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DADAVANI

**Enlighten Your Life
Through Selfless Service**

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EDITORIAL

Have we ever thought about what is considered a human life lived well and attaining the goal of human life? Is it in fame, recognition, reputation, earning money or in anything else? Our duty should be towards the parents, the guru and the community rather than serving the self. Do you agree? How can one forget the benevolence of the parents, the elders, the guru, the community, etc., in our life? How can we pay back that benevolence? Every religion talks about only one thing: Serving them is one's moral duty and thus one can pay back their benevolence and kindness. True humanity or religion of mankind is that our life should blossom by rendering *seva*—service to others, by giving happiness to others.

Gnani Purush Dadashri says, "If you want happiness open the business of happiness and you should be honest and have an obliging nature. In addition, render the service to others without *kashayas*: anger-pride-deceit-greed, and without any expectation." And you don't have to stop right there. By practicing relative religion (service to the world), one has to come in real religion (service to the Self). One must not miss the goal of attaining the Self. After attaining Atmagnan—Self-realization, one should not miss the goal of doing service to the Self by doing service to the community. The one who serves the Self does not hurt anyone. Even when others hurt him he will not wish them ill. Since one thinks about happiness of others only, *karuna*—compassion, begins and that *karuna* gradually increases, and finally places him in the state of A Gnani—the enlightened One.

After attaining Gnan, it is best if you can get chance to serve the Gnani but Dadashri says, "It is not worth to have desire to serve the Gnani, because desire is a burning fire; yes keep inner intent for sure. If you get chance naturally to serve the Gnani then it is good and if you do not then negativity should not arise. Service to five Agna is verily equivalent to service to 'Dada'." Everybody perhaps may not get chance to serve Dada's physical body, but everybody can support His goal (Mission of Akram Vignan) without fail. Everybody having the same goal would always be together. Therefore instead of having insistence on rendering service to the body, one should keep *bhavna* intention to support the goal.

Real service is that which is done silently, where you render the service without anyone's knowledge. That is why Dadashri says, "You should keep your worthy state hidden and give service to others with humility." There is no telling when that very same service may bring you in a *sevyapad*—state where one is worthy of service by the world.

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Dadashri says, “Our *mahatmas* are alive, enlightened celestial Gods, serve them with your mind, body and wealth. Such opportunity will not arrive again and again. Serving them is equivalent to serving Dada.”

In this issue of Dadavani, Dadashri gives extraordinary clarifications regarding various facets of *seva* service, which will be helpful to mold our mind-speech and body in the service of the inner sacrificial process *yagna* for salvation of the world.

~ Deepak Desai

Enlighten Your Life through Selfless Service

(Please note that ‘S’ for Self, or ‘Y’ for You, refers to the awakened one in Akram Vignan, or the eternal Self. The ‘s’ for self refers to the worldly self. For a detailed glossary please see: www.dadashri.org/glossary.html)

Accomplishing The Goal of Human Life

Questioner: Will you please throw some light on one’s duties and obligations as a human being?

Dadashri: If you want to retain the right to be born again as a human being, I will tell you the limits so that you remain within those boundaries. One may not want to go higher or lower. Higher, there is the celestial realm *devagati*. Going lower means a birth in the animal kingdom *tiryanchgati* or hell *narakgati*. There are different paths leading in different directions. Are you just talking about humans?

Questioner: As long as this body exists, one will have to carry out the duties as a human being, no?

Dadashri: It is because you have been fulfilling your duties as a human being, that you have attained this life as a human being. You have succeeded in doing that, but what do you want to accomplish now? The world functions in two ways: A person takes birth in the human form, and if he accumulates credits of merit karma *punyai*, then he will go to a higher life form. When a person accumulates debits of demerit karma *paap*, he goes to the

lower life forms. Liberation is only attained when this business of credit and debit ends. There are the four different destinations *gatis*. For those who bind only credits, there is the *devagati* celestial life form. Those who have higher number of credits than debits, will be born again as human beings *manushya gati*. For more debits and less credits there is the animal realm *jaanvar gati* and for all debits there is the destination to hell *narakgati*. These are the four *gatis* and the fifth is *moksha* - liberation. These five directions of travel and destinations are open. A human being goes into in any of the four *gatis*, but liberation, the fifth destination, is attainable for only certain human beings.

Now, if a person wants to be born as a human being again, he has to care of the seniors, his parents, and his guru. He should maintain an obliging nature. He should ensure that his worldly dealings and interactions pure. He should exercise care in ensuring that no accounts remain unsettled in the interaction with any person. Whatever one takes, he should give back equally in return, so nothing is owed to anyone. Keep your dealings pure-*shuddha vyavahar*.

Humanity *maanavta* is to maintain awareness of, 'what will happen if I am the target of this hurt?' even before hurting anyone. Always keep in mind how you would feel if someone were to treat you the way you treat others. Your humanity is intact if you keep this in mind before you do anything. If you proceed in anything you do with this in mind, then you can attain the human life form again. Otherwise, it is very difficult to return as a human being.

The Definition of Humanity

Humanity means, I enjoy what is mine and you enjoy what is yours. Whatever comes to me is mine and whatever comes to you, is yours. A human quality is to not covet what belongs to others. A bestial quality is to maintain mine as mine, and yours as mine, too. A divine quality is to maintain yours as yours and mine as yours too. The benevolent one would willingly give away whatever is his to others. Are there not human beings with such divine qualities?

Qualities That Supersede Humanity

A superhuman quality is one where a person will come to your aid whenever you need him, even if you have done wrong with him many times. Even if you were to hurt him again, he would still come to your aid if you needed help. His very nature is to help others. Such divine quality makes that person a 'superhuman'. Such humans are rare; nowadays one such person exists amongst a hundred thousand.

The Auspicious Use of the Self

Even when everyone at home is starving, he maintains that he does not want to kill anything to satisfy the hunger. This is auspicious

shubha focused attentive use *upayog* of the self *atma*. Wishing well for others, doing well to others and being benevolent towards others, keeping the heart clean and pure are all good use of the soul. Very rarely does a person remain solely in auspicious use *shubha upayog*. Generally people vacillate between auspicious and inauspicious use *upayog* of the self. Nevertheless these people are considered 'first-class passengers' and will be born as humans again. Those with purely auspicious use of the self are considered 'air-conditioned class passengers' (Indian trains) and will be born as celestial beings.

What Is the Goal of Our Life?

What is the goal of this life? Do you understand it? Surely there has to be some goal for this life. A person is young at one time, he grows old and eventually his body is carted away to the funeral pyre. The name that was given to him is taken away at that time. They are quick to give you a name the moment you are born to facilitate the worldly interactions and dealings. This is just like naming characters in a play but once the play is over, the name is no more. Just as the name 'Bhartruhari' is given to the king in the drama, and then once the play is over the name is no more. Similarly you are given a name to carry out your daily living and under this name you acquire your wealth, your home, cars, money etc., but upon your death it is all taken away. People go through life and then they die. Therefore these two words, life and death mean that every event is a passing circumstance. What is the goal of life? Is it for personal enjoyment or for serving mankind? Is making a name for yourself the ultimate goal of life? But the name and fame will remain here and what will one take along

with him in his next life? Your mistakes and entanglements (causes)!

The art of living life is not there in this time. Forget about the path of *moksha*—liberation, but one should at least know how to live life, no? One has to understand that such is involved in this path and such is involved in this path. Thereafter decide which path you should follow. If you cannot understand then you should ask “Dada”, then “Dada” will show you that these three ways are risky and this path is not risky. And you should follow that path after taking the blessing from “Dada”.

Only These Two Things Are Important in Life

What is the purpose of life for the people of India? It is to break their bondage. Their life is intended for releasing them from the bondage of karma—cause and effect—forever. It is for becoming Absolute—Self-realized. And if one does not attain this knowledge to become the Absolute, then he should live for others. One is born as an Indian for these two goals only, yet he attains neither. Instead, he cheats others and paves his way for a life in the animal kingdom.

The Lord (Lord Mahavira) says that if you want *moksha*, go to a Gnani Purush and if you want worldly happiness, then serve your parents and your guru. Endless happiness can be attained by taking care of your parents.

