

Fault of the sufferer

'Your pocket got picked. Whose fault is it? How come, your pocket was picked and not your companion's? Who is suffering now, you or the pickpocket? 'The fault is of the sufferer'.

This law, 'Fault is of the sufferer', will liberate you. If someone asks, 'How can I find my mistakes?' Then, I teach him, ' Investigate all instances of suffering in your life. These are your mistakes.'

We are bound by our mistakes. The world has not bound us. Once these mistakes are eliminated, we are free'.

-Dadashri

Fault is of the Sufferer

- Dada Bhagwan





The Fault is of the sufferer

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NOTE ABOUT THIS TRANSLATION

Ambalal M. Patel, Gnani Purush, also commonly known as Dadashri or Dada, always used to say that it is not possible to exactly translate his satsang about the Science of Self-Realization and the art of worldly interaction into English. Some of the depth of meaning would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however grant his blessings to convey his teachings to the world through translations in English and other languages.

This is a humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken to preserve the tone and message of the satsang. This is not a literal translation of his words. Many people have worked diligently for this work and we thank them all.

This is an elementary introduction to the vast treasure of his teachings. Please note that any errors encountered in the translation are entirely those of the translators.

PREFACE

When no mistake is apparent and suffering ensues, one becomes emotional and repeatedly wonders, where he went wrong. What is my mistake? When no answers come forth, the ‘lawyers’ within take over. They make the argument that indeed there is no fault of mine. The other person is at fault. In the end one becomes convinced that the reason for his suffering is indeed the other person. Thus one’s own faults are covered up and the fault of the other is proved. This starts the chain reaction of karma.

Gnani Purush Dadashri has given a simple solution that is helpful in every manner to even the most ordinary person. This is in the form of a sutra (a statement that is applicable at all times): “The fault is of the sufferer.” Who is at fault? Is it the fault of the robber or the one who was robbed? Who is suffering between the two? The fault is of the sufferer. The robber will suffer when he is caught and punished. Today the mistake of the one who has been robbed has been established and that is why he is suffering. Now that he is suffering for his own previous mistake, whom can he blame? From this perspective the other party, the robber is seen as faultless. If you break a china tea set, whom can you blame? If your servant breaks the china, you blame him. This is the way things are. In the home, in the business, at work, everywhere, investigate who is suffering. That person is at fault. The suffering exists as long as there is a fault. Once the faults are gone, no one in this world, no event in this world will have the power to give any suffering to you.

The spiritual science behind this invaluable sutra of Dadashri is uncovered in this booklet. Application of this truth will solve all puzzles of daily living.

- Dr. Niruben Amin

Introduction of ‘The Gnani’

One June evening in 1958 at around six o’clock, Ambalal Muljibhai Patel, a family man and contractor by profession, was sitting on a bench of platform number three at Surat train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this, his ego melted totally and completely. From that time, onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. “This Lord is fully manifested within me,” he told, to all he met. Furthermore, he added that, “The same Lord, Dada Bhagwan exists in all living beings.” The difference between you and me is that in me The Lord has manifested fully and in you he is yet to manifest. ‘ Who are we? What is God? Who runs this world? What is karma? What is liberation? etc. All the world’s spiritual questions were answered. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming, Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

Throughout his whole life, he lived by the principle

that there should not be any business in religion, but in all business, there must be religion. In addition, he never took any money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimage in various parts of India.

His words became the foundation for a new, direct and step less path to realization called Akram Vignan. Through his divine, original scientific experiment (The Gnan Vidhi) he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step-by-step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

When he explained others who 'Dada Bhagwan' is he would say :

“What you see in front of you is not ‘Dada Bhagwan’. What you see is ‘A.M.Patel.’ I am a Gnani Purush and the Lord that is manifested within, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I bow down to the Dada Bhagwan within me.”

Current link for attaining the knowledge of Self realization (Atmagnan)

“I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?”
- **Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all whom came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis (special spiritual powers) to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, travelling within India to cities and villages; and going abroad to the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atmagnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan (Knowledge of The Self). Only a lit candle can light another candle!

Other Books of "DADASHRI"

