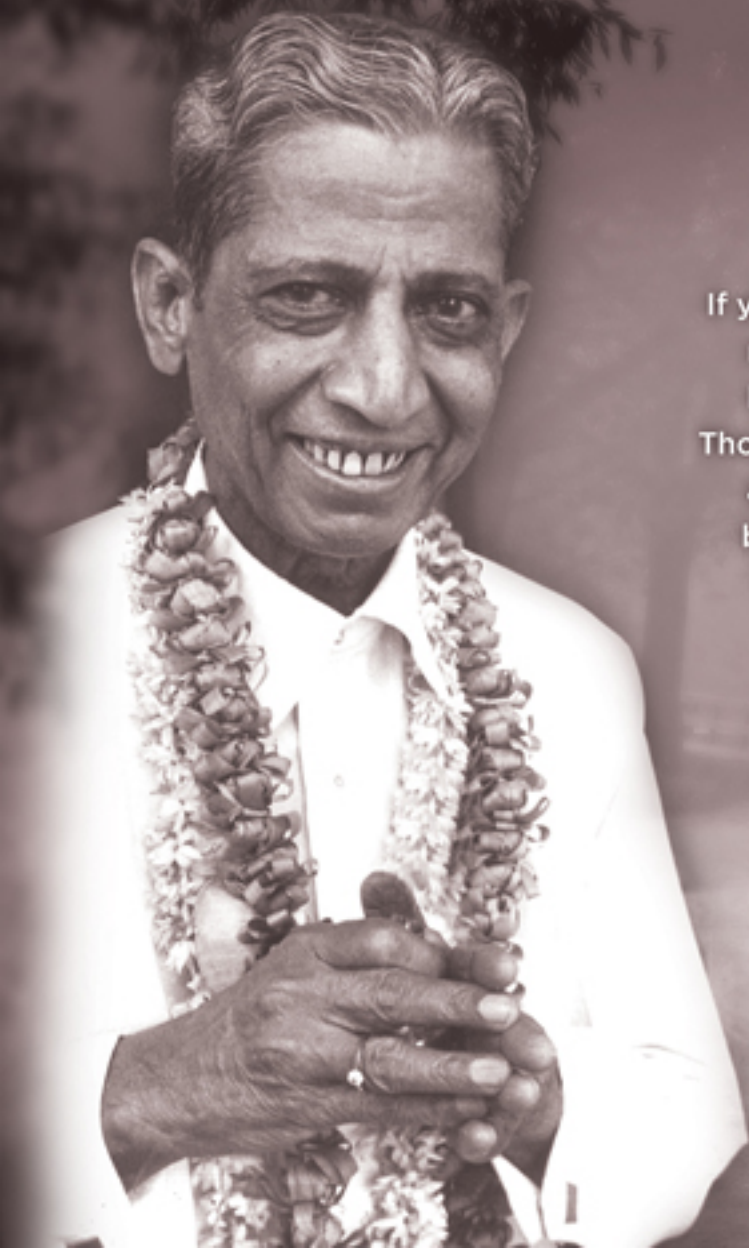


# *Dadavani*

April 2018

If you give happiness to your  
mother and father, then  
happiness arises in you.  
Those who make their mother  
and father happy, never  
become miserable at all.



## Repay the Obligation of Your Parents by Serving Them

### EDITORIAL

In our Hindu culture, for centuries, the intent expressed in the phrase, 'Maintain respect towards your mother and father by regarding them as deities,' has been customarily passed down the generations. In school, children are told of the story of Shravan, a boy who took his blind mother and father on pilgrimages by carrying them on his shoulders after seating them in two baskets tied to the ends of a bamboo stick. Through this story, children are taught the lesson of serving their mother and father. Such is the wonderful [cultural] science of our India, where the integration of both religion and moral cultural values can be seen. That is why scripture writers have established in the scriptures that, 'You should serve your mother and father.' Thus, stating the importance of serving your mother and father.

First comes, serving your mother and father, they are the ones who have given birth to you, then comes the service to your guru. You should definitely serve your mother and father. They have obliged you since childhood by suffering many difficulties, and yet they have raised you, educated you and instilled moral values in you. If you look at it, the life of parents is incorporated in the life of their child, so then how can the child forget the benevolence of his mother and father his entire life? He should never overlook the humility and reverence for them his entire life.

While talking about the pain of the elderly, absolutely revered Dadashri says that, "In the current times, if there are people who are most miserable, then it is the elderly above the age of sixty to sixty-five!" Everyone at home kicks them around! Even their bodies betray them; neither can they tell anyone, nor can they endure it! However, who can they turn to? Their children do not pay attention to them. A huge gap has formed between the old generation and the new generation. The elderly cannot let go of their old-fashioned ways, while the new generation does not understand their pain, and as a result, the distance increases between them.

In addressing the youth of today, Dadashri says, "If your mother and father are pleased with you, then you will never be dissatisfied, for this I can give you a guarantee in writing." The one, who sees the faults of his mother and father, will never attain anything. He may become rich; however, he will never progress spiritually. To serve your mother and father, to respect them and to please them, this foundation is required for spiritual progress. Whether one is a celibate or married, he can never progress by contemptuously rejecting his mother and father! Instead, he should convince them and gradually get his work done.

While explaining the importance of serving one's mother and father, Dadashri says, "The *Vitaraag* Lords and many saints have also served their mothers and fathers, up until the end." Your worldly interactions towards them should be ideal.

In the current edition, both parents and children attain excellent keys for ideal worldly interactions, as well as gaining the right spiritual understanding. With this, it is our ardent prayer that all our lives become ideal.

~ Jai Sat Chit Anand

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*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

## **Repay the Obligation of Your Parents by Serving Them**

### **The Significance of Human Life**

**Questioner:** Can you please tell us something about the duty of a human being?

**Dadashri:** As far as the duty of a human being is concerned, let me tell you what the limit is for one who wants to be reborn as a human. For those who do not want to go higher up or lower down; higher up meaning the celestial lifeform (*dev gati*), and lower down meaning the animal lifeform (*jaanvar gati*), and even lower than that is the hellish lifeform (*nark gati*). There are so many different types of realms of existence. Are you asking only about being reborn as a human?

**Questioner:** As long as we have this body, do we not have to carry out our duties as a human?

**Dadashri:** It is because you fulfilled your duties as a human [in the past life] that you have attained this human lifeform. You have passed in that, so now what do you want to pass in? The world functions in two ways. One is that, after coming into human lifeform, if a person accumulates credit [merit karma], then he goes to a higher lifeform. While, if a person accumulates debit [demerit karma], then he goes into a lower lifeform. Secondly,

if he ends his business of credit and debit, then he attains freedom. There are four lifeforms of existence. The celestial lifeform is for those who have accumulated ample credit. The human lifeform is for those who have accumulated more credit than debit. The animal lifeform is for those who have accumulated more debit than credit. While the hellish lifeform is for those who have accumulated only debit. These are the four realms of existence, and the fifth realm is that of *moksha*. These five realms are open. Humans can go to these four realms of existence, and only people of Indian origin [those who believe in reincarnation] can attain the fifth realm!

Now, if a person wants to attain a human lifeform [in the next life], then he should serve the elderly, his mother, father and his guru. He should maintain an obliging nature towards people. In addition, he should maintain pure worldly interactions, such that no credit or debit remains pending with anyone; this is how one should take care of his worldly interactions, completely pure worldly interactions.