Yoga : Upayog : Paropkaray

(*Yoga* is to unite. *Upayog* is the use of the focused attentive use of the self. A person counting a stack of hundred dollar notes is the *upayog* of money. *Paropkaray* is for the welfare of others).

Honesty and a mutually obliging nature; that is all that is necessary! To help each other selflessly, is the gift and glory of human life. Only two kinds of people are without any worries, one is a Gnani Purush and the other is the one who obliges others.

The Lord says, “Use your mind, speech, body and soul for others. In doing this if you have any problems, tell me about it.”

To believe happiness is what other people claim it to be is to associate with and be under the influence of the society *lokasangnya*. To believe happiness lies in the Self is to associate with and be under the influence of the Gnani *gnanisangnya*.

One man prays to God everyday, “Dear Lord! Make me happy, make me happy.” Another man, when praying would say, “Dear Lord! May everyone in the home be happy.” When he says ‘the home’ he is included in too. He becomes happy but the request of the former goes to waste. Here we have an inner intent for the world’s salvation and so our own salvation is included in our intent.

Shine Your Life Like A Candle

Our lives should be spent for the benefit of others, just as this candle. Does it burn for its own light? Does it not burn for others? Does it not burn for the benefit of others? In the same way if people were to live for the benefit of others, there is an automatic gain for them in it. Death is inevitable regardless of whether you do for others or not, so why not do for others, because you will inevitably benefit from doing so. If you make others miserable, your misery is in it for sure. You can do whatever you want to.

What does service to society mean? Service to society, to a significant extent, destroys the 'my-ness'. When 'my-ness' is gone, one is indeed the supreme Self *parmatma*. Then bliss is inevitable!

Intent of Only Compassion

Dharma religion begins from the moment you give happiness to others. *Karuna* compassionate stance begins when one does not think of oneself and is preoccupied with helping others in difficulty. Since my childhood I have always tried to help people in difficulty. Compassion *karuna* means there is no thought of the self. That verily lets the Gnan blossom.

You Can Only Benefit from Benevolence!

You will not incur any loss or experience any obstacles in life if it is spent serving and obliging others. All your wishes will be fulfilled providing you remain free of worries, but if you worry then none of your wishes will be fulfilled. You will lose sleep by worrying.

Gautam Swami, asked of Lord Mahavira, "Which is better, to be asleep or to be awake?" The Lord replied, "Out of a thousand people, nine hundred ninety nine are better off asleep but a rare benevolent blessed soul, who is awake is good and beneficial."

The reward of selfless service is worldly happiness and the reward of intent of disservice is worldly miseries. One cannot find 'I—the Self' through selfless service. Keep an obliging nature until you do find the 'I—the Self'—Self-realization.

What does the pure Soul say? I will take care of him who takes care of others. I will have nothing to do with the one who takes care of himself.

Goal of Life

Without a goal in life, this life is meaningless. You earn money, you eat, drink, and enjoy, but you still have worries. How can this be your aim in life? What is the point of a human life that goes to waste? Having been born a human, what should you do to achieve the goal of human life? If you want worldly happiness, you should share what you have with others. You can expect happiness only if you make others happy, otherwise misery will come to you for making others miserable.

Understand the law of this world in just this one statement: 'He who wants happiness should make others happy and he who wants misery, should make others miserable.' Do whatever suits you. Someone may question how it is possible to make others happy without money. Money is not the only thing that you may give; you may keep an obliging nature, run errands for others, or give advice to people. You can oblige others in many ways. If you cannot perform services for others, at least make sure that you do not hurt anyone, even if they have caused you problems. A person hurts you because of your own pending account of your previous karma. Act in a manner that does not hurt anyone.

A person is not practicing *dharma* duty-religion, by merely sitting in front of an idol of God. *Dharma* is to attain the goal of life. Whatever you do for concentrated effort with unity in thoughts speech and acts *ekagrata* is a different matter but if you focus your attention on achieving your goal, then it will all move in that direction. If you make a decision that you want to maintain an obliging nature, the change will occur within you. Decide that you do not want any 'wildness' - lack of focused attentive

goal oriented action. With this at least you can reach towards your goal.

Service to Others is Relative Religion

Questioner: Many feel that they are on the path of *dharma* and so they do not need to know anything else. What is that?

Dadashri: Rendering service to others is verily the definition of *dharma* duty and religion for the one who is straightforward and simple. To give happiness to others, to help get rid of their worldly obstacles is *dharma*, but that is not considered real *dharma*.

There are two kinds of *dharma* religion. One is the religion of the Self, *swabhavik dharma* which is the real religion, and the other is the *vibhavik dharma* religion of the non-Self, which is a relative religion. Only when one attains the Self, one attains the natural *swabhavik* religion. The religion of the Self is the true religion and in this religion there is nothing to be picked- distinction between the good or the bad. Such distinctions only exist in the relative religions.

To give to a charity, to be benevolent towards others, to oblige others, to care for others, are all relative religions, with which you bind *punyai*—merit karma. To insult or hurt others, to physically attack people, to steal from them, all such acts will bind *paap*—demerit karma. There is no real religion where there is *paap* and *punyai*. Real religion exists without *paap* sin, and *punyai* merit-virtue. Real religion is where there is *paap* and *punyai* are relinquished, and there is acquisition of the Self. Therefore, both real and relative religions are separate and different.

Relative religion is the worldly path; it is

the path of service to others. The path of *moksha* is beyond service; it is the path of dwelling in, and being the Self *swa ramanata*.

Until one comes to realize, ‘Who am I’, *punyai* merit karma is indeed to be acquired, and *paap* sinful karma is indeed to be renounced. Where both *punyai* and *paap* are transcended-renounced, there is *samkit* enlightened state, the state of I-with-right belief. The Lord has said that the one who has no attachment or abhorrence towards *paap* and *punyai* is a *vitrag*.

Benevolence Will Bind Punyai

Questioner: How can one accumulate *punyai*?

Dadashri: Welcome whoever comes to your door with, “Come brother, have a seat.” If you have some tea, offer it to him, otherwise, whatever you have, even if it is a piece of bread, offer with love. Ask him, “Brother, will you have a small piece of bread?” Interaction with such love will accumulate *punyai* merit karma causes which will bring effects of pleasure in next life. To improve the living condition of others is *punyai*. Everyone works to improve his own living condition.

Questioner: What should one do to increase his *punyai*?

Dadashri: You should maintain an obliging nature towards everyone throughout the day. Use of this *manoyoga* unified mind, *vaniyoga* unified speech and *dehayoga* unified—focused physical action of the body, for others, is *punyai*.

Merit Karma That Binds Merit Karma

What is ‘*punyanubandhi punyai*’? It is the fruition of past good deeds that brings to

you in this life, happiness and comfort, a life without difficulties and enables you to practice *dharma* everyday; that is '*punyanubandhi punyai*'. If on the other hand you do not have all the facilities and conveniences, but you still have thoughts and intentions of staying in *satsang* and not hurting anyone, it is still considered *punyanubandhi punyai*; it is *punyai* that binds new *punyai*. One enjoys the *punyai* and along with this he practices for the liberation of the Self as a result he can get *abhyudaya fal* worldly prosperities.

Questioner: Give us an example of *punyanubandhi punyai*.

Dadashri: For example, if a man has a good life with all the comforts and conveniences of a home, a car, good wife and children, good servants etc., people will call him *punyashadi*, one with a lot of *punyai*. This man spends his time taking care of and serving ascetics and other people. He also devotes his time working for his own liberation. By doing this he may even attain, meet the means for liberation (Gnani Purush). Currently he has *punyai* in his account, and he also binds new *punyai*; his *punyai* may be little, but even then his thoughts keep reverting to just one aim, an aim for liberation. No matter how small a *punyai*, his thoughts are again towards acquiring liberation. That is *punyanubandhi punyai*. Your meeting me is a consequence of your *punyanubandhi punyai*; there must have been even just a single drop of it, otherwise this meeting would not have occurred.

All activity carried out with ignorance based egoistic insistence *hatha*, such as penance or other rituals will bind *paapanubandhi punyai*. All activities such as penance and other rituals done with the understanding and for the purpose of

benefiting the Self bind *punyanubandhi punyai*. With *punyanubandhi punyai* you will meet a Gnani Purush in some lifetime and attain liberation.