- (1) **Who Am I:** "Who am I" is a burning question since the beginning of our being in the universe. Answer to it is here...
- (2) **Ultimate Knowledge:** Experience of a 16 year youth about Atma Gnan.
- (3) **Generation Gap (Ma-Baap Chockra no Vyavhar):** How to overcome the generation gap in the west? How to raise children? What are Parents & child's duties.
- (4) **The Essence of all Religion:** The essence of all religions in Nine Sentences with Scientific understanding.
- (5) **Adjust Everywhere:** A simple key to solve day to day problems in life.
- (6) **Avoid Clashes:** Just these two words, followed to the hilt will liberate you. You do not need to study any scriptures. This is the guarantee of the Gnani Purush Dadashri.
- (7) **The Fault of the sufferer:** We are bound by our mistakes. The world has not bound us. Once these mistakes are eliminated, we are free.
- (8) **Worries:** The Gnani Purush Dadashri dissects the nature of worry and shows the way to be free from worry forever. Without this understanding it is very difficult to resolve the problem of worry at its root.
- (9) **Harmony in marriage (Pati-Patni no Divya Vyavhar):** Couples who marry often find themselves at odds with each other and suffer difficulties in their life together. The Gnani Purush Dadashri shows profound reasons for clashes between couples in our society and offers the way to harmony and bliss.
- (10) **Whatever has happened is justice:** When you understand "whatever happens is justice" you will solve all your worldly problems. There is no injustice in this world even for a moment. Justice will prevail.
- (11) **Anger:** Anger, pride, attachment and greed are all weaknesses. Gnani Purush Dadashri shows the way to overcome such weaknesses and live a life free of conflict.

“THE FAULT IS OF THE SUFFERER”

IN NATURE’S COURT

There are many judges in this world, but in the world of karma there is only one natural justice: ‘The Fault Is Of the Sufferer’. This is the only justice. This justice governs the entire universe. The justice of the world is illusionary justice and it perpetuates worldly life.

Nature’s law governs this world at all times. Those who deserve merit are given merit and those who deserve punishment are punished. Nothing operates outside the law of nature. The law of nature is completely just, but because one does not understand it, he does not accept it. When one’s understanding becomes pure, he will be able to accept this nature’s justice. As long as one has a selfish outlook, justice cannot be seen.

WHERE IS THE NEED FOR SUFFERING FOR THE LORD OF THE UNIVERSE?

The ownership of this world is ours. We are the masters of this universe. Then, why do we suffer? It is because of our past mistakes that we suffer. We are bound by our own mistakes. There is liberation for us, once these mistakes are destroyed. In reality, you are free, but you suffer bondage because of your mistakes.

What kind of justice prevails, when you are the judge, you are the defendant and you are also the lawyer? This kind of justice would favor you only, and so you will rule according to what suits you and you will continue to make mistakes and remain bound. The judge within you points out your mistakes. The lawyer within defends that mistake. In doing so, you become bound. For the sake of your liberation, you should find out who is at fault for this suffering. The fault is always of the one who suffers. In the worldly terms it may be considered unjust, but in God's justice, the fault is of the sufferer. No outside judge is required for God's justice.

People do not have the knowledge of the Reality of this world. They only have the knowledge of ignorance, the relative world, which causes them to wander endlessly, life after life. If someone steals your wallet, whose fault is it? Why is that only your wallet was stolen and not anyone else's? Of the two parties involved, who is the one that is suffering now? The mistake is of the one who suffers. I can see this in my Gnan exactly as it is, that the fault is of the sufferer.

SHOULD ONE TOLERATE OR FIND A SOLUTION?

People say that one should increase one's level of tolerance, but how long can this last? For how long can one continue tolerance? Tolerance is limited, whereas solutions found through Gnan are permanent. Gnan is unlimited. This Gnan is such that you do not have to tolerate even to the slightest extent. Tolerance equates to melting steel with the eyes. Tolerance requires a lot of energy, whereas with Gnan you remain in bliss and attain freedom without having to

practice tolerance. With Gnan, you can understand that your past karmic accounts are being settled and that you are being freed.

If a person suffers, it is because of his own mistakes. If a person enjoys happiness, it is the reward of his good deeds. But the law of the world is such that it accuses the *nimit* (the apparent 'doer' - person who inflicts the suffering). God's law, the Real Law, catches the real culprit. This law is exact and no one can ever change it. There is no law in this world that can inflict suffering upon anyone, not even the law of the government.

If you break something valuable will you experience suffering? However, if your son breaks something valuable, you will worry and suffer. If you accept that it is the result of your own past mistake, would you worry or suffer? You create suffering and worries by seeing faults in others. You become frustrated because you feel that you have to endure so much. However, if you understand that whatever happens is the result of your own mistakes then there is no suffering.

Surely there must be some fault of yours, so that the other person is blaming you. Why not destroy that mistake? In reality, no person in this world can cause hurt to another. This is how independent every living being is. If there is any suffering, it is because of one's own past mistakes. Once these mistakes are destroyed nothing is left pending.

Questioner : If one understands this science exactly, then all questions will be solved.

Dadashri : This is exactly the way it is. I have concluded this with Gnan, not with my intellect.

WHO IS AT FAULT, THE CULPRIT OR THE VICTIM?

Everyday you read about robberies and theft in newspapers, but you should not become alarmed or anxious. Thoughts and worries about whether or not the same will happen to you are negative and these are the mistakes that bind you. Instead, why not just live spontaneously and naturally? You will only be robbed if it is in your account of past karma. If it is not in your past karma, then no one in this world can touch you. So be fearless. The newspapers will print anything but you should not be afraid of the news. It should not worry you even if thousands of people were being robbed.