**By Serving Your Mother and Father,  
You Will Never Face Misery**

**Questioner:** Along with serving

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their guru, the youth of today should also serve their mother and father. So, if they do not serve their mother and father, then what lifeform would they go into?

**Dadashri:** First comes, the service to parents, the ones who have given birth to you. Then comes the service to guru. Service to one's guru and his mother and father should definitely be there.

**Questioner:** So, what about those who do not currently serve their mother and father? What lifeform will they go into?

**Dadashri:** A person who does not serve his mother and father shall not be happy in this life. What is the instant benefit of serving one's mother and father? It is that, one will not face any suffering throughout his entire life. One will also not face any difficulties by serving his mother and father!

The ancient science of our India was very wonderful. That is why the scripture writers have established in the scriptures that, 'You should serve your mother and father. By doing so, you will not face any difficulties in terms of wealth, in your entire life.' Now whether this works out for everyone or not is a different matter, but you should definitely serve your mother and father. This is because, if you do not serve them, then will you earn the service of anyone? How will the next generation learn that you are worthy of service? Children observe everything. They see, 'My father has never served his own father!' Therefore, it is not possible for moral values to be instilled in them!

**Questioner:** What I was asking is that, what is the duty of a son towards his father?

**Dadashri:** Children should fulfill their duty towards their father; and if the children fulfill their duty, then how do the children benefit from that? Those children who serve their mother and father will never fall short of money, they will receive all that is necessary to them, and those who serve their guru will attain liberation. Nevertheless, the people of today certainly do not serve their mother, father or their guru, do they! So all these people will suffer pain.

### **Never Leave Things to Karma, Help out as Much as Possible**

**Questioner:** Everyone is suffering their own karma, so when our parents are sick, should we let them suffer their karma? Shouldn't we do anything for them?

**Dadashri:** No, not that. You should go there and serve them, or if you do not want to serve them, then there is no point in uselessly talking about it. There is no need to 'clap' [proclaim] about it from a distance. If you were empathetic, then you would go there. Those who have empathy should serve their mother and father, and if you do not have empathy, then there is no point in unnecessarily shouting about it.

**Questioner:** Dada, just by going there, it would not make any difference in their karma or their suffering, would it?

**Dadashri:** Well, you have just made

a baseless statement! That is considered an offense. If you feel empathy, then you should go there. When you get there, you will not refrain from helping out in some way or another. To have empathy for them and not to do anything, there is no point in having an outcry over it from here, moreover, has anyone with empathy sent any money? Many people have gone there to help them. They spend money for them. Have you sent any money?

**Questioner:** Yes Dada, I have sent.

**Dadashri:** If you cannot go personally, then you should help by sending them money. You should definitely help; you cannot leave it to their karma, just like that.

### To Serve Your Mother and Father is Indeed Religion

I once met a man in a renowned ashram. I asked him, “Why are you here?” He replied, “I have been living in this ashram for the past ten years.” So then, I informed him, “In the village, your mother and father are in extreme poverty and are suffering in their last moments.” To that he replied, “What am I to do about that? If I go to help them, then I would forgo practicing my religion.” How can that be referred to as *dharma* (religion)? To take care of your mother and father, your brother and to take care of everyone is referred to as *dharma* (moral duty). Your worldly interactions should be ideal. How can any worldly interaction where the relationship with your mother and father is contemptuously rejected be referred to as *dharma*?

Do you or do you not have parents?

**Questioner:** I have a mother.

**Dadashri:** From now on, serve her well. You will not get such an opportunity again and again. Moreover, if a person says, “I am miserable.” Then I would tell him, “Just serve your mother and father well, then you will not face any misery in worldly life.” One may not become rich; however, he will certainly not face any misery. Then along with that, *dharma* should be there. How can the other [contemptuously rejecting relationships] be referred to as *dharma*?

There is no other *dharma* in the world at all. When you give happiness to others, you will become happy; this alone is *dharma*.

### Acquire the Rajipo of Your Mother and Father by Serving Them

**Questioner:** These people are living together not only with their parents but also with their children, so how should they live this communal life? How should the parents live? How should the children live? This has turned out to be a big puzzle, so isn't there a way in which they can understand this?

**Dadashri:** They should try to keep each other happy and they should definitely not hurt anyone at all. They should certainly try to give happiness.

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

**Dadashri:** One should behave in a way that his mother and father like.

He should definitely remain submissive to them. If he were to have this *Gnan*, then the Self would continue to remain separate. The children would continue to conduct themselves in accordance to what the father says. Even if they do not like it, yet they would continue to do so. Thereafter, when they think about it, they will be at peace, happiness will arise within, but only if they do not get onto the wrong path. From where did that happiness arise? The answer is, "That [the worldly interaction without *Gnan*] was dependent on the non-Self, which was misery itself." It is after attaining the independent state of the Self that bliss arises within.

**Questioner:** How does that bliss of the independent state of the Self arise?

**Dadashri:** It arises when one conducts according to what his father says. He may feel, 'This is a dependency,' but later, happiness will arise from that.

**Questioner:** Therefore, one should follow what his mother and father say; that is for sure.

**Dadashri:** Of course, one should certainly follow that! That is indeed referred to as worldly life.

**Questioner:** Does that mean he should acquire the *rajipo* (pleasure) of his mother and father?

**Dadashri:** There [in worldly life], one should acquire the *rajipo* of his mother and father, so for that he will have to do everything indeed.

**Questioner:** This is considered the

first duty in worldly life, isn't it? The first thing is that one should not hurt his mother and father even to the slightest extent in any manner through his mind, speech and body.

**Dadashri:** This includes everyone, not only one's mother and father. This includes the paternal uncles, the maternal uncles; it includes each and every individual. Moreover, the father should understand how to fulfill his duty towards his son and the daughter-in-law. One has to fulfill his duty towards everyone.

### Fulfill Your Duties with Dharma

**Questioner:** How can an integration between worldly duties and religious activity be achieved?

**Dadashri:** Worldly duties are mandatory. Parents should understand, 'The duties that we are fulfilling for our children are mandatory.' While, the child should understand, 'They have obliged me, and I should have feelings for them,' he should have such an understanding. Otherwise, he would become 'mechanical' [like a machine]. If he were to feel that, 'What they have done for me is mandatory,' then his inner intent to serve his mother and father would vanish!

While fulfilling worldly duties, how can one integrate religious practices in it? The answer is, "If your child speaks adversely, even then you should fulfill your duties without overlooking your *dharma*. What is your *dharma*? It is to nurture and raise your child, and to guide him onto the right path. If he speaks adversely and you speak adversely too, then what

would happen? He will spoil. Therefore, you should lovingly explain things to him once again like, “Son, come, have a seat, this is how things are and that is how things are.” Hence, there should certainly be *dharma* while performing all your duties. If you do not allow *dharma* to enter in there, then in that ‘vacuum’ *adharma* (moral decadence) can set in. It is not possible for the ‘room’ [space] to remain empty. Right now, if you leave the ‘rooms’ vacant here, wouldn’t people pick the locks and break in?

**Questioner:** That is right.

**Dadashri:** Therefore, it should not be left vacant there. You should ensure that *dharma* is maintained there; otherwise, *adharma* will set in. Therefore, one should perform each and every duty in accordance with *dharma*. One should perform not mere duties that come to the mind, but instead perform those duties after instilling *dharma* in them, thus making them apt. Did you understand how to integrate that?