Finally The Path that Liberates is the Superior Path

Questioner: How is the path to liberation superior to the path of service unto others? Please explain this.

Dadashri: *Mokshamarg* the path of liberation is without any worries, affliction from external sources or weaknesses of *kashayas*: anger, pride, deceit and greed. Therein verily, it excels. And that other is nothing but *upadhi*, suffering from external situations and events. The wife bugs and harasses you at home. No matter how much you care for her, but if a spat happens in the night, then the matter is ruined and the sweet milk and rice pudding would turn into sour yogurt! Then comes the scriptures and the do it your self books about improving marital harmony. They all spell it out, do they not? But who has shown the way that works? Did anybody put it in action? One cannot call it religion. *Dharma* is where someone doing them shows experiential results. The book says, do such things, speak the truth, do not speak lie, do this and that, give to charity, do service to all, do service to humans, they all say that, no? What do you think? If it is acceptable to you then it is all right. However everybody will not feel the inner driving desire for *moksha*.

In addition, what is one dependent on? One is not the doer. One is merely exerting egoism by saying, "I did this service." When one knows that he is not the doer, some other *shakti* energy force is doing it, then it is good. Yes, they are good, and rendering good service.

Good service is better than bad service, but all that is egoism. *Moksha* exists without egoism. Amidst a barrage of insults and beatings, when egoism does not arise, liberation *moksha* happens.

Questioner: What is the simple and straightforward solution for *moksha*?

Dadashri: The path of *moksha* becomes simple and straightforward *sarad* by serving the *kashaya-less* Gnani Purush.

Questioner: Through which means *sadhan* can one attain *moksha*?

Dadashri: *Moksha* happens with *Atmagnan* Self-knowledge. It happens through *sadgnan* real knowledge—*Atmagnan*.

Purity of Chit Along With Worldly Interaction

Questioner: How can one attain purification of *chit* the inner component which 'sees' what it 'knows'; while living and interacting in worldly life-*vyavahar*?

Dadashri: One should live with unflinching deep inner core intent *nishtha* honesty and maintain an obliging nature to purify the *chit* in worldly life *sansar*. Honest deep inner intent *nishtha* means nothing that belongs to someone else should come within your home, which is how life should be lived. Something that belongs to you should go to others. The more of that which is yours, goes to others, the purer the *chit* will become.

But ultimately one will have to know the Self—Atma, from the Gnani Purush! Purification of *chit* can never occur without meeting an *Atmagnani*. One's life goal is accomplished when he meets the one who knows the Self, *Atmagnani*. Otherwise this

bhanjghad incessant cycle of dissolution and creation—life after life entry into the worldly form, continues. It is better to stay put, wherever you are, rather than going to clubs to play 'Rummy' - card game. This would avoid slipping from what has been attained so far (spiritually). Therefore, if you want salvation then there is no solution without meeting an *Atmagnani*.

Absolute Humility Around the Gnani is Verily the Service-Seva

Because you have had *darshan* of the Gnani Purush, you have attained both worldly prosperity *abhyudaya* as well as spiritual prosperity *anushangik* and that is why you remain in highest peace of mind. Any worldly obstacles will not hinder you and you will progress in the path towards liberation; you will have the best of both worlds!

If you know how to do *darshan* of the *vitarag* Lord, then even if it is an idol that you are bowing down to, you will attain spiritual as well as worldly prosperity. This will happen only when the Gnani Purush shows you how to do the *darshan*. Otherwise people do not know how to do the *darshan*. The Gnani Purush is both: the form *murta* and the formless *amurta* and that is why through his *darshan* you attain the fruits of both the worldly and spiritual prosperity. It requires merit karma *punyai* of countless past lives to attain the *darshan* of the Gnani Purush. A Gnani Purush will manifest once in thousands of years. Amongst such Gnanis this Gnani Purush is unique because He is the Gnani of the Akram Path! Here, one is not required to do any penance, repeated incantation of the Lords' name *japa*, renunciation of anything *tyaga*. This is a path where one attains liberation without exerting any effort whatsoever. One

attains both worldly as well as spiritual prosperity. Here service of the Gnani Purush is simply maintaining absolute humility *param vinaya*. Does the Gnani Purush have a need for anything? He wants nothing worldly. Offering a flower or even a petal with humility is the service to the Gnani. The one who has worldly obstacles may garland the Gnani with flowers, by doing so the obstacles will be removed. The Lord has allowed both internal worship *bhaav pooja* as well as worship through offerings *dravya pooja*. If you pluck a flower for your own enjoyment, you incur a liability. But if you pluck a flower to give as an offering to the Lord, then the reward will be greater. Internal worship leads to worldly and spiritual prosperity. It will even take you to *moksha* along with all the worldly splendors. Those who are not Self-realized have to do rituals of worship *dravya pooja* and the Self-realized *Atmagnanis* need only the inner worship through *bhaav*. However, in the current era of the time cycle, it is not possible to attain final liberation from this planet of ours, therefore there still remain two or more life times and therefore, one should do both.

Guru Dakshina: Repayment to The Guru

Questioner: *Vidyaguru* the guru that teaches me something, if he is *nispruhi* disinclined to take anything, how am I to give him *gurudakshina* payment, pay him back?

Dadashri: If the *vidyaguru* worldly guru that teaches one to progress higher, is *nispruhi* disinclined to take anything, then offer physical services, run errands for him; you can pay him back in this way. There are many other ways. There are ways to serve even the one who is *nispruhi*.

Questioner: If the spiritual *adhyatmic* guru is *nispruhi* then how can he be repaid? What form is the *gurudakshina* in that case?

Dadashri: By following his agnas. If you follow his agnas, your gift to him will reach him. When you follow the five Agnas of 'ours'; that is your gift to me *dakshina* and it reaches 'us—the Gnani and the fully enlightened Lord within.'

One is Duty Bound to Serve the Father and the Mother

In this world, one is profoundly indebted to *upkaar* these three: the father, the mother and the guru. One can never forget or forsake this. These three are the ones who have guided us and taken care of us in our life path. Their benevolence and generosity for us *upkaar* is such that it can never be forgotten.

Questioner: All these parents and children live together, so how should they live their life? How should the parents live and how should the children live? That has become a big puzzle, and some kind of solution would help them live their life with harmony.

Dadashri: They should try to give happiness to each other and should not hurt anyone at all. They should try to give happiness only.

Questioner: What is the definition of happiness? How can one give happiness?

Dadashri: One would behave and live the way his parents prefer. He would verily remain *aadhin*—subservient, to his parents. In doing so, if he has Gnan—Akram Self-realization, then his Self will progressively remain separate from the self. When the boys remain subservient to the father, follow his instructions, even if they are unpleasant, then

upon further inquiry they will find the growing peace within, along with bliss, provided he does not slip into wrong ways. Where did this bliss *sukh* come from? Then the answer is that the other was dependant on the external *paradhin* and that verily was the pain and unhappiness *dukh*. Thereafter, the bliss of the one dependant on the Self *swadhinpanu* arises and grows within.

Questioner: How can that bliss of the one dependant on the Self *swadhinpanu* arise?

Dadashri: He follows the instructions of the father. He may feel constrained and dependant because of this, but later then, the bliss will express.

Questioner: One should follow the instructions of the father and the mother. That matter is decided.

Dadashri: For sure! That is right worldly life.

Questioner: That means one should attain *rajipo*—grace that follows the pleasure of the one being served, of the father and the mother?

Dadashri: There you should please your parent; you have to do everything too.

Questioner: First duty in worldly life is verily this, is it not? That let not the parent be hurt by any means through the medium of thought, speech and action to the slightest extent, that is the first thing.

Dadashri: This applies not only to the parents but also to everyone else, including uncles, aunts, brother, sister, wife, husband, son and daughter-in-law. One has to fulfill his duty with everybody.

We Should Not Neglect Our Duties

Questioner: How is one to keep a balance between the worldly and the religious duties?

Dadashri: Worldly duties are mandatory. Parents should believe that the duties that they have fulfilled for their children are mandatory. Children should believe that the parents have obliged them, and they should be grateful and have feelings towards them. Otherwise the children will become emotionless and mechanical in their attitudes. If they feel that their parent's duties towards them were mandatory, the intent to serve the parents would vanish.