No one has any control over you. If you do happen to be robbed, all you need to ask is who is the one suffering and move on.

The world is not meant for suffering, it is meant for enjoying. People receive that which is due to them according to their karmic account. Why are some people happy while others are suffering? It is because they have brought such accounts with them.

Many people have written the statement: ‘The Fault is of the Sufferer’ in large print, on their walls at home, so that they would be reminded of who is at fault whenever they experience any suffering.

If a man remembers this sentence throughout his life and applies it to his life’s circumstances with the correct understanding, he would not need a guru. These words alone will take him to moksha (final Liberation).

A GREAT SENTENCE

‘The fault is of the sufferer’ is a great sentence. It occurred to me spontaneously when the time was right. It is so powerful and has so much meaning, that one can write a book on it.

This sentence solves half the puzzle, and ‘Scientific circumstantial Evidence, (Vyavasthit)’ solves the other half. If you are suffering, it is because of your own fault. No one else is to blame. From the worldly perspective, the one who inflicts pain is at fault, but God’s law says that the fault is of the sufferer.

Questioner : But will not the one who inflicts pain also have to suffer one day?

Dadashri : He will be considered at fault the day he suffers, but today your fault has caught up with you and that is why you are suffering.

THE FATHER’S MISTAKE OR THE SON’S?

A wealthy businessman had problems with his son who would come home drunk late at night. Whenever he attempted to reason with him, the son would shout abuses at him and retire to his room. While the son slept soundly, the father would stay awake worrying about him. He came to me with his problem and I told him that the mistake was his since he was the one who was suffering. His son was not at fault, because he was not suffering and neither was the rest of the family. Even his mother slept peacefully. I told him that it was repayment from his past life, in which he had spoilt his son excessively and that he should be

content with his other sons who respected him. We ourselves bring such problems upon us. It is worth understanding this world.

One day I asked the son why he was causing his father so much grief and whether he felt any remorse for doing so. He replied that he was having a good time and there was no reason for him to be unhappy since he was fortunate enough to enjoy his father's wealth. This son however, will suffer when his mistakes are caught. At present the one who is worried and suffering is at fault. If you understand this one law of nature, the path to liberation will be open to you.

I told the father he should find a way to help his son that is beneficial and that does not harm him. In addition, he should do whatever was necessary to help the son, without worries, and if he had the money to spare, he should help him financially.

Questioner : Is it because of their attachment and responsibility to their children that parents suffer?

Dadashri : The primary reason for their suffering is because of their own mistakes, but their attachment and responsibility also play a part. There are many other reasons. Most importantly, if you are suffering, it is your own fault. Therefore, do not see anyone else's fault, otherwise you will create new accounts for your next life.

There are two kinds of laws: Nature's law, and man's law. If you accept nature's law, your life will be simple and easy. If you accept man's law, puzzles and suffering will remain.

Questioner : But Dada one has to discover his mistakes himself does he not?

Dadashri : No he is not capable of finding his own mistakes. He needs someone trustworthy to point them out to him. Once his mistakes are shown to him, he will become adept at recognizing them.

One must first learn how to live life. Once the quarrels at home cease, then you learn other things. Once you understand that the fault is of the sufferer, there will be no quarrels at home. If your mother-in-law harasses you and you are not able to sleep at night, while she sleeps soundly, you should recognize that you are at fault.

WHAT IF THE OTHER PERSON DOES NOT UNDERSTAND?

Questioner : There are some that just do not understand, even though our behavior towards them is very friendly.

Dadashri : It is our own mistake that they do not understand. Why did you come across this particular person and not someone with understanding? Whenever you experience any suffering, it is as a result of your own mistakes.

Questioner : Are we to understand that such is our karma?

Dadashri : Absolutely. There is no one in this world that can inflict the slightest of suffering on you, and if someone does, he is merely a *nimit* (instrument) in it.

A couple fights and later they go to bed not talking to

each other. The wife will sleep peacefully, whereas the husband will be restless, tossing and turning in the bed. From this we should understand that he is at fault. The wife is not suffering. If the wife is tossing and turning and the husband is snoring, the wife is at fault. Whoever is at fault, will suffer. This is a very profound science. The world always blames the nimit.

WHERE IS THE JUSTICE IN THIS?

Everything in this world runs exactly and precisely. It is not a fib. The world is kept in regulation, by natural laws.

While approaching a bus stop, the bus driver loses control of the bus and runs over a lady waiting for the bus, and the lady is instantly killed. A crowd gathers and people start blaming and shouting at the bus driver. They say that the woman died through no fault of her own. Some angry people say that the driver should be locked up for his reckless driving. They do not realize that the woman died because the fault was her own from her previous life, which today has caught up with her and that is why she has been punished. The driver will be punished when his fault catches up with him. For him there will be a court hearing in which he may or may not be proven guilty. No one can hurt anyone without a past account. The lady has settled her past account. You should understand that the lady suffered and so the fault was hers. When the driver is caught, it will be his fault. Today the one who is caught is at fault.