**Questioner:** So, does it mean that one should conduct himself by combining both the duty and the *dharma* as one?

**Dadashri:** No, duties are mandatory. *Dharma* means it is a natural law. There are two types of *dharma*: one is *Atmadharma* (the religion of the Self) and the other *dharma* is with the belief that ‘I am Chandubhai’ [reader should substitute his or her name here]. So, in that [relative *dharma*], one can become happy. That which is impure and that which is bad is considered *adharma*, while

that which is good is *dharma*. To do good for someone, to make someone happy, to help someone, to give alms to someone, that is all considered *dharma*. However, it is *dharma* with the belief that ‘I am Chandubhai’, that is not *dharma* which frees you from the cycle of birth and death. *Muktidharma* (*dharma* that frees you from the cycle of birth and death) is *Atmadharma*, when one comes into *Swadharma* (the true nature of the Self).

### Dada Teaches us Vyavahaar Dharma

To teach people of the world *vyavahaar dharma* (the religion of pure worldly interaction), ‘we’ tell them to live in a way that helps others, meaning that; there is no thought for oneself. You should become such that you help others, for the sake of the salvation of the world. If you use your energy for your own self, then it will end up in the gutter, whilst using anything for the sake of others is a higher adjustment.

What is the nature of worldly life? God resides in each and every living being, this means that if you cause any kind of distress to any living being, if you hurt them, then *adharma* will arise. If you give happiness to any living being, then it will give rise to *dharma*. The result of *adharma* is contrary to what you desire, and the result of *dharma* is in accordance to what you desire.

What does the pure Soul, God say? “I indeed care about the one who cares about others and for the one who only cares about himself; I leave him to fend for himself.”



Do the work of the world; your own work will continue to happen. When you do the work of the world, then your own work will continue to happen automatically and that is when you will feel the marvel!

### **Dada's Obliging Nature**

If this life is spent doing good for others, then you will not incur any loss nor will you face any type of difficulties in life. All your wishes will be fulfilled, however if you become emotional in this way, then none of your wishes will be fulfilled. That is because this [emotional] way will not allow you to fall asleep at all. These wealthy businessmen are not able to sleep; they cannot fall asleep for three to four days on end. That is because they have cheated and robbed people.

So you should have an obliging nature, such that when you are going somewhere, ask around in your neighborhood, "I am going to the post office, do you have any letters that need to be mailed?" You should go around asking in this manner. Is there a problem with that? Someone may tell you, "I don't trust you." To that you should reply, "Sir, I apologize for that." However, for those who trust you, go ahead and take it for them.

Since childhood, I had this attribute of an obliging nature. And at the age of twenty-five all my friends called me a 'superhuman'.

Who can be considered a human? The one who gives and accepts equally, the one who conducts his worldly interactions equally. The one who

conducts his worldly interactions in a way where he gives happiness to those who give him happiness, and in return, he does not hurt those who hurt him, is considered a human.

The one who takes away the happiness of others, falls under [the category of] beastliness. The one, who conducts his worldly interactions as a human by giving happiness and accepting happiness, comes back as a human. While the one who gives away his own happiness for others to enjoy, attains a celestial lifeform, he becomes a 'superhuman'. When one gives away his own happiness to another, when he gives it to someone who is miserable, he attains a celestial lifeform.

The moment a human being starts giving happiness to others, from that point on, *dharma* begins. When one is not concerned about his own happiness, but rather he remains continuously preoccupied with [thoughts of], 'How can the difficulties of others be eliminated?' it is from this point on that *kaarunyata* (unconditional, constant compassion) begins. Since childhood itself, I had always been concerned with eliminating the difficulties of others. When not even a single thought arises about one's own self that is referred to as *kaarunyata*. *Gnan* manifests with this alone.

### **Ideal Interaction of the Vitaraag Lords**

I too, had served my mother. At that time, I was twenty years old, which meant I was in the prime of my youth. Therefore, I was able to serve my mother. I

carried my father's casket on my shoulder, I was able to serve him that much. It was then that I came to the realization that, 'I have had so many fathers like him! Now, what else can be done?' The answer to that was, 'Serve the one who is present. As the one who has departed, is gone. If they are currently present, then serve them; if they are no longer there, then do not worry about them. We have had so many in the past. Forget about the old mistakes, start afresh now.' Serving your mother and father gives instant results. God is not visible, whereas your mother and father are visible. Can God be seen? However, your mother and father can be seen.

The *Vitaraag* Lord [Lord Mahavir] had served his mother and father right until the end. Hence, as a matter of fact, your worldly interactions should be ideal.

You should serve your mother and father very well, as it is mandatory. If you do not fulfill this, then people will scold you by saying, "You are not looking after your mother and father, what kind of a person are you?"

### **Due to Your Own Fault, You Come Across Complications**

**Questioner:** Dada, many children's mother and father have high moral values; however, their children are very bad, so what is the reason for that?

**Dadashri:** For example, the wheat is of a very high quality, the seeds are from Indore [a city in central India]. You plant them here, but if the soil is bad, there is no fertilizer, the water is salty, and then what kind of wheat would grow?

**Questioner:** They would be bad.

**Dadashri:** In the same way, all this has happened. All the garbage has come together, all the salty water has come together. And that too, it is not without reason; one has definitely received the stock of his own karmic account. If your child is unworthy, then you should understand that, 'My unworthiness is not evident, but this unworthiness is indeed my own.' It is your own unworthiness, which is seen here. Did you understand, what a living 'photo' [reflection] means?

**Questioner:** Yes.

**Dadashri:** Will this sentence be helpful to you? Will this point be helpful to you?

**Questioner:** Yes, yes.

**Dadashri:** Here God does not do anything at all, and there is no interference by anyone else; all this is indeed yours, and yours alone. If your children turn out to be good, then that too is your own photo. If your children turn out to be bad, then that too is your own photo.

Hey! Don't children turn out to be bad! One child was raised like royalty, so when he grew up, he told his father, "Transfer your property to me, right now." His father replied, "You will not get it right now, you will get it after I die." So then, the son fought and lodged a formal complaint. The father lost that case. Just imagine what the son must have told the lawyer! The lawyer ended up saying, "See I made your father lose!" Then the son said, "If you have him disgraced even

more, then I will pay you an additional three hundred rupees!” What is he asking for?

**Questioner:** To have him disgraced.

**Dadashri:** Yes, even though the father lost, he was not satisfied. He told the lawyer, “If you have him disgraced, then I will pay you an additional three hundred rupees.” Hey, just look at that ... such children also exist!

**Questioner:** Yes.

**Dadashri:** Whereas, there are many children who serve their mother and father. They serve them so well that even without having eaten or drunk anything they continue to serve them. So, it is not always like that, it is all your karmic account. It is indeed your karmic account; it is because of your own fault that this came your way. Why is it that we have come in this *Kaliyug*? Wasn't there *Satyug*? In *Satyug*, everyone was straightforward, while in *Kaliyug* you come across complicated people.

### **Even With Proper Nurturing, the Seed Still Germinates as per the Karmic Account**

**Questioner:** A father has three children; one son takes good care of him, while the other two trouble him. What is the reason for that?

**Dadashri:** Whatever karmic account there is, that much troubles you. Say you have planted a tree in a farm, which ends up giving you bitter fruits, whereas another tree you have planted yields sweet fruits. There are plants such as the ivy

gourd, aren't there? In a farm, all the plants of the ivy gourds grow together, however one is sweet and another turns out to be bitter. In the same way, there is a 'bitter' child and a 'sweet' child, there are also 'bitter' mothers and fathers, aren't there!

