

Fault is of the Sufferer

- Dada bhagwan



If you have to suffer any pain, it is a result of your very own mistake.





THE FAULT IS OF THE SUFFERER

- Dada Bhagwan

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Publisher : Mr. Ajit C. Patel

Mahavideh Foundation

5, Mamatapark Society,
B/h. Navgujarat College,
Usmanpura, Ahmedabad-380014
Gujarat, India.

Tel. : (079) 27543979

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Trimandir, Simandhar City, P.O.-Adalaj-382421,
Dist.:Gandhinagar, Gujarat, India

First Edition : 3000 copies, Year 2001

Second Edition : 2000 copies, Year 2006

**Price : Ultimate Humility &
"I Do not Know Anything"**

Rs. 10.00

Printer : Mahavideh Foundation
Basement, Parshwanath Chambers,
Nr. RBI, Income Tax Area,
Ahmedabad-380014, Gujarat.
Tel. : (079) 27542964, 27540216

Trimantra

(The Three Mantras)

Namo Arihantanam

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

Namo Siddhanam

I bow to all the Lord who have attained final liberation.

Namo Aayariyanam

I bow to all the Self-realized masters who unfold the path of liberation.

Namo Uvazzayanam

I bow to the Self-realized teachers of the path of liberation.

Namo Loye Savva Saahunam

I bow to all who have attained the Self and are progressing in this path in the universe.

Eso Pancha Namukkaro

These five salutations.

Saava Paavappanasano

Destroy all the sins.

Mangalanam cha Saavesim

Of all that is auspicious mantras.

Padhamam Havai Mangalam

This is the highest.

ॐ Namō Bhagavate Vasudevaya

I bow to the One who has become the Supreme Lord from a human being.

ॐ Namah Shivaaya

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss



Books of Akram Vignan of Dada Bhagwan

1. **Adjust Everywhere**
2. **Ahimsa : Non-Violence**
3. **Anger**
4. **Aptavani 1**
5. **Aptavani 2**
6. **Aptavani 5**
7. **Aptavani 6**
8. **Aptavani 9**
9. **Autobiography of Gnani Purush A.M.Patel**
10. **Avoid Clashes**
11. **Brahmacharya : Celibacy Attained With Understanding**
12. **Death : Before, During & After...**
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26. **The Fault Is Of the Sufferer**
27. **The Guru and The Disciple**
28. **Tri Mantra : The mantra that removes all worldly obstacles**
29. **Whatever Happened is Justice**
30. **Who Am I ?**
31. **Worries**

Introduction to The 'Gnani Purush'

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, a contractor by profession, was sitting on a bench on the busy platform number 3 of Surat's 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 event his ego completely melted and from that moment onwards he became completely detached from all Ambalal's thoughts, speech and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifest within me. He also resides within all living beings. The difference is that within me He is completely expressed 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 during this event. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarsali, a suburb of the city of Baroda and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with everyone around him was exemplary even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One), his body became a 'public charitable trust.'

Throughout his whole life he lived by the principle that there should not be any commerce in religion, and in all commerce there must be religion. He also never took money

from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct and step-less path to Self-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. ‘Akram’ means without steps; an elevator path or a short cut, whereas ‘Kram’ means an orderly step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan ?

When he explained to others who ‘Dada Bhagwan’ is, he would say:

“What you see here is not ‘Dada Bhagwan.’ What you see is ‘A.M.Patel.’ I am a Gnani Purush and He that is manifest within me, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifest within you, whereas within me he is fully manifest. I myself am not a Bhagwan. I too bow down to 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 who came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988, Dr. Niruben continued his Work, traveling within India to cities and villages; and going abroad visiting all continents of the world. She was Dadashri's representative of Akram Vignan, until March 19, 2006, when she left her mortal body entrusting all further care of the Work to Shri Deepakbhai Desai. She was instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self-realization for modern times. Hundreds of thousands of spiritual seekers had 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.

Shri Deepakbhai Desai had been given the siddhi to conduct satsang of Akram Vignan by Gnani Purush Dadashri in presence of Pujya Niruben Amin. Between 1988 and 2006, he has given satsang nationally and internationally as directed by Dadashri under the guidance of Dr. Niruben Amin. Now these satsangs and Gnan Vidhis of Akram Vignan continue in full force through the medium of Atmagnani Shri Deepakbhai Desai.