Some people even come to the conclusion that there is no God when they witness such incidents, while others lose their faith in God. They question why God would allow such things to happen. These people have no understanding

of the reality and that these are all accounts that are being settled. These accounts are not just of this life alone. The laws of nature are just. Even the lady being crushed to death is justice. This world is exactly just.

If this were indeed the fault of the driver from the perspective of total justice of nature, the driver would have been shot or arrested immediately. Really he is not at fault now, but he has created a new fault. This will result in him suffering when he is punished. He has liberated the lady from her fault and in the process has bound himself.

AN ACCIDENT IS...

In this present time cycle, there are so many incidents and accidents, that people become confused. What is an accident? An accident has too many causes at a given time, whereas an incident has so many causes at a given time. That is why I say that the mistake is of the sufferer and the other person when caught, will understand his mistake.

People will call a person a thief if he is caught stealing. If just one person is caught stealing in an office does that mean that there are no other thieves in that office?

Questioner : No.

Dadashri : People are considered honest until they are caught. No one has yet defined the law of nature. This law is short and clear. This is a quick solution. If you just understand that the fault is of the sufferer, the burden of this worldly life will be lifted significantly.

God's law says that at any given time, at any given place, the person who suffers is at fault. A pickpocket is

happy when he steals a person's wallet. He will enjoy himself with the money he stole, whereas his victim would be suffering. Therefore, the sufferer is at fault. He must have stolen in his past life and so today he is caught and is paying for his mistakes. In nature's law, today he is considered the thief, but the other thief will be called a thief the day he is caught.

I do not look at your mistakes. But people blame others when they are suffering. By doing so, their faults double, and their problems in life keep increasing. If you were to understand this phrase, your problems will decrease.

THE CAUSE OF NATURAL DISASTERS

Who caused this flood in Morbi, Gujarat? Find this out. Therefore, we have given this simple statement. The sufferer is at fault. For a clear understanding, you should see the same event in two ways. The sufferer should understand that this is his mistake. The observer of the suffering of those in these calamities should have the desire to help in all possible manner.

Man's law finds fault in what the eye sees, whereas the law of nature finds the sufferer at fault.

WHEN PEOPLE ARE AFFECTED IS IT BECAUSE OF THE GNAN OR THE INTELLECT?

Questioner : When we read in the newspapers about floods and other catastrophes, the news disturbs us. If such news did not affect us at all, would we be considered insensitive?

Dadashri : Not being affected by bad news is called Gnan.

Questioner : And if it affects you, what is that called?

Dadashri : That is called *buddhi* (intellect). That is what this worldly life is about. The intellect does not help. It only makes you emotional.

During the India-Pakistan war, people became fearful about bombs. Such fears are a result of their intellect. The intellect is the cause of this worldly life. Knowledge (Gnan) will keep you calm and composed even while receiving bad news. You just have to be the 'knower' and the 'seer' of everything that is happening around you.

You must 'know' and you must 'see'. That is all. You should be the 'knower' of all the news details that you read. That is called Gnan. You should be the 'seer' of the news headlines. There is no one at fault in this.

Questioner : Are these the effects of the present time cycle?

Dadashri : Why blame time? The fault is of the sufferer. Time keeps on changing. Were we not present during the better time cycle? Were we not present during the time of the twenty-four Tirthankars?

Questioner : Yes, we were.

Dadashri : At that time we were preoccupied with enjoying the worldly life. What has time to do with it? Time automatically keeps changing. Even if you do no work during the daytime, will the night not come?

Questioner : Yes, it will.

Dadashri : Then even if you are willing to pay twice the amount for some peanuts at 2 o'clock in the morning, will anyone be willing to sell them to you?

THIS LAW IS WRONG ACCORDING TO PEOPLE

A man on a motorbike riding on the wrong side of the road hits a cyclist. The cyclist breaks his leg. Now who is the sufferer?

Questioner : The cyclist.

Dadashri : Yes, because of his past account.

Questioner : But what fault is it of the person who is hurt?

Dadashri : His fault is from his past account, which is being settled today. One only suffers because of one's past accounts. There is suffering whenever past karmic accounts come into effect. There are so many people in this world who roam free and without fear of being caught. Why is that? It is because they understand that nothing is going to happen outside of their account.

Questioner : What remedy is there to prevent suffering?

Dadashri : The only remedy is moksha, liberation from the cycle of birth and death. If you do not inflict even the slightest suffering to others and if you accept the suffering others impose upon you, then your past accounts will be settled and you will attain liberation.

Questioner : Should the cyclist believe that it was his own mistake and not ask for compensation from the other rider?