Take Care of Parents

The father and the mother are the father and the mother. The first once that need to be served in your life in this world are your father and mother. Will you serve and take care of them?

Questioner: Yes, the service *seva* is ongoing. I help in the chores of the home.

Dadashri: Aha! A hired servant can also do that.

Questioner: But, that would cost money, no?

Dadashri: So are they not spending money after you? They spend for your clothing, meals and all that. What have you done so far in all that? What is the definition of *seva* service? If they are hurting physically, their legs are cramping, you massage them with love and care, and such actions.

Questioner: Yes, I do that too.

Dadashri: Do you do that? Is that right!

What will you do for your mommy and daddy when you grow up?

Questioner: I will take care of them and serve them.

Dadashri: How will you look after for them? Will you do your job or take care of them? Look, you will go to work and when you come home you will have to take care of the problems of your wife, so when will you take care of them? Foreign department is set, home department is set, so which will be their department? What do you think? Or else, are you going you to stay unmarried?

Do Not Miss Out On The Duty of Service

Questioner: That is also a good point. Not to get married. If I want to take care of them then I should not get married, is it true?

Dadashri: Yes, but if you do not get married then how will it work? Will you be able to take it? Will you be able to live as a *sadhu* monk, and a *tyagi* one who has renounced married life? Do you have that much *shakti* inner energy and prowess?

Questioner: Yes, I will be able to.

Dadashri: Is that so? (Addressing others): He is saying he does not want to marry at all! He has been saying this along, has he not? If a *lafru* externally invited problem (wife) does not cling to you, then there is no *bhanjhad* dissolution and creation life after life, is there? There is not much fun in it, but finally you have to get married. Later, you will have to get married to an old woman, so why not start with a young one now? So get married when you grow up. Get married when you grow up, after five to seven years. Then tell the wife that both she and you will do *seva* serve. Both should be involved in *seva*.

Questioner: No, not that. Forget about the marriage. Let's keep a side the matter of marriage. But I must do their *seva* serve them, should I not?

Dadashri: You must take care of the parents.

Questioner: I must take care of them with pure love, right understanding *vinay* and absolute humility *param vinay*, no?

Dadashri: Everything hundred percent.

Questioner: I should definitely win their love.

Dadashri: Yes, that is not a problem. You should fulfill all the obligations.

We Suffer Because of Our Own Fault

Questioner: But Dada, some parents have very high moral and ethical values but their children are spoiled, so what is the reason for this?

Dadashri: Yes. And some children become spoilt ! Many children look after their parents so well that they put their parents before themselves. They will remain hungry to serve their parents. It is not like that for them. Everything is the result of one's own account of karma. One suffers because of his fault only.

If the son or daughter is unworthy then you should understand that, even though unworthiness is not evident in you, this unworthiness is yours only, you should take it for granted. Our worthlessness is obvious in this. Can you see this as a live image of yours?

An Old Car Will Heat Up Faster

Questioner: My father gets very angry,

if the food is lacking his taste standard by even a fraction.

Dadashri: Not like that, but you should take care of him. To look after the elders is the highest religion. What is the duty of today's youth? It should be to take care of their elders. Helping push and move these old cars will ensure that in your old age you will find someone to move you along when you are handicapped. You will receive what you give. If you are abusive to elders constantly then you will encounter similar abuse when you become old. You are free to do what you want.

Care For The Parents in All Possible Ways

Questioner: Everybody suffers their own karma, so if our parents were to become sick then do we have to let them go through the suffering of their karma; should we not do anything?

Dadashri: You should go there promptly and serve them and if you do not want to take care then there is no point in mere chatting. There is no need to praise others who are serving from a distance. If you have feelings, then go there. People who have feelings, should take care of the parents and if you do not have feelings then there is no point in yelling for no reason, it is meaningless.

Questioner: Dada, just by going there, is it going to make any difference in their karma and suffering?

Dadashri: Once you reach there, you cannot stay without helping them, if you speak like that then it is a baseless talk! It is a mistake. If you feel anything then you must reach there. If you feel and you don't want to do it, there is no point in hollering from

here. And if you cannot reach there, did anyone with feelings send them any money? You can spend money for them. Have you sent money?

Questioner: Yes, I have sent Dada.

Dadashri: If you cannot go yourself then you should help by sending money. You should definitely help them; you cannot leave them like that on their karma.

How Can You Forget the Obligation of One Who Has Helped You?

Questioner: Please say something to these women so it can benefit them as well as the society at large.

Dadashri: I have read all the written *pratikraman* confession, apology, repentance and decision not to repeat the mistake, of these women, they do not have too much of a problem. At the most they keep having arguments with parents or brother. When parents say something they get angry. And they speak so harshly that the next day the parent would calm down. It happens due to *raag-dwesh* attachment-abhorrence. If these people feel gratitude of their parents that they have given birth to them and this life is worthy of attaining *moksha*—final liberation, then they will not forget their benevolence. If they forget the benevolence of their parents, then only they would talk back like this. Otherwise, whatever they say, but they are benevolent *upkari*. The one who says, they are most benevolent, are forgiven. If one understands thus, then only there is a solution, otherwise there is no way to get a solution. There is no point in exercising one's ego *astitva* here. Parents raise their children, may be it is mandatory; it is due to your merit karma; that is also obvious in *vyavahar* worldly interaction. Yet, they are

benevolent. Therefore, you should never forsake being grateful towards the one who has taken care of you so benevolently. Your interaction with them should be such that your *bhaav* feelings for them should not change for the negative and if it happens then you must keep on doing *praschyataap* sincere inner remorseful regret.

A man who sees faults in his parents will never be happy. He may become materially wealthy, but he would never progress spiritually. You must never see faults in your parents. How can you forget what they have done for you? You do not forget someone's kindness even when they offer you a cold drink on a hot day, so how can you forget your parents' kindness?

Did you understand? Care for them in the best possible way. If they say something disagreeable to you then what should you do? You should ignore it. They are your elders, are they not? Or should you speak disrespectfully?

Questioner: I agree that I must not talk back. But what if it comes out through speech? What if it happens by mistake?

Dadashri: Why do you not fall by mistake? You manage to be careful in that situation. Besides, if you slip accidentally, your father will understand, but if you make a mistake on purpose, he will question you. Try your best not to make a mistake. If it happens outside your control they will understand and know that you are not capable of doing it.

Keep them happy. Do they not try to keep you happy? All parents desire their child's happiness.

Questioner: Yes. Dada, many times I

think that it is not my fault at all. Sometimes I do realize my own mistake too but many times I feel like it is not my mistake at all, it is their fault only.

Dadashri: You feel that way but then you should do *pratikraman*.

Questioner: Hmm.... After this they also feel the effects of inner restlessness *kadhapo* and *ajumpo* clash and spats which affects others, and that leads to my realizing that I should not become the *nimit* evidentiary doer, and let it happen on my account.

Dadashri: No, but not like that. Because you spoke wrongly and hurt them you have to do *pratikraman* saying, 'I made a mistake'.

Questioner: Sometimes I do not think it is my own mistake, it is only their mistake.

Dadashri: You cannot hurt anyone without making a mistake and if it is your mistake then someone will feel the hurt.

Questioner: I always feel that their *prakruti* the non-Self complex is just like that.

Dadashri: All these other people say that their *prakruti* is good and you are the only one saying this, so it is *roonanubandha* interaction due to the subtle bond of past life deeds; an account.

Questioner: So Dada, I feel that they have got into a habit of nagging.

Dadashri: Yes, then it is your own fault and you have to do *pratikraman* for hurting them. They should not be hurt. You should tell yourself that you are here to keep them happy. Ask yourself what you did to make them unhappy.

Become Free After Settling All the Accounts

Our science is such that it clears all the accounts of mistakes, which were committed previously and it will not let newer accounts to be created. This is not a path that creates *bavas* ascetics; this is the path to settle, finish *roonanubandha* karmic files. One cannot get any benefit, if he becomes an ascetic by running here and there without settling karmic files. One has to suffer the fruits from the karma done in past life. We have to suffer the effects of that which we have done. The son may serve you or even hurt you. You may have to take abuse from the one you have an account with, One has to take insults from the one who hurls them, beatings from the one who beats and *seva* from the one who serves; all accounts will have to be repaid. You have to clear whatever has been painted in the book.

