Questioner: The one who sees faults is always egoistic.

Dadashri: Absolutely. It is the ego that makes one see faults of others.

The Importance Is Of The Awareness Of The Mistake

If a person were aware of his mistake the moment it happens, he would not make them. Otherwise a day may pass without being aware of a fault that happened.

Questioner: He will become aware when the resultant suffering is experienced.

Dadashri: The suffering because of his mistake could be delayed to even six months later and he will be unaware that it was the result of the fault committed six months ago.

Do you become aware of the mistakes that are made? Do you try to correct them? Do you do this the instant you become aware of them?

Questioner: Yes.

Dadashri: That is good. Mistakes will continue to happen, but when you become aware of them happening then your awareness will increase. He that becomes aware of his own mistakes, I call a Gnani! The Self Realised person may see his mistakes with or without suffering. In the initial stages after Gnan, there is some effect of the mistake or transient suffering. Upon investigation on the reason for suffering he becomes aware of his mistake and reverts to the Self. When the mistakes come into awareness

without any suffering then Gnan State has increased. The distinction between knowledge and ignorance is established.

Questioner: When a person recognizes his mistake, will that mistake cease?

Dadashri: It is not important whether it ceases or not. What is important is the awareness of the mistake. He is forgiven regardless of whether or not his mistakes cease, but the unawareness of the mistake is not forgiven. There is absolutely no question about stopping the mistakes, but the unawareness of the mistakes is not forgiven. Mistakes occur out of unawareness.

Questioner: Unawareness after Gnan prevails most of the time, so does that mean that mistakes are occurring during this time?

Dadashri: It is not that they might be occurring, they are occurring.

Questioner: How do we get rid of that unawareness so that we may become free from our mistakes?

Dadashri: One has to attain higher levels of awareness through active application of my five Agnas.

Purushartha (Individualised Effort) or Krupa (Grace)?

Questioner: Does one have to make a strong purushaarth in order to see his own faults?

Dadashri: For that you need grace, not your own effort. All efforts are irrelevant here. You do need grace however, and that is bestowed upon you when you keep Dada happy. And how do you

do that? By abiding by his Agnas.

Dada is only concerned about how much you abide by his Agnas. It is not important to him whether or not you garland him with flowers. You do however; gain some worldly and some spiritual benefits in doing so.

To destroy all your mistakes you will have to either immerse yourself in serving the Gnani and the mahatmas or do that which leads to the Self. If you come to do Dada's darshan, you will reap devotional benefits but no benefits of Gnan. If it is your firm decision that you want to abide by Dada's Agnas, then through his grace you will be able to do so. When you abide by the Agnas, you will remain as The Self.

This science is the cash bank of divine solution, and it gives you instant results. If you remain in my Agnas for one hour, you will attain full Self State.

Detached Attitude Inside: Sternness Outside

Questioner: The topic of settle with equanimity of files had come up in the satsang, and it was said that it is not necessary for one to be overly kind towards the sticky files, if in doing so, those files react even more negatively.

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

Questioner: How can one make that assessment?

Dadashri: People always say that the other person is at fault. However, in reality the fault is one's own. I tell them they

should not be excessively humble, but they should maintain a Vitarag (detached) attitude towards the other. This external reaction can be stern if necessary as long as you are vitarag within.

Questioner: But that is so difficult, how can one remain vitarag within?

Dadashri: It can be maintained very well, if you are not at fault, but if you are at fault, then you will not be able to do so. At the root of it, the fault is yours. Those that look to place the blame on others are really the ones at fault. They are simply protecting their mistakes.

Your perception of others is a reflection of yourself. No one can utter anything to you unless you yourself are at fault. You are the one at fault each and every time, but because you do not understand this, you continue to blame others. To see faults in others is the greatest of ignorance of all! When I keep repeating that the whole world is faultless, over and over again, then why would I ever blame anyone under any circumstances? That would be foolish. Would it not?

Questioner: Absolutely.

Dadashri: Those who saw their own faults were victorious and liberated themselves.. So remember that unless it is your fault, no one can utter anything to you. Be aware and remain aware of this.

Questioner: These words of yours will immediately become effective within us.

Dadashri: These words are always effective if you embrace them. What can be done if you do not?

The State After Gnan

The ultimate vision is that no living being is at fault. A snake, scorpion, tiger, lion, none appear at fault. You have acquired this vision and with it you will not see anyone at fault in this world.

Questioner: Yes Dada, we have acquired this vision.

Dadashri: Then you will experience the bliss of liberation here and now. There is nothing but bliss here. Suffering exists as long as you see faults of others. You are liberated when you cease to see faults in others.

Questioner: When I become angry with my wife, is that the same as seeing faults in her?

Dadashri: But it is not 'you' who gets angry is it?

Questioner: Not I, the Pure Soul.

Dadashri: Yes, therefore you are able to see your fault regarding the anger, are you not?

Questioner: Yes, I can.

Dadashri: So you see your own fault and not your wife's, right?

Questioner: Right, I do not see her fault.

Dadashri: That is all there is to it. You should not be seeing anyone's faults except Chadubhai's (file no. 1)

Questioner: Yes, but is it not because I saw her fault that I became

angry?

Dadashri: No. It is because you saw her fault that you are saying that Chandubhai is the one at fault. The fault is always separate from the one who seemingly does it. In this case Chandubhai reacted to a fault arising in his interaction with his wife. The fault arose as a result of the interaction with her. It does not exist independently and therefore no one is the owner of the fault. In other words all are faultless. The One who is separate from Chandubhai, The self is eternally aware of this. Chandubhai is not. Therefore the Self sees the reaction of anger as the fault of Chandubhai. The Self never sees anyone as faulty, but the existence of the fault is recognized. You will not see the wife as faulty.

To say it again, You are not really seeing the wife's fault but really You are seeing Chandubhai's fault. Therefore, the fault is yours.

Questioner: I realize that after I become angry.

Dadashri: Even after becoming angry, do you see Chandubhai as the one at fault?

Questioner: Yes.

Dadashri: Only then is it considered a fault. It is considered a fault only after it has occurred. The fault of the other did not arise and the fault of the self(Chandubhai) was seen. You will feel that Chandubhai is guilty.

Questioner: Yes that is exactly how I feel.

Dadashri: Chandubhai will feel that the wife is at fault. But You will feel that it is Chandubhai who is at fault. Chandubhai is the

one who has seen his wife's faults and become angry with her and so Chandubhai is the one at fault.

Questioner: Once I became extremely angry when I called out to my servant and he did not answer me. I knew he was awake and pretended to be asleep. What should I do?

Dadashri: Are you able to see your fault after you become angry?

Questioner: Dada, it is when you see the fault first that creates the anger, is that not so?

Dadashri: Yes that is why you become angry, but when you realized later on that the servant was not at fault, then you are able to see your own mistake, were you not?.

Questioner: But I do not see it right away.

Dadashri: Nevertheless, you did realize even later on that it is you who are fault and not the servant. If the fault were to lie with the servant, then you would never be able to see that it was your fault in this matter.

Questioner: This happens everyday. Anger arises frequently between us.

Dadashri: Then you must do pratikraman. But what will be reason for the pratikraman? Why should you repent? Why does the wife behave in this manner towards you? She behaves this way because of the unfolding of your karma. She makes mistakes because of your own karma. Whatever mistakes anyone makes towards you, they are merely instruments in the unfolding of your own karma. You should continue to repent; there is no need for you to become angry. How can you repent if you cannot see your own faults? You must have the understanding that it is your own

karma that is unfolding and that you are the one at fault.

If someone were to come and slap me, I would instantly bless him. Why would I do that when he is the one that slaps me? It is because in this world no one is able to do this without a reason. A few years ago I had offered a reward to anyone who would come and slap me. Nobody, even those who desperately needed the money, came forward. They felt that it was better to borrow the money than to earn it by slapping me and face the consequences of their action.

The entire world and its functioning is under exact laws. God does not run this world, but nevertheless it still runs under very precise laws. It runs in the presence of God. Whoever causes you any grief, does so because of your own doing. Absolutely no one is at fault in this world. I see each and every living being in this world as faultless. Illusion means to see others at fault. Our spiritual science says that the faults you see in others are actually your own faults. This reaction to a fault is there because of your own fault. The Soul is Vitarag and so is the prakruti. But whatever faults you see in others, has a reaction as a consequence.

That is When The Fault Discharges…Forever.

Everyone is faultless. The fact that we see others as faulty is the fault of our own. No living entity is at fault in this world. If you can see this, then it is Gnan. But generally people cannot see it this way, can they?

Questioner: I do not want to see the other as faulty, but if he is seen faulty, can it be called a discharge?

Dadashri: It is a discharge, discharge that is habituated. When it is not under your control, it is considered habituated.

Questioner: How can seeing someone's faults be considered a discharge?

Dadashri: It is a discharge when you do not have the intention to see faults. Such a person is not quite following my Agnas, but as he begins to do so more and more, he will see less faults. Until then he must continue doing pratikraman.

Questioner: I have come to accept the fact that everyone is faultless, but sometimes I still see some people as faulty.

Dadashri: That is why I have used the term 'habituated' – it happens even when you do not want it to.

Questioner: Why has our vision not become faultless yet?

Dadashri: Your vision is faultless. Chandubhai's vision is faulty.

Questioner: Our intentions are to see others as faultless but despite this we continue to see faults in them.

Dadashri: You are now observing the one (Chandubhai) who sees faults in others. That is all there is to it. The discharge is what you have brought with you.

Questioner: But do we not have to do pratikraman for that?

Dadashri: You have to do pratikraman for that. Why did you bring such baggage?

Gnan Begins with Vision and Ends with Conduct.

Our Gnan is pure Gnan. Our understanding too is pure. The entire world should appear faultless to you. At first this becomes established in your faith, then gradually it becomes established in

your understanding. You are The Self. Even a pickpocket should appear faultless.

Whatever you come to know, first becomes established in your faith and then in your conduct. So as yet, this Gnan has not become completely established in your faith. As it does, it will begin to show in your conduct. This process is taking place slowly. Surely it cannot occur overnight. And it can only take place once you come to know it.

Questioner: We have known this for some time now.

Dadashri: No, but that is not considered as having known. It is only when it becomes ingrained and growing within you, that it can be said that you have come to know it. At the moment you do not know it completely. Your knowledge currently is at the superficial level, beyond this when your knowledge reaches the subtle, subtler and subtle most levels, then it will become ingrained within you completely and will manifest in your conduct.

Never Leave This Satsang

No matter what happens, you should never leave this satsang. Even if they assault or abuse you in this satsang, you should not leave it. If you are going to die, let death come in satsang, nowhere else, because it will give you the link to what you are aiming for when you die. Does anyone here harass you? Would you run away if they did? This world is arranged very precisely (according to the laws of nature), so what would happen if you look at people's faults? Is anyone at fault?

Questioner: Maybe no one is at fault, but I still see faults of others.

Dadashri: What you are seeing can be incorrect. If you see an

animal from far away, it may appear to be a bull and so you will say that it is a bull, but when you approach it, it turns out to be a horse. Would you then not realize that your vision is not good? So the next time round you should know that you cannot be sure of what you see.

Questioner: Dada no one is faulty in our Gnan vision, but why do I see them as faulty?

Dadashri: You are not applying the Gnan in what you see. You are letting ignorance prevail. If you were to wear 'Dada's' glasses, you would not see anyone's faults, but instead you keep wearing those 'other' glasses! There is no one at fault in this whole world; this is my very invaluable discovery.

Steer Away From That Which Sees Faults

Do not see anyone's faults. The moment you cease to do this, you will become wise. In reality, no one is at fault. People are quick to become judges. They cannot see their own faults and yet they are too eager to see faults in others. A human being has the power to see faults, but this power is meant for him to see his own faults and not those of others. By misusing this power, you weaken your ability to see your own faults. Does anyone appreciate being told of his or her faults?

Questioner: No.

Dadashri: So then should you not stop?

Who is at Fault When Vyavasthit is the Doer?

You should be firm in your determination to maintain awareness. You (the Pure Soul) can never make mistakes and

there is no question or doubt about this. But the one that makes mistakes should understand and be aware of the mistakes. And although he understands that vyavasthit is the 'doer', he must do pratikraman beacuse he is an instrument for the mistake. He must repent and be of the opinion 'things should not be this way'; otherwise there is no progress. The doer is vyavasthit and that is why we never look at anyone's faults.
You should totally stop seeing other people's faults in this satsang. No one is at fault. Everything is done by vyavasthit. – Get rid of your vision that makes you see faults in others, otherwise your progress will be hindered..

Questioner: If we continue to see faults in others, do we not regress spiritually?

Dadashri: You will be destroyed. Vyavasthit is the doer of everything. After acquiring this Gnan, everything that happens is dictated by vyavasthit.

Indestructible Mistake

If you have made mistakes elsewhere, you will be able to destroy them here (with Gnan), but if you make mistakes here (in the satsang environment, amongst other mahatmas), you will create permanent bondage. That is why I tell you to erase your sins. You can do this by admitting your mistakes and vow never to repeat them. I will always tell you that you should never see anyone's faults here, you can go see faults elsewhere. You will be able to erase the faults you see outside of satsang environment, but the faults you see here will bind you in such a way that you will never be able to become free. Do not see faults in anyone, no matter how inappropriate the person's behavior may be. And if you happen to see someone's faults, erase it immediately otherwise your own mistake will become indestructible.

You must erase your mistakes immediately. The moment you get a negative thought, erase it immediately. You should not concern yourself with whether someone is behaving correctly or incorrectly.

This is the Satsang – place of worship. If you make mistakes when you are rooted in your satsang place of worship, your mistakes become indestructible. If you make a mistake at home, you can erase that mistake here in satsang, but mistakes made in satsang, become indestructible.

Questioner: They become indestructible even if we are sitting with you Dada?

Dadashri: No, but you do not get the benefit of being close to me that you otherwise get. These are the kinds of mistakes you are making. That is why I am cautioning you. The Gnan does not go away when you make mistakes. But by being careful things improve.

The One Who Sees Faults in The Gnani

Dadashri: Do you see a fault in me, sometimes?

Questioner: No.

Dadashri: Never? And this is the first time this poor man sees faults in me. That is why I do not let strangers come too close to me. When a person uses his intellect he will inevitably see faults, and this leads to his downfall. It will take him to hell and just because he did not understand! Alas! People look at faults even in the One represents the potential for the salvation of the entire world. People do not understand this and that is why I do not

allow them to come too close to me. and when I do, it is only for a couple of hours.

Niruben is the only one who has not seen faults in me. She has lived with me for so many years and yet she has not seen any faults in me. Not even for a second! That is something! Have you ever seen faults in me sometimes? Not ever?

Questioner: Dada, this science of yours is divine. Here there is no reason for us to look for faults. Not in you who is remains in absolute knowledge.

Dadashri: You Jains are good about this; even a small child who is negative would say that whatever Dadaji says is correct. Other people are not as sharp.

Questioner: Dada you remain constantly at the level of the subtlest of awareness where there can never be any faults. So how can one ever see faults in you?

Dadashri: They have no understanding at all.

Questioner: We should never see the faults of those who remain in the state of absolute awareness regardless of what their external appearance may be. Srimad Rajchandraji has gone even as far as to say that one should not see faults in a Gnani even he becomes delirious or outright mad.

Dadashri: But one must have that kind of understanding. It is not easy to understand!

Questioner: On the contrary, even by asking you these things we neglect our humilty towards you and we are creating mistakes, which we will have to erase.

Dadashri: It is a wonder in itself that people see faults even where they should not! I can destroy their mistakes if they see faults elsewhere, but who will destroy their mistakes if they see faults in me? No one can will be there for such a person to do that! That is why I caution people about this matter. The unfortunate people have no insight about this. They have some awareness because they have this Gnan, but only if they are sincere. But they have no understanding of what they are doing. People become trapped by their own intellect and yet they do not realize this. The intellect can trap everyone – it can make you see even what you are not supposed to see.

I must say that Niruben is unique in this matter. She has never had a single negative thought about me. Even if she were to see me hitting someone, she would not question it. She would automatically assume that I am doing it for the benefit of that person.

Questioner: That is the way it is.

Dadashri: How can the intellect of the one who sees my fault reach this understanding?

Questioner: There is nothing but pure compassion and intent of salvation here.

Dadashri: He too will gradually come to appreciate this..

Questioner: How can one see fault in a Gnani, when according to this Gnan one is not to see fault of anyone in this world? The world is to be seen as faultless. It is through one's own fault that one sees fault in others.

Dadashri: Yes, but the poor man is not aware of this, otherwise he would not do this. He would not take such a risk. It is a grave risk.

That is why I asked that gentleman to come after eight o'clock, because if he was to see me drinking one and a half cups of tea, his intellect will make him question why I have to drink a cup and a half and why can I not be satisfied with just one?

Questioner: All one needs to see is your internal detachment, even when you are drinking tea!

Dadashri: From where will one acquire the ability to see in this way? It is good enough that they find some inner peace because of this Gnan.

Questioner: Dada you say that you never lose sight of your aim for final liberation, not even for a moment.

Dadashri: Not for a minute, not even for a moment.

Questioner: Dada, you have to remain within the limits of this path of liberation; and at the same time carry out your worldly interactions. You have to be careful not to hurt each and every individual that comes to you, and yet at the same time, you often have to speak harshly with some people in order to help them be rid of their spiritual disease. You have to do all this Dada!

Dadashri: And sometimes I even read storybooks about outlaws and bandits.

Questioner: You have to do that too and at the same time not lose sight of liberation.

Infinite Grace Of The Gnani For The Simple-Hearted

Even after acquiring this path of liberation, this person cannot progress as fast as you. Spiritual apathy is inevitable and I have to

‘carry’ many people. Some people are like kittens, the cat has to carry her kittens herself, whereas you are like the baby monkey, which clings to its mother and never lets go. But I have to carry a person, like this man here. His simple-hearted and straightforwardness pleases me and that is why I ‘carry’ him around.

Straightforward people open up everything. They open all the cupboards. See it all, they say. This is what we have. And deceitful ones will open only one cupboard, and say that the second cupboard will be opened only if asked by Dada, otherwise not. And these others will open up everything even before being asked. Do you understand straightforwardness?

Virtues You See in Others Will Manifest Within You

The virtue that you see in others will manifest in you. If you consider a person virtuous because he does not retaliate, even when insulted, the same virtue will then manifest within you. In reality no one is at fault in this world. Everything you experience is because of your own faults.