Dadashri : It is not that he should refrain from doing anything, but he should not have any resultant mental consequences. He should do whatever needs to be done, but he should do so without any *raag* (attachment) or *dwesh* (hatred) towards the other person. The one, who acknowledges his fault, will feel neither attachment nor hatred.

You must do whatever is required of you in the worldly life. If a policeman asks you your name, you have to give it to him. You have to play your worldly role and fulfill your responsibilities but it should be done as though you are an actor in a play, without any *raag* or *dwesh*. The world only accepts that which it sees, through the eyes and so as a witness you have to give your evidence, but you should not have any *raag* or *dwesh* towards the scooter rider, because in reality he is not at fault. People blame him because that is what they see. It is the misperception that makes them see this as injustice.

Questioner : Yes. That is correct.

Dadashri : If a person is hurting you, he is not at fault. The fault is yours if you are suffering. This is the law of nature. The worldly law says that one who inflicts pain is at fault.

If this subtle point is understood, then all of man's puzzles will be solved.

GRATITUDE FOR THE ONE WHO RELEASES YOU FROM THE BONDAGE OF KARMA

A mother-in-law is constantly harassing her daughter-in-law. The daughter-in-law is consumed with the way she is being treated. Day and night, she is preoccupied with thoughts of this abuse. Would this not make her miserable?

Questioner : Yes.

Dadashri : Her misery will affect her physical health. The effect of this mistreatment will not allow her to have positive thoughts. How can she be helped? We should explain to her that it is because of the karmic account of her past life that she has to endure her present circumstances. She should settle that account. Then we should show her how to settle her accounts. Her mother-in-law is not at fault. The fault is of the sufferer. She will cease to blame her mother-in-law. Then she will be at peace.

No one is at fault. The fault is of the person who blames others. There is nobody at fault in this world. Everyone gets what he or she deserves according to his or her karma. They are not creating new faults today. Today's situation is the result of past karma. Today he may repent but since he has already made the contract in his previous life, he has no choice but to fulfill it.

If you want to know who is at fault in this world, find the one who suffers. He is at fault. Problems between a daughter-in-law and mother-in-law are escalated and exacerbated by each placing the blame on the other. Is the mother-in-law tormenting the daughter-in-law or is the daughter-in-law giving her mother-in-law a tough time? If

the daughter-in-law is suffering, she should understand that it is her fault, and vice versa. If they continue to blame each other, they will create new accounts and they will have to suffer them again. Their accounts can only be settled through applied knowledge of the Gnani that the fault is of the sufferer.

Therefore, if you want to be liberated from this world, you have to accept whatever comes your way, whether it is good or bad. This way, your accounts will be settled. Even an eye contact, cannot take place without past accounts, so how can these events take place without past accounts? Whatever you have given to others, you will receive in return. If you accept it gladly, you will be settling your account. If you do not accept it, you will have to suffer.

The fault is of the sufferer. People find this sentence very useful and are amazed at its discovery.

PHYSICAL INJURIES – WHO IS AT FAULT?

When one becomes the 'doer' in life, one suffers its consequences. Doership is wrong belief.

If your finger gets stuck in the gears of a machine, is the machine at fault? You will realize that the fault is your own. Similarly everyone around you is like a machine. If they were not independent mechanical machines, no wives would hurt their husbands and no husbands would hurt their wives. No parents would hurt their children and no children would hurt their parents. People would be happy in their homes. All these children, husbands, wives are nothing but machinery.

CAN STONES BE THROWN BACK AT HILLS?

Questioner : If someone throws a stone at us and hurts us, we become very angry.

Dadashri : You get upset because it hurts you. What if a stone rolls down from a hilltop and hits you on the head and you start bleeding?

Questioner : Then I would understand that I was hurt because of my karma. It would be a different situation.

Dadashri : Would you not be angry at the hill?

Questioner : No, there is no reason to get angry because we do not know who threw the stone.

Dadashri : Where does your wisdom come from in this situation? In this situation your wisdom is spontaneous and natural. In the same token when all these people throw stones at you, scold you, abuse you and steal from you, they are all like the hill. There is no real life in them. If you understand this much, it will help you tremendously.

Your inner enemies *krodh* (anger), *maan* (pride), *lobh* (greed) and *maaya* (attachment), makes you see faults in others. The vision of the Self, does not see any faults in others. It is these inner enemies that makes one see faults in others. The one who has no inner enemies, has no one to show him fault in others and in fact he sees no fault in others. In reality, no one is at fault. These inner enemies are your weaknesses that possess you because of your wrong belief of, 'I am Chandulal'. If this wrong belief leaves you, these weaknesses would disappear. However, it will take them some time to vacate the 'house' they

have occupied for so long.

GOOD CULTURAL VALUES

Questioner : A person suffers because of his own mistakes. People show concern and ask questions, but really they are meddlesome because they cannot take away his suffering. He is suffering because of his own karma.