**Questioner:** But they have all been nurtured with the same 'mother's milk', haven't they!

**Dadashri:** The very same 'mother's milk', the bitter ivy gourd and the sweet ivy gourd have all been nurtured with the same 'mother's milk'; the same goes for the neem tree, the same goes for the mango tree, all of them are nurtured with the same 'mother's milk'; but each grows according to its own nature. Whatever attribute is in the seed, that is how they turn out to be.

**Questioner:** The seeds are all the same, aren't they?

**Dadashri:** No, the seeds are not the same; the seeds are of various kinds. Just like the mango tree, the neem tree, there are various kinds of seeds, but they are nurtured with the same 'mother's milk'.

**Questioner:** Only one kind of seed has been sown.

**Dadashri:** Only one kind of seed cannot be sown, can it! Various kinds of seeds get sown. What kind of seed has been sown, can only be known after it germinates and you eat and taste its fruit. It is then that you realize, 'This is a bitter ivy gourd!' Until then, you would not even realize whether the ivy gourd is bitter or

not, but it is when you taste the fruit that you realize this.

**Questioner:** What if all the seeds are from the same ivy gourd?

**Dadashri:** It may seem like they are the seeds from the same ivy gourd. However, this is the human species! From moment to moment, a human himself keeps changing. So all the ‘seeds’ will arise based on whatever karmic account you have sown, and then again, the ‘seed’ can turn out to be bitter or sweet.

You have to suffer the result of what you have done. Whatever it is that you have done, you have to suffer the result of that. Either your son will serve you or he will expect that you fulfill his desires.

You should do things such that you do not cause distress to anyone, only then would no living being come [be born] to you to distress you. For example, one’s farm is clean, if whatever is to be sown has been sown after being cleaned, then all the seeds end up growing healthy and perhaps if something ‘wayward’ were to grow and it is weeded out, and then it will do. However, people have not refrained from doing all sorts of wrong things, so where is the question about weeding things out?

**Questioner:** From one papaya itself, if only one orchard has been planted in the same farm, where only one farmer nurtures the trees, even then, don’t male papaya trees and female papaya trees end up growing?

**Dadashri:** Hey! Even if you have

sown sweet ivy gourds, but if a stone comes in between, then all of them would end up bitter, it does not take them much time!

If you are pure, then no one can do anything to you. If you remain pure, then your children will definitely turn out to be pure. In this case, for example, all of us have come together due to our past karmic ties.

The fact that you incurred a loss, he hurled abuses at you, and he keeps causing you a loss, it is he, who has bound a karmic account with you. Therefore, you come together with him to settle the karmic account. Money is not the only thing to worry about, it is not just a demand for money alone, there are many other problems in this. Only some people will demand money from you. After all the other problems come to an end, the children are a result of all the karmic accounts of attachment, abhorrence, anger, pride, deceit, greed, and the resulting clamor that have been brought forward.

### **The Permanent Connection Cannot be Seen in Relative Relations**

Before the *Gnan* manifested within ‘us’, Hirabaa [Dadashri’s wife] told ‘us’, “Our children have died; now that we don’t have any children, what will we do? Who will serve us in our old age?” This bothered her! Wouldn’t it bother her? I replied, “Today’s children will trouble you to death. He will come home having drunk alcohol, would you like that?” To that she replied, ‘No, I would not like

that.” So, I said, “He will come home drunk. The children, who had come, have gone. That is why I treated everyone to Indian sweets.” So afterwards, when she experienced this, she told me, “Everyone’s children are giving them a lot of pain.” So, I told her, “We were telling you this before, but you did not believe it!”

Can that which belongs to the non-Self ever become Yours? Should one worry unnecessarily! Where this body itself is not Ours, on top of that, they happen to be its relatives. Not only is it not Ours but how can the ‘wealth’ of that which is not Ours ever belong to Us?

In fact, all this pain belongs to another. Your child does not ask that you neglect everything else for him, but it is the father who neglects everything for his son. This is indeed your own fault. In this *Kaliyug*, those who you owe or those who owe you, have come as your children! If you tell a customer, “I do not like it without you, I do not like it without you,” then what would the customer do? He would hit you. These are all relative relationships, *kashay* arise from them. The *kashay* of attachment gives rise to the *kashay* of abhorrence. There is no need to be involved in the overflow. When the rice pudding starts to boil over, one should turn down the heat; it is like that.

You and your children have nothing to do with each other. This is actually unnecessary trouble! Everyone is subject to karma. If these were true relations, then everyone in the home would decide that, “We do not want to quarrel amongst

ourselves at home.” However, these people start quarrelling within an hour or two! This is because it is not under anyone’s control, is it! In fact, just like when ‘fireworks explode’, due to the unfolding of karma, people ‘burst out’ quickly like that!

For whom do you have *moha* (illusory attachment)? Is it for fake gold? If it were real, then one could have illusory attachment for it. This is in fact similar to the relationship between a customer and a businessman. If the merchandise is good, then the customer will pay the money; such is this relationship. If one were to have a problem with the other person for just an hour, then their relationship would fall apart. So, in such a relationship, why have illusory attachment?

A wealthy businessman says, “What can I do? I have to give my property to my son.” You mortal one, you earned the money illicitly, and on top of that you earned it in a ‘foreign country’ [in the relative], and now you plan to give it to your son? Your son has a relation with you; it is a relative relation and on top of that, he is egoistic! If it were a permanent relation, if it were a real relation; and if he were to earn for you, then that would be fine. However, it is indeed because of the pressure from society that the relationship sustains, and even with that, the father and son sometimes quarrel. On top of that, so many children say, “I am going to put my father in an old people’s home!” Just like [old] bullocks get put in an asylum for old and unserviceable animals, that is how this home is for the elderly! What a wonderful name it has been given! Why

are you stuck in such a relation, I certainly don't understand that! If there were no ego in this relationship, only then would it be all right to carry on with the relation. Don't you know that fathers have been imprisoned, murdered and even killed, so that their kingdom could be taken over!

### **The World Functions on the Account of Merit and Demerit Karma**

One day Hirabaa said, "I fell down, and nothing happened to me. I got hurt but there was no fracture or anything like that, while you had not done anything, and yet your leg fractured. My merit karma is more than yours." Then I said, "You certainly have more merit karma! You marrying 'us' [a *Gnani*], can that be any ordinary merit karma?"

I joked with her in this way sometimes. I said to her, "I did not want to become old, but old age has set in." Then she said, "That happens to everyone. It does not spare anyone." I got her to say it herself. "Whatever it is that we have done, we indeed have to suffer it ourselves, we have no choice in that." That is what she said.

Once we stayed together for three months. We were together for twenty-four hours. At night, she would do the *vidhi* (auspicious silent blessings at the feet of the *Gnani*) and everything else. As she had high blood pressure, she would do the *vidhi* after placing 'our' foot on her head. After wards all difficulties had stopped. She did *vidhi* every day, up until the very end. Even on the last day, she did the very same.

[She would say,] "Besides, I cannot lift my body." And she would not let anyone help her. She would say, "Do this much, do *vidhi* for me," and then she would say, "*Jai Sat Chit Anand*." 'We' would do the *vidhi* and immediately she would say, "*Jai Sat Chit Anand*." She would say, "*Jai Sat Chit Anand*" as loud as she could, but I could not hear it at all. However, all these other people would tell me that she has said it. Just because 'we' couldn't hear her, how can 'we' say that she did not say it?