The Karma Is The Fault

People go around talking about karma, and yet they have no clue about karma. Your karma means your own fault. The Soul is faultless, but it is bound because of the karma you created. You will begin the process of liberation as you begin to see your own faults. Some faults have tens of thousands of layers, and so you will have to see them tens of thousands of times in order for them to dissipate. Your mind, speech and body are full of faults. In this Gnan, I have seen for myself what keeps the whole world in bondage. The world is bound by it’s own faults. There are warehouses of countless faults within any given person. Your

liberation is at hand when you begin to see your own faults from moment to moment. You have carried forward all this baggage of faults, without questioning it but now that you are Self-Realized, you will begin to see your faults. If you cannot see these faults then it is sheer spiritual laziness on your part.

Pure Awareness Of the Soul

What is pure awareness of the Soul? It is the One(The Self) that you never leave unattended. If you are flying a kite and feel sleepy, you should tie the kite string down to your big toe and take a nap but as soon as you are refreshed you must take hold of the string. In the same way you cannot afford to leave your Soul unattended even for a moment. You should be able to see the faults of your mind, speech and body every moment of the day. In this current time-cycle, there is not a single person without faults. The rays of the light of the Self will increase as the clouds of faults dissipate and you will see more faults more clearly within you. In this day and age you have acquired this phenomenal pure science of Akram. All you now have to do is be aware from this level (I am Pure Soul) and get rid of the baggage you have brought with you. Keep washing your faults away through pratikraman.

There are countless mistakes. It is because of these mistakes that sleep overcomes you. This is the sleep of lack of awareness of The Self. Otherwise how is it possible for you to be sleepy? Sleep is the enemy of your awareness. You may fall asleep physically or even when you are wide awake. The latter is spiritual laziness.

Even in pure awareness spiritual laziness is considered unholy awareness. The Gnani sleeps for only one hour, because he is constantly aware. Your awareness will increase when your food intake decreases and sleep decreases. Your awareness will also increases when you follow my five Agnas. Too much sleep is a sign of spiritual apathy and laziness. It is like tying up the Soul in

a bundle. When your need to sleep decreases, when your food intake decreases, know that your laziness, both spiritual and physical has decreased. A person who has destroyed his mistakes will have radiance on his face. His speech will be enormously attractive and people will follow him wherever he goes. If a person believes he has no faults then how will he be able to see them? He then sleeps soundly. The ascetics sleep very little; they have tremendous awareness.

Mistakes Of Darkness: Mistakes Of Electricity

Your observable mistakes will cease because they create conflict with others. Besides these, there are countless faults at subtle and deeper levels, which once they begin to come to light and clear, will result in a noticeable change in you. This change is the attraction people will have for you and your company and speech. These subtle mistakes are because of lack of awareness and you are not able to see them. It is only when the Gnani sheds light on them, that they become apparent. The obvious mistakes are like electricity. They sting you and you become aware. They are much better compared with these subtle ones, which do not sting you easily; they are easier to see and clear.

Questioner: What kind of mistakes are these that have electricity?

Dadashri: These faults are straightforward and uncomplicated. They result in irritation but then, dissipate. These mistakes are better because they keep one in a state of awareness, whereas no one can see these other mistakes of the darkness, which are very subtle. These mistakes are such that the person himself cannot see them; he is engulfed in spiritual laziness. He is the guilty one himself and yet there is no one around to show him his mistakes. Mistakes of the light can be distinguished as others easily point them out. Mistakes that harass and gnaw at you, I call

them your electrical mistakes – mistakes that are visible. Those that do not bother you, I call your mistakes of darkness. The mistakes that bother you will quickly become apparent but those that do not, slip away unnoticed and remain hidden. It does not matter how difficult or awkward a person is.It matters whether the mistakes are of the light or darkness. The mistakes of the light will leave easily. The mistakes of darkness are very difficult to be rid of.

Absolute Enlightenment: Last Mistake Is Destroyed.

No one should ever claim that they have no fault. It is only at the stage of Absolute Enlightenment that there are no mistakes left. Even Lord Mahavir could see his own mistakes up to the point of attaining full Enlightenment. For Lord Mahavir, Absolute Enlightenment was simultaneous with the witnessing of his last mistake. This is a natural scientific principle. Awareness must remain all the time. How can we allow to the Soul to be tied up in a bag even during the daytime? You can only progress if you keep a vigil on your mistakes and also by abiding the Five Aagnas. For awareness you will need satsang and Purushaarth. In order to remain within satsang, you must first remain within the Agnas.

Mistakes Of Darkness

You commit a very grave mistake if you curse someone in your mind or commit any acts in a secret manner. You may think to yourself that no one will find out but this world is not chaotic. It is exact. There are indeed grave consequences for such mistakes. It is because of these mistakes that people suffer today.

'I know something' is a very heavy mistake of darkness and another one, 'there is nothing wrong with what I am doing' will kill you. Only the Gnani can say that he has no mistakes. Each and every mistake will have to be acknowledged and will have to

leave. You have be aware that you are Pure Soul and for the outside world, 'I do not know anything'. If you keep this awareness, you will not have any problems. Do not let the disease of 'I know' take root within you. You are the Pure Soul and the Pure Soul has no faults, but whatever faults you see in 'Chandulal', must be dealt with equanimity. Mistakes made in darkness and mistakes buried in darkness are not easy to see. As your awareness increases, you will begin to see increasing number of your mistakes. Even by merely seeing your overt and obvious mistakes, your awareness will increase. As your mistakes decrease, your speech will improve and people will want to listen to you.

Dada – The Doctor Of Mistakes

When you come to know that you have countless mistakes within you, you will be able to see those mistakes and that is how your mistakes will diminish. Do you think that I ever see other people's mistakes? Do you think I even have the time? It is only because of your great merit karma that I point out your mistakes to you. These mistakes of darkness proliferate within you like a disease. When your merit karma unfolds I use my powers to dissect these mistakes within you. As compared to the surgeries these doctors perform, the operations I perform require a hundreds and thousand times the effort.

College Of Mistake Destruction

This is the college where while playing and amusing each other you get rid of your life long mistakes. Otherwise it is not possible to get rid of mistakes, without creating new attachment and abhorrence. Is it not amazing that this college runs on fun and laughter? That is the wonder of Akram Vignan.

Questioner: Dada your words are so powerful that even as you utter them, I begin to see my own faults, and they fall off.

Dadashri: Yes that happens.

How can you tell that you are beginning to see your faults? It is when you dislike 'Chandubhai' becoming angry. That is when you come to realize and see Chandubhai's faults. It is said that 'Unless I am able to see my own faults, what other solution to salvation is there for me?'(Krupaludev) The moment you begin to see your own faults, you begin your journey to the state of full Enlightenment. Ordinarily no one is able to see his own faults. When even just a fraction of your illusion is shed, it will dawn on you: Oh my goodness! So many faults!

Chandubhai is getting angry; Chandubhai is the one at fault. Can You see and catch Chandubhai's faults?

Questioner: Yes I am beginning to catch them. Dada I really liked what you said when you said that the fault is gone the minute I see it.

Dadashri: It leaves the moment it is seen. That is why the scriptures say that Lord Mahavir has said that you should look at the fault. You fail to see your faults because you are immersed in them. Your faults have taken possession of you and therefore you become blind to them. But if on the on the other hand, you simply see them, they will leave.

What demands are being made upon you now? The body complex now raises the issue: what is to become of me now that you have become Pure Soul? If you say that you do not have anything to do with it anymore, it will not accept that. It will accuse you of spoiling it in the first place and will demand that you now turn it back to the way it used to be. You have no choice in the matter. So

how are you to break free? The answer is that whatever you have previously seen and therefore acquired through ignorance of the Self, has been the cause of bondage and so now you will have to see it through Gnan(The Self)in order to become free from it. So without Gnan, you will not get rid of your faults. Ignorance creates bondage and Gnan liberates. Gnan means to 'see'. Once you see the faults, you become free of them, no matter how grave the fault.

Above it all, this is Akram. In the Kramic(traditional spiritual) path people have evolved through their ongoing efforts to be rid of their faults but here in Akram no one comes prepared, and faults are rampant. That is why if Chandubhai says anything hurtful to anyone, you have to reproach him and tell him to do pratikraman.

Questioner: Shoot the faults on sight by pratikraman. Immediately.

Dadashri: Yes, and not throughout the day but if you feel that you have hurt someone by what you have said, you must do pratikraman for it. Pratikraman has to be done by the one that does atikraman(aggression), not the real You. You will have know the entire principle of this Science in your heart. You do not need to remind yourself by writing it down. All we are concerned with is to accomplish our goal of liberation.

Questioner: I really liked what you said in Aurangabad Dada.

Dadashri: Yes.

Questioner: You said, "pratikramans occur before the faults happen". Your pratikraman reached the other person even before the mistake occurs.

Dadashri: Yes, they are shoot-on-sight-pratikramans. They start by themselves even before the fault is committed and you would not even know how they started. That is the result of inner

awareness.

Faults Disperse As The Veils Of Ignorance Are Dispelled

Before you met me you could not see your own faults because the Soul within was not awakened. It is the power of the awakened Soul within that allows you to do this.

Questioner: We could not see our faults after we met you, and taken Gnan from you. Does it mean that the Self had not awakened?

Dadashri: No it was, but I was slowly breaking the veils that shrouded it so that you could see your mistakes.

Whatever faults arise cannot leave without being seen. If it leaves without being seen, then this is not Akram Vignan. This Science is such. This is a Science.

Faults are be erased through pratikraman. Faults become apparent during times of conflict and friction with others. Without friction, they remain hidden. You can be assured that when you begin to see four to five hundred of your faults in a day, then liberation is at hand.

Questioner: But Dada after receiving Gnan, the inner awareness is such that I can see my own faults. Sometimes I see so many of my demerit karma that I feel suffocated.

Dadashri: What will you gain by feeling suffocated? Does a person who is watching a fire ever get burnt?

Questioner: No.

Dadashri: The fire is burning, not the observer. It is really

Chandubhai who is feeling suffocated but all you have to do is pat him on the back and say, " brother, I know what you are going through…Bear them. You did them and so now they are back."

Questioner: But Dada, one can still feel the heat of the fire(fault), even if he is standing away from it.

Dadashri: Yes, one would feel it.

Questioner: I feel so overwhelmed by the amount of my sins that I yearn for liberation.

Dadashri: Yes, they are countless. So many have been committed.

Questioner: Whenever I see my faults I begin to wonder what would have happened to me had I not met Dada.

Dadashri: When you see your own sins, you should know that you have made some progress. Your degree towards the full realization of 360 degrees has increased. There is no one in this world who can see his own faults, ever! The one who sees his own faults will become God.

Questioner: Dada do something so that I will not see faults in my wife or anyone else.

Dadashri: No. You will see faults and not the faulty. It is because you see them, the Soul is the Observer, and what you are seeing the fault is the observed (the object).

Questioner: But can't anything be done so that we do not see faults in others?

Dadashri: No. If there is nothing to see, then the Soul does not remain. It is because of the presence of the Soul that you are able

to see faults, but they are not really faults. They are objects (that which has to be observed).

The Flawless Vision Of The Vitraag

What a vision the Viatrag must have had to see this world as flawless! If you ask them , 'with what vision do you see the world flawless?' they would reply, 'Ask this to a Gnani Purush. We cannot come down to answer you.' You can ask the Gnani any details. What the Vitarag have seen, I have also seen.

Questioner: Do you mean that we should see people as faultless but not consider them as such? And by faulty, do you mean we should know them as faulty?

Dadashri: In our Gnan we should consider the matter of fault. All are faultless. In fact no one is ever at fault. It is an illusion that they appear to be faulty. Illusionary vision divides everything in two: this person is innocent and this person is guilty; this person is worthy of merit and this person is a sinner. This Gnan vision is the only one that says that everyone is flawless. This vision is locked in. The intellect has no say in this whatsoever. The intellect will never be able to meddle in Gnan and so it has no choice but to go home.

Be The Knower Of That Vision Which Sees The Fault

Questioner: Dada does that means that we should not consider their guilt or innocence, but just know that they are flawless?

Dadashri: You should know everything, but you should not think of them as being at fault. You will spoil your vision by doing so. All You (pure Soul) have to do is merely be the Observer of how Chandubhai is interacting with the guilty one, You do not have to obstruct Chandubhai.

Questioner: All I have to do is simply observe what Chandubhai is doing.

Dadashri: Yes, simply observe. Observe the guilty one interacting with another guilty one. Chandubhai is flawless (shuddha) and so is the other person. Although they are fighting, they are both flawless.

Questioner: Does that mean that even when Chandubhai is guilty we should not consider him as guilty? We should simply know him as guilty?

Dadashri: Yes you have to just know. You should acknowledge the fault at least, should you not?

Questioner: In reality he is innocent.

Dadashri: In reality he is innocent. You can deal with 'Chandubhai' in whichever way you want. I am telling you to know the person as flawless. You have to warn Chandubhai and tell him that his actions are not acceptable. You have to feed him pure food (Science of Dada). His current predicament is because of all the junk food he has eaten in the past and so now through pure food you will be able to bring about a resolution.

Questioner: And if he is misbehaving, do we have to tell him to do pratikraman?

Dadashri: Yes you must do all that. You can even tell him that he is useless and stupid. You can only say this to Chandubhai, because he is your file number one, but not to anyone else.

Questioner: So if file number one is at fault, then we should consider him as such and scold him?

Dadashri: Yes, scold him all you want. Even be prejudiced against him, tell him that you know he is always the one at odds with others. You have to do this because now you want to resolve everything and be free.

Do Nothing: Observe Everything

Questioner: But if it comes to any other files, for example this man, file number 10, should I see him faultless too?

Dadashri: Flawless! Even file number two is flawless. You have been guilty of seeing faults in everyone except Chandubhai, so the difficulties you now experience at the hands of others is in fact a reaction of your past faults. So the guilty one is now caught! Chandubhai. No one else is guilty.

Questioner: We saw it all wrong Dada.

Dadashri: You used to see it all wrong before and now you are seeing everything the right way. You just have to understand the Gnan, you do not have to do anything. You simply have to understand what the Vitarags have said. Nothing needs to be done. The Vitarags were so wise! If anything was asked to be done, these poor people would get tried.

Questioner: And if one did anything, then one would bind karma, is that not so?

Dadashri: Yes. To do is bondage. To do anything is bondage. There is bondage even in rituals that are being done. But I say this only in this satsang; outside to everyone else I tell people that they should continue to do whatever they are doing if it is required in their path. Everyone's paths are different.

Questioner: I am beginning to see my prakruti now. I can see everything including the mind, the chit and the ego. I can see everything but how can I study them? How is this Gnan supposed to work? What kind of awareness is there supposed to be?

Dadashri: You will easily know prakruti and the kind of prakruti you are dealing with. If you do not now, you will eventually understand it completely as the days go by. All you have to do is to see what Chandulal is doing at all times. This is pure awareness.

Questioner: What is happening, when we are not able to watch our prakruti, as we should?

Dadashri: This because of the veil of ignorance that shrouds your awareness. These veils have to be broken.

Questioner: How can we do that?

Dadashri: Through the Vidhis (the blessings performed by Dada while the seeker knelt at his feet). Day by day you can destroy these veils and your ability to observe will increase. These veils had obscured everything before but now you are able to see a little more each day. You cannot see all your faults at the moment but do you not see at least a few every day?

Questioner: I see a lot.

Dadashri: Hundreds?

Questioner: They just keep on coming like a chain.

Dadashri: Even then you cannot see them completely. These veils will remain; there are so many faults. I too continue to make very subtle mistakes even when I am engaged in doing vidhis. These do not hurt anyone but nevertheless they do occur and I too have to

wash them off immediately.

Sort Your Own Grains

Questioner: What if it is not in one's nature to look at the prakrutis of others?

Dadashri: It is fine if you see other's prakrutis, but you cannot find and express faults in them. You may see the fault as an object but do not express it. What is the need for you to see their faults when they have learned to see their own?

Questioner: But what should we do if they pick out our faults?

Dadashri: If they do that and you do the same in return, things will only get worse. If you do not respond or retaliate, they will get tired of blaming you and will eventually stop. You should be looking at your own faults instead of wasting your time in looking at other people's faults. Your faults are endless and yet you look at others. Clean up your own grains. Instead you are sorting other people's grain and milling your own without sorting it first.

Questioner: But Dada it can be that our grains are already sorted. What if folks come and mix their unsorted grains in our clean grains? And we request them not to do that.

Dadashri: The rule is that no one can mess up anything that has been cleaned completely. It is because you have only partially cleaned your grains and that is why they throw things in it.

Seeing Through The Medium Of The Senses

Questioner: No Dada, but when we are trying to settle matters with equanimity, the other person continues to be very difficult,

and says, ‘do what you will, I will not cooperate.’ How should we proceed?

Dadashri: All these are nothing but tricks of your intellect. All you simply have to do is observe the effects; these are all effects that cannot be changed. All you have to do is just observe the other person’s prakruti. Who is behind all this meddling?

Questioner: The body?

Dadashri: No, the intellect. All that remains now is for you to simply observe the effects. Effects can never be changed. You are the Soul if you become the Observer. You become the prakruti when you look at people’s faults.

Questioner: Dada some people say that they are observing themselves (Chandulal) seeing and expressing the fault of other prakrutis.

Dadashri: No the pointer of mistakes, the one who expresses mistakes of others cannot be the Observer at the same time. This is an absolute rule.

Questioner: So you are saying that when we point out a fault and say that we are Observing the fact that we are pointing out the fault, it means…

Dadashri: The one that points out mistakes can never be the Observer, and the Observer can never point out mistakes. Both observations are at different levels. One observation is through the senses and the other transcends the senses and is based on Gnan.

Questioner: And if we were to look at anyone else’s fault, it would mean…

Dadashri: To find any kind of fault with anyone is the biggest mistake of all, because this world is flawless.

Seeing Through The Medium Of The Self

Questioner: But Dada when we observe Chandubhai finding faults in others, in the discharge process, what is that?

Dadashri: The observation that Chandubhai is making while finding faults is the observation of Chandubhai's intellect.

Questioner: No, I mean is it the observation through the intellect when Chandubhai is observing Chandubhai?