Dadashri : When people show concern and make inquiries, it is because of our good cultural values. They give solace to a sick person when they inquire about his health. Their concern makes the person feel good and valuable and he forgets his miseries.

MULTIPLY OR DIVIDE

Addition and subtraction are both natural adjustments. People are constantly multiplying and dividing using their intellect. They are preoccupied with increasing their wealth. They go to bed worrying about how they can minimize their expenses and maximize their wealth. In doing so, from within, they are 'multiplying' for their happiness and 'dividing' for their suffering.

By multiplying for his happiness he will receive tremendous suffering as a result and although he is dividing for his suffering, his suffering does not decrease. Nature's adjustments are additions and subtractions. When one loses cash, suffers a loss in his business, or has his money stolen, these are all nature's adjustments. The fault is of the sufferer. I say this with absolute assurance as I see it in my vision.

Questioner : What is wrong with multiplying for happiness?

Dadashri : If you want to multiply for anything, multiply for your suffering. If you multiply for your happiness, you will encounter grave difficulties. If you are fond of multiplication, do it for your suffering. If you hit someone once and he hits you back twice, consider yourself blessed. It is good if you find someone that causes you suffering, because your Gnan will grow. If however, you cannot accept the multiplication for suffering, then stop, but do not multiply for your happiness under any circumstances.

JUDGED GUILTY BY GOD

In God's language: 'The fault is of the sufferer'. But according to the world and man's laws, the person who commits the crime is at fault

Do not conduct yourself in a way that will render you guilty in the eyes of God. This means do not see the fault in others. This binds you for the next life. This is an internal fault. These external faults are of no consequence because if you do something wrong, you will be imprisoned for a short while and released, but to be proclaimed guilty in the court of God will have severe repercussions. Do you understand this? If you grasp this subtle message, it will be invaluable to you. Many people have understood and embraced, 'The fault is of the sufferer'. These are no ordinary people; they are intelligent thinkers.

Now that I have explained this statement, people will immediately apply it to their own situations. If a mother-in-law is suffering because her daughter-in-law continues to harass her, having heard the statement: 'The fault is of the sufferer', she will immediately understand and accept that it is her fault that she is being treated in this manner. This

understanding will free her from the shackles of this worldly life. Otherwise her vengeance will continue to proliferate.

DIFFICULT TO UNDERSTAND BUT THIS IS THE REALITY

No one is at fault. Whatever fault there is, it is our own mistake. It is because of our own mistakes that we are still wandering in this world. Our own mistakes are the basis for everything in this world.

Questioner : Although it is late in my life, I understand it.

Dadashri : It is good that you understand it now. That which is understood, even though late, is good. As you are become older, weak and feeble, you are more receptive for this sutra. How helpful this is! Imagine what it would have done for you if you had understood this when you were young and strong?

I have given you the essence of numerous scriptures in this one statement. 'The fault is of the sufferer'.

Thousands of households in Bombay have incorporated this sentence into their daily life. You can see this statement written in bold letters on the walls in their homes. When something breaks in the house the children will immediately remind their mother that the fault is hers because of the look on her face. If there is too much salt in the vegetable curry, one just has look at the grimaces on the faces to know who is at fault. If all the soup spills by accident, whoever has the look of disgust on his face, is at fault. The fault is of the sufferer.

If you see anyone with a big frown on his face, the fault is his. At that moment, pray to the pure Soul within that person and ask for forgiveness over and over again. Then you will be released from the bondage of your account with that person.

People suffer because of their own mistakes. The person who throws the stone is not at fault, but the person who is injured is at fault. No matter how unruly and misbehaved children around you are, no matter what pranks they play, if it does not bother you, then you are not a fault. If it affects you, then you must understand that it is your fault.

NEW WAYS TO CREDIT AND DEBIT

If two people get into a disagreement and one accuses the other of cheating him, then the one being accused will not be able to sleep at night. The other person will sleep soundly. If the person being accused remembers Dada's sentence, 'The fault is of the sufferer', then he will be able to sleep peacefully; otherwise he will spend sleepless nights cursing the other person.

If someone borrowed some money from you and he does not pay you back, what should you do? Recognize that it was really your ego that gave the money to him. He flattered your ego by asking you for money and that is why, out of pity for him, you gave it to him. So now let it go. Credit your past account with him and debit the account of the ego.

ANALYSE IT THIS WAY

The one who has more faults is the one who suffers

more in the world. You merely have to see who is suffering to know who is at fault.

You can determine how much you were at fault by the amount of suffering you have to endure.

In a household of ten people, some of the members do not even think about how the household expenses are being met. Some think about helping but only two end up helping. They all manage to sleep peacefully at night except one of the members who has constant anxiety about running the household. He is the one who is at fault because he is suffering the most, while the others sleep peacefully without any worries.