A Subordinate Also Can Be Benevolent to You

If someone is working for you then never be contemptuous towards him, or aggravate him; treat everybody with respect. You never know who may come to help you in future. Today you got some benefit through this person, you got introduced to me and that is verily a great benefit. This is gain which had never happened before *apoorva*. You never have heard of such a gain before in all previous times. Therefore, do not provoke anyone. Do not even provoke a dog sitting in front of your home. If that dog were to chase someone, he would run and take shelter in our home and then make us do *satsang* spiritual interaction. If that dog chased the Gnani Purush then Gnani Purush would look for shelter and will get in to his home! See, that dog is also

helpful, isn't it? Everything in this world is potentially helpful. *Parmatma* absolute Self resides in everybody and every living being is in your service day and night, but one does not know how to take that service, to his benefit.

Wherever you see there are boss, boss and bosses! And you are the boss of someone too. That boss would chastise, reprimand and extract heavy work from his worker and would not even let him rest in peace. So we should live such equitable life that no one should get hurt to the slightest extent. Boss should not get hurt, subordinate should not get hurt, and wife and children should not get hurt at home. To live such a life we should get our machinery overhauled by a Gnani Purush. Have you brought a tender (statement of price at which one is ready to undertake certain work) for the overhaul?

Questioner: In your speech the language of the contractor comes forth.

Dadashri: Yes, it will come out like that only. Contracting was our business, so we would know about things like tender and allied stuff.

Service-Disservice -The Nature of Prakruti

This *seva* service to others that you are rendering is the *swabhav* innate nature of the *prakruti* the non-Self complex. Some other person is doing a disservice to others that too is the nature of the *prakruti*. In this there is no *purusharth* deep inner endeavor of yours or his. One believes in the mind, 'I am the doer.' Now, 'I am the doer', is verily the illusion. Now here, after receiving this Gnan—Self-realization via Akram Vignan, you will continue to do the service, because You have brought forth in this life such a *prakruti*,

however, from heron, that *seva* service will be *shuddha* pure. After this Gnan, regardless of what may happen to the other, You will not be affected, and his pain will ease. Thereafter *karunabhaav* compassion will remain in you.

Different Ways of Salvation

Community service *samaj seva* is where a person makes a commitment to serve the community and sticks to that commitment. He remains preoccupied in his service only; he does not pay much attention even in his own home – that is community service. Kindness, pity, empathy etc. are just internal feelings, which will continue to manifest within a person. These are all inherent traits of the *prakruti* the relative self, which one brings forth within him. But in the final analysis, everything a person *does* is the doing of the *prakruti*; it all falls in realms of the relative self. *Prakruti* will vary; one person's *prakruti* will be such that he wants to make others happy while another person's will make people miserable. Both these traits belong to the *prakruti* and not the Self. Whatever traits a person has brought with him in his *prakruti*, are the traits that will manifest.

Service to the society is not the same as the salvation of the world *jagat kalyan*. Service to society is a worldly intent and for that, a person does whatever he is able to, but it is all at the gross *sthool* language level whereas the salvation of the world is a very different matter altogether. A talk of salvation of the world has subtle *sookshma*, subtler *sookshmatar* and subtlest *sookshmatam* implications in communicative language *bhasha*. There is simply the *bhaav* deep inner intent for salvation there, or their inklings.

Real Service is That Which Comes from The Heart

Service to others should come from the heart; only then does it reach everywhere. Service when mixed with advertised fame *prakhyaati* will bring trouble and problems. Service rendered quietly and without recognition *khyati* is true service. Prestige *khyati* will indeed come, but one should render it without having any expectations for it.

The state of benevolence *paropkar* is the highest of all states. Benevolence—to help the other—is the goal of all human life.

The natural law of this world is such that if you give the fruits of your own efforts to others, nature will take care of you. This verily is the hidden science. This is relative *paroksha* religion. First comes relative religion, then comes real *pratyaksh* religion, and finally *atmadharma* religion of the Self arrives. This encompasses the account of human life; its essence is this: to use one's mind, body, and speech for others.

Let There Not Be Any Suffering For Anyone In the World

That is why I tell everyone that every morning, before they leave home, they should say this much: “Let there not be any hurt to any living being in this world through the mind, the speech and the body.” They should repeat this five times and after that the responsibility is mine! I will take care of it! At least say this much, then if you happen to hurt someone, I will take care of it, but you have to say at least this much.

Is it so difficult? How can it be a problem if you invoke, ‘Dada Bhagwan—the Lord within’ with a true heart and say it?

Do Not Become a Beggar To Serve The Gnani

What wonderful joys! Unlimited bliss is here with 'Dada—The Living Self'. One simply loves to sit around here, but alas many of you lose it, throw it away.

Questioner: Dada, may I express how I feel? I got to bathe you today, but I feel that if someone else comes tomorrow then I will not get to do so.

Dadashri: All that is wrong and false. You are separating me, so who are you? What concern is it of 'ours' (one as the Self)? If he is a beggar then he will extend the hand and beg. 'We—you and I' are not beggars. Nothing comes out of begging. Everything ripens at its own time. That is why 'we—referring to the Gnani Purush and the fully enlightened Lord within', have said not to harbor any desires. People don't know that, that is why desires arise. Every bomb is timely. Even if we say no, that which we have *bhaav* for, will come to us.

Such beggary! That one would lose, throw away all this happiness, so remain in present!

Questioner: What is there to feel any sense of beggary when it comes to the Gnani Purush, the *Aptapurush*, Dada?

Dadashri: That definitely is beggary; it may be in front of a Gnani Purush or anybody else. It makes one lose the bliss that one is experiencing in the present.

Do not harbor any kind of desire. Desire is a live burning fire. If a desire arises then remove it.

What kind of *seva*—service rendered

to others, would you do for a Gnani? And where does He ever desire such *seva*?

Questioner: But one does it for his own sake and interest, does he not? You do not want *seva* but...

Dadashri: No, but it is meaningless, isn't it! It is a kind of madness! To attain His grace *krupa*, is called *seva*. Attain the grace. So when can you attain the grace? When you remain in His Agnas—the five supreme directives for the awakened one in Akram Vignan, you will be graced.

Questioner: In the matter of service to Dada, we do feel this somewhat.

Dadashri: Hunger for service must not remain. *Seva* - service is that which comes to you, for you to perform. In that kind of *seva*, bliss arises a hundred percent. The rise of desire is the rise of the fire. It is a terrible disease. Desire for what? Mooah! (the one who is dying, special exclamation used by Dadashri to shake up the listener) are we beggars that we would ask from someone?

Questioner: Dada, what if you had met a Gnani at our age?

Dadashri: Alas! If I had met a Gnani at your age then I would have accomplished my goal.

Questioner: Then you would not have desired to serve him?

Dadashri: No, it will not happen. It will not arise in me. If he teaches me like this then I would become very happy.

Questioner: So you will not have a desire to serve Him?

Dadashri: No, it will not happen, no. If

he says, “Come, do it,” then it is fine, and if he says, “No,” then I would take a back seat. Why this *bhanjghad* dissolution and creation cycle, for ‘us—the enlightened ones’.

Questioner: Dada, at this time do you not have any desire with regards to the Tirthankara Lord?

Dadashri: It would not occur to me. Desire is a living fire, how would it arise?

Questioner: One has to have an inner intent—*bhavna* for *seva*. If it happens, then bliss arises, if not, so be it.

Dadashri: Yes, you should do *bhavna* that grant me this service. If you get it then it is all right and if not then also it is all right but you should keep *bhavna* to meet Dada, otherwise you cannot meet him. The rise of desire is the beginning of *kantado* physical and mental exhaustion. Once desire is ignited, it will continue to burn mentally, physically and externally *trividha taap* until it is fulfilled. Such burning will cause loss of the present bliss.

The Reward of Service to The Gnani Purush

Questioner: Now we attained Gnani’s *drashti*—divine vision, what is the fruit of this vision?