Dadashri: Yes that is through the intellect. It can only be called observation through Gnan when one does not see anyone's mistakes and simply observes.

Questioner: But Dada sometimes in our daily interactions, if something is wrong, we have to point it out.

Dadashri: Yes but it is not mandatory that you have to say anything. You will inadvertently end up saying something. That weakness will always be there. I too do the same to those close to me. It just happens. This weakness exists in everyone. Nevertheless we have to acknowledge that as a mistake on our part and be of the opinion that it should not be so.

When a person intrinsically begins to feel that it is wrong to find faults in others, then this habit of finding faults in others will gradually go away in discharge. Everything is discharging.

When Mistakes Frighten You…

The adversities that occur to anyone is in reality preceded by the strength to endure it.
If this were not the case, people would be destroyed. This is a natural law.

Questioner: Is vyavasthit shakti behind all that?

Dadashri: That is vyavasthit in itself. It brings forth the adverse circumstances, but it also brings forth the strength for one to endure them. If this were not the case, there is no telling what would become of man. Therefore there is no reason for any fear. You should just tell yourself that there is nothing in this world except yourself and Dada. You should be as bold as Dada; that there is no one above you! Dada is the superior of all superiors!

Questioner: But Dada, our mistakes still frighten us.

Dadashri: Yes, they may.

Questioner: Until we reach the level you are at….

Dadashri: You will be afraid of your mistakes, but you also understand what makes you scared. You know what it is. But in reality you are Dada, are you not? There is no difference between the two of us. In reality we are one, are we not?

Once my business partner came to me burdened with a few serious problems. I told him to go up on the terrace and proclaim lodudly, ‘ Dada’s Bank is now open. Two to three problems have come, and they have been paid. All those who want to come , come on up and get paid. I did have payment problems before. But now The Dada Bank is open for you. If you all want to come together, come on over.’ He actually went up to the terrace and did this. And this worked for him. People fret needlessly…. If a bunch of lice get

into your loin cloth would it be prudent to throw it away all together?

That is When You Have Settled With Equanimity

Everything becomes more difficult if you become weak. Once you have cleared up all your files with equanimity, you are the supreme Soul. Do you have any files?

Questioner: Yes, yes.

Dadashri: You do? The problems are there only when there are files.

Questioner: How can we know that we have dealt with a file with equanimity? How can we be sure that we have settled it?

Dadashri: There is no link within your mind with him and likewise he has no link in his mind with you, then it is called a complete settlement. Thoughts simply do not arise in either of them.

Questioner: The other party should not feel anything either.

Dadashri: For you it is not a problem if his thoughts are not clear towards you, but you should not have any thoughts about him. You should be completely clear from your side.

Questioner: Does that mean that we would not even think about that person?

Dadashri: Yes.

Questioner: Will thoughts about that person cease?

Dadashri: Yes.

Compassion With Tenderness Of The Gnani

Once I noticed a change in thoughts about a certain mahatma. Generally I do not perceive such chages, but I kept getting these thoughts about this man. I began to wonder what was going on and what must be the reason behind such thoughts. The man after all was good, had he all of a sudden turned bad? My answer came from within: his circumstances had changed and therefore he appeared in such a way and so I made special allowances for him. He needed my compassion. For some people their circumstances are very favorable and some are not so fortunate. Does that not happen?

Questioner: Yes, it does.

Dadashri: This is always the case in this world, but when such people come across me, I treat them with tender compassion.

Questioner: What do you mean tender compassion?

Dadashri: By that I mean that I would not accept how he appears to come across. After all he is a good man, is he not?

Questioner: So how would you interact with him?

Dadashri: He is faultless. That is how I have seen this entire world and its interactions. He appears to be at fault because of the circumstances. I have only seen flawlessness and the pure. The world is at fault according to the intellect. And with Gnan, the world is flawless. Do you not see your husband in a faultless light?

Questioner: Yes I do indeed.

Dadashri: So from now on, what good will it do to find fault with him? You have to merely observe one living statue fighting with another living statue. Just observe your prakruti.

The God Within Is The Boss

There is no one else here; here you have to suffer the consequences of your own mistakes. The 'baggage' is your own, and there is no one, but the Lord who resides within you, who is superior over you. The Pure Soul is the Lord. The Shuddhatma without files is The Lord and the Shuddhatma with files is Shuddhatma. You still have a lot of files.

Questioner: I want to attain the state that you are experiencing; where despite having all the files, I remain unaffected.

Dadashri: Now you have reached a level where You see everything as your file. All you have to do now is simply deal with them and bring them to a closure with equanimity. Then your work will be done. Here you do not have to go the Himalayas for penance nor are you required to fast. Besides, even if you did penance life after life in the Himalayas, you would not achieve anything. If you take the wrong path, your destination will never come even in a million years.

Knowing the Difference And Be In Bliss

Questioner: Who is the one looking at the faults and merits of the prakruti?

Dadashri: It is prakruti itself.

Questioner: Which part of the prakruti?

Dadashri: The part that is the intellect, the part that is the ego.

Questioner: In that case, what does the pure Self has to do with it?

Dadashri: The pure Self has nothing to do with merit or faults.

Questioner: In what way does the pure Self see and know?

Dadashri: It remains unaffected, whereas this part, the relative self is affected.

Questioner: So the part that sees the good and the bad is the part that is affected?

Dadashri: Yes, all of that becomes affected and tainted.

Questioner: When the intellect is seeing the good and the bad in a prakruti, the one that sees this and knows this, is this the Real Self?

Dadashri: When one sees faults in the prakruti, one becomes the prakruti. The Self is not present there. The Self can never see faults in anyone.

Questioner: I am referring to seeing my own faults and not the faults of others.

Dadashri: Even at that time it is the prakruti, but it is a superior prakruti, which will help you attain the Soul.

Questioner: So who is seeing the prakruti as faultless?

Dadashri: That which sees the prakruti as faultless is the pure

Self. That is Shuddhatma. The Pure Self never gets involved with anything else.

Questioner: What kind of bliss does it experience when it sees no flaws?

Dadashri: That bliss can be called bliss of freedom.

Questioner: So the Self is never concerned with effects or consequences?

Dadashri: It never looks at the effects of the prakruti.

There are two kinds of knowledge related to effects: one is the knowledge related to the prakruti and the other to the Self.

Questioner: But what kind of bliss is He relishing when he sees things exactly the way they are?

Dadashri: Although He has already tasted the bliss; He is only concerned with seeing things exactly as they are and not with the experience of the bliss. That is why I am telling you to see all, as it is. This is the ultimate fact.

This Creates Obstruction…!

Questioner: When can one experience bliss? Is it only after one becomes free of all faults?

Dadashri: The bliss is always there, but your faults obstruct it and so you do not receive its full benefit. Even now the bliss exists, but your internal settings of how to be in this bliss is not right.

Dada's State Of Flawlessness

Even a Supreme Court Judge is not able to see his own faults; his judgment can never reach that level. People continue to make so many mistakes, "truckload after truckload!" Moreover the mistakes are obvious and gross and yet they cannot see them. It is because they do not have the correct vision needed. And here, even the most miniscule of mistakes is caught immediately. Can you imagine what kind of a judicial process is occurring within?

Not only that, but here there are absolutely no conflicts with anyone. Not even with the culprit – because in reality he is innocent. He is guilty in the foreign department (relative). We are not concerned with this. Our only play is in the home department (The Self, The Real.). In the real he is faultless and that is why we never have any dissention.

At the moment smoking this hooka (water/tobacco pipe) is one of my open mistake, (this habit was shed soon after). Besides this there are some very subtle and extremely subtle faults which remain. These are neither detrimental nor beneficial to anyone and no one in the world can perceive them. I do not have any overt and subtle faults anymore. By overt I mean that even if you were to stay with me twenty-four hours a day, for four months, you would not be able to see any faults in me.

Niruben is always by my side to serve me and take care of me, but she has not seen even one fault. She stays with me constantly. If the Gnani Purush were to have faults, then how can it be possible for the world to become faultless?

The Gnani's Awareness

I have the ultimate awareness; my awareness has reached the highest level. You would not be aware of it, but when I am speaking with you and I make a mistake, it does not escape me and

I erase that mistake instantly. I have myself become flawless and I see the entire world as flawless. The ultimate awareness is one when you cannot see anyone in the world as faulty. After I attained this Gnan, I began to see thousands of my mistakes everyday. Your mistakes will decrease as you become more aware of them. As they decrease, your awareness will increase. My very subtle and extremely subtle faults still remain, and I am aware of them. These faults do not hurt or harm anyone but they remain because of the effect of the current time-cycle. These faults obstruct the attainment of full-enlightenment (Keval Gnan), which is at 360˚. Currently I am halted at 356˚. The Gnan that I give you in one hour is the complete 360˚ of Absolute Enlightenment, but you too will not be able to digest it. Alas I myself was not able to digest it. It is the current time-cycle that impedes the remaining four degrees. From within I am in the complete reality of 360˚, but in my relative level and worldly interactions, I am at 356˚. It is impossible to attain the absolute level in the relative form in this current time-cycle, but I am not concerned about that because I experience infinite bliss from within.

That is Why I Have No Superior Over me

However many of your faults you fail to see, is however many superiors you have. The one that has no faults left has no superior. Because I have no superiors hanging over me, I am the superior of all superiors. I do not have any overt and subtle faults left, and I maintain complete awareness of my very subtle and extremely subtle faults. I remain the Seer and the Knower of these faults. Even Lord Mahavir used to do this.

The Gnani Is The Manifestion Of The Supreme Self In A Physical Body

A Gnani Purush has no overt or subtle faults. He does have very

subtle and extremely subtle faults, but he constantly remains a Knower and Seer of these. Let me describe the differences between these categories of faults: Overt faults are ones that everyone can see. Others do not easily see subtle faults. If I made a subtle mistake sitting amongst twenty-five thousand people, I would know that a mistakes has occurred but no one present, except maybe four or five people would be able to see it. Overt and subtle faults can be detected by the intellect, whereas very subtle and extremely subtle faults can only be seen through Gnan. Human beings cannot see these faults but the celestial beings can through transcendental knowledge of material things, can see them. These faults do not hurt anyone. I still have these faults and they remain because of the adversity of the current time-cycle.

One should know that the Gnani Purush is the manifestation of The Supreme Lord in physical form. Such a being has no overt or subtle faults.

The Lord Within Shows You The Faults…

I do not have overt and subtle faultss, but the 'Lord'within shows 'me' the faults that I do have: the very subtle and extremely subtle faults that hinder my Absolute Enlightenment. That is how I know that I have a superior. I see my Superior.. Is not the Lord within who shows you your mistakes, your superior?

Questioner: Yes, Dada.

Dadashri: That is why I am saying that the one showing me my faults is the Lord of the fourteen worlds of this universe. Pay reverence to this Lord

I myself have seen this Dada Bhagwan who resides in His

Absolute form within. I am giving you complete assurance of this. I worship Him and I am telling you to come and do His darshan. Dada Bhagwan is at 360˚, while I am at 356˚. This means that we are separate entities, is that proof enough for you?

Questioner: Of course

Dadashri: We are both separate. The one who has manifest within me is Dada Bhagwan; the Absolute effulgent light.

PART III

THE WORLD IS FLAWLESS

The Lord Saw The World As Faultless

Questioner: Lord Mahavir saw the entire world as faultless.

Dadashri: The Lord saw the world as faultless. He saw this through His own flawless vision. He did not see anyone as faulty. I too have seen the world as flawless and find that no one is at fault. Whether someone garlands me or insults me, he is faultless. It is due to illusion that people are seen faulty. It is the vision that is at fault.

Questioner: How can we be flawless?

Dadashri: It can only be attained through seeing everyone in the world as faultless. I see everyone faultless, whether a person reveres or insults me, whether a person has good intentions or

malevolence towards me, I see them both in equal light.

Nobody is at fault. If they did make any mistakes, the mistakes were of their past life, so in this life they end up making mistakes against their wishes. Do these mistakes not occur against your wishes? He makes mistakes because of the baggage he brings into this life, and that is why no one is faulty.

Through Which Vision Can You See the World as Innocent?

Do not look at the physical body (pudgal); do not focus your attention on the pudgal. Focus your attention only towards the Atma. Lord Mahavir even regarded the people who pierced nails into His ears, as being nirdosh. You are the one at fault when you see faults in others. It is the ego on your part and when you do this, you get double the beating! For one you are not rewarded for your 'efforts' and on top of that you get a beating! When you say that people create obstacles in your path of liberation, you perceive it through your senses and are speaking from the relative perspective. In reality however, no one has the capacity to hinder you spiritually or create obstacles on your path to salvation, because no living entity is capable, even in the remotest sense, of interfering with another living entity. This is exactly how this world is. Everyone in this world is a puppet on a string being pulled by prakruti. Prakruti pulls the strings and people dance according to their own prakruti. So no one is to be blamed at all. The whole world is innocent. I myself experience this innocence. When you experience this innocence yourself, you will be liberated from this world. Otherwise, as long as you consider any living being at fault, you are not free.

Questioner: Does this vision apply to all living entities, not just humans but insects and animals also?

Dadashri: Yes, you should be able to see every living entity in the

entire cosmos, as nirdosh.

Questioner: Dada, you say that every living being is innocent. Now, if I make a mistake at work and my supervisor scolds me, is he not wrong for scolding me because I am nirdosh?

Dadashri: You should not be focusing on other people's scolding. You should understand that the person who is scolding you is innocent. You cannot find fault with anyone. The more you see innocence in others, the more that understanding will grow within you.

I see the entire world as being innocent. You will also see the world in the same way, and when you do, this entire 'puzzle' will be solved. I will give you that much clarity in your vision. I will cleanse you of your 'sins' so that this clear vision does not become obscured and you will continue to see the world as innocent. Along with this, if you also abide by the five Agnas, the Gnan that you have received will keep that vision intact and will not allow it to be broken.

The World is Innocent Through True Vision of Reality (Elemental Vision)!

I see the entire world as nirdosh.

Questioner: When can one see the entire world as being nirdosh?

Dadashri: Let me give you an example. In a village of a population of five thousand people, there is one goldsmith. You take all the gold you have in your possession to sell to him. He will inspect your goods and even when the gold you have brought him is mixed with other metals, he will not get angry with you. Why is that? It is because he is only concerned with the gold the ornament contains. So a goldsmith (the Gnani) will not get angry at the

quality of the goods that come to him because he is only concerned with the 'gold' he can extract. My vision of the world is the same as the goldsmith's: Only the gold within is of value, in spite of the other existing impurities. Despite the impurities, the goldsmith remains unperturbed. If he balked at your goods, you would be reluctant to approach him. A true goldsmith will reassure you that he is only concerned with the gold. Now don't you think that the goldsmith is clever?

Questioner: Yes.

Dadashri: Is this simile not perfect?

Questioner: Yes, it is. Things become very clear when you give such examples.

Dadashri: Do you think anyone else can give you such examples?

Questioner: They probably can.

Dadashri: No, how can they think about such examples? Men spend their entire day thinking about money and when they come home, their focus is on their wives. And when they are done with their wives, they are again preoccupied with money. So when do they have the time to think about anything else?

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

at fault

The World Is Flawless: With Many Proofs

We see the entire world faultless. We believe that the whole world is faultless. Is this belief ever likely to change, even for a minute? When we believe that it is faultless and we see it faultless, is it ever likely to change?

That is because no one in this world is at fault. I am saying this exactly as it is. Through my intellect I am ready to give you proof of this. I can readily prove this to all the intellects in the world if they want the proofs.

The Two Main Qualities Of The Absolutely Pure

You cannot expect to find a sheelvaan (perfect, flawless) person in this day and age. Such has been the case for the past twenty-five hundred years. The karma effects of this time-cycle are such that they will not allow a person to become a sheelvaan (360 degrees)

Questioner: But can one not make progress towards such a state?

Dadashri: Yes one can.

Questioner: What should one do to progress towards that? This is the one question that torments me, what should I do, I do not understand?

Dadashri: In brief, this progress towards perfection happens when your inner intent does not become negative towards an enemy who is hurting you. If it changes then you should erase this negativity through pratikraman. It is because of your weakness that your intent changes, so correct them with pratikraman. In this manner perfection will be attained.

Furthermore, know that no one in this world is faulty. Truly and really every living being is faultless and this should be your awareness. When you see anyone at fault, it is really an illusion.

Questioner: But this is very difficult to grasp these two truths through my intellect.

Dadashri: Your intellect will never let you 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 with the statement that 'Everyone is flawless'. Your conviction of this will come with your experience, and that is when your intellect will subside.

This Is The Thermometer Of Gnan

If you want to know what this worldly life is in the final analysis, I will tell you that everyone in this world, including the animals are faultless. So from this statement, you will have to solve all equations.

The conclusion is that this entire world in reality is flawless. Every living being is faultless. They appear to you as faulty because of your ignorance, so now you know how wrong you have been.

Questioner: Very much.

Dadashri: You will start seeing the world as faultless, when the person who picks your pocket will appear faultless to you. When that happens, you can be assured that you have come to the exact

understanding.

Come to a Single Answer.

In mathematics the teacher may ask you to work backwards, using the answer to solve your problem. In the same way I am telling you to assume or believe just one thing and that is: no one in this world is at fault, the entire worlds is faultless. With this assumption the answer will come. Do you see faults in people?

Questioner: If I look for them, I can.

Dadashri: In reality there are no faults. The fact that you see the faults is because of your misunderstanding. It is your lack of understanding that makes you see even the slightest fault in others.

If you accept the fact that no one in this world is at fault, then you will have answers to all your problems. No one is at fault in this world, and you remain bound because of your own faults. If anyone hurts you or insults you, you alone are at fault and not the other person.

The Appearance Of the World Is Your Perception of It.

Questioner: Often we see the same person in different light. One day he may appear to be very good and the next day they may appear to be disrespectful, and the third day he appears very helpful. Why does this happen?

Dadashri: The difference you see is because of your own diseased vision. There are no changes in the individual. Whatever changes you see are because of your vision is wrong. You are looking at the other person through your intellect. The spiritual science says that you do not know how to look. Why do you become the owner of

the wife? This is because you do not see the pure Self in her. You see her as your wife, sometimes pleasant, sometimes unpleasant. That is why things appear to you the way they do. In reality this is not the case.