Who is at fault? Find out who is suffering. If a servant breaks ten teacups in the home, it will affect some in the home. The children in the house would not care, so they do not suffer. The parents get annoyed but even then, the mother manages to fall asleep. The father calculates his loss. 'Ten times five means I have lost fifty rupees'. He is alert. That is why he suffers the most. From this, you understand who is at fault.

One does not even have to look for mistakes. One only has to use the statement; the fault is of the sufferer, as a thermometer. If you continue to analyze situations in this way, you will progress spiritually and attain liberation.

WHO IS AT FAULT, THE DOCTOR OR THE PATIENT?

A doctor makes a house call for a very sick patient. The doctor gives the patient an injection for the pain and goes home and sleeps soundly. The patient experiences a

lot of pain from the injection and passes a very restless night. Who is at fault here? The patient.

Another doctor makes a house call for a very sick child. When he examines the child, he finds no pulse and he asks the parents why they called him. They tell him that the child was alive just before he examined her. The doctor gets angry with the parents. He also charges them for the visit. This is how the world is. Do not look for justice in this day and age.

Questioner : But it also happens that people go to the doctor for medicine and get angry with the doctor. I have experienced this.

Dadashri : Yes that also happens. If you blame the other person, you will be at fault. Nature is always dispensing justice.

If a patient dies during an operation, whose fault is it? Whose fault is it if you slip on wet ground?

It is absolutely wrong to see faults in others. It is because of your own fault that you encounter a nimit who inflicts suffering on you. If the nimit is a person, you blame him, but if the nimit is a thorn that pricks you, what would you do? Hundreds of people walk on this footpath but none of them get hurt, but when Chandubhai is walking along, the thorn sticks in his foot. *Vyavasthit* is very precise. It delivers suffering only to those with past accounts. It brings together all the circumstances including the nimit and the victim. But what fault is it of the nimit?

If a person sprays a pepper spray at us, it will make us cough and we get angry with him. But if someone is

frying peppers, and it makes us cough, do we get angry? Here we blame the nimit. If we understand the truth about who is the 'doer' and why things happen, are we likely to fight about it?

It is not the mistake of the archer. The one who is hurt by the arrow is at fault. It will be considered the archer's mistake, when he suffers. At this moment, the person caught is the one who is hurt by the arrow. The one who is caught is the primary culprit. The other one will be considered guilty when he is caught.

PEOPLE ALWAYS BLAME CHILDREN

Dadashri : When you were studying in school did you have to suffer difficulties?

Questioner : Yes.

Dadashri : You suffered because of your mistakes. The teacher or anyone else is not to be blamed.

Questioner : Nowadays children are disrespectful and go against their teacher. When will they improve?

Dadashri : The one, who suffers the consequences of the mistakes, is at fault.

DADA'S UNDERSTANDING TOWARDS MISTAKES

The fault is of the sufferer is the law that will liberate you. If someone were to ask me how he could recognize his mistakes, I would tell him to make a note of all the circumstances where he experiences suffering. Those are his mistakes. He has to find the mistakes that lie behind his suffering. People suffer all the time; they must find their

mistakes.

With any suffering we realize that the mistake is ours. If ever I make a mistake, I experience tension.

How do I understand anyone's mistake? In all, I see their Real Self (home department) and their relative self (foreign department) as separate. If I see mistakes being made in the foreign department, I do not say anything. When I see that mistake is happening in the home department, then I have to caution them. There must be no obstacles in the path to liberation.

There are many inner components within us. We are capable of knowing which component endures the suffering. Sometimes it is the ego that suffers and so the ego is at fault. Sometimes the mind suffers and so the fault is of the mind. Sometimes the chit (the subtle component of the mind that is composed of both knowledge and vision) suffers so the chit is at fault. One is able to remain detached from one's own mistakes. You will have to understand this point, won't you?

WHERE DOES THE MAIN MISTAKE LIE?

Whose mistake is it? It is the sufferer's. What is the mistake? The mistake is his belief that 'I am Chandulal'. That is the mistake. In reality no one in this world is at fault so no one can be blamed. This is a fact.

No one in this world is capable of doing anything. Whatever accounts one has already created will bind him. Whatever entangled accounts you have created will not release you until they bring you their entangled results. But from now on, do not create any new complicated accounts.

You should stop now that you are aware of this. You will have to settle the old accounts that you have created, but make sure you do not create any new ones. You are whole and sole responsible for yourself. It is not God's responsibility. God does not interfere in this, so even God is not able to grant forgiveness. Many devotees believe that even if they commit a sin, God will forgive them. There is no forgiveness from God. Kind people forgive. If you were to confess to a kind person that you have made a very big mistake against him, he will forgive you immediately.

The person who inflicts suffering on you is merely a nimit and the main fault is your own. The person who hurts you or the person who brings you joy are both nimits. Everything happens because of past accounts.