Dadashri: That can accomplish your work of salvation. Once you attained divine vision of a Gnani Purush, you will attain *moksha*. One can attain *abhyudaya* fruit—worldly prosperity by doing service to a Gnani Purush. The *seva* that you do will yield reward. The reward of this service is not worldly comfort but he will get such a high reward that he can become *sevya*—the one worthy of service by the world, from *sevak*—the one

who does the service, the server. Those who had become *sevya* in this world, had become so, from the state of *sevak* only. When will you become *sevya*? If you will perform service being a *sevak* to a *sevya*, then you will become a *sevya*.

Questioner: There is no benefit of becoming a *sevya*. It is very risky to be a *sevya*.

Dadashri: It is not possible for just anybody to become a *sevya*. It is simply not possible for you to do study to become a *sevya*. So for you it is better for you not to have it.

Service is never risky or problematic. If one does not know even a cent about *seva* and if he gets *seva* then he can accomplish his task. The one who does not know anything, if he gets *seva* then it has the potential to raise him up to the state of the *sevya*.

Questioner: Without attaining a certain spiritual state, is *sevyapad* not fraught with danger and risks?

Dadashri: Nothing is dangerous; one should receive it. Once received, it will go on.

Questioner: It is not risky for the one who does the service. But the one who takes the service and he is not qualified, for example, if I take service from someone then it is dangerous for me, is it not? It is never risky or dangerous for the one who serves.

Dadashri: No, if one has taken the service, it is very dangerous.

Questioner: I am trying to say the same thing- if one is not qualified.

Dadashri: Yes, then it is very

dangerous. Very dangerous, nothing is more dangerous than this. Very grave danger!

Questioner: Would Gnani establish him in a *sevyapad*? Does the Gnani bestow-place one in a *sevyapad* the state that is revered and gets served, by all.

Dadashri: It happens on its own accord—*swabhav*. It happens naturally.

No one has authority to establish anyone in *sevyapad*, no? That is why it can give results by itself.

Questioner: But then there is no danger at all, is there?

Dadashri: There is no danger at all. Whatever is done in front of Gnani Purush has no danger at all. It can be risky if it is done in front of an agnani—a non-Self-realized one. Here there is no risk at all.

Service: The Gnani's View

Questioner: But Dada, *seva* the service will be available to us continuously, wouldn't it? We can get service and all that all the time in a way, can't we?

Dadashri: What kind of service will you do? You just gave medicine two to four times, are you calling this a service? What service? What are you calling service-*seva*? If you keep servant at home, will he not give service? Will you have to higher a big officer to serve you?

What are you defining as *seva* service? I would take a bath because you bathe me. Or else, 'we' would tell that servant, "Leave a bucket full of water." Then I would take a bath. Besides this, what do I want to do? What kind of service will you do? When can you call service a service? That If you have

to go somewhere to give a higher message—preach, you have to do something so that people may attain salvation. How many people did you preach? The one who helps people attain liberation, that is what we call is a *seva*—service. The one who fulfills 'our' goal, is doing what I call *seva*. Niruben, you write all this *vani* (Dada's speech), that is what we call is *seva*. When two Aptavanis will be ready, it means you did that much service.

I give you a note of 100 Rupees and if you bring me change for that note of 100 Rupees, how have you helped me, what *seva* have you done? Yet, within that process, 'we' would see your *bhaav* inner intent. We never see anything else.

However, real service *seva* is that which you are doing, without me being aware of it. Real service is that which is done silently without anyone's knowledge. If it is visible, then it is not called a service.

Open a Shop of Happiness for Others

My business is only for giving happiness to others. We do not want enterprises of unhappiness. Those who want to, can come and collect their happiness and those that come to make us unhappy, we should willingly accept because we must have some pending accounts, which we can now settle. Accept whatever they give you. You get what is due to you; otherwise no body would bother you. So give happiness to everyone. If you make someone unhappy they may bind revenge against you. They will wait for the opportunity to get back at you. People who take revenge do not do so just for the sake of it; they are avenging themselves for the pain they were subjected to.

Gnani Serves The Whole World

You should keep your *sevyapad* worthy state hidden and give service to others with humility. A Gnani Purush is the servant *sevak* of the whole world and is therefore worthy of service by the whole world *sevya*. 'I' serve the whole world and 'I' also take the service of the whole world. If you can understand this statement, your work will be done!

I only keep one kind of production: 'May the entire world attain permanent peace and may many attain liberation.' Don't I get the by-product of that free of cost? I continue to receive all these as byproduct.

Or Else Serve Your Self

Where there is any form of service being rendered to the world, there is religion. If you cannot serve the world, serve your Self. The one who serves the Self, is doing something higher than serving the world. This is because the one who is serving the Self, will never hurt anyone!

Questioner: But one must know how to serve the Self, no?

Dadashri: It is not easy to know that.

Questioner: What are the signs of the one serving the Self?

Dadashri: The first quality is that he does not hurt anyone. Everything comes under this quality. It includes the fact that he does not harbor any sexuality—*abrahmacharya*. To harbor any element of sexuality is tantamount to hurting someone else. Or take for instance when someone willingly engages in a sexual act, so many *jivas* life bearing forms—sperms die in it; this is the same as hurting others. This stops the *seva* service altogether. The other

qualities are that one does not lie, steal, kill, or hoard money. Hoarding money and other material possessions is regarded as *himsa* (aggression or violence towards other living beings). It is the same as hurting others. Everything falls into this.

Questioner: What are the other signs of the one serving the Self? When can one say that he is doing service to the Self?

Dadashri: The one who is serving the Self does not hurt anyone even when the entire world is hurting him. Not only that, he will not even have a desire to hurt them back or wish that brings ruin to the tormentors. On the contrary, such a one will bestow blessings on the people who hurt him.

In the service to the Self, we are not concerned with someone accusing, insulting and verbally attacking us. In all that one has to be concerned with how we react and we are to see that.

Service Gained According to Inner Intent

Questioner: Even after taking Gnan, the nature of *prakruti*—the relative self, cannot change, can it?

Dadashri: It can change, yes. The results within of rise and fall, remain within the *prakruti* only, meaning it may change in someone, and the entire *prakruti*—the non-Self complex which includes the dying ego—calms down. This is because it *prakruti* may have arrived at its concluding stage and that person—the ego may think that he did the *purusharth*—spiritual effort.

This *prakruti* is not like, it has to be this way only. It will follow as much you explain to it. *Prakruti* was formed and bound in the past and then it had become tough. It can

mold if someone were to explain it. But it can change within the limits only, it cannot change beyond that. If you had made a decision that, 'You want to do service to saints.' Then when you meet any saint you would serve him and your *prakruti* will change, so this is how you would have made a decision. Decision is not made from point to point that, 'it should be this way only.' It is just that if a person who would have made a deep inner intent that, 'he wants to keep his *prakruti* as per Gnan', for him *prakruti* will change according to Gnan. It will change for a person who had made such deep inner intent.

Prakruti Dissolves Through Satsang and Service

Questioner: I can see the *prakruti* but can it be molded?

Dadashri: Have you had any such experience?

Questioner: Yes. I had for sure, Dada. I would run to be first for the shower, this I can see more during *jatra*—pilgrimage.

Dadashri: He will have *swarth*—self-interest in everything, for going up, going down. His calculation is always different.

Questioner: His attention would be preoccupied in this only; his awareness is there only.

Dadashri: Let it be so for the *prakruti*, but because you like it, the one within is still are not as aware. Now you understand because I explained to you. Every time it (*prakruti*) should understand. It should not be like this. Why it is happening like that? Therefore, whatever happens, it is *prakruti*. But You should know why this happened, this should not happen.

Questioner: Then that is *prakruti*.

Dadashri: Yes. Yet, why do you hurry to take shower, why do you hurry to eat early, all that should be in your awareness. Should it not? That means there was no awareness that is why this mistake had occurred. This *prakruti* unfolds the way one has brought it from past life.

He who used to get up at 6:30 am, is pacing back and forth since 5:30 am, then know that he is a selfish one, mooah! He is calculating, let me use the toilet first, otherwise someone else will get in. We would know that, no? That he is selfish is not a problem but one should have *jagruti*—awakened awareness for that. Whatever is happening is wrong. His *prakruti* is like that. Everything is such that even the *prakruti* cannot be seen. One will gradually progress by staying in *satsang* and with the inner intent of service to people.