Dadashri: How can you tell what the other person is thinking about you? If someone harbors contempt towards you, how do you feel towards him?

Questioner: I would not feel good.

Dadashri: So what happens when you do the same towards others?

Questioner: It is a puzzle to me that I feel vibrations of good intentions in one person and bad vibrations from another.

Dadashri: No it is not a puzzle. It is not a puzzle to me because I understand it. A man used to ask me everyday why he kept receiving negative vibrations from a certain individual. I told him that he was the one at fault and not the other person.

Questioner: But, if I were the one who is bad, would not everyone appear bad to me?

Dadashri: It is because you yourself are at fault that you see faults in others. Really no one is at fault. People appear to be with faults because of your own faults. This is the very discovery of the Lord. And to call someone good, is also your foolishness, because sometime later you will say, 'this man betrayed me.' Does this happen or not?

Questioner: It happens all the time.

Dadashri: And therefore both visions, seeing the good and seeing

the bad are visions of illusion. Do not take them as real.

The Experience Of The Flawless World

Questioner: Should the awareness that people are faultless remain constantly?

Dadashri: It will take a long time for you to see everyone as faultless. But Dada has told you so and when you do see others as faultless at times, it is solely based on what I have told you. But you will not be able to see it in entire exactness.

Questioner: Will we not be able to have such an experience then?

Dadashri: You will not have that experience right away.

Questioner: What if we accept it in our minds that everyone is definitely faultless?

Dadashri: You have received this Gnan and the experience will follow in time. For the present time you have accepted, that the world is faultless. This means you will not have any more puzzles and problems. Your mind will not be disturbed now. It becomes spoiled when you see people as faulty and consequently you will suffer. In reality no one is at fault. Your intellect makes you see their faults. This is the beginning of illusion. If you keep complaining, whom will I listen to?

Do you now understand that all your complaints to me about other people in this satsang, were all wrong?.

Questioner: Yes.

Dadashri: That is where time has been wasted. There will be no more confusion once you understand that everyone is faultless.

Questioner: If someone steals from me and I immediately remind myself that it has happened because of my own karma, then the thief will immediately appear as faultless.

Dadashri: When you have the understanding that what you experience is because of your own karma, then the he will appear as faultless. That is the experience of Gnan.

Questioner: That is regarded as the experience?

Dadashri: Yes.

Questioner: When we see that this is the unfolding of my karma?

Dadashri: Yes. When you accept that this is the unfolding of my karma only and that he is not at all at fault. This is called awareness.

It is not considered experience to go around merely saying that the world is faultless.

In some cases you will be firm in your application of this knowledge, while in others you will not be able to. Nevertheless just accept this Gnan all the same. When the time comes you will be convinced of it in all circumstances. At least you have the answer. When you have the answer, you will eventually arrive at the equation. It is good to have the answer is it not?

Questioner: No matter what happens in our life, good or bad, if we accept it as the consequence of our own karma, then…

Dadashri: There is nothing else beside this. Everything that comes to you is your own doing, good or bad, but for the sake of your worldly interactions, you have to complement the person who

has done a good job. And if he has done bad job, it is best to remain silent.

Questioner: Then what should we say to him if he has spoiled the job?

Dadashri: You do not tell him anything. Just remain silent. For the one who has done his job well, if you do not complement him then he will not get the encouragement and he will feel that you are not enthused about his work. According to him, he has made an effort, and he feels that he is the doer. He does not know that his work is really unfolding according to his karma. He will claim that he worked hard at the job and when he does, you have to agree with him.

The World Is Faultless In The Final Vision.

Questioner: Now I do not see anyone as contemptible, whereas before I used to see everyone as nothing but useless and unworthy.

Dadashri: No one is useless and unworthy. It is only after scrutinizing everything very closely that I have declared that the entire world is faultless.

Questioner: We see people's faults only when we fail to see them as Pure Self, right?

Dadashri: Firstly you see their faults because you are not seeing them as pure Self and secondly you have investigated the reason behind the seeing of the fault. If you were to analyze things exactly as they are, then you would realize that the one seeing faults is completely wrong. Having made the analysis, you would realize that the one seeing faults in others would himself say that the fault is his own. So it is not enough just to see the pure Self in

people, but you have analyze everything and deduce in what ways the other person is blameless and why despite this, you are placing the blame on him?

Lord Mahavir has said that the whole world is faultless, and whatever mistakes there were, were all his and this was the realization he came to. I too have realized my mistakes and now I am telling you to do the same. I do not tell you to do anything else. I have the string of my kite in my hand and I have given you the string of kite in your hands. You have acquired the knowledge of the Pure Self and so you have the string in your hands, and should that kite take a dive and start falling, there is no point in yelling and shouting for help when all you have to do is pull on the string. That control I have given you in your hands.

Now you have to see this one as faultless. Through this vision by seeing the Pure Self exclusively, see him faultless. From within there will be a revolt as to why you are saying that he is faultless, when the fault is so overtly evident. Especially in this situation see him faultless because in exactness he is faultless.

Whatever you see in this world is the result of your own causes. You can see the results but you cannot see the causes, created in the past life. So who is to be blamed for all these results?

Questioner: The fault is of the causes.

Dadashri: Yes, the fault is of the one who created the causes. In results no one is at fault. This whole world is a result. I am teaching you this very small example of how to arrive at the final conclusion. There are many such conclusions. When so many of these conclusions came together, it was then that I accepted that this world is flawless. Is this something that is accepted without conclusive proofs?

The world is absolutely faultless and this should be permanently entrenched in your conviction. It appears faulty but that is an illusion and it is because of this illusion that this whole world has come into existence. There is no other cause behind its existence. Through Gnan the world appears faultless and through ignorance it appears as faulty. You are doomed to wander life after life if you continue to see faults in the world, but by seeing it faultless, you will attain liberation.

Definition of Knowing

It can only be said that you have known if you do not take a false step and fall. When you are harmed by a pickpocket or are slapped by someone, even then you will not experience a false step. This is called knowledge. People go around saying, I know, I know,' but this is like the grocer who has only a few items to sell and announces that he has a grocery shop. Knowledge means there is not an iota of the ego left in any interactions in this world. When there is no reaction whatsoever to gross insults and abuse from the world, then Gnan has prevailed. But here when someone's pocket is picked, he will cry out loud 'Call the police I've been robbed!' He does not even stop to think why his pocket was picked. The Gnani Purush knows the reason behind it. To the Gnani is not guilty. To those who have not known, the picket pocket is the guilty one. When you see the pickpocket as the culprit, when in fact he is really faultless, you will have to wander for many lives. What you were to see you did not see (the pure Self). And what you were not supposed to see you saw(the relative self, the fault).

Inner Enemies Make You See Faults

No one in this world has ever been guilty of any faults. You see faults in others because of your own inherent faults. Furthermore, because you see faults in others, you have conflicts. You would not have conflicts otherwise, would you? So when you see faults, your perception is incorrect. When you keep having conflicts, it is like two blind people bumping into each other. If you see two people who keep on bumping into each other, you will conclude that they cannot see. Why would they keep bumping into each other like that? It is because they cannot see. So in reality no one is at fault; you are the one at fault when you see faults in others, and that is why the conflicts continue.

The inner enemies of anger, pride, attachment and greed are the veils, which prevent your real vision, and therefore you see you faults in others.

We are being told, to be rid of these inner enemies. How can anyone do this? Has anyone ever been successful? It is only when you have the real knowledge(the Self) then you will understand that no one is at fault. and consequently you are separated from these inner enemies.

Do you have to do pratikramans when you see the faults of others?

Questioner: Yes**.**

Dadashri: When you will see faults in others, because of these enemies that are within you because of past life effects, you must do pratikraman. By doing this, the enemies will leave.

Who Will You Scold?

Who would you blame or get angry with if you were hurt seriously by a falling rock?

You will look up to see if someone threw it deliberately. You will not have any qualms when you don't see anyone up there, or even if you see a monkey up there. At the most you will shoo the monkey away but you will not start yelling and quibbling at the monkey, would you? How can you? The monkey has no name. One only blames the one with a name.

You readily accept such beatings elsewhere, but at home you become enraged when even the smallest of words are exchanged.

Even then in the language of the Lord everyone is faultless. All these beings who commit faults are not to be blamed because they are sleeping (not aware of their real Self). How can you accuse a person who insults you in his sleep?

There is No Enemy Anymore…

Questioner: In what sense is the world faultless?

Dadashri: From every aspect and viewpoint the world is faultless. Have you not heard someone say 'this person is my enemy' or 'I cannot get along with this person' or 'my mother-in-law is very bad'? I see everyone as flawless.

Questioner: But Dada you say that you don't see anyone as being bad.

Dadashri: When no one is bad to begin with, how can you see him or her as bad? Of what use is the external package when you are only concerned with its contents? It is of no consequence what material the package is made of. You get hurt when you see the enemy, but what if you never see him as an enemy? You are looking through these mortal eyes, which have a worldly vision

and that is why you see a person as your enemy or as being good or bad. Now you are saying that this person is good but a few years later you will say that he is bad, does that not happen?

Questioner: Yes Dada.

Dadashri: I do not see any enemies in this world. To me everyone appears as faultless because my vision has become pure. You will need the same purity of vision. That is the Divine Vision.

Snakes And Scorpions Are All Faultless

There is absolutely no one at fault in this world.

Questioner: It is only because of the unfolding of one's karma that they see the fault. Is that right?

Dadashri: Yes. The whole world is faultless – through which vision is it such? If you look at the Pure Self within, then everyone is faultless. So then who is at fault? It is the outer package, the pudgal (the body, mind and speech), the one the world believes to be real. What should we know? That this pudgal is under the influence of unfolding karma today. Today he does things against his wishes. That is why the poor man is faultless. The whole world is faultless. You see faults in others because faults exist within you. This is the only reason you see faults in others. You will achieve liberation when you see the world as faultless, otherwise you will have to be content with being stuck here.

Someone is doing japa, some other is doing penance. What is the need to see any fault in that? They are under the control of their vyavasthit. In all these how are we concerned? You should not criticize or concern yourself with anyone's actions. Do you want to bind new karmic accounts with him? He does what feels right to him, your concern is only liberation for yourself, and you have

nothing to do with anyone else. After all no one is at fault in this world. To me every living is faultless; the pickpocket, the animals and insects – snakes, scorpions etc. Those whom you see faulty you fear. I never see them as such, because I know through Gnan why they are faultless. To see faults in anyone is an illusion. To see someone as good or bad, a thief or an honest person is an illusion. In your awareness you will see that all are faultless, and it is because of your flawed vision that you see faults in anyone. If you continue to see faults in others, understand that you are making a mistake in the way you see the world. It is an illusion that people appear faulty because in reality everyone is faultless.

Lord Mahavir Saw Only His Own Faults

When someone picks your pocket and you do not see him at fault and you continue to do see the faultlessness of all who come across you, know that you will achieve liberation. After acquiring Atma Gnan, only when you start to see everyone as faultless, will you achieve liberation, otherwise it is not possible.

If you look closely, it is your intellect that traps you and shows you faults in others, but otherwise no one is at fault in this world. It is the intellect that raises the question when a person who has led an exemplary life is befallen with a great misfortune. This is because of past life karma.

Karma will not come into fruition until it ripens. Just like the mangoes, you do not get any juice from them until they become ripe. After this Gnan unfolded within me, I have not seen any living being at fault. When you acquire this vision, you will have acquired the vision of Lord Mahavir. Who did the Lord Mahavir

see at fault when the shepherd stuck thorns in his ears?

Questioner: His own karma.

Dadashri: He saw his own karma. Sangam Dev (celestial being) used all his powers to torment the Lord when he was deep in meditation. He sent poisonous insects and serpents to bite Lord Mahavir, even then who did the Lord see as guilty? The Lord saw his own karma.

When the shepherd pushed thorns into the Lord's ears, the Lord immediately saw in his Gnan that his own karma had now come into fruition and therefore did not see his tormentor at fault.

You should not blame anyone in this world. I never blame anyone. No one is at fault. Even the Lord saw everyone as fautless, so who are we to see faults in others? Are we better than the Lord?

A person can be called Mahavir if he never sees faults in anyone. One can only be a true disciple of Lord Mahavir when he sees decreasing numbers of faults in others. He may not completely stop seeing faults in others, but at least there is a decrease in the number of times that he does.

One Becomes Vitarag When He Sees Himself In Others

The reason behind why you see faults in others is that your vision is unnatural and imperfect. It is a vision that is tainted with the intellect. The intellect always creates differences. It creates a division of 'me' and 'you' and 'mine' and 'yours'. As long as you see faults in others, you have attained nothing. I feel no separation with anyone. I feel one with everyone. The person whose visions becomes one with the world, is God. The division of 'mine' and 'yours', and 'ours' and 'yours' prevails in the social religions and its' practices. These social religions are responsible for creating a

rift between people and causing confusion and chaos. The more the people practice these religions, the more confused they become and more worries they invite.

The Imagination Of A Multitude of Opinions

Krupadudev has said,

Sectarian views, self-guiding whims,
Are not the right and practical worldly interactions?

Not only is the imagination an imagination, but it also acts as a veil of ignorance. Nevertheless God has called it dharma, it acts to serve its belief. You should not meddle in anyone's belief. You cannot tell anyone that his or her beliefs are wrong. You should never say this to anyone, ever. That is impartiality in matters of religion.

I only saying that these sectarian views and self guided whims are wrong in order to explain things to you. When we talk about other religions, it is not to criticize them. There is no criticism here whatsoever. Where there is any criticism, the science of the Vitarag does not exist; there is no unity or dharma there.

Regardless of which religious sect a person belongs, there should be no criticism about it. If you ask the Vitarag for his opinion about a certain religion which you consider to be blind in its faith, the Lord would reply that no matter what you see, those who follow that religion are correct from their perspective. Even the person who steals is correct by his viewpoint. Why are you meddling in that? You only have to see them as faultless. If you have this faultless vision, then use it, but otherwise do not see anything else. If you do, it will lead to your own demise because you become what you see. If you see the faults in a religion, you will become a faultfinder and will be filled with faults. If you use

the flawless vision, you will become flawless like the Vitarag. The Vitarag have such insight.

Many followers of Lord Krishna come here to acquire this ultimate religion of the Vitarag. They have never before heard such wisdom and that is why they come to the derasar (the temple of The Vitarag) to do darshan of the Vitarag. They come to do darshan of Simandhar Swami with a joyful heart and devotion.

Questioner: Dada you said something very important and extremely serious that we become what we see.

Dadashri: Yes, you will become what you see. That is why I have never seen anything else. You should never see anyone as fault especially in matters of religion. If you happen see someone in a negative light, you should turn it around.

The Vision Of Today And The Record Of The Past Life

I see the whole world as flawless. This is in my faith and by faith I mean it is my conviction and vision. And it is also my experience that the world is flawless. My conduct is not yet absolutely flawless. It is lacking by 4 degrees. Absolute flawless conduct is full enlightenment at 360 degrees.

If we happen to be discussing a certain saint here and I tell you things about him, regardless of what he is, you should still see him as faultless and I should not be speaking about him that way. In my conviction he is faultless, and I also know him to be faultless, but despite this, I speak about him this way. My conduct is contrary to my belief and knowledge. That is why I say that this speech is a tape record. What can anyone do once it has already been recorded in the past life? But nevertheless, this tape record is

effective and that is that person will say that Dada is speaking.

Questioner: But you are aware of the mistake within, even as you speak, right?

Dadashri: Yes. The moment I speak, and as I am speaking, the awareness is there and that the speech coming out is not right, it is wrong.

Questioner: Dada that is fine, but when you say that the saint has this mistake, is it not because you are aware that this mistake is from the relative viewpoint?

Dadashri: Yes, I am aware that this mistake is from the relative perspective, but it is based on a previously held opinion on my part. All this is from the knowledge that was acquired in the past and that is why we can say that this speech is not today's tape record.

Questioner: So it is the knowledge of the past that is expressing in this speech?

Dadashri: Yes, and today it is merely playing, but people think that it is Dada himself speaking. But I know that what is playing, is from the past. Nevertheless, I have repentance for what comes out. Such words should not be coming out, not even a single negative word should be uttered.

Questioner: But Dada if you don't state the facts as they are, then people who listen would be misled.

Dadashri: The listeners? But nevertheless it was my intellect that is meddling. The Vitarag never meddled in any way.

Questioner: But the listeners are dependent upon the intellect in

any case are they not?

Dadashri: Yes. But it is also through my intellect that I made the assessment that the listener will benefit from this. The assessment of profit and loss is made through my own intellect. Nevertheless what I have said about that saint is of no use today, but back then I did not have the understanding that the whole world is flawless.

Questioner: Does that mean that at that time it was your intellect that was meddling?

Dadashri: Yes, back then it was intellect that was meddling. And this meddlesome intellect is not easy to get rid of.

Questioner: So is one's entire conduct based on previous knowledge?

Dadashri: When the intellect existed within me, in the past, it used to bother me and create conflicts within, but once it left this stopped. The intellect traps and troubles everyone. As long as the intellect exists, the process of compare and contrast continues.

Questioner: And now you have placed and established the principle of the world being flawless.

Dadashri: Yes. It is flawless and yet why does this happen? I openly declare that the world is flawless. Alas, these words are also happening on the other hand.

The Unparalleled And Amazing Gnani of Akram Vignan

This is all a science; it is not a religion. Religions are found outside everywhere and they are all relative religions. The term relative religion means religions that are temporary and finite. Real

religion is permanent. This real science gives you the instant taste of liberation.

Once you taste and experience this liberation, you acquire the vision that this entire world is flawless. 'The world is flawless', is in your vision and understanding whereas it the experience of Lord Mahavir. In some instances when you get confused or experience conflicts, this Gnan will arise that the other and the world is faultless. That it is all,vyavasthit. That the other is simply an instrument

The Lord has this in his experience. I have this in my understanding, and this understanding prevails on the spur of the moment and that is considered my Keval Darshan (the absolute vision). Your Keval darshan is slowly progressing. Why worry about Keval Gnan(absolute experience), which is not attainable here on this earth? What happens when you focus your attention on Keval Gnan and try to invite it? You lose sight of Keval Darshan which you have acquired. Is the level of Keval Darshan any smaller? It is a level of phenomenal wonder in this world! In this current time-cycle to acquire Keval Darshan is an extraordinary feat! It is a level that is greater than the level that was attained when the Tithankaras walked the face of this earth. This is because at that time you needed 33 percent to attain this level and here you have attained it with only 3 percent marks.