Would there be anyone to serve her? As there were no children!

**Questioner:** She has so much merit karma that there is always someone with her for twenty-four hours.

**Dadashri:** So, can that merit karma be considered any less?

Just look at that, she neither has a son nor does she have a daughter-in-law. Nevertheless, there are so many people to serve her! They are always ready on their feet to serve her. While some people have four sons, and yet an outsider has to come to give them water. At that time, are the sons of any use? They have gone so far away to earn money in a foreign country! Such is how this world is.

### **Do not Have Expectation That Will Result in Disappointment**

Mothers and fathers have the desire that, 'May this 'plant' [child] who I am nurturing, grow to serve me in my old age.' Then whether he serves them or ends up hurting them, is a different matter

altogether. However, they would only have the desire of being served, wouldn't they? They wouldn't have the desire to get hurt by them, would they? They wouldn't have the desire to be crushed and hurt by them, would they? But in fact, there may be some who end up hurting them, isn't it?

**Questioner:** They do that, Dada. Currently, for the most of they end up hurting them.

**Dadashri:** They all definitely end up hurting them! While people have the desire to be served.

In their mind, they have the expectation that, 'May this child serve us in our old age.' Why do people grow mango trees? To eat its mangos. Nevertheless, the children of today, what kind of 'mango trees' are they? They will produce only 'two mangos', and they will ask their father for another 'two mangos'! Therefore, do not have any expectations.

A man once told me that his son asked him, "Shall I send you a hundred rupees every month?" To which that man replied, "I do not need your 'basmati rice', I have 'millet' growing here at home. I am able to fill my stomach with that. Why should I start these new 'transactions'? I am satisfied with what I have."

**Questioner:** But I have some expectation that my son should serve me in my old age. As he is my son, he should give me security, he should serve me, and he should look after me.

**Dadashri:** What is the reason for

having such an expectation? Is it to become disappointment? [An expectation] From which despair has arisen.

### **How can One Forget the Favor His Mother and Father Have Done for Him?**

**Questioner:** We have the expectation from our children that, they should learn to be respectful and such things, they should serve us; is that considered as selfishness? Mothers and fathers expect their children to respect them.

**Dadashri:** Yes, but what is it that they have an expectation for?

**Questioner:** For respect. Such that they should respect their mother and father, give them respect.

**Dadashri:** Are you referring to children who do not respect their mother and father, is that even possible?

**Questioner:** By respect, I do not mean a great deal of respect, but they should maintain discretion.

**Dadashri:** If the children do not respect their mother and father, then such mothers and fathers are not competent to become mothers and fathers, and such children are not competent to be children. Both of them have their own competency however, that competency has diminished. Every boy and girl should serve his or her mother and father without fail. She has done you a favor, she 'lodged' you for nine months, and if you were to give ten thousand dollars a day for that 'lodging', even then you would not get such a 'lodging' on rent. Yet one ends up

forgetting that favor. How can you forget this favor of your mother and father?

### **By Pleasing Your Mother and Father, Kashay are Conquered**

**Questioner:** Every time I serve my mother and father, I feel, 'I should do it heartily and that I should do it in a very good manner,' however whenever I serve them, violent intents arise within. I become angry; I end up speaking bad words or harshly to them.

**Dadashri:** This indeed cannot be considered as service, can it? If you become angry with your mother, then that is not considered as serving her. That is considered as being an enemy.

**Questioner:** So, I really want to understand how I can conquer the anger.

**Dadashri:** It can be achieved by pleasing your mother and father. If you please your mother and father, if they remain happy, then you can win over anger. Are your mother and father happy with you?

**Questioner:** Sometimes when I do something, which they think is correct, however I do not think that it is correct, even then, I still do it, so they become happy. However, at that moment, I am doing something against my will. It is something that I do not want to do, yet I do it to satisfy them.

**Dadashri:** Then that cannot be considered as service at all, can it! In serving your mother and father, they become pleased, so you would [never] feel

dissatisfied, I can give you a guarantee for this in writing. If your mother and father are pleased, then you will never be restless.

### **Serving Your Mother and Father is the Ultimate Thing**

**Questioner:** I try to satisfy my mother and father according to whatever desire they have, I do things according to that, however at that time, I do not do it with the feeling of doing it from within. I just do it for the sake of satisfying them, but from within, there is an opposition for that and therefore a conflict arises within. Therefore, I do not feel satisfied, and so I would like to feel satisfied. And this does not happen with my mother and father alone, this happens with everyone.

**Dadashri:** That cannot be considered life, can it! That is not life at all! If you are straight forward, how can this happen? It is like this, if your mother and father are not pleased with you, only then would this happen. When your mother and father are not pleased with you, when you do not do things according to what they say, all of that gives rise to dissatisfaction.

**Questioner:** Whatever my mother and father tell me, may not be appropriate for me, isn't it?

**Dadashri:** Whatever your mother and father say, no matter how bad it is, however if you want to please them, then you should believe that as the truth. If you please them, if you believe it as the truth, then injustice will not happen at all. Nature will not dispense injustice. Just because one has decided to believe it as the truth, does not mean the effect of



his past karma has gone away. The effect of one's past karma will be such that, it will not allow injustice to happen. When you accept it [as the truth], that does not mean the effect of your past karma goes away. However, you should surrender to your mother and father, an intellect that surrenders to them is required. This will not do. And you should certainly do things in accordance to what your mother and father say. If your mother and father say, "You should not do this," then you should not do it. Serving your mother and father is the ultimate thing, but it is difficult to do that in this era of the time cycle, isn't it!

[In the story of Shravan and his blind parents,] Shravan always followed the instructions of his mother and father. Whatever his mother and father told him, he indeed served them in that way. He carried his mother and father and took them on pilgrimages everywhere. He carried his mother and father on his shoulders by seating them in two baskets tied to the ends of a bamboo stick. He carried them on his shoulders in this way and took them on pilgrimages everywhere. His mother and father were blind and so, Shravan took them on pilgrimages.

The example of Shravan is given to emphasize that, 'You should serve your mother and father.' 'You should serve your mother and father,' that point is correct. Without serving your mother and father, everything in this world is useless. No matter how mad and crazy your mother and father are, even then you should serve them. That is your duty.

## Keep Pushing the Old Car Along with You

**Questioner:** Many times, I feel, 'Surely, why do the elderly become very angry?'

**Dadashri:** It is like this, if a car has become a clunker, if the car has become old, then does it not overheat, all day long! Well, if it is a new car, then it wouldn't get hot. So, what can the poor elderly do!

So, when a car overheats, do you not have to cool it down? If one has had some problem with someone outside, for example with a policeman on the road it will show on his face that he has become emotional. What would you say when you see that person's face? "Just look at your face, you always have a long face everywhere." You should not say such a thing. You should understand that he has encountered some difficulty. Therefore, to cool the car down, do we not stop the car completely?

**Questioner:** Yes.

**Dadashri:** Similarly, to cool the person down, you should give him some tea, snacks and all that, so then he will cool down. You should tend to everything, in this way. Instead, as soon as he comes [you end up saying], "Hey, just look at your face, it is sullen!" The poor man, he is the only one who understands why it has become sullen, what caused it to become sullen. Does such a thing not happen in the world?

**Questioner:** It definitely does happen.

**Dadashri:** Hence, you should look

after this. Do you get irritated when the car becomes over heated?