I am telling you very frankly that no one has the power to interfere in your life. But if you are at fault, then anyone will be able to interfere. They may even hit you. I know the causes behind your suffering. These causes are yours only. No one has hurt you. You have hurt yourself. You are whole and sole responsible for your worldly life.

THE JUDGE IS LIKE A COMPUTER

'The fault is of the sufferer', is a hidden truth. Here the application of one's intellect will not work. To understand this hidden truth, you have to go to a Gnani Purush. This hidden truth must be understood at the subtlest level. If the medium dispensing justice is a living entity then the possibility of injustice exists. Nature is always just.

If you want to understand it in the worldly terms, it is like a computer. The manmade computer is not perfect.

If you feed in wrong data, it can make mistakes. But nature's computer is flawless. The entity dispensing justice in this world is completely free from any attachment and bias.

If you understand and grasp just one word of the Gnani Purush, you will attain liberation. You will never need to take anyone's advice regarding who is at fault. The fault is of the sufferer.

This is a complete science. It is flawless. This is the Absolute Science. It is for the whole world, not just for Indians.

When I am showing you this perfect and clear justice, where is the need for any discussion of what is just and what is unjust? This is a very profound and subtle truth. I am giving you the essence of all the scriptures and telling you exactly how nature's justice works: 'The fault is of the sufferer.' This sentence is very exact. Whoever uses it and applies it, will achieve liberation.

- Jai Sat Chit Anand

NAMASKAR VIDHI

1. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane mahavideh kshetrama vicharta tirthankar bhagwan Shree Simandhar Swami ne atyant bhakti poorvak namaskar karu chhu.* (40)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Bhagwan Shree Simandhar Swami, who at present moves about in Mahavideh Kshetra .

2. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Om Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

3. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Panch Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

4. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vihurmaan "Tirthankar Sahebo ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Sahebs who at present move about in Mahavideh and other Kshetras.

5. *Vitraag shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to Vitraag Saashan Dev and Devis

6. *Nispakshpati shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu* (5)

I offer my salutations with extreme devotion to Nis Pakshapati Saashan Dev and Devis.

7. *Chauvees Tirthankar bhagwanto ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to 24 Tirthankars Bhagwans.

8. *Shree Krishna Bhagwan ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to Shree Krishna Bhagwan.

9. *Bharat kshetre haal vicharta Sarvagna Shree Dada Bhagwan ne nischay thi atyant bhakti poorvak namaskar karu chhu.* (5)

With unflinching devotion I offer my salutations to Sarvagna Shree Dada Bhagwan who at present moves about in the Bharat Kshetra (this world).

10. *Dada Bhagwan na bhavi Tirthankr sahebo ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to future Tirthankars of Dada Bhagwan.

11. *Dada Bhagwan na sarve Gnani Mahatmao ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to all Gnani Mahatmas of Dada Bhagwan.

12. *Aakha bramhanda na jeev matra na "REAL SWAROOP" ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to the "REAL SELF" in all living forms of this universe.

13. *Real Swaroop ey bhagvat swaroop chhe, jethi aakha jagat na bhagvat swaroope darshan karu chhu.* (5)

The "REAL SELF" is "God" and so I see God in all living beings.

14. *Real Swaroop ey Shuddhatma swaroop chhe, jethi aakha jagat ne Shuddhatma swaroope darshan karu chhu.* (5)

The "REAL SELF" is the "Pure Self" and so I see the "Pure Self" in all living beings.

15. *Real Swaroop ey tutva swaroop che, jethi aakha jagat ne tutva gnane karine darshan karu chhu.* (5)

The "REAL SELF" is "Elemental Self" and so I see the entire world through Tatvagnan or "Elemental Knowledge".



PRATIKRAMAN VIDHI

Pratyaskh Dada Bhagwan-ni sakshi-ye Dehdhari (name of the person hurt by you) na mun vachan, kaaya-na yog, bhaavkarma, dravyakarma, nokarma-thi bhiina eva hae shuddhatma bhagwan, aaj din sudhi je je ** dosho thaya che, teni kshama maango chhu, aalochana, pratikraman, pratyakhyaan karu chhu. Mune kshama karo, kshama karo, ksama karo. Ne faree eva dosh kyareya pun nahi karoo, eva dradh nisachay karoo chhu.

Hae Dada Bhagwan ! Mane evo koi pun dosh na karvaani param shakti aapo, shakti aapo, shakti aapo.

Pratikraman : Process of Divine Apology

With Dada Bhagwan as my witness, I offer my salutations to the Pure Soul who is totally separate from the mind, speech, and body of * _____

I recall my mistakes (aalochana) **

I apologize for these mistakes (pratikraman)

I affirm not to repeat these mistakes again (Pratyakhyaan)

Dearest Dada Bhagwan ! Grant me the strength to act in accordance with this firm resolution.

* name of the person hurt by you.

** recall the mistakes you committed with this person.



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