'The Whole World Is Flawless', you have acquired this vision and understanding!

Dada Does Not See Anyone's Faults

I can see your faults also but my vision is focused only on your Pure Self; my vision is not on the unfolding of your

karma. People's faults do not escape my awareness but they do not have any effect on me and that is why Kavi has written:

"A mother never looks at the faults of her children,
Dada never sees anyone's faults."

If someone was to insult me and ask me for forgiveness, I would tell him that I do not have to grant forgiveness, forgiveness is an inherent quality that flows naturally. No matter what anyone does to me, my forgiveness is always the reward he will get in return. This is one of the Gnani's inherent attributes. That is not the attribute of the Self

From these attributes one can measure the degree to which the Self within has manifest, and yet, these are not the attributes of the Soul. The inherent quality of the Self remains with it, but these qualities manifest as virtues in worldly interactions. If you slap a person and he responds with a smile, you can understand that forgiveness is a spontaneous quality within him.

I know all your weaknesses. These weaknesses are inevitable and that is why my natural forgiveness is there. I do not have to grant you forgiveness; it is always there. Natural forgiveness is an attribute of the final stages of enlightenment. There is spontaneous forgiveness, and not only that, there is constant love for you; this love never increases or decreases. The love that increases or decreases is infatuation. The love I have is pure love. It is the love of the Supreme Lord.

That is When a Face Manifests Radiating Liberation!

Questioner: Even if we understand just one word of what you tell us, we become flawless.

Dadashri: And it does not take long for one to understand what I am saying. Because you have been given this Gnan, it will not take any time for you to understand these words.

It is only when the world appears as flawless, can one have radiance of liberation with the smile of freedom on one's face; otherwise it is impossible to see such a look on anyone's face. Such radiance will not manifest, even if just one person is seen as faulty. With such a face, one can bring salvation to the world. Even if you were to do darshan of such a face, salvation will be yours.

You too will have to come to this state. Everything will fall into place then. Personality alone is not enough; one's real conduct plays a very important role. Real conduct is totally different from relative worldly conduct. Real conduct is the constant and continuous awareness of the Self and experience of the flawless state of all living beings. That is why it is written in the scriptures that a Gnani Purush can hold the world on his fingertips because his conduct has tremendous power. What conduct are they talking about? It is his vision through which he sees the world flawless. You have heard about such a vision from Dada, and it is also established in your conviction. This is established in my experience. From your conviction the progression to experience will take some time. This is the path. The path is simple and there are no problems.

Jai Sat Chit Anand

Return To The beginning Of This Book

Flawless Vision Book in pdf version

The Science Of Karma, Life After Life

Pratikraman, The Way To Self Realization

Who Am I? The Exact Method To The Self

Ahimsa: The Way Of The Enlightened Ones

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Would you like to have this book translated in your language?

Important supplement to this book is attached at the end of this book and has been published as a special presentation in November 2011 Issue of Dadavani Magazine

Dadavani Magazine
www.dadashri.org
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The Gnan Vidhi of the Gnani Purush separates the Self from the self. The reader is requested to allow for the use of capital letters in the book, which have been used frequently for ease of understanding the message of the Gnani Purush. The small ‘s’ is the self or the worldly interacting self, where the reader has to introduce one’s own worldly name. The ‘S’ is used to denote the awakened Self after the Gnan Vidhi or the absolute Self. Similarly, the small ‘y’ is used for the worldly self, and the ‘Y’ for ‘You’ is for the awakened One. The small ‘v’ is for the vision through the worldly eyes or the

physical eyes whereas the 'V' is for the Vision of the awakened One as the Self. In the same vein, the words that are meant to convey the realm and domain of the awakened Self have capital use e.g. 'Knower' or 'Seer' or 'Conduct' versus knower, seer, conduct as the self.

Rising higher through flawless vision in the path moksha

EDITORIAL

We attained the vision of the Self (*Atma drashti*) through the grace of the Gnani Purush. The balance sheet of this vision is that no living being is at fault in this world. The vision of the Gnan, knowledge of the Self is that that the fault of any other human being is in fact verily the fault of the self but it unfolds through the evidence of the other person. The other person is not at fault, but out of ignorance one blames the other person who is simply a *nimit* an evidence in the unfolding of one's own *karma.*

Lord Mahavir had become flawless after seeing the whole world as completely flawless. We also should learn this method. We should not see any living being at fault. Yet if you happen to see a fault, then you should make correction by accepting that 'in fact, it is verily my fault'. This is because every living being is *Shuddhatma* (pure Soul) by real viewpoint and flawless in relative worldly interaction.

It is a fault to say 'someone is doing this', it is a fault to say 'someone is not doing this' and 'I am doing'. Because no one is a doer (*karta*), *vyavasthit* (scientific circumstantial evidences) is the doer. Every living being is dependent on unfolding *karma*. From the time one is born until death, *udaya* unfolding of *karma* is in control. One is not at fault since he is *karmadhin* (dependent on *karma*). Therefore, one should not really be seen at fault. He appears at fault (*doshit*) due to the fault of the self, he appears at fault due to weakness of *Gnan* (knowledge). Except the self, no one is at fault in this world at all. We are bound due to our own fault, so how can we consider someone else being responsible in that?

Revered Dadashri says if you see even a slightest mistake or even think about some one's fault, then it is harmful to you. Other person appears at fault due to the *kashayas* (anger-pride-deceit-greed) within. When one becomes flawless (*nirdosh*), then the world will appear as flawless. This is

the result of our own cause only, if such awareness (Gnan) remains present, then the world will begin to be seen as flawless. In fact, the whole world is flawless; this is how everything is by its nature (*swabhav*).

The conduct of every living being is all discharging, mechanical *kriya* (activity through mind-speech-body). Therefore, the other person is not the doer of the action (*kriya*). And yet to believe him as a doer is the faulty vision. When one establishes the other person as a doer, that is the establishment of the self as the doer, and this is scientific. Therefore, 'I, you and he' are not the doer; this should get fixed in one's vision through Gnan (experience as the Self).

If someone insults you and you can see in Gnan that he is a *Shuddhatma* (pure Soul) and *vyavasthit* is doing this, if he insults you and yet you see him as flawless then know that now you have entered in the gate of complete knowledge (Gnan). And when the last station arrives, even the one at fault is liked. And to reach that station, revered Dadashri says that, one should know the method of the Gnanis.

Now what is the vision of the Gnanis, to see the world as flawless? Revered Dadashri says that we see every living being as the pure Self only, 'we' see the Self as the Self (*nischaya*) and through the relative vision, 'we' 'see' his *udaya swaroop* (unfolding of *karma*); in that, he is not the doer at all, and is flawless. It is very simple but how minute! If this statement is understood in exactness, then it will be very helpful in commencing *purushartha* with strong determination.

This issue of Dadavani will be very helpful to attain flawless vision by seeing the faults of the self and the flawless ones, through vision as the Self.

~Jai Sat Chit Anand

Gnani Purush Dadashri

Rising higher through flawless vision in the path moksha

The balance sheet of the Vision of the Self

Questioner: Often times, a certain coworker's conduct is insulting towards me, so what is your advice for that? How can I live with *swamaan* (self-respect)?

Dadashri: Now, You do not have *swamaan*, *swamaan* is gone. When insult (*upmaan*) left, at that time *swamaan* also went along with that. Everything is gone now. How long *maan* (pride), *swamaan* are there? They are there until you are Chandubhai (the self). Now where is the talk about *swamaan* anymore? What are you trying to say? Tell me. I can explain to you.

Questioner: How should be my vision (*drashti*) be towards that?

Dadashri: How should be Your vision? The Gnan (Knowledge of the Self and the non-Self), which I gave You, the Vision which I gave You; what is the balance sheet, bottom line, of that Vision? It is that no living being is at fault in this world. Whatever fault (*dosh*) is seen is because of your own fault. Therefore, this vision (awareness) that no one is at fault should be there for You, and yet when you see anyone at fault, it is your mistake. 'You' should change that. If someone curses you and takes your money then he is not at fault. He is at fault in the view of the world. There are two viewpoints. By relative viewpoint he is at fault. By real viewpoint you are at fault. Whoever wants to clear the account of his karma, should follow this viewpoint.

Fault is mine and the other person is a nimit

Questioner: Generally, we cannot consider anyone at fault by real viewpoint.

Dadashri: He is not at fault at all. He appears to be at fault, and that verily is the illusion (*bhranti*).

Questioner: He is not at fault by real viewpoint but by relative viewpoint, he is, is he not?

Dadashri: No, by relative viewpoint also he is not at fault. It seems so. He is not at fault at all. It is just that we have a habit of biting a *nimit* (an apparent doer; evidentiary instrument). He is a *nimit*.

Fault is yours and it unfolds through the evidence of that person who is a *nimit*, so we have a habit of biting a *nimit*. No one is at fault at all.

Lord Mahavir saw the world as flawless

One should not be such that a fault of any living being arises in the vision within. Lord Mahavir had seen the whole world flawless. We should find out this method.

Lord Mahavir 'saw' the one who was cursing him flawless (*nirdosh*), 'saw' the one who was throwing stones at him flawless, He even 'saw' the one who was putting nails in his ears as flawless, he saw everyone flawless. Some ascetics became his opponent; even then he saw them flawless. This is because he became flawless himself. He became flawless after 'seeing' the world flawless and then again he saw it flawless. He saw the world as flawless and then became flawless.

Questioner: What infinite compassion?

Dadashri: Yes, infinite compassion.

Questioner: We become angry. We become angry even at a person who is not at fault.

Dadashri: Then do you become happy with the one who is at fault (*doshit*)?

Questioner: No, I get twice as much angry at the one who is at fault *doshit*.

Dadashri: Then whom do you become pleased with? It is always, that if you are pleased at one place then anger will come at other place. 'We' are not pleased at any place and therefore we do not get angry anywhere. Who do you become pleased with? If you are getting angry at an innocent person then whom are you becoming pleased with?

Questioner: I become pleased with the thing, which the mind likes.

Dadashri: Then do you not like a person who does not have any faults (*nirdosh*)?

Questioner: But the awareness (*khyal*) that he is *nirdosh* (without the faults which hurt others) does not arise within.

Dadashri: It is a different matter if you cannot realize that. But if he is a faultless person, then you would like him, would you not? And if someone

like me tells you that this poor ascetic is faultless (*nirdosh*), then would you not like him? It is generally accepted that, one does not like the person who is at fault. However, really the last station is such that, one should like even a person who is faulty (*doshit*, that which hurts others). It has not happened that, 'we' dislike anyone even for one second. And that is why 'our' *niddidhyasan* (visualization of Dadashri's face and presence) remains for people. This is because there is Oneness (*ekta*), no? So wherever 'we' go, even in America, many people keep talking about 'Dada' only.

What and where is personal benefit?

Questioner: When we talk about personal benefit then the faultless one is swept in too, even he is seen at fault.

Dadashri: Anyone one who ever tries to do something for his own personal benefit only, never succeeds. Whoever begins to 'see' the world as flawless, will one day benefit personally. Otherwise that other vision is just a belief. It will stay for some time and then it will go away. 'Our' (the Vision attained through the Gnani Purush) and its application leads to real 'personal' gain (in the realm of the Self)

The One who does not become involved in the relative, is God

Questioner: This faulty (*doshit*) and faultless (*nirdosh*) are relative, are they not?

Dadashri: Yes, all that is relative. Nothing of that is in the real.

Questioner: Then why do we need to get involved in the relative?

Dadashri: Yes, if One does not get involved in the relative at all, He has become a God. Complete God, verily like Lord Mahavir.

The difference between 'My' Vision and 'Your' Vision

Lord Mahavir had said that if You want to go to *moksha* then 'I am doing', 'he is doing', 'you are doing' and 'they are doing'; do not keep this

in Your dictionary at all. And if you want (*mojashokha*) passion to enjoy the pleasures of the worldly life, then do (be and see the doer) this way. *Mojashokha*, if you have it, and you want to go that way, then I do not have a problem. You can continue your worldly interaction (*vyavahar*), of 'I am doing', 'he is doing', 'they are doing'. The One who wants to go to *moksha*, cannot say to anyone that, 'why did you do this way?' You can speak from the worldly interaction (*vyavahar*) viewpoint. Now from the viewpoint of the Self (*nischaya*) You are not to say that 'you indeed did this'. If You say 'I did it' then it is over. You are saying, 'I did it' from the relative-worldly interacting viewpoint but You are not maintaining this awareness that the other person is also speaking in *vyavahar*, so there is still a weakness.

Questioner: You had said that once.

Dadashri: So what is the exact result to be 'seen' *bhaasavoo* (indistinctly initially, clearly and distinctly later)? If you ask me, 'What do You 'see' Dadaji?' Then I would say that, 'I see *Shuddhatma* (pure Soul) from the view of the Self (*nischaya*) and I see the flawless (*nirdosh*) from the view of worldly interaction (*vyavahar*).

Questioner: The worldly interaction (*vyavahar*) is 'seen' *nirdosh* flawless .

Dadashri: Each and every living being, even a pickpocket were to pick a pocket then I 'see' him flawless. This is My Vision (*drashti*). Flawless in the worldly interaction (*vyavahar*) and pure Self in the Vision as the Self (*nischaya)*. Now tell me, thereafter, with that, what else is left for us? Is there any opinion that remains pending? I 'see' them *nirdosh* flawless (non-doer) in their worldly interaction (*vyavahar*). When someone picks my pocket then I do not see him as at fault (see as a doer) in his worldly interaction. He is not at fault even in the slightest. I 'see' him as flawless. Have You now begun to show the self this way of seeing the *nirdosh* (flawless) now? 'You' should do this *purushartha* (applied Vision as the Self, progressing in this Vision, application of the five Agnas).

'You' have become *Shuddhatma* (pure Soul) from the view as the Self (*nischaya*), You too have that Vision. 'Mine' and Your vision come to be very much the same as each other, here, but where does the difference lie? 'My' vision 'sees' the other person flawless (*nirdosh*) and you become somewhat confused over there and then by saying it is *vyavasthit* (scientific

circumstantial evidences), by settling with equanimity You are making 'your' vision flawless. When someone picks your pocket, 'it is *vyavasthit* and this is a file and I want to settle with equanimity', this is how You are making Your vision flawless. However 'I' have this direct Vision without doing all those things (having to set and apply the Agnas), the flawless vision. So this is My vision, You should keep that after 'knowing' it. 'You' have to attain it this way. You have attained this vision of the Self, so You should do *purushartha* (defined above), and *parakram* (extraordinary entry into progress as the Self against all adversities in the relative worldly interactions).

'You' have become *purush* (the Self), therefore there is *purushartha* for 'You'. Otherwise there is no way for the people of the world to do *purushartha* at all. How can the one who has not become a *purush* do *purushartha*? That is *bhrant purushartha* (illusory effort to rise higher within). *Bhrant purushartha* means, to say, 'I am spinning' when the toy-the top is spinning on its own (the top is the toy that is wound with a string and then flung on the ground to spin on its axis of a sharp point at the bottom. The spinning toy is analogous to the activities of the mind, speech and body in the present life of a human being). On top of that he will think that 'I spun'. Oh ho ho! You think you spun! You do not have even the energy to defecate. 'You-the awakened One' should tell 'him' (the self) that 'Our' (You and the absolute Self)' vision is like this. After that should You do *parakram* or not?

'I am doing', 'he is doing', and 'they are doing'. With that vision you will say, 'you ruined the whole business', if your son ruins something. Now at the time of speaking, you are driving the car without switching it into a gear. When you are climbing a hill, what do you do to the car?

Questioner: One shifts it into a lower gear directly, without first coming into neutral.

Dadashri: No, there is a gear that is necessary! What do you do to the car?

It is not a common gear to say that the other person ruined anything. It is all right if you speak generally (in matters that do not involve specific individuals) in neutral gear. But there is no universal common gear so one

has to put it in a gear. That gear is, 'It is not His fault', that should be the vision.

The result of infinite life times is this

Questioner: Dada, the Vision, which You have of 'seeing' the whole world flawless; how did that fit exactly for You?

Dadashri: I have been 'seeing' and 'seeing' since many life times, that on this side (the side of the Self) the faulty vision (*drashti*) starts to decrease and the flawless vision continues to increase. In this manner, it will become complete. So this has not happened in one day. This is the result of infinite life times. As it is, the original vision is faulty only, as one gets experiences in the worldly life (*sansar*), faultlessness (*nirdoshata*) arises.

Questioner: Will that happen to us in this life or not, Dada?

Dadashri: It will happen fast for You. No one was there to teach me, was there? And You found someone who teach You.

Questioner: And for us instead of a teacher, a living One (the Gnani Purush) is here to see.

Dadashri: That it comes in 'Your' vision (*jovama*) is more than enough.

Keep the practice of flawless vision thus

Any living being doing anything to you is verily and only the result of unfolding of your *karma*. So, if you see anyone at fault, say that he is at fault, you just found the way to increase your future lives. Future life times will increase with ease. Money will not increase but the life times will increase for sure.

If you see one living being at the slightest fault then you will not be able to go to *moksha*. 'You' should become straight and 'see' straight. No matter how the adverse circumstance is, 'seeing' the Self *Shuddhatma* only is the way to final liberation *moksha*.

The Vision with which 'we' are 'seeing', keep the practice to 'see' with that 'Vision'. With which vision do 'we' 'see'? The world is verily pure

(*shuddha*) as the pure Self *Shuddhatma*, every living being is *shuddha* only, that is one vision. Secondly, from the worldly interacting vision the poor fellow is flawless; every living being is flawless. This is Our Vision, so You should keep that Vision. Keep as long as You can and if slides away then set it again. If you see at fault (*doshit*) then it will slide again then set it again that the other person is flawless only, a mistake happened.

Proofs of flawlessness

People tell me that 'give us some proof that every living being is flawless'. They tell me, 'You may be able 'see' but we are not able to 'see', can you give us some proof?'

The proof of that is, that it tells us that you cannot see wind, you cannot see *dharmastikaya,* (the element of motion), you cannot see *aakastikaya* (the element of space). You cannot 'see', therefore, how can you believe that it does not exist?

Questioner: Not like that; the proof that the whole world is flawless is what I am asking about.