**Questioner:** No.

**Dadashri:** So then, all of these are indeed 'cars', all those who become 'hot' are to be considered as 'cars'. This is because only the 'mechanical part' becomes 'hot'. The 'conscious part' [the Self] does not heat up, but the 'mechanical part' [the non-Self part] does. Therefore, shouldn't it be considered as a 'car'?

**Questioner:** It should be.

**Dadashri:** The 'conscious part' does not get 'hot'. One should know which part becomes 'hot'.

**Questioner:** My father becomes very hot, especially if he does not like the food even slightly...!

**Dadashri:** It is not like that, but you should serve him in return.

**Questioner:** Yes, Dada.

**Dadashri:** To serve the elderly is the greatest *dharma*. What should the *dharma* of the youth of today be? The answer to that is, "They should serve the elderly." If you 'push' the 'old cars' forward, come across someone to 'push' you when you become old. That is something to be given and then taken. If you serve the elderly, then you will come across people who will serve you. While if you scream and shout at the elderly, then you will come across people who will scream and shout at you. You are free to do whatever you want. The result of serving the elderly will be received in this very life.

## Take Care of Your Mother and Father

Your mother and father are indeed your mother and father. In this world, if there is any service that is worthy of being done first, then it is to serve your mother and father. Will you serve them?

**Questioner:** Yes, I am serving them. I help with household chores.

**Dadashri:** Well, if you hire a house help, even he would do all that.

**Questioner:** That would cost money, wouldn't it!

**Dadashri:** Do they not spend money for you? [They buy] The clothes you wear, they feed you and all of that. What did you do in that? When can it be considered service? It is when they are in pain, their legs are throbbing with pain, and you massage their legs, all such things...

**Questioner:** Yes, I do that!

**Dadashri:** You do that! Is that so! When you grow up, what will you do for your mum and dad?

**Questioner:** I will serve them.

**Dadashri:** How will you serve them? Will you go to work? Or will you serve them? If you work outside, then when you come home, you will have to get involved in the problems that come with having a wife, so when will you serve them? The outside department has been set up, and inside, the home department has been set up. So, which department will they fall under? What do you think? Or, are you going to stay unmarried?

## Do not Overlook Your Duty of Service

**Questioner:** Yes, it is true, if I want to serve them, then I should not get married.

**Dadashri:** Yes, but how will you manage without getting married? Will you be able to live alone? Will you be able to live as a renunciate, as a monk? Do you have that much energy?

**Questioner:** Yes, I will be able to do so.

**Dadashri:** Is that so! Look at that, he is saying, “No, to getting married.” He has been saying that right from the beginning, hasn’t he? So that means he will not get involved in an affair, therefore there will not be any problems at all, will there! It is not much fun [in marrying], but eventually one must get married. Later, you will have to get married to an old woman, instead of that why don’t you get married to a young woman! So, get married when you grow up. Then after two or five or seven years get married, and after you get married, you should even tell your wife, “You should serve them, and I too will serve them.” Together, both of you should serve them.

**Questioner:** No, not that. Let us not talk about marriage. Let us leave the subject of marriage on the side. Nevertheless, one should indeed serve them, shouldn’t he?

**Dadashri:** Yes, you should indeed serve them.

**Questioner:** So, I should serve them

with pure love, respect, with absolute humility, shouldn’t I?

**Dadashri:** With a hundred percent of it all.

**Questioner:** I should indeed acquire their love.

**Dadashri:** Yes, there is no problem with that. And all other duties should be fulfilled.

## The World is Dependent on Love

**Questioner:** In the olden days, parents did not have the time to love their children or to take care of them, and they too were not giving them any love. They never paid much attention to them, while parents today, give their children a lot of love and look after them extensively. So, what is the reason that children do not have much love for their mothers and fathers?

**Dadashri:** This love is such that the illusory attachment for external things has intensified to such an extent that the *chit* continues to go there. In the past, illusory attachment was very little, whereas now the things that one has illusory attachment for have increased.

**Questioner:** Yes, in addition to that, parents are also hungry for love such that, ‘These are my children, and they should keep respect.’

**Dadashri:** Love itself; the world is dependent on love. The extent to which humans do not care about worldly happiness, they care that much about love. However, their love keeps colliding. What can they do? Their love should not collide.

## Serving Your Parents Should be Done Willingly

**Questioner:** Since childhood, I have been taught that, 'If you serve others, you will receive good results.' So, when I serve others, I am not going to do it without expecting good results, am I? In addition to that, I am human, if I did not have such a desire, then I would have become God.

**Dadashri:** If you serve others while waiting for its result, then the service will remain lacking. If you do not wait for its result, then you will be able to serve them wholeheartedly, and the 'postman' will come and give you its result [at your doorstep]. If you wait for it, even then the 'postman' will come to give it to you, and if you do not wait for it, even then the 'postman' will come to give it to you. The result of serving others will be received while sitting at home. When the 'postman' comes you will know about it, but you will receive it while sitting at home.

What does it mean to serve others? It is something that should be done with your own willingness. To work is a dependency, where you have to do this much. To serve others means that you do whatever is suitable to you.

### If Your Parents are Pleased with You, Then God is Pleased

**Questioner:** I want to live for myself and along with that, I want to take care of my mother and father; I want to do both. If I take care of my mother and father alone, then I cannot live my life,

I cannot live according to my thoughts and desires.

**Dadashri:** When you take care of your mother and father, your life will definitely run smoothly, a hundred percent smoothly. If you want to live a very smooth life, then you should continue to take care of your mother and father, for that I give you a guarantee.

**Questioner:** I will do this for a month and then see what happens.

**Dadashri:** No, it is like this, you should continue to be at it. To do it for just a month or so, this is not a game of the intellect, or it is not anything like that. When one continues to keep at it, even nature will have to turn things around there. A law is a law. When you make an effort to please your mother and father, then even God will be pleased. Not just for a month, [have the intent that], 'I indeed want to continue to do this. Whatever is to happen to me, let it happen,' but if you continue to be at it, then even God will be pleased. Everyone will be pleased, and you will receive all the happiness that is due to you. Otherwise, you will not receive happiness, and instead they [your mother and father] will become miserable. If you serve them, then your desires will be fulfilled, and they will become happy.

**Questioner:** So, are you saying that I should sacrifice everything for my mother and father, I should renounce everything, and then there will be salvation for me?

**Dadashri:** No, in serving them, what is it that you renounce?

**Questioner:** To renounce everything, that means that I shall renounce absolutely everything.

**Dadashri:** Do not renounce everything; keep your clothes. Keep the clothes, those that you wear.

**Questioner:** But I do not give importance to clothes, however I place importance on what you say.

**Dadashri:** So, surrender everything; surrender with your mind. You are not to surrender by giving up things. Let the things remain with you. And if they say, "Now, you should get married." Then you should tell them, "I will marry the person you show me." Then an excellent person will come into your life, such that in your entire life, you will not have to get divorced, while if you were to 'pass' [select] someone yourself, then you will have to get divorced. All you need to have is faith, faith and faith alone. Only one thing, faith. That faith will complete all the work for you. Your goal is good. Now that you indeed know that, 'It is a great thing to have the goal of serving your mother and father in this era of the time cycle,' so if you fulfill this goal, your work will be done.

**Questioner:** My mother and father are not the only ones who are important to me; you are also my father.

**Dadashri:** Yes, it is true however; your mother and father come first, and then come the other elderly people.

## First in Ranking is Serving Your Mother and Father

**Questioner:** Dada, I want to serve you, the *Gnani*.

**Dadashri:** What kind of service would you do for the *Gnani Purush*? And where does he have the need for that service at all?