Service is Dependent on Vyavasthit

Questioner: Intellect *buddhi* verily is the one that enters into the nuisance and hassles to make the other person to do, what one has willed *dharyu karavavoo*. That is the reason why, it does not happen the way it wants, this results in *dakho*—interference.

Dadashri: In which matters does it happen to you, is it for eating or sleeping?

Questioner: It happens more in the matter of doing service.

Dadashri: What happens in the matter of *seva*?

Questioner: If someone asks me to get out sometimes. Sometimes they will not let me in, such and such sort of thing happens, and then I feel interference within.

Dadashri: If someone asks you to get out that is called great justice. Can anybody ask you to get out? Otherwise if you give a hundred twenty-five Rupees then they will throw you out. Do you get such a reward any time?

Questioner: I do get it sometime.

Dadashri: Is that so? It is good. I would keep a *nondha*—intense mental note. That is very good. If they throw you out, then no one is at fault.

Questioner: But because of the force of wanting to gain entry here, there is the tension of being thrown out, no?

Dadashri: Hmm... due to force! That happens when the force is wrong, that is when they will throw you out. Otherwise nobody will drive you away in this world. If you employ such wrong force against a policeman who is preventing your entry, he will give you a taste of his baton. On being forced out, thrown out, the understanding that, 'this is vyavasthit,' will bring forth *anand* bliss.

Questioner: Dada, it does present that, 'it is vyavasthit', I cannot see the one who threw me out as being at fault, but I do feel inside that what kind of obstructing karma I have brought with me (from past life) that I have to be thrown out of the place? So, on that basis I feel something within.

Dadashri: If you ask five people around here, whose fault is this, what will be answer?

It is indeed the fault of the one, who has been thrown out. Thereafter, if we even talk about this, would we be not called stupid? You will get that, which is rightfully yours. That which is not rightfully yours, you will not get, even if you go searching for it. Even if you take the beating, you will not get it. Rather

then, it is better to become wise, what is wrong with that? You became wise, didn't you? One cannot harbor this expectation *apeksha* to make someone do what one wants and wills, even in his own home. And besides, what do you know about rendering *seva*? You hardly know it. You all in this group, all people do not know how to perform the service. When there is a little free time in *seva*, at that he verily would have gone somewhere else. And then if someone else was to get in, then he will try to get him out.

Questioner: So at that time by saying 'vyavasthit', should we put that case aside?

Dadashri: No. Not put it aside. There is no need to put 'vyavasthit' aside at all. You should feel happy that vyavasthit came under his control, how nice! The bliss *anand* you experience will help you, and then it will come under our control too. All those people may move somewhere and you will get your share to do the service *seva*.

One Becomes That Which One Worships

Questioner: How is with me, it is like this: Since I would be in your *seva* all the time, I do not remember the Self, and I do not remember the Agnas—the five supreme directives for the awakened one in Akram Vignan.

Dadashri: There is no problem, in your case, if you do not remember. This service to Dada, is considered a wonderful thing. One involved in this service does not need to remember the Self at all.

Questioner: I remember only Dada at that time.

Dadashri: But whose *bhakti*—worship, is happening, that is the thing you need to see.

You may or may not remember Atma, I have given you *laksha*—awakened awareness, so some time or other that *laksha* will arrive, but whose *bhakti* is that, that is the thing you need to see. You will keep becoming like the one you worship.

Questioner: Then it is very lofty one, Dada.

Dadashri: Yes, it is great that is why I am telling all these people that, “Brother, you have attained something which is very great. Your merit karma has awakened.” This will happen to some, no? I am not such a person who would take someone’s service. I am not such a weak person who would let someone do my *seva*. My leg fractured and it happened that I had to give service to this Niruben. Otherwise I will not give it. I have not taken anybody’s service (personal) in life.

The nature *swabhav* of the Self is, that it becomes the one it worships. That is why I say, that tremendous merit karma of Niruben have come to fruition. I say this, why do I say this to people? Otherwise, I would not say even to people.

Questioner: Dada, even I understood more about that merit karma *punyai* today!

Dadashri: Do you understand? Where the risk-danger exists and where it does not. Who did you worship that brought forth such inner light? Atma—the Self becomes the one it mulls over in the *chit*. The original attribute of Atma is such that whatever it contemplates through *chit*, called *chintavan*, whatever it worships *bhakti*, it becomes that. That is why I am telling everybody to stay close to the Gnani. But why do ‘we’ let you go? You do have files—karmic accounts, so you definitely need to settle the files.

And I would not pay attention for ‘her’ even if other kind of awareness does not stay in her. What is the reason for that? That the real cause has been laid. One cannot get such *bhakti*—devotion, *seva*—service of a Gnani, it is very rare. One cannot find such cause (effect to come later) at all.

The responsibility of my service to the world goes as far as making sure that whoever comes to meet me must at least receive the benefit of my *darshan*. The responsibility of anyone that serves me falls upon me and I have to take him to *moksha* without fail.

Service To Agna Is Same As Service To Dada

Questioner: Even one word emerging from a Gnani Purush should be accepted as Agna—instruction to be followed.

Dadashri: Even so such Agna when given is special and exclusive! Scripture writers have clearly written about Agna “Agna verily is the religion *dharma*. Agna verily is the penance *tapa*.” Everything is included in this. Do you have the deep inner intent to remain in Agna, constantly? At this time if I tell you to go to Ahmedabad, what then?

Questioner: I would leave.

Dadashri: Immediately? Agna would help a lot. It would be good if you remain in Agnas as much as possible. Therefore, the value is of the Agna only. If you were to get Agna today, bliss will be there the whole day, after that it does not matter whether you had been asked to leave from here, but you received such Agna, no? There is much internal empowerment *khumari* because of it.

Questioner: What will be the result of that, Dada? If one follows Agna enthusiastically, what results will he get?

Dadashri: That verily is *moksha* liberation.

Questioner: And if he does not follow the Agnas enthusiastically and if he follows them grudgingly, then what will be the result?

Dadashri: If he follows them grudgingly, then it is meaningless. It is like tying a buffalo and pulling it mercilessly to a vet, while flogging its behind. Where can one find the Agnas of the Gnani Purush? How is one to come to receive them! People would remain sitting in front of me for an Agna. Give me some Agna—instruction, directive, they would say.

To serve Dada means do service to Agna! To serve the Agna and to serve Dada is one and the same.

Questioner: Is Agna superior than *seva*?

Dadashri: Agna is higher. That verily is *seva* of Agna. That is verily this *seva* of Dada. Everything else is futile.

Get Your Work Done

Questioner: What to do if the *mahatma* who is following the Agna ends up being benevolent and helpful to others?

Dadashri: Whether one ends up doing *paropkar*—benevolence or *par-apkaar*—malevolence to others, both are settled via Agnas. That which is settled you don't need to remember at all, do you? Benevolence or malevolence done, both are discharge—effect in this life of causes laid in past life. If one does not have Gnan—Self-realization, then benevolence earns *punyai* merit karma, and is encouraged. But after Self-realization, benevolence to anyone or malevolence to anyone, both represent opposite ends in the

relative realm and they have no relationship to Agna. Nothing impedes or touches the process of following the Agna. There is not anything in entire scripture that can affect Agna. Yes, the giver of the Agna should be exact.

That's it, now you have to get your work done. If your mind is thick (more layers) then you will have to sit longer (in satsang), wait little longer. But bring *ukel*—ultimate solution! It is the stock of Kaliyug, and this means we have been filled with lots of karmic stock. Amidst all this, it is tremendous *punyai* that we attained this Gnan, it is very tremendous *punyai* merit karma.

Serving Through Body-Mind-Money?

Krupadudev—Shrimad Rajchandra said that there is no *moksha* without serving the Gnani Purush with mind, body and wealth. Now what use a Gnani Purush have for money?

Questioner: It seems like there is no connection between a Gnani Purush and money *dhan*.

Dadashri: Then why does he need someone to do service through body?

Questioner: He is separate from body. This is just for the benefit of the other person.

Dadashri: You have to do for your own sake. What will you do with wealth? Your knot of greed will loosen that is why use your money at good place where Gnani directs you, so it will help you in next life. And at this time the knot of greed will loosen. If you spend it at good place means is it not an 'overdraft' for next life? Or spend that entire overdraft? If we spend it for our pleasure, is it considered as overdraft? So if you throw away money in a race-course that is not overdraft?