Dadashri: The proof of that is that when the whole world is flawless, where will one look for flawlessness (*nirdoshata*)?

Questioner: No. So every living being of the whole world is flawless, the proof of that.

Dadashri: Did you get proof of *Shuddhatma* that *Shuddhatma* is verily there in all the living beings?

Questioner: Yes. *Shuddhatma* is present.

Dadashri: Now what is left? *Vyavahar* (worldly interaction). All the troubles are in the worldly interaction only, are they not? All the entanglements?

Questioner: Yes, they are in the worldly interaction.

Dadashri: So you are saying that, 'Explain such a way that you can understand through intellect that this whole world is flawless, such should fit

in your intellect, in your understanding.' So if we explain like that then only it will fit, no?

Questioner: That is right. But now it does not fit. Where we would look for proof? We all are sitting here and *Shuddhatma* is there, that is the proof only, is it not?

Dadashri: No. But one is flawless in the worldly interaction, how can you say that? You all…

Questioner: Flawlessness (*nirdoshata*) never arises in the worldly interaction at all.

Dadashri: No. So let me tell you. If someone asks Me, 'How do You 'see' it, how does it appear to You?' Then I would say, 'with the Vision-intent of *Shuddhatma* (*Shuddhatma bhaavey*), every living being is *Shuddhatma* only, that is how it is 'seen' by Me, everyone is seen as verily pure (*shuddha*) with the view as the Self (*nischaya*)'. Then he asks me, 'How does one appear to you in worldly interaction (*vyavahar*)?' Then I said, 'I 'see' him flawless in worldly interaction.' Then he asks, 'You can see him flawless then why can't I see that? Please explain a little, so that through intellect I can can understand this.' So I had to explain to him. What did I explain? I explaind to him that every living being is moving ahead through (its) unfolding *karma* effect (*udaya swaroop*). Unfolding of *karma* is verily what runs every living being's life from birth till death. And whatever activity (*kriya*) one does, unfolding of *karma* makes him 'do' that. Therefore, truly one is not at fault. Is this talk comprehensible?

Questioner: Yes. Really he is not at fault. But changes happen according to unfolding (*udaya*) of *karma*. Unfolding of *karma* makes him commit at fault in this life. But really he is not doing it, so he is not at fault!

Dadashri: In fact he is not at fault, because *udaya swaroop* makes him do it.

These people find out, see, the fault of other person in illusion, they say, that he verily, is doing this. And You would say that he is not doing, *vyavasthit* is doing.

To say, 'he is doing it', is a mistake. To say 'he is not doing it' is also a mistake. And also it is a mistake to say 'I am doing it'. Unfolding of *karma* is doing but one claims he is doing it.

People have seen the 'theory of doership', but they have not seen the 'theory of *karma*'. 'This Naginbhai insulted me', is a 'theory of doership'; and 'he is cursing me as a result of unfolding of my *karma*', is 'theory of *karma*'. If one understands the 'theory of *karma*', not the slightest fault of the other person will be seen.

See flawless by following the Agna of vyavasthit

Lord Mahavir 'saw' the whole world flawless. When the shepherd was pushing sharp thorny sticks in his ears, the Lord by 'seeing' him thus, 'saw' him flawless. Yes, the shepherd was 'seen' absolutely flawless. Only compassion arose in the mind that, what will happen to this one, who is driving these nail like sticks in the ears of the One whose very *darshan* leads to *moksha*? Such compassion arose. However He saw him flawless. I have given You a Vision but now it is Yours if You 'see' (with it). I have said that *vyavasthit* is the doer. So if someone picks your pocket then also *vyavasthit* did it, did it not? If someone curses you then also *vyavasthit* did it, no? Then You will see everyone flawless only. Have I not given you flawless vision (Gnan)? What do You think?

Questioner: All are flawless.

Dadashri: I have given You such Gnan that everyone will be 'seen' flawless for sure. Seeing all as flawless, for one life time, let aside one life, even if it is 'seen' flawless for four years, then also a final resolution has been accomplished. No one is at fault for sure. The fact that you see at fault is verily the illusion. A merchant weighs grocery and a customer pays the money for it; who is at fault in this? No one is at fault. He would weigh right amount and a customer pays him the money, so no one is considered at fault. It is like this. The relation is like a businessman and a customer. A pickpocket and the one whose pocket got picked, both have a relation like a customer and a businessman. Everything is an exact account. If there is five hundred in this pocket and two thousand in this pocket, and if the pocket holding two thousand is picked then You should 'know' why the pocket which had five hundred did not get picked? This is an account. Everything is

vyavasthit. Is there anything worth worrying? *Vyavasthit* is there; then what is the problem?

Scientific understanding of flawless

Do you see anyone at fault (*doshit*) now?

Questioner: No one is at fault, but again the awareness comes promptly that a mistake is happening. So then I compromise, put it to end, nothing else.

Dadashri: Compromise, that means it is enough for you. It should be scientific. If you have compromised then it may arise again tomorrow. Compromise, did you understand? How many peoples' faults do you see? Do you see the faults of two to four people or more?

Questioner: Yes, only that many, that is all.

Dadashri: Now, do you really see faults?

Questioner: So I realize later on, that this happens, is wrong.

Dadashri: Why wrong thing happens? Why it is wrong, does that person not commit a fault?

Questioner: He is not committing a fault; it is only our reflection, is it not? Other person is verily our mirror.

Dadashri: Yes.

Questioner: So later on I feel that how much his fault is in this? Whatever face we make will show there.

Dadashri: Yes, that is right. Let's talk about other than a mirror. The talk should be so correct that a lawyer would also agree. An ignorant person would also agree. So the *Shuddhatma* is there in the other person that is decided by real viewpoint.

Questioner: Yes, that is definite.

Dadashri: And you are seeing the fault in relative, are you?

Questioner: Yes, in relative.

Dadashri: Now that which is relative, is dependent on *karma* (*karmadhin*) therefore he is flawless. All living beings are dependent on *karma*. Gnani also is dependent on *karma* therefore He is flawless. So 'our' vision is that, 'we' see *Shuddhatma* and if he is cursing 'us' even then he is cursing us due to being dependent on *karma*; that is why he is flawless. So we observe by relative viewpoint (*nihadiye*) the flawless (*nirdosh*), would not 'see' (*joyeeye*) flawless. 'We' 'see' *Shuddhatma* and observe with awakened vision by relative viewpoint (*nihadavu*) the flawless (*nirdosh*) one. And this talk is exact and according to original laws.

Try to do the experiment of this experience

So actually, one should not be seen *doshit* (at fault), should one? One is seen at fault, due to our mistake, is it not so?

Questioner: Yes, due to our mistake.

Dadashri: One is seen at fault because there is a weakness in Your Gnan. No one is at fault in this world at all. We are the only one who is at fault.

Fault is of the one who suffers. If you are suffering then it is your fault. Otherwise no one is at fault. And if You 'see' flawless, immediately peace will descend within. If you see any person at fault in the slightest extent then disturbance will arise inside. If you have not done the experiment of this experience then try and see. Did you have such experience? Does trouble arise after seeing someone at fault *doshit*? You will have so much trouble.

Nihadavoo: to observe with awakened vision, that which is flawless

Dada has said that, one is really *Shuddhatma*, and that much You have accepted. You are not able to accept the outer relative part, due to the weakness, pain happens. But actually the outer part, which is relative, is dependent on *karma*; that is why he is flawless. It is not in that poor fellow's hand when he is cursing; is it? He does not even know who is binding these consequences. But why should 'We' become foolish in that? One thing is, we take on the verbal abuse, and on top of that we become stupid. Two things happen, that will harm us. It is better to take the insult only. Do not take double loss. But if You 'see' flawless bliss prevails inside. Do not

(*joovo*) 'see' *nirdosh* (flawless), but 'observe' with awakened vision, by relative viewpoint (*nihado*) flawless (*nirdosh*).

Questioner: We have to observe with awakened vision, by relative viewpoint (*nihadavu*) a person as flawless.

Dadashri: And 'You' are to 'see' (*jovana*) this *Shuddhatma*. How full with wisdom is our method! If You hold on to this method then Your work will get done.

Elsewhere one says, 'I 'see' this, I 'see' this', that is intellect, a person sees this through intellect. 'Seeing' should be through the Self. And everything else is considered as *nihadavanu* (observe with awakened vision). That which is seen through intellect, is considered observing in detail. If 'we' tell You to see through intellect then you will become an intellectual person, like the ones outside. *Nihadavanu*, 'observe' with awakened vision, by relative viewpoint, this world.

Difference between 'jovoo' and 'nihadavu'

When someone says to me that they were saying this behind your back, I tell him that they will. It is my unfolding *karma*, and the poor fellow; it is his unfolding *karma* too. And 'we' observe with awakened vision (*nihadavu*) the unfolding *karma* (*udaya swaroop*).

'We' 'see' (*joyeeye*) the whole world, every living being, only as the pure Self (*shuddha swaroop*). 'We' also see them the way You see them, and 'we' observe with awakened vision (*nihadavu*) *prakruti* in unfolding form. 'We' 'see' one and 'we' observe with awakened vision (*nihadiye*) the other one. And no one is at fault; the world is flawless.

Questioner: You said that, ''We' 'see' one and 'we' observe with awakened vision (*nihadiye*) the other one. I did not understand that. What is the difference between '*jovoo*' ('seeing') and *'nihadavu'* (observing with awakened vision)?

Dadashri: 'We' 'see' through the Self, 'We' 'see' *drashya* (that which is to be seen) as a *drashta* (Seer). 'We' 'see' the Self with the Self and through the vision of the self, (*deha drashti*) 'We' observe the relative, with awakened vision (*nihadiye*) *prakruti* in the form of unfolding *karma* (*udaya*

swaroop). If one is cursing someone, it is his unfolding *karma*, he is not at fault today.

Yes, the original form of the other person, the real, is the pure Self *Shuddhatma* and in relative he is flawless (*nirdosh*). Every living being is dependent on unfolding *karma*, and is therefore flawless. If the Knowledge (part of Gnan here) that he is flawless because of dependency on unfolding *karma* (*karmadhin*) prevails, then where is the problem? If he is cursing you then also You should have this Gnan (Vision, *nihadavu*) that the poor fellow keeps speaking depending on his *karma*. He is flawless in all that. So You should 'observe' his flawlessness (*nirdoshata*). This is the *nihadavu.* The *Shuddhatma* the pure Self has to be 'seen.' This is the '*jovoo*' You have to see *Shuddhatma*. Is there any trouble likely to arise in this?

Questioner: No, Dadaji.

Dadashri: That one is *karmadhin*, is not something we have planted as an intellectual play, is it? This talk is verily correct and it is exact, is it not?

Questioner: It is exact.

Dadashri: It is verily lawful, is it not? That poor fellow is speaking under the control and influence of unfolding *karma*. He is not independent in that. So then, in that, why are you taking all this responsibility?

Then the Gnan is accomplished

Questioner: You said that one should not see the world *doshit* (at fault). But the world is not *doshit* at all. It is dependent on circumstances. So then where does the question of seeing anyone at fault (*doshit*) arise at all?

Dadashri: No, people do see faults in a person *doshit*, don't they? They react (see) with faulty vision (*dekhey*) do they not? In the same manner, (employing that relative vision medium) see-*nihado* them flawless. The world is at fault, and that is what people see with faulty vision (*dekhaya*).

Questioner: But what do I have to see there? How did that arise?

Dadashri: 'See' (with awakened vision) the flawless.

Questioner: The world is not flawed, at fault, *doshit* at all. This is for sure. It is not at fault because it is dependent on the circumstances.

Dadashri: If a person is catching a fish then see him also flawless and see the fish also flawless. If someone is slapping you, at that time You do see him at fault, he appears as flawless then it is correct. It is verily for that, that 'we' are asking You to 'see' the *nirdosh* (flawless).

Questioner: So from the relative viewpoint one is not at fault at all. So, then the only thing that remains is to see flawless?

Dadashri: Relative means the world. The meaning of world is verily relative. So all this is relative; still, where have you become real, the Self? Real has established in Your faith (*shraddha, pratiti*) so far. Reality arises gradually. So all this is relative only. When he is slapping you and at that time, You 'see' him flawless then 'know' that, that much Gnan (experience, *anubhav*) has been accomplished (*siddha*). However much it comes into experience (*siddha* here), that much You become free. Separate and free when being beaten! The one who is picking your pocket too is 'seen' flawless. Just as Lord Mahavir was 'seeing', if You too can 'see' then you will become Mahavir.

The whole world sees with faulty vision (*dekhey*) the faults in other people, they say that 'this person did such thing to me, this person did such thing to me; this person did such thing to me.' No one is at fault (*doshit*) at all.

That which is seen (*dekhaya*) at fault is because of illusion. The faulty vision is the illusion. If one thinks that this person is cursing me, verily on account of my unfolding *karma*, but, at that time, he forgets this, and therefore the fault is seen (*dekhaya*).

When faulty vision leaves, then one can see flawless

When someone is cursing you and you say 'why did you curse me?' then it is your ignorance. Are you declaring him as a doer? He cursed, is he the doer of that cursing? You established him as the doer and that is your ignorance. He may or may not have ignorance, you are not sure of that. He may not have ignorance (not aware of the Self). The one who is cursing you

may not be ignorant but the one who is listening to the curse is in ignorance. He will say, 'why did you curse me?'

Questioner: The other person will have to be 'seen' flawless for sure, no?

Dadashri: He is verily flawless. 'We' say that every living being is flawless in the whole world. It is because of your fault that he is seen (*dekhaya*) at fault. It is fault of your view (*drashti*). It is fault of your vision (*darshan*). If faulty vision leaves then flawless vision is verily there. There is no problem of the fault of the physical body. There is no problem if you slap someone, there is fault of the vision and that is the problem. If you slap someone, it is not a fault of the vision. It is one of the mechanical activity (*kriya*) and the world has accepted this, that the conduct is the main thing. Hey you! Are you calling the mechanical activity as conduct? You don't want to slap someone even then does it happen or not? Then you will repent that 'I should not have done this'. That is a mechanical activity. The fault of vision should not remain. This fault can remain as a mechanical fault. There is no problem of the faulty conduct, but the faulty vision should not remain. That is why 'we' said that all conduct is discharge. Fault in the vision should not be there. If he says, 'Why did you harm me?' From this you know that the faulty vision is not gone from him. Now if that faulty vision has not gone and then I counter with, 'Why did you say like this?' it shows that my faulty vision has not gone. Therefore, I would not speak at all, would I? The other person showed his faulty vision but would I show him my faulty vision? Is this talk comprehensible?

Therefore, You cannot, should not ever speak that 'you did this'. Our science, Akram Vignan says 'no' to this. Other science may say anything! That other gives a mixture of half-truths with, the self is not the doer, but the opponent is branded as the doer. In the scientific way however, he becomes the doer with this vision. To establish the other as the doer, is to establish the self verily as the doer and this is scientific.

Questioner: One the self is not the doer and the other person is also not the doer, if this sets in…

Dadashri: I, you and they, are not the doer (*karta*). "*Karomi, karosi, karoti*- I am the doer, you are the doer and he is the doer, is not in our

Vignan". Then you can speak dramatically all and everything. 'Why did you spoil this task?' etc., may be spoken dramatically.

I have a fever, you can speak like that but I am the one having a fever such sentence should not be there. All speech should be dramatic.

Questioner: But Dada, when while speaking dramatically, within I am aware that all this drama is going on.

Dadashri: Drama is going on. The Self within 'knows' this. 'We' have given such a Self, which can 'see' the drama. But because of Your weakness you become engrossed (*tanmayakar*). After churning yogurt once, after removing butter, if you try to churn buttermilk by adding butter repeatedly, the buttermilk and butter will not become one. If we keep churning buttermilk, will buttermilk and butter become one?

Entered the gate of complete Gnan

How can You know that You have entered in the gate of full Knowledge (Gnan, Experience of the Self)? When some one is insulting you, You 'see' in Gnan, as the Self, that he is the Self, and *vyavsthit* is doing this. This is what is 'seen' in Gnan and You 'observe with awakened vision (*nihadavu*) his flawlessness (*nirdoshata*). He is cursing but You are seeing him flawless; when this is the case, then 'know' that the entrance to complete Gnan (*anubhav*) has been crossed. The rest, the other things, are one and half to two miles further ahead.

Flawlessness begins by 'seeing' the fault of the self

Questioner: You said that when the self becomes flawless (*nirdosh*) then the world is seen flawless. Can it not happen that when all are seen flawless, then one becomes flawless?

Dadashri: It can never happen so. The other will not become flawless and you cannot accomplish anything.

Questioner: He is 'seen' flawless, not that he has become flawless. When I 'see' the other person flawless is that when I can 'see' the faults of the self?

Dadashri: Yes, when the fault of the self is 'visible' to You, it begins.

Questioner: After it starts, do the faults get cleansed?

Dadashri: Thereafter you became flawless. The other is *nirdosh* flawless for sure. The self becomes free from intellect. The first beginning has now happened. When the other one is 'seen' flawless then the fault of the self is 'seen'. In this method, begins the 'seeing' of the entire world as flawless.

The fault of the self is verily what shows the fault of others

Questioner: Is it so that when I have become flawless that the whole world will be 'seen' flawless?

Dadashri: If you have become flawless. What is that You have to remove?

Questioner: If I pick and remove the faults that are within me then I will come to know whether the world is with faults or flawless.

Dadashri: Yes, so it is because of your fault; your faults verily show that this person is at fault. When we will not have any fault then nobody will appear at fault at all. Our faults verily show the faults of others. Now, 'I' am not being shown (*dekhadata*) any faults (of others). Therefore, I came to know that the world is flawless. That is why I say this to you that, from the beginning that it would be better to know the answer, because even by calculating, the total will end towards the answer. Then You will 'know' that it has come very close now. That is why 'we' give You the answer from the beginning that the world is flawless. In this, if you enter into doing justice at any place, You will not go there. Why become the judge and do justice? In doing so, you will establish one of the others at fault. Nonetheless, if you want to enter into justice of worldly interaction (*vyavahar*), do it, but understand for once and all, in the mind, that the world is flawless. Understand that 'everything appears at fault due to the fault within me. All the bondage is because of my fault.' With illusion (*bhranti*) the understanding that had taken hold was, 'these people are hurting me.' Only that much is the difference! So this is truly a puzzle. It has become a puzzle. This has become such a deep puzzle that it will not resolve at all.