**Questioner:** But it is to be done for myself, you do not require the service.

**Dadashri:** No, but there is no meaning to that, is there! That is indeed one type of craziness, madness! To serve the *Gnani* means to attain His grace that is considered as serving Him. To attain His grace. When can one attain that grace? When one remains in 'our' *Agna*.

**Questioner:** Dada that is the main thing.

**Dadashri:** You do not have to serve 'us', you have to remain in 'our' *Agna*. You should actually serve your mother and father.

**Questioner:** I neither have the inclination nor do I have the intent to serve my mother and father.

**Dadashri:** That is craziness indeed! Such people are considered crazy. To serve your mother and father, the ones who have done such a big favor to you; however, you do not understand them. While the *Gnani*, who has not done you that much of a favor, yet you want to try to understand Him, this is considered craziness. Therefore, serving your mother and father comes first; and serving the *Gnani* comes in second place.

**Questioner:** I consider the *Gnani* to be everything, instead of my mother and father.

**Dadashri:** No, a person who does not serve his mother and father cannot be considered a human at all! That person is considered an animal. First comes the service to your mother and father, and then to the *Gnani Purush* or the guru. Then, in the third place is the service to [the idol of] 'God'. [Service to the idol of] 'God' [idol] comes in the third place. So, does [the idol of] 'God' fall under your kinship, is it in your relationship? You have a relationship with your mother and father and your guru, they are the ones who give you understanding, and you have a relationship with them.

Therefore, you should serve your mother and father, there is nothing like this at all. Then serve 'God'.

**Questioner:** There is nothing compared to serving your mother and father.

**Dadashri:** Yes, this in fact, yields instant results; they are your greatest benefactors, your instant benefactors. God will do you a favor later on, at that time, you can see to it, but right now, they are your instant benefactors. Only if you are serving your mother and father, otherwise do not squander away their money, you mortal one. Yes, these people [children] are such that they will hit their parents with a stick and expect good results in return!

Your mother and father come first and foremost. God comes later; moreover, God will be happy with that. If you

serve your mother and father, then God will be pleased. See, three things are accomplished! You serve your mother and father, that is one, and then God is pleased and when God is pleased, then your salvation will come about. If you serve your mother and father, then wouldn't God be pleased?

**Questioner:** He would.

### Keep a Childlike Intellect with the Elderly

**Dadashri:** One should serve his mother and father; in this world if there is anything especially worth doing, or if there is anything worth teaching people, then the first thing should be to serve your mother and father. If they are mad and crazy, even then you should serve them, and do not judge your mother and father with your intellect. If you judge them with your intellect, then they will appear mad, won't they?

**Questioner:** That is true.

**Dadashri:** What is that generation like? What is this generation like? Do not judge that with your intellect. Serve your mother and father, and serve the one who guides you onto the right path in worldly life; that is more than enough.

**Questioner:** How should our intellect be when dealing with the elderly? In that too, should we keep a sharp intellect?

**Dadashri:** In dealing with the elderly, you should bring your intellect down to that of a child.

**Questioner:** However, all their old thoughts [beliefs] have become firm!

**Dadashri:** Even then, for those who have become like that, bring your intellect down to that of a child, so your intellect will not hurt them.

**Questioner:** But Dada, elderly people behave with us in that manner, their old opinions have firmed up, so how should we handle things with them? With what kind of an intellect?

**Dadashri:** When you are in a hurry and at that moment if your car has a puncture, then would you kick the wheel? You simply have to tackle the problem quickly and get the work done. The poor car will certainly get a puncture. In the same way, the elderly also get a 'puncture'; you should take care of them. Can you keep hitting the car?

**Questioner:** No, you cannot.

### The Chit Purifies Through Service

**Dadashri:** In serving your mother and father, the *chit* purifies immensely.

**Questioner:** How does the *chit* purify in serving my mother and father?

**Dadashri:** [Through this *Gnan*] 'We' purify the *chit*. This *Gnan* of 'ours' is for the purification of the *chit*. For those who are not able to purify their *chit*, for those without *Gnan*, they should serve their mother and father. When they serve their mother and father or their guru, their *chit* purifies. So, people who are not able to take this *Gnan* should do that.

### Help Out as Much as Possible

**Questioner:** My mother and father

are in India while I am here [in a foreign country]. My mother and father's financial situation is good in India and I go to visit them once every two to five years. I am not able to do anything extra for them, so I wonder, what are my duties towards them?

**Dadashri:** You should send them whatever it is that they like. Whatever choice they have, you should keep on sending them those things. They do not desire money, as they are wealthy. Therefore, you should send them things of their choice.

### Never Disrespect or be Insolent Towards Your Parents

**Questioner:** I understand all this, but the respect and humility that I should have for my parents, I do not have that whatsoever.

**Dadashri:** No, that should never be the case. That is wrong. That is one hundred percent wrong. That is not acceptable. Your behavior should be extremely respectful. How can you forget the benevolence of your mother and father? Their benevolence cannot be forgotten.

**Questioner:** Many times, they say such words that traumatize me a lot. So then, the entire day I feel suffocated and all that continues to happen.

**Dadashri:** This person [one who has taken *Gnan*] does not keep an intense mental note of that, whatever his mother says [he understands], 'It is a taped record speaking!' You should make an intense mental note as per this *Gnan*. If

you do not respect them, then it is not acceptable here. If they reprimand you, then you should accept it, but never disrespect or be insolent towards your mother and father.

**Questioner:** I accept that as a son my respect and humility are not as they should be. But circumstances arise such that I end up saying things. My intent is not such; however I end up saying things. I also do *pratikraman* for that, but sometimes I end up saying things.

**Dadashri:** In that case, you should ask for forgiveness right away. You may end up saying things, but this *Gnan* of ours comes into your awareness. When a mistake is made, you should immediately ask for forgiveness, 'What I ended up saying was a mistake.' You should tell your mum that, "I will not make this mistake again." Otherwise, she will feel bad thinking, 'Is my nurturing like this?' That is how I would feel. You are not to cause distress to outsiders; however, these are your family members...

**Questioner:** Those who are Dada's followers, the atmosphere in their home should indeed be joyful. However, these people say, "There is always tension on his mind."

**Dadashri:** Right now, he is talking about being respectful. What kind of respect should you be maintaining? What do you say?

**Questioner:** That is true; I should indeed be respectful.

**Dadashri:** It should be maintained

even outside, so then what should it be like at home?

**Questioner:** It should be ideal.

**Dadashri:** So, it is because you end up saying things that 'we' are telling you this. However, the awakened awareness is there, our *Gnan* prevails, so you should immediately ask for forgiveness. Therefore, they will not feel shocked.

### **Never Disregard the Benevolence of the Benefactor**

If people were grateful to their mother and father that, 'My mother and father have given me this life, and this life is worthy of attaining liberation,' then they will never forget such benevolence. If one forgets the benevolence of his mother and father, then he would cross them in this way. Otherwise, no matter what they say [he should believe that], 'They are my benefactors,' and therefore he should let go of what they say. If one understands this much, then a solution will come about, otherwise its solution will never come about. If I continue to announce my existence all the time, then there is no point to that at all. Even though it may be mandatory for parents to raise their children themselves, it is in accordance with your merit karma, and it can be seen in worldly interactions as that, yet they are your benefactors. Therefore, you should not disregard the benevolence of the benefactor. You should not spoil any intent for them, and if it spoils, then you have to keep repenting for it.