Questioner: That is the overdraft of the wrong type.

Dadashri: All that went into the gutter. The amount you will spend, all that will go in the gutter. That is why the Lord (Mahavira) has instructed thus: Spend it for good causes, to break your inner knot of greed *lobh*. Thereafter the *chit* will hover over right there and there only. Then ‘Your—the awakened one’s’ cart will move along. Suffering will not arise, how can it come to the one who has spent his money on the right path and for the benefit of the other? Pain does not await someone like him. Who will it wait for? The one who spends for his self only, for him the misery is waiting.

Service of the Celestial Beings on Earth

Questioner: You had said that if one serves the one who serves a Gnani, then it is equivalent of doing the *seva* of the Gnani, and if one does the *seva* of a *mahatma*, then also is it equivalent to doing the Gnani’s *seva*? Please elaborate.

Dadashri: Yes to destroy all the mistakes one will need to do *swa-purusharth*—Self-oriented spiritual effort or one will have to commence *yagna*—internal sacrificial cleansing—of doing the service of *mahatmas*.

If it is possible you should spend lots of money on our *mahatmas*, don’t be thrifty, because there are no other living celestial beings (Dadashri’s compliments to *mahatmas*) in front of you. These are the awakened—Self realized, living Gods *dev*. You will not get such opportunity again. And even in this, the service rendered to Aptaputras (young men trained by the Gnani for the work of salvation of the world, they take additional vows of *brahmacharya*), then it is totally a different

level of service. The reason for this is that they don’t have anything to take or to give. Therefore, it is best to do *seva* of the *mahatmas*.

When the *satsang* is filled with *mahatmas*, and you prepare a meal and serve everybody, then how much *anand* bliss do you feel on that day?

Questioner: Very nice, profound and profuse.

Dadashri: Likewise, how much bliss would this lady here would have experienced! Prepare *jalebee* sweet and flavored golden rings fried to crispness, everyday and prepare this and that, such opportunity will not come again and again.

Questioner: But Dada, I feel the inner regret that the desired numbers of invitees do not come, my expectations of people coming to meet you is not fulfilled. All these women help and we serve them food but I feel the hurt Dada that people are not waking up.

Dadashri: That is correct. The helpers and the meal preparers come up as the evidences *sanjog* unfold and come together!

This is because nowhere else the living awakened (Self-realized) *devas* celestial beings are evident-visible (to me). These verily are they, and they are here, these beings *mahatmas* who now do not have any insistence or residuals of ‘mine-yours’.

Questioner: At this place, all *mahatmas* take care of *mahatmas* very nicely.

Dadashri: That is why I am telling, I had told people in India, everybody should keep on doing *seva*. Whatever you have even if it is not much, so be it, but *serve* the meal.

At least serve a cup of tea, and if tea is not possible then offer a *papad* (thin crisp wafer of multigrain flour mixed with spices).

These are the visible *devas* (celestial beings are invisible) and besides they eat *jalebes*! They are such that they have already packed four in, and offer them two more, and they will take that too with gusto!

Questioner: They feed us too. They will eat and make us to eat too.

Dadashri: Yes, they would make you eat.

Questioner: Dada, I have the *bhavna* desire-intention of feeding *mahatmas* from the beginning, but today you have made a profound declaration that these are living awakened *devas* celestial-Godlike beings.

Dadashri: Self-realized *dev*, real *dev*. The one who does not want anything is called a *dev*.

Questioner: Then with the live presence of ‘Dada Bhagwan’ as the witness, to every *mahatma* any enmity-obstruction committed in past or if I had kept enmity or distance...

Dadashri: No, no. We have a law here, that the one who ‘sees’ enmity-distance-obstruction-difference is not *mahatma* at all. It may be evident, yet that was in for the ignorant state, not now for the *mahatma*. Now, what unfolds in front of us, comes in our plate, is correct and *vyavasthit*. What if someone gave me *papad* or did not place it in your plate. If they prepared *jalebee* for Dada and what if they gave two pieces to someone or did not give to you?

Questioner: At our home, I have not prepared any thing that was just for Dada only.

Dadashri: That is right.

Questioner: I would prepare all the sweets and *jalebee* for everybody.

Dadashri: If you make it then there is no problem, and if you do not make them, then too, there is no problem.

Questioner: Dada, such thing does not happen at certain *mahatma*’s home at all.

Dadashri: It may not happen, but do not gloat *rof* over it. If you gloat and show pride over it, someday they will blow off your fuse of superiority. Rather than this, take the approach that whatever happened is correct, but as far as possible it is better if such things do not happen, and if it does then it is fine too.

Questioner: We have to do so much for *mahatmas*, now we will not be stingy with them. You called them Self-realized *devas*, and we are asking for forgiveness if we have made negative comments about any *mahatma* regarding any matter. Sometimes we may happen to talk about *mahatmas*, so I am asking for forgiveness for that too.

Dadashri: That you should recall and ask for forgiveness. Until you mail the letter you can correct and erase the matter in the letter. Once the birth changes, new life is entered, it is all over. So everything can be erased and cleansed in this very life only.

The Understanding of Vyavasthit Leads to Naturalness: Sahajata

Moreover, one comes to know that this subtle error has happened, and therefore, an inner intent *bhaav* to become *sahaj* should be maintained. What kind of *drashti* vision should we keep? Natural. See what happens

when it happens. Maintain the *dhyeya* goal of serving Dadaji (His Mission of Akram Vignan) and the *bhaav* inner intent to become *sahaj* natural. To attain the service of ‘Dada’ is a great thing. One can get it only if one has great merit karma, otherwise he will not get it. One does not even get to touch with a helping hand; so consider it a great *punyai* on the rare occasion you get to lend a hand, even if it is not enough for you? However, by all means, you should remain in *shuddha upayog*—pure awareness as the Self.

Questioner: One can become *sahaj* natural only when the complete science unfolds and opens within. Is that right?

Dadashri: When that ‘vyavasthit’ is understood completely then complete *sahaj* state arises. Now it is happening naturally (autopilot). Do not hold your breath for it; do not keep waiting for these guests. Waiting for anything never ends. When vyavasthit is understood it instantly becomes natural *sahaj*.

How Can One Forget The Compassion Of The Gnani Purush

Questioner: But Dada, You were showing signs of a Gnani, one of the sign was that, “If you have questions, instead of giving answers to all of those questions I will show you such a thing that you can resolve your own questions.”

Dadashri: You resolve your own questions. Why should I bother? And from here onwards fifty thousand people will come, one hundred thousand people will come, what can we say about tomorrow? Why should I get in to the *bhanjghad* hassle? What is my goal? It is: May you attain the bliss, which I have attained. My goal is fulfilled. That is all! Many people are saying, ‘Dadaji, we are not

able to come for six months.’ I said, “Does bliss *anand* remain for You?” They reply, “We feel *puṇahuti*—completion. Dada remains present within us.” That is more than enough, then ‘we’ do not hold that you should come here or move about. This science is not like that. The problem arises if one is dependent on someone, desires something from someone. Here ‘we’ do not want anything from any body whatsoever at all.

Questioner: So those words in scriptures, ‘the one who does not have an iota of desire...’

Dadashri: Yes, even an iota of, the least remnant of, no desire of any kind. I do not have any kind of desire. Where there is no desire *ichchha* from God Himself, why would I harbor any desire from you? You have attained tremendous amount spiritually; such gains have never been attained by any ascetic *bavo*. Now do not harbor any dissatisfaction in this matter.

I have given all the Gnan (Total Knowledge of Akram Vignan). I have maintained the leading position due to my state. I am swimming just ahead of you, so you do get the benefit by staying close to me. The matter of others who used to keep some of the knowledge with them secretly, is a very confusing and mystifying. It should not be like that. This is because the disciple will give all, whatever he has. He may then, come to us, or he may not. ‘We’ have not given this to him to extract this *seva* from him. It has been given to him for his *uddhaar*—salvation. And I do not want service. I have attained everything, my salvation is done, everything is done, why do I need *seva*? Therefore, ‘we’ are giving absolutely everything, to whosoever comes along.

Jai Sat Chit Anand

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