Questioner: Dada, there is one sentence in Aptavani: 'The existence of the faulty self (*doshit*) is the reason why that fault is seen (*dekhaya*) in the other person, but the specific fault that lies within is the one seen (*jooey*) in the other person.' Please explain this more.

Dadashri: Yes, the *kashayas* will show (*dekhadey*). The *kashayas* (anger-pride-deceit-greed) of the self will show the other person at fault (*doshit*).

Questioner: How is that?

Dadashri: The *kashayas* of the self show faults of others. Really it is not a fault. But *kashayas* instigate us, 'see, he did like this, and he did like this'. But *kashayas* do not let you say 'why he did like that'? What is its root cause; they do not let you look for that. We are verily the root cause. This is the result of our cause. The other person doing all this, are the results. The *kashayas* say this that the result, this effect, is at fault.

Questioner: The fault of the self (*potano*) means if I am egoistic, then the other person will be seen egoistic. If I have anger inside, then I see the anger in the other person. When I am greedy, then I see the greed in the other person; is that so?

Dadashri: That is a natural thing. Whichever fault is seen in the other is living within the self.

Questioner: It is not in me and it is in him?

Dadashri: If one is a thief then he feels that everybody is a thief.

Questioner: But how is that?

Dadashri: It is a worldly interaction (*vyavaharik*) thing; it is not really an exact thing. Some people are not thieves, yet they feel others are thieves. Therefore, it is a worldly interacting thing. But its resonance (*padagho*) is felt.

Questioner: But it is a resonance, is it not?

Dadashri: Echo-resonance happens. If that fault is in the self then only, the fault is seen in the other person. Such an echo happens. This talk is true but intellectual people turn it around too.

Questioner: Yes, it happens. We had gone for dinner at one restaurant. When we came out after eating dinner, my friend said, 'The owner of this restaurant has a lot of ego. This restaurant is not right. The owner is not right.' My friend also has a lot of ego. So the owner did not satisfy his ego. Therefore he says that he (the restaurant owner) has a lot of ego. So I said, 'He did not give you respect, he did not treat you with respect by insisting to take some more curry or lentil soul, is that why?' So he started saying that the owner of the restaurant has a lot of ego. (He sees the fault of ego-pride because he felt insulted).

Dadashri: He will see the fault of the other. The Gnani Purush has no fault in the self, therefore no fault seen in anyone. The one, who is cursing, is not his fault, it is a result (effect). Result of what, you may ask? Then the answer is that it is our result. It is his 'cause' and this is our result.

Questioner: But it should be seen that this is my result, should it not? I am not able to see so.

Dadashri: How can you see? The *kashayas* will not let you see like that.

Questioner: Yes, I feel that he is verily at fault.

Dadashri: So if this Gnan (the experience of the Self) is there, then it will let You 'see' the result (effect). At that time our Gnan (the Self and the Vision as the Self) will be present with, who did the harm? Then the response is, *vyavasthit* did it! Why did *vyavasthit* do this? Then the answer is, 'it may be my account, which I paid off and that other person is a *nimit* (evidence in the unfolding effect).

The entire world and its functioning is under very precise laws

You must have the understanding that it is your own *karma* that is unfolding and that you are the one at fault.

If someone were to come and slap me, I would instantly bless him. Why would I do that when he is the one that slaps me? It is because in this

world no one is able to do anything without a cause, no one can slap anyone at all. About thirty years ago I had offered a reward of five hundred rupees to anyone who would come and slap me. Nobody, even those who desperately needed the money, came forward. They felt it was better to borrow the money than to earn it by slapping me and face the consequences of their action.

The entire world and its functioning is under very precise laws. God does not run this world, but nevertheless it still runs under very precise laws. It runs in the presence of God. Whoever causes you any grief, is your own echo, it is happening because of your own doing. Absolutely no one is at fault in this world. I see each and every living being in this world as flawless. Illusion means to see others at fault.

There You should search out the mistake of the self

Questioner: If I accuse another person, if I blame him then is there a bondage or not? If I say that this person is deceitful.

Dadashri: He is not. He is not and if you accuse him, then it is more dangerous. Not a fault but it is all a dangerous liability (*jokham*) for future life. Due to that danger only, all these cows, buffaloes and other animals exist. If this liability did not exist, then cows and buffaloes would not exist at all. Then how this world would run? From where will people bring these donkeys?

Questioner: If I see blame someone who is *nirdosh* (innocent) what will be the result?

Dadashri: Then it is a graver liability. If you feel that the other person is at fault then you should understand with the enquiry 'what mistake within is remains that I see this fault?' Then you can find the mistake. From that, You will know that there is lingering presence of the mistake within.

Faulty vision makes one suspicious

Our science says that no one is at fault. That which shows *doshit* (at fault) is our ignorance. No one is doer at all and we believe that one is a doer and that is a fault. He is doing like this and he did like this and like that, he is not

doer at all. Believing the other as a doer means you do not believe the Self as pure (*shuddha,* non-doer) for sure.

Questioner: Many times I this flawless vision comes in awareness (*khyal*) that I have to see this flawless. Often times I do become weak in that, I do realize later on but whatever results arise at that time, I become weak in that.

Dadashri: This happens to these people who are involved in worldly life (without the awareness of the Self) too, does it not? That is the misunderstanding of that poor fellow. For them the mistake, 'I am a doer and he is also a doer', has happened. Then, we (the awakened ones) say, 'I am not a doer and he is also not a doer. And this is not his mistake.'

Questioner: So Dada, then it happens like this, at that time it shows inside that I have to say in the worldly manner only in this *vyavahar* (worldly interaction), do I not? If the money is owed to me, he refuses to pay, I have to collect the money, then I do have to tell him, in the way of the world, that such worldly interaction is not appropriate, I have to say like that for sure, don't I?

Dadashri: Yes, you may say so. Say, that, such *vyavahar* is not appropriate. It should be like this, this way, that way; you can say all that. *Vyavahar* should not be such that it hurts him.

Questioner: He has to pay back the money and I have to collect, so pain (*dukha*) is going to be there for him, no?

Dadashri: That pain is a separate matter. The speech should not come forth through your *nimit* (medium) that poor fellow's ego would gets hurt.

This whole world is flawless. When the other person is dependent on his *karma* (*karmadhin*) then in that, what is his fault?

Questioner: It has set in understanding that this person is not at fault but when the circumstance arises, at that time little weakness arises.

Dadashri: The habit was formed previously. Practice is there since the time before. You should not blame or accuse, not even think. Thinking about him, ruins yours, impurity (*ashuddhata*) enters you.

Questioner: So I said, 'when I will go to collect the money then he will give excuses like this'.

Dadashri: See, you said it again about excuses! Does he have the (*shakti*) energy to give excuses? Our Gnan says that if someone had picked your pocket yesterday and today when he comes in memory, do not be suspicious of him. This is because this happened yesterday depending on unfolding *karma* but it might not happen today. If you are very uneasy and afraid then you should keep the coat some place safe, and if there is no fear, then leave it where it is! No one takes away, and that which is going to be taken cannot be prevented. It is not that this person's money is gone, but other people's money too leaves, does it not?

Questioner: Yes, it leaves for sure.

Even thinking about a fault of the other is harmful

Dadashri: We should not consider anyone's mistake. That is considered maintaining harmony (*sumade*). There is harm in seeing (*joyo, jovoo*) or thinking (*vicharyo*) about the slightest fault of the other person. If you saw then also it is harmful and if you thought then also it is harmful. If you deliberated on his fault, then it will harm you alone; and if you saw the fault in the other, then it will harm both; it will harm him and you too.

Difference between in seeing and thinking of the fault

Questioner: What is the difference between 'seeing' the fault (*dosh jovo*) and to thinking about the fault of the other person?

Dadashri: Oh ho ho! What a difference in thinking and seeing! To see God and to think about God, is there no difference? Someone says I saw God and someone says I thought about God, is there no difference?

Questioner: Yes.

Dadashri: Then why are you asking?

Questioner: So I can understand more and it becomes clear.

Dadashri: Yes, but in seeing the fault of the self is set, since you saw that way. And you saw his stuff, so it stained him. So now the poor fellow has to remove that stain. In that there is harm to you, the fault sets in you. In thinking process only you will be at fault, what concern does he have? It does not affect him.

Questioner: So now, please tell me with some example.

Dadashri: I just gave the examples of God, and his, didn't I?

Questioner: No, to see other person's fault and to think about other person's fault, how does it exist, in what manner?

Dadashri: By thinking, only the one who is thinking sustains the harm. You haven't thrown anything at him. You just did analysis of that. Therefore it is completely your fault. And if you saw his fault that means his fault and your fault, both come together, due to seeing with the underlying intent (of seeing the fault).

Questioner: So after seeing fault only will the thoughts come, no? So say for instance, 'this person is not right, or this person has made a mistake this way', so to think like that and to see like that, how does this make difference?

Dadashri: If you haven't seen, even then you the thinking may happen. That is called thinking about the fault. To think after seeing is not considered thinking.

Questioner: Is it considered 'seen' only?

Dadashri: Yes.

Questioner: No, so in that situation I got stuck to that other person, that is what you said, didn't you? That by seeing the fault, other person sustains harm and I sustain harm (*akalyan*) too.

Dadashri: It is because you saw (*joyoo*).

Questioner: But the seeing was done by the self?

Dadashri: Yes, 'saw' means, the fault that is, it became strong.

Questioner: But how did that reach the other person?

Dadashri: It affected (*asar*) the other person and thus became strong, (precisely) because you saw it.

Questioner: Please give an example of one specific fault event?

Dadashri: What example can I give instantly?

Questioner: No, but in this, to think and to see, the two things are verily different.

Dadashri: To see means to give it direct energy, to become *pratyaksha*. And to think is to give indirect energy (*apratyaksha*). In the direct, both are harmed (*dosh thhaaya*). You can see the fault that has happened to him. And to think about the fault, means you are not seeing the fault, it is invisible to you. It is simply your mistake. When you see the fault (*dosh*) then only you will see him at fault (*doshit*), will you not?

Questioner: Yes.

Dadashri: That fault of the self would become dense at that time. So as soon as it is seen by him (he sees as fault of the other); You should caution him that 'this is your fault'. Otherwise it will become very dense and difficult (*nibid*).

There are so many profound laws of these Tirthankaras. Do you like this view of the Tirthankara?

Questioner: That verily is acceptable! That verily is acceptable from all aspects.

Faulty through the vyavahar gnan, flawless through nischaya Gnan

Questioner: Seeing the fault of the other, makes the fault of the self stronger. So even though someone is being seen at at fault (*doshit*), yet He establishes him as flawless through Gnan?

Dadashri: If one tries to establish a person as flawless through Gnan, that doesn't mean that fault is gone in *vyavahar* (worldly interaction). Through knowledge of the Self (*nischaya* Gnan) one tries to establish him as flawless, but through knowledge of worldly interaction (*vyavahar gnan*) he continues to be seen at fault (*doshit*).

Questioner: Then one should become such that the flawless (*nirdosh*) is seen, no?

Dadashri: Through the vision and experience as the Self (*nischaya* Gnan). One will never be 'seen' flawless (*nirdosh*) through worldly interacting knowledge (*vyavahar gnan*). That which is seen at fault through worldly knowledge, verily is called the knowledge of worldly interaction (*vyavahar gnan*).

Questioner: That verily is *vyavahar gnan*. Then does the flawlessness remain to be established (*thharaavavoo*)?

Dadashri: Through *nischaya* Gnan, the vision and experience as the Self. That 'You' have to 'see, through the knowledge of the Self (*nischaya Gnan*).

Questioner: Yes. And if he is established as *nirdosh* (flawless) through the Gnan of the Self, then the stain that used to hurt the other person would go away, would it not?

Dadashri: When he is 'seen' flawless, established as flawless, through the knowledge of the Self, then his fault will not touch you.

Questioner: Yes, I understand. And just by seeing him at fault, he was also being harmed, so would he get any benefit by seeing him flawless?

Dadashri: Definitely. Definitely he would get benefit right away.

Questioner: To him too?

Dadashri: Yes indeed, to him, to a child too. See anything, anyone flawless and there is instant benefit there. He may be at fault (*doshit*) even then he gains benefit when You see him flawless.

Questioner: 'Seeing' flawless is correct, but does the relative knowledge disappear? There is relative knowledge for sure, no?

Dadashri: You should say in the relative interaction (*vyavahar*), should you not? But you should know how to tell him. He is *Shuddhatma* (pure Soul); in the current life, he is flawless. This fault, that is seen, is the fault of previous life. This means the fault is seen in that which is discharging! That fault was made in the previous life; today it is not a fault. So Being in *dhyan* (awareness) with all this, speak, then rough-hurtful speech will not come forth. Does your speech come out hurtful? Does your speech ever come out with contempt?

Questioner: Yes, it does.

Dadashri: So 'You' should 'see' with such vision, should You not? As we talk about good qualities, in a same manner we talked about bad qualities. How do you feel about talking in in this manner?

Questioner: Yes, that is right.

Dadashri: So it will be helpful by saying that way otherwise there will be harm. As long as you do not know how to speak such words, even I do not speak in certain situations. If the speech is such that it does not fit then I would stop, and if then if it is such that fits then I would talk. Otherwise he he would continue winding over in his mind, 'go ahead, I will do it'. He will say on your face that 'I will not do it' and inside he will say 'I will do it'. Will he rise in opposition or not?

Questioner: He will.

Dadashri: All this has gone on the wrong way in people. Otherwise what else will you have to do?

Questioner: Then I have to remain silent, is that so? If I don't know how to speak then I should remain silent.

Dadashri: Yes. You know how to speak, it is not that you don't know. When you speak with me, how well do you speak! You are being shown your fault and You adjust. You know here, and you don't know over there? This is superior (*badekha*) and this is inferior (*nichekha*?) That is egoism in

your mind. Has Dada become a superior? In the *vyavahar* (worldly interaction), Dada will be of *vyavahar,* no? The whole world can become superior; does Dada ever become superior? Do you ever Him become superior?

Questioner: So You do not become but You would be verily superior in our vision, would You not?

Dadashri: But I said, 'brother, what is your fault? Why, you do not like this?' One person says to me, 'Dada, very bad thought is coming in my mind, I will not be coming here.' I said, 'but at least tell me what bad thought is coming!' Then he says, 'This is not possible to tell you.' I said, 'If you tell me then I can make a safe side for you, no matter how that thought is. No matter how you accuse me, there is no problem.' Then he says, 'I am having such a thought that I like to shoot you with a bullet.' I said, 'Oh ho ho, but there must be some reason behind that, something must have happened, no?' Then he says, 'Yes, while you were doing *Vidhi* (silent auspicious blessings performed by the Gnani for the salvation of the seeker or *mahatma*), at that time you moved me aside three times.' I said, 'That is right. That is considered worthy of shooting. I can give you proof.' Then he says, 'No, it is not your fault. It is dependent on circumstances.' Then I said, 'Then it is like that, at that time also the mind will jump around like this.' Is his thought wrong in anyway? But what this superior people (*badekha*) will do at other place? They will react with pride and arrogance and take him on. 'We' have to give protection to him.

How is the compassion of the Gnani towards a guilty one?

Only Tirthankaras were able to tell the faults of other person. That is the task of a *keval Gnani* (the One who experiences the absolute Self continuously), to say the fault as it is. Even 'we' are not able to say. If I had told this person's fault, then would he come now as he does? If 'we' tell him then what if he goes away? Only the words of Tirthankaras will not have a purgative effect. The words of the Tirthankaras eliminate all diseases. If 'we' tell him and if he goes away, then he will spoil his *prarabdha* (discharging life effect). So would we tell, when 'we' get the opportunity. We know how to speak at that time, we know how to say, because 'we' would speak with *vitaragata* (without any attachment or abhorrence). So he will not have an effect. We would take him on right time. We would not take him, he would end up coming in automatically. If someone stays with me

and he wants to get rid of his faults, then they will be rid. Any kind of faults will get rid. This *pudgal* (non-Self complex, of input and output) is completely flawless. This *pudgal* is completely, a hundred percent pure; therefore they will be rid, otherwise not.

Sometimes giving a sermon (*updesha*) goes useless and on the contrary he may take it wrong. Mine is not like that, that if there is a fault in someone, I would not tell him. If he has subtle faults, then even after long time I would not refrain from telling him. 'We' let go of the faults made in 'our' presence, if they are minor faults then we would not tell him. So if you are not able to see your fault then I have to tell for sure at the end. 'We' know that all other faults are gone and now these are the only ones that need to be rid. So 'we' would tell you. 'We' should tell you, should 'we' not? Otherwise which relative and love one would tell you? There is no other relative and love one would come and tell you. Only Dada would tell. Would any one come to tell you?

Questioner: No. No one would come to tell me.

Dadashri: And the world is such that everyone would mind his own. I just take care thinking all this is mine, a part of my own self.

Questioner: Yes.

Dadashri: So I too take care of mine only. This people also take care of theirs. But, mine own, is vastness (*vishadata*). Just as one person does for all his family members, thinking them as his own. That is called *vishadata*.

Why faults of other people are still seen?

Questioner: We are doing all this since so many years, yet why do we continue to see faults of others?

Dadashri: One is not able to 'see' the faults of the self; that is indeed why the faults of others are seen.

Questioner: Why am I not able to 'see' the faults of the self?

Dadashri: It is because you see the faults of others. No one else is at fault in the world. You see him *doshit* at fault, therefore the seeing of the faults of the self, stops.

Questioner: I don't want to see that and yet I see, Dadaji. I don't want to see that, I don't want to do that way.

Dadashri: Then sit the intellect down a little. You should say, 'sit down quietly, at least for a little while…

Questioner: I have done such dialogue with it many times but it does not work.

Dadashri: Whatever the other person does with us is the reason why you see his fault, but it is not really his fault. That poor fellow is doing dependent on the unfolding *karma*.

Questioner: Dada, there is a lot of improvement in the worldly interaction (*vyavahar*) with such understanding. But it has not stopped completely yet.

Dadashri: Some change has happened there, so it will definitely heal. The healing process would not commence as long as the change had not happened.

Questioner: Yes, it has improved a lot. This must complete, now up to how many years will this prolong. Now until how many years do I have have to pull like this?

Dadashri: This debt is of so many years. How many life times' stock of debt is this!