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 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 Atmagnan, by meeting a living Atmagnani. Only a lit candle can light another candle!



Note About This Translation

Gnani Purush Ambalal M. Patel, popularly known as Dadashri or Dada or Dadaji, used to say that it is not possible to exactly translate his satsang on the Science of Self-Realization and the art of worldly interaction, into English. Some of the depth and intent of meaning to be conveyed to the seeker, 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 original words to the world through translations in English and other languages. It was his deepest desire and fervor that the suffering human beings of the world attain the living freedom of the wonderful Akram Vignan that expressed within him. He further stated that a day would come when the world would be in awe of the phenomenal powers of this science.

This is an 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 his words. This is not a literal translation of his words. Many individuals have worked diligently for this product and we remain deeply thankful to them all.

This is an elementary introduction to the vast new treasure of his teachings. Please note that any errors committed in the translation are entirely those of the translators and for those we request your pardon.



PREFACE

Whenever we have to endure suffering when there is no apparent mistake on our part, we feel hurt and we repeatedly question where we went wrong? Nevertheless we find no answers but then the intellect within us takes over. It will argue and plead in our own defense. ‘I have not done anything wrong’ and in the end it convinces us, ‘if he had not behaved that way, I would not have acted and said the things I did’. In this way our intellect covers up own mistakes and places the blame on the other person. And thus starts the chain reaction of karma.

Gnani Purush Dadashri has given us a simple solution that is helpful in every manner. This solution in the form of the statement: “The fault is of the sufferer.” Who is at fault? Is it the robber or the one who was robbed? 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, but today the one who is suffering is at fault; he is being punished for his mistake. Today he is suffering for mistakes he made in his past life, so whom can he blame? From this perspective, the other person is naturally faultless.

If you break a china tea set, whom can you blame? But if your servant breaks the china, you blame him. This is the way things are. In situations at home, in the business, at work, everywhere, just look to see who is suffering; the one who suffers is the one who 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 little booklet. Application of this truth will solve all puzzles of daily living.

- Dr. Niruben Amin

“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 judge and justice : ‘The Fault Is of the Sufferer.’ This justice, the only justice, governs the entire universe. The justice of the world is illusionary justice and it perpetuates the worldly life.

Nature’s law governs this world at all times. Those who deserve merit receive their 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 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. If this is so, then why do we suffer? We suffer because of our past mistakes. We are bound by our own mistakes. However once these mistakes are destroyed, we will be liberated. In reality, you are free, but you suffer bondage because of your mistakes.

What kind of justice prevails when you simultaneously play the role of the judge, the defendant, and the lawyer? This kind of justice will favor only you, and you will rule according to what suits you, causing you to continuously make mistakes and remain bound. The judge within you points out your mistakes and the lawyer within you defends them. In doing so, you become bound. For the sake of your liberation, you should find out who is at fault for the suffering you have to endure. The fault is always of the one who suffers. From the worldly perspective this 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 and why is that only your wallet was stolen and not anyone else's? Of the two parties involved (the perpetrator and the victim), 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?

It has been said that one should increase his level of tolerance, but how long can this last? For how long can one continue to tolerate? Tolerance is limited, whereas solutions through Gnan are permanent. Gnan is unlimited. This Gnan is such that you do not have to tolerate even to a slightest extent. Tolerance requires a lot of energy; its like melting steel with your eyes, it is impossible. But 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. The law of the world is such that it accuses the *nimit* (the apparent 'doer' - person who inflicts suffering). However, 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? 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, but if you understand that whatever happens is the result of your own mistakes, there will be no suffering.

If someone blames you for something, surely you must be at fault somewhere? 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 theft and various other crimes in the 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 positively and naturally? You will only be robbed if it is in your karmic account. If it is not in your 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 happen to get robbed, all you need to do is ask yourself who is really suffering and then 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 are 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 *Vyavasthit shakti*, (Scientific Circumstantial Evidence – the natural law that runs this world), 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 perpetrator is at fault, but God’s law says that the fault is of the sufferer.

Questioner : But will the perpetrator not have to suffer one day also ?

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.

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 his suffering 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 respect 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 help his son in a way that is beneficial and would not cause him any harm. Furthermore, he should do whatever is 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 parents' 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 karmic accounts for your next life.