'Still your thousands of life times like this of renunciation will happen then you will attain a little *samkit* (right vision), scripture writers say so.' Now they are keeping so much patience, and you do not have patience for even one life, and that is also a wonder, isn't it?

In my own results, who else can be at fault?

This is the effect of our mistake only. No one's fault is there. Blaming another is verily the fault. We had blamed others, that is why only our state has become like this. And then again we blame others. No one is at fault at all. We have to suffer due to only our mistakes. 'Fault is of the sufferer', I said. All this is due to one's own fault. There is no fault of the other person at all. The intellect shows you the faults of others. And Gnan (Self-realization) shows You (the awakened One) the faults of the self. The intellect will plead and protect its side. It will solicit. It will even bring the judgment on its own side.

Questioner: Dada, but You have given the flawless vision that everything comes due to unfolding *karma* and yet he is flawless.

Dadashri: But he is flawless for sure. This is just that the self becomes faulty by seeing the fault of the flawless. Say for instance, if there is a prisoner, and the jail policeman makes him to do all the work and if he is doing all the work in the absence of a policeman, then you would know, that he has to do it, would you not?

Questioner: Yes, he has to do due to punishment. What is his fault in that?

Dadashri: He is doing all that work, is he flawless (*nirdosh*) in that or not?

Questioner: He is flawless. He is doing that work, yet he is flawless. He has to do it.

Dadashri: Because of law he has to do it (forcefully). He is not doing with his own will.

Questioner: He is not doing, but he has to do it.

Dadashri: He has to do it. That is how this is. Now the world cannot see this much, in this direction; can it? It cannot see even what is in front of it, so how can it see this at all? Because of *moha* (illusory attachment), one is blind. How much were blinded by *moha* (*mohandha*)? *Lobhandha* (blinded

by greed). (*krodhandha-maanandha-vishayandha* blind due to anger-blind due to pride-blind due to sexual passion).

Who is the guilty one in the display of the nature?

Questioner: Now we *mahatmas* (those who have attained the Self in Akram Vignan) make mistakes, and You can see our mistake but it does not appear as a fault. So what is the demarcation there? You can see all of ours mistakes in Gnan, can you not?

Dadashri: 'We' can see, but 'we' have made verily the vision flawless so there is no fault in vision. We do not consider anyone at fault at all then how can he be liable for a fault? We have not decided the standard of the faulty or the flawless; therefore the fault is applied. This whole thing (that which is seen) is flawless; this should be decided even through *swabhav* natural intent of the self.

Everything runs through *swabhav* (inherent nature). The sun does not give heat. The sun is in its nature. Water flows in the ocean. It is not flowing, it is in its nature. If water is doing something, if it is flowing in this direction and if we say (to water), 'go high up', then it will say, 'No'. Then the response is, 'why so?' Then the answer is 'it is in inherent nature'. The whole world is in its nature. The sun, the moon, the stars, the ocean, the rivers; all; humans, animals, snake, spider; all are in their own nature. And this is the display of the nature that is happening.

So I have now, explained to You that do not see this nature, You 'see' the One who resides within that *swabhav* nature. There are countless varieties of nature (*swabhav*). So 'see' that which is in its nature (*swabhav*), flawless! No one is at fault at all. One appears at *doshit* (at fault) due to the use of the intellect of the self. If you do not use intellect then you will not see anything (at fault).

Questioner: What kind of intellect one uses in that, that one appears at fault? Please explain a little that, why everybody appears faulty?

Dadashri: It is due to the fault of the self that everything appears faulty. Now if there is a two-year-old little child and his father's coat is hanging in his home and if he sees someone taking money out from that coat then the child will not feel, see that he is at fault. He will see the man as a

thief, if he has intellect. However many faults one sees, that many faults reside within the self. Faults, which are seen, is all verily a photograph of the self. It is when the self becomes flawless, that all are seen as flawless.

Gnani's vision

Questioner: The Gnani Purush sees all as verily flawless, even in the knowledge that is in worldly interaction (*vyavahar gnan*)?

Dadashri: Flawless, the whole world appears flawless. It appears flawless to me; the self, leave alone the Gnani Purush! I too- the self, can see the whole world as flawless, and with the proofs and evidences. On what basis is flawless, it is not any baseless thing. It appears so because there is the dust in 'our' eyes? No, it is not so! It appears on the basis of a law.

Questioner: On the basis of a law.

Dadashri: It is flawless only, but it does not appear flawless, that much illusion (*bhranti*) is there.

Questioner: You said that the world appears as flawless only, so then through which vision the Gnani shows the fault in a person?

Dadashri: 'We' do not point out mistakes at all. If you say, 'tell me if you see my fault', then I would point out, otherwise I am not free. Yet some times I feel then I would point it out. We are together and you serve me tea, water, etc., so there is a relative relation. On the basis of relation to show the feelings, some time 'we' would point out a mistake. He cannot see that fault to become free from it. So if his fault leaves then his difficulty would leave, would decrease. Otherwise we do not see fault at all. There is no fault at all! Fundamentally there is no fault at all. And with the proofs, that means on the basis of mathematics. On the basis of calculation, there is no fault at all.

Questioner: Which mathematics is that?

Dadashri: It is due to illusion. It is not existent, yet it appears; that is the illusion.

Questioner: Yes, and he appears flawless, on basis of which mathematics?

Dadashri: It is through exact Gnan, through that calculation. Two multiplied by two is four; the whole world has to agree to this, no? Through such exact Gnan.

Questioner: Please reveal a few points of that calculation, Dada.

Dadashri: Gnani does not use even one word without calculation. He would never speak anything arbitrarily and without verification. If one speaks without the experience, that the world verily is flawless; then he will have a doubt in that flawless. 'Ours' is with regulation that it absolutely without a doubt (*nishanka*). At times you may doubt, 'is it flawless or is it not? 'We' would not have any doubt.

Flawless in vyavahar; shuddha in nischaya

Questioner: From which calculation I should ask like that?

Dadashri: 'See' in calculation, from the real view the Self (*nischaya*), that He is really *Shuddhatma* (pure Soul). 'He' is not fault is not in that, is He?

Questioner: No.

Dadashri: And from the relative view, vision (*vyavahar drashti after Gnan*) 'see' that, he is not independent, he is dependent on unfolding *karma* (*udaya dhin, karmadhin*). What can he do in his unfolding *karma*? What is the fault of that poor fellow? No being has taken birth in this world, whose *vyavahar* (worldly interaction) is not dependent on unfolding *karma*. Therefore no one can be (*doshit*) at fault, can one? No one ever was and no one is. Whatever any person does, any activity one does, all that is dependent on unfolding *karma*. In worldly interaction, it is dependent on unfolding *karma* only. And as the Self, with the vision of the Self he is verily (*shuddha*) pure. 'We' have such calculation. Otherwise if our Gnan is without calculation then, a doubt will arise, you will have a doubt. It is because your calculation is not there, that will be like this or like that. And 'ours' is precise and exact.

Questioner: So calculation means you mentioned these two points; what are the other calculations?

Dadashri: What is the need for any other calculation at all? This much is more than plenty. Dependent on unfolding *karma* (*udayadhin*), means no living being has any control over what is unfolding in his life. So whichever action he does, right or wrong, he is not responsible. He is not an abode of virtue or an abode of vice. Poor fellow is flawless. The self is not at fault at all.

Questioner: Now if we want to see the other person flawless, then these are two methods. He is *Shuddhatma* from the real viewpoint and from the relative…

Dadashri: These are not methods; it is exactly like this only.

Questioner: Yes, it is exactly like this.

Dadashri: If there are methods, then they may turn around. They will say, Dada's method is different and the method of the Himalayan is different. This is verily exact like this.

Fault is of the prakruti dependent on unfolding karma

Questioner: Now to become free from faults of the self; means one can 'see' the faults of the self, what is that? So is this the exact *drashti* (vision) to make my vision flawless?

Dadashri: This is the (*drashti*) vision to 'see' the world flawless. Now, what is the next talk?

Questioner: Now what You said that if someone requests You 'please point out my mistakes' then 'we' would show him, then his trouble would go away. Now you are seeing him as flawless only, but his own faults confuse him. So what are these faults?

Dadashri: He also sees the faults as I see. I also know that these are the faults of the *prakruti* (the non-Self complex). And he also knows that, these are the faults of the *prakruti*. And he identifies the fault of the *prakruti* as the fault. As a Gnani (in Gnan) he knows the fault as, 'the fault of the *prakruti.'* Otherwise he says, 'this is my fault.'

Questioner: So how did the vision (*drashti*) divide there? So in 'seeing', how did the application of the vision (*upayoga*) remain there for You?

Dadashri: The *upayoga,* Your and Mine is the same only. The vision with which You 'see' the fault of the self-this Chandubhai, is the vision with which I too 'see'. Chandu is dependent on unfolding *karma,* You are the 'seer' who 'sees' the fault that happens, and 'I' can 'see' that. But 'You' cannot 'see' complete and whole, 'I' can. The fault that is 'seen' by You, is not 'seen' along with his (Chandu's) complete face and everything else.

The 'Seer' is separate from the 'doer' of the mistake

Questioner: The mistakes are of the *prakruti*, which is *udayadhin* (dependent on unfolding *karma*). Those mistakes are considered 'mine', is that the main mistake (*bhool*)?

Dadashri: It is not a mistake. When one says 'they are my faults', he is referring to the mistakes of the *prakruti* only. If these are the faults of the self then one cannot see. The 'seer' must be separate. When the 'seer' of the fault is separate from the 'doer' of the fault, then only 'He' can say that 'I can see these faults of my self.'

That means they were falsely imposed. Falsely imposed attributes had the 'my' in it in the past life. The one who had the false 'my' in the past life, is now facing these faults in this life. Now he says, 'I want to become free from that, that is all.' Once they are 'seen' (*dekhaya*), they leave for sure.

Questioner: So my *prakruti* is completely *udayadhin*, I should have such Gnan, and it should prevail for me, is that what you are trying to say? So if it does not remain then it is considered a mistake, is that so?

Dadashri: No. He knows for sure that this is the mistake of the *prakruti*. But right now it is 'my' own only, is it not?

Questioner: Yes, what are you trying to say?

Dadashri: As long as it is believed as 'mine', it will not leave!

Questioner: It came about, unfolded in this life (*udayadhin*) now; this fault has happened in previous life, the *bhaav* ('I am the doer') has happened in previous life and that is why it is unfolding as *karma* effect, is it not?

Dadashri: If He is a Gnani then He can 'see' the fault; *agnani* (the One who has not attained the Self) cannot. And the one, who is 'seeing' the fault, is separate as a 'seer' of the mistake. The 'doer' of the mistake is separate, today. Originally he was the 'doer' of the mistake in the ignorant state. Now today the 'doer' is the *udayakarma*. *Vyavasthit* (scientific circumstantial evidence) is the doer. Today the 'doer' is different.

Bhaav dosh of ignorance : Dravya dosha of prakruti

Questioner: The other person in *Shuddhatma* (pure Soul) by *nischaya* the Self and his entire worldly interaction (*vyavahar*) is *udayadhin*. If such vision does not remain, such awareness (*jagruti*) does not remain, then is it considered a mistake (*dosh*)?

Dadashri: If such vision remains then the world is 'seen' flawless (*nirdosh*).

Questioner: And what if such vision did not remain? Is it a mistake if such vision does not remain?

Dadashri: Then he becomes faulty (*doshit* with fault). Then the actual fault is seen in the other, where he is at fault, it is not his fault currently. The fault in effect (*dravya dosh*) is of the *prakruti* (the non-Self complex) and the fault in cause (*bhaav dosh*) is of the ignorance (*agnanta*). The self (*potey*) The doer of the *bhaav dosh* is the self (*potey*). And the doer of the *dravya dosh* is called *vyavasthit.*

Questioner: Yes. So whatever *kriya* (action of thought, speech or body) that *prakruti* does, these are not the faults. But whatever false imposition of the faults of the *prakruti* that happens, that is the mistake, is that what you are saying?

Dadashri: *Prakruti* does the *kriya*; those are verily the faults.

Questioner: Those are verily faults. And what about that which we see?

Dadashri: That verily appears. *Prakruti* does the action and in that if one gets angry at someone then it will appear like that to you.

Questioner: Now that other person becomes angry, so we had talked that when the other person gets angry then there are two things in that; that you have flawless vision, then how will that appear to you and if one is ignorant (*agnani*) then how will this appear to him?

Dadashri: He will see him as faulty.

Questioner: Yes, so is to get angry a fault, that this person is getting angry, or is it a fault to not maintain such awareness that the *prakruti* is dependent on unfolding *karma* and he is *Shuddhatma*?

Dadashri: No, he is flawless (*nirdosh*), but as long as there is a fault of this *prakruti*, he is responsible for that, no?

Questioner: It is the other person, the one who is getting angry.

Dadashri: If you get angry, then You are flawless, yet you got angry therefore you are at fault. 'You' are responsible for that. Therefore you must not get angry again.

Questioner: After having this Gnan too?

Dadashri: If one has attained this Gnan even then the self became the Self, became pure *shuddha*, but this *pudgal* says, 'Make me pure please, will you? You are the one who had spoiled me. So if you will make me pure then you will become free otherwise you will not become free even hundred thousand lifetimes to come! Therefore make me pure.' So then how can we make you pure now? Then it says, 'You had accumulated us with bad intent, now make us free by doing *darshan* with pure intent.' Therefore, what 'we' are telling You is, 'look at the fault'. Once You saw, they are free. We were blind that is why we got together, and the moment You 'saw', they left.

Questioner: So how can I see pure (*shuddha*) in when I got angry? So I got angry, that means *prakruti* became angry, and if I want to 'see' pure, if I want to keep my vision pure, then how can I do that?

Dadashri: The Self is pure (*shuddha*) only. The Self is verily pure there!

Questioner: So what about this process of getting angry that happened?

Dadashri: He sees 'that' which is getting angry, that verily is the fault. It is the liability and responsibility of the self. One is getting angry, that danger and liability has arisen due to one's own previous mistake, so, that too should should heal and cease. You should not get angry whatsoever. Pure *shuddha* from inside and pure *shuddha* from outside too.

Questioner: So the process of getting angry, will it come to an end?

Dadashri: That will come for sure; it will come to an end.

Questioner: Yes, so one should have awareness against that, should one not?

Dadashri: That will come for sure; it will unfold itself. He would be doing that process only. He would be doing the process of purity only. He would do *pratikraman*; he would do something else.

Questioner: Now that my *prakruti* became angry, and after doing *pratikraman,* and that I remain in the awareness 'that I am pure'. Now the second question is that the other person is getting angry and to see that he is getting angry; is that a fault? How is that? Which faulty vision works there?

Dadashri: He is getting angry, that is not his fault, you see his fault, and that is your fault. His fault is not there at all. He slaps you, because of your fault. There you have to catch your fault. You should tell Chandubhai, (the self), 'What kind of fault you committed that he is getting angry at you? He does not get angry at anybody. And what sort of thing you did that you won the lottery of a hundred thousand rupees? What is the reason for getting this reward? What are the causes? Therefore, you are responsible.' Whatever one does, any other living being, a mosquito bites you, you are whole and sole responsible. Why did it bite you? It is in the reign of the regulator. How can a mosquito bite you? How can he touch? Where there is 'no touch', no one can touch anyone, it is so much regular. So then how did it touch you? Therefore you are responsible. No one can touch you at all in this whole

world. If someone were to throw a scorpion over you, even then it will get scared and run away. It would feel the heat, terrible heat. How nonviolent (*ahimsak*) the Gnani Purush is! That the one who is violent will feel the heat around him. And the one with hostile nature will forget his nature. The tiger will forget the nature of a tiger and the goat will forget the nature of a goat. And both would drink water (together).

If there is a mad person who is chasing a *mahatma* to kill him, then that *mahatma* rushes in here and sits in the crowd. And that carzy person has come with a *dhariyoo* (scythe with a long handle of bamboo). He stops cold the moment he sees 'me', I do not have to tell him to stop. His nature would turn completely. He would forget his nature. Then when he goes away from here, he is his old self again. Not even one mosquito can touch you, that is how just this world is. People are doing uproar in that, why are they doing? No one boss is up there to listen to your uproar. Why are doing uproar needlessly? They think that may be someone will show up to grant justice, but hey *mooah* (mortal), all these people are in their own scam. One is looking for the justice. But the world itself is justice. Do not look for it. It is completely just. The son-in-law would also harass the Lord, that is how just this world is.

One will have to understand, how long such baseless thing will go on? Therefore, what I am trying to say is that this baseless thing will not be helpful in Gnan.

One will have to go long way, by seeing guilty

As long as you are not able to see flawless (*nirdosh*), know that you are 'seeing' faults (*doshit*). From that point we know that we still have to go long way. Still we have to walk many miles. If you do not see other person at fault it he feels hurt then do *pratikraman*. If you are not seeing anyone at fault, when all such thing happens then the balance-sheet has completed.

You should not hurt to the one who is giving you pain and you should not hurt to the one who is giving you pleasure. You should not hurt anyone. From that point the whole account will be clear. The one who is hurting you, is returning that which you had given. He has come to return what you had given to him. What is his fault in that? And if you will give today, then you will have to take it again. All this is only your interference. There is no one's interference. There is no interference of God in that. And the other person

cannot interfere in this. If we create interference then the other person will give response. All this is there due to our own fault.

One can become free through Vignan only

If one understands the science then no one is making a mistake in this world at all.

If one knows the science then no one is at fault in this world at all. The fault that appears, that verily is the illusion, is it not? Because of not having understanding, people are having conflict, quarrels and clash in the homes. The worldly life (*sansar*) is not hindering, its wrong understanding verily is hindering. If one's own mistake does not remain then there is nothing at all. All are one's own mistakes. No one's mistake is there. Do you think that there is no one's mistake?

Questioner: Yes. Yes. It is right. I feel exactly like that.

Dadashri: Then one is considered understood the science. If one tries to fit one's own mistakes forcefully, then it will not happen. It has to come in one's understanding that 'this is how it is my mistake'. Say for instance, if someone slaps you then it is your own mistake, how can you understand that? That should come into your understanding. It is not an easy task. One has to understand this science. If one understands this science then he can understand everything.

~Jai Sat Chit Anand

www.dadashri.org

For further information please send an email to:

shuddha@dadashri.org

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