There are two kinds of laws : nature's law and man's law. If you accept nature's (God'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 identifying 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.

You 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 it is you who is at fault.

WHAT IF THE OTHER PERSON DOES NOT UNDERSTAND?

Questioner : Some people 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 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 bit of suffering upon you, and if someone does, he is merely a *nimit* (instrument) in it.

A couple gets into a fight and 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; this is no lie. 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 who is waiting for the bus. The lady is killed instantly. A crowd gathers and people start shouting and blaming the bus driver. They say the woman died through no fault of her own. Some angry people say 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 start to believe there is no God when they witness such incidents, while others lose their faith in God. They question why God allows such things to happen. These people have no understanding of 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 it were indeed the fault of the driver from the perspective of nature's justice, the driver would have been shot or arrested immediately. Really he is not at fault, but he has created a new fault. This will result in him suffering when the consequences of his karma comes into effect. 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 lesser 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 only one person is caught stealing in an office, does that mean others are not stealing?

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 will be suffering. Therefore, the sufferer is at fault. He must have stolen in his past life and so today nature has caught him and therefore he is paying for his

mistakes. In nature's law, today he is considered the thief (according to nature's justice), but the other thief will be called a thief the day he is caught.

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

THE CAUSE OF NATURAL DISASTERS

Who caused this flood in Morbi, Gujarat? For a clear understanding, you should look at the same event in two ways. The victims should understand that they are suffering because of their past mistakes and those who read about the calamity 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 INTELLECT OR GNAN ?

Questioner : When we read about floods and other catastrophes in the newspapers, it 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 called the worldly life. The intellect does not help. It only makes you emotional.

During the India-Pakistan war, people became fearful of bombs. Such fears are a result of one's 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. As you read the news or the headlines, you should remain as the 'knower' and the 'seer' only. 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 can the poor time do about that? Time automatically keeps changing. Even if you do no work during the daytime, will the night not come?

Questioner : Yes it will.

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 karmic 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 that 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 : He should seek compensation but when doing so, it should not be done in a begrudging manner. 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 must 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. As a witness to the accident, you have to give your evidence, but you should not have any *raag* or *dwesh* towards the rider or the motorcycle, 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 it 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.

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 thoughts about 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 one may repent but since he has already made a 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 all over again. Their accounts can

only be settled through applied knowledge of the Gnani and that is : 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, he suffers its consequences. ‘Doership’ is a 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 mechanical machines, no wife would hurt her husband and no husband would hurt his wife. Parents would not hurt their children and children would not hurt their parents. People would be happy in their homes. All these children, husbands, wives are nothing but machinery.

CAN WE THROW STONES BACK AT THE HILL IT FALLS FROM?

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 hill 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; if they scold you or abuse you or 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 of anger, pride, attachment and greed (*krodh, maan, maya, lobh*), makes you see faults in others. The vision of the Self, does not see any faults in others. It is your inner enemies that make you 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 your identity of, ‘I am Chandulal.’ If this wrong belief leaves you, these weaknesses would disappear. However, they 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. When they inquire after his health, they give solace to the sick person. 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 one 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 a person 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 faults in others.

Doing so 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.' They 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 she is the one at fault that is why 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. Even if you understand this late in your life, it is good. As you become older, weaker, and feeble, your understanding of this Gnan increases. 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 their walls in their homes. When something breaks in the house, the children 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 to look at the grimaces on the faces to know who is at fault. If all the soup gets spilt, 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 yours. At that moment, pray to the pure Soul within that person and ask for forgiveness over and over again. You will then 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 people 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 remains alert about things and 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 gauge. 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 fault 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? There is a thorn lying on a footpath and hundreds of people walk by but none get hurt by the thorn. However, 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 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 the 'doer' is, 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 the 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 experienced 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 other people's faults? In all, I see their Real Self (the Soul – the 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. The Real Self is detached from the mistakes of the relative self. 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 of '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 solely 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. Forgiveness comes from people who are kind. 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 hurts you, you hurt yourself. You are solely responsible for your worldly life.

THE JUDGE IS LIKE A COMPUTER

‘The fault is of the sufferer,’ is a hidden truth. Here if you use your intellect, it 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. When human beings dispense justice, then there is a possibility of injustice. Nature, however 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 will 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 in his life, will achieve liberation.

Jai Sat Chit Anand

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