A person, who sees the faults of



his mother and father, will never attain anything. He may become rich; however, he will never progress spiritually. One should never see the faults of his mother and father. How can you forget their benevolence? If someone served you tea, then you should not forget their favor, then how can you forget the benevolence of your mother and father?

Did you understand that You should serve your mother and father a lot? If they speak adversely, then what are you to do about it? You should ignore it. This is because they are your elders! Alternatively, should you speak adversely?

**Questioner:** I should not say such things, but what if I end up saying such things? What can I do if a mistake happens?

**Dadashri:** Why is it that you don't just slip and fall? There you remain cautious, and if you happen to slip and fall like that, then even your father will understand that, 'The poor child, he has slipped and fallen.' However, if you were to do that on purpose, then I would ask you for an answer as to why you slipped and fell here? Is it right or wrong? So, it means that as far as possible, you should not do such a thing, and despite that if you happen to do something outside your control, then everyone will understand that, 'He would not do such a thing.'

You should keep them happy. Do they not do things to keep you happy? Don't you have the intent to make them happy?

**Questioner:** Yes Dada. Many times,

I feel that it is not my mistake at all. And sometimes I am aware of my mistake, and many times I have not made a mistake at all, I feel that it is indeed their fault.

**Dadashri:** You may feel that; however you should do *pratikraman* for it.

**Questioner:** Yes. Then with internal turmoil and restlessness, they too get quite angry. At that time, I feel, 'Now, I should not be instrumental in causing this to happen.'

**Dadashri:** No, not in that way. Because you spoke adversely, you should do *pratikraman* for it by accepting that, 'I made a mistake.'

**Questioner:** Sometimes I don't feel that it is my mistake at all. I feel that it is their mistake indeed.

**Dadashri:** Without one having made a mistake, he cannot hurt anyone at all, and so someone will only be hurt, if you have made a mistake.

**Questioner:** I keep feeling that, 'Their *prakruti* is indeed like that.'

**Dadashri:** All these people say that, "Their nature is good," and you are the only one saying that, "It is bad." So, that means that, it is your past karmic ties with them, it is your karmic account with them.

**Questioner:** So then, I feel that they have formed a strong habit of nagging.

**Dadashri:** Yes, you are mistaken in that; it is your mistake. Why did you hurt your mother and father? You should

do *pratikraman* for that. You should not hurt them, you should keep in mind that, 'I have come to give them happiness. What mistake did I make that hurt my mother and father?'

### Remain Sincere to the Things You Have Decided

**Questioner:** My mother and father are old; they are elderly. Now, on one hand are my mother and father and on the other is my wife. So between the two, whom should I listen to first?

**Dadashri:** You should remain sincere to the things that you have decided on, such as, 'I want to serve my mother and father.' Thereafter, there should be nothing else. So then, what problem arises in that? The answer to that is, when he gets married the 'guru' [the wife] comes, and then the 'guru' says, "Your mother has a very weird nature." Even then, the son would not agree with her, as he is a 'devotee' [of his mother]; he is sincere, isn't he! He would not agree. He would tell her, "My mother is not like that and you should not speak in this way." At that point, she would understand that, right now he is 'tight' [unyielding]. However then slowly... slowly, slowly but surely she would drum it into him. So, soon after, he himself will say, "My mother has a biased nature." Just look at that, he overlooked his sincerity, didn't he? So, if one wants to remain sincere, then he should never become susceptible and react to what he hears from someone else. 'We' have never ever become susceptible and never have 'we' reacted to what someone

else has told 'us'. You may have told 'us' something, but 'we' do not believe it to be the truth. 'We' check out the other side and investigate it, as it is not 'our' principle to believe something that is one-sided. Whenever Hirabaa told 'us', "Mother has done this and that." No, I never believed it. And even if it were true, whereby Jhaverbaa [Dadashri's mother] had caused Hirabaa pain, yet 'we' would remain sincere.

**Questioner:** So, does that mean, if one has decided upon a single goal, that which he felt to be true, so then should he abide by that set goal and follow it through?

**Dadashri:** No, not just that, what should that goal be like? It should be such that a hundred people accept it. In serving your mother and father, would most people agree, or would they not agree to it?

**Questioner:** Everyone would agree.

**Dadashri:** Your goal should be like that. Instead, one would decide on a goal like, 'I will hit my wife every day.' Can that even be considered a goal?

**Questioner:** You had said that, "Serving your mother and father should be the only goal." So, can someone set out on a goal like, 'My goal is to never serve my mother and father'?

**Dadashri:** If he abides to that goal even that is good. However, after having decided upon such a goal, if he serves them, then that is an offense. If you abide by a single goal, then that is good. But if you are neither here nor there and you

mix things up, and on top of that you add salt to the milky rice pudding and make yogurt soup from it, then it will surely be spoilt!

People of Indian origin would not do something other than serving their mother and father; however, that service has completely vanished. And on top of that, they have engaged themselves in building old people's homes. All of this does not look good on the Indian [culture]!

### **The Elderly Really Need to be Served**

In the current times, if there are any people who are most miserable, then it is the people who are above the age of sixty to sixty-five, it is the elderly who are extremely miserable. However, whom can they say this to? Their children do not pay attention to them. There is huge gap between the old generation and the new generation. The old man does not let go of his old-fashioned ways. Even though he suffers beatings, he still does not let go of them.

**Questioner:** This is the situation with all sixty-five year olds!

**Dadashri:** Yes, indeed the very same situation! They are in the very same situation! So in this day and age, what is worth doing? If a place were to be built somewhere specifically for the elderly to live in, then that would be very good. So, 'we' had thought about it. And I said, "If something like this were to be done, then first of all, this *Gnan* should be given to them. Then it will do if arrangements for their meals and all that were to be given to the public, or to any social service

group. However, if they have been given this *Gnan* and they continue to do *darshan* (devotional viewing of God), even then their work will be accomplished. If this *Gnan* has been given to them, then the poor fellows would be at peace. Otherwise, on what basis can they be at peace? Does this seem helpful to you?

**Questioner:** Yes, that is true.

**Dadashri:** Do you or do you not like this?

If a person is in his old age, above the age of sixty to sixty-five, and if he lives at home, where no one pays attention to him, then what would happen to him? He cannot say anything [to anyone], and on top of that he ends up binding negative karma. Therefore, the concept of, 'Old people's homes,' that people have come up with, it is not a wrong concept completely, it is a helpful thing. However, it should not be called an 'Old people's home,' but it should be given a respectful name, so that they feel respected.

**Questioner:** The elderly in foreign countries are hungry for love too. And that is why there are difficulties.

**Dadashri:** There, from the age of eighteen, the children go to live separately. Therefore, the eighteen-year-old son leaves home to live separately, after that he does not even come to meet them, does he! He just talks to them on the phone. They do not have that sort of love between them, while here it remains present until the end.

**Questioner:** So, it is good over here.

**Dadashri:** It is very good over here. Nevertheless, now it has begun to spoil here as well. It has not spoiled for everyone, but there is a certain percentage, that certainly do not let go of the past. That is why I have to say, “Adjust everywhere.” Yes, if you do not take an adjustment, then you will suffer the beatings and die. The current generation is turning out to be very different.

### **That Which Could not Have Happened in This World, has Happened**

What kind of moral values would be instilled in your children, nowadays? Even at this age, even though your hair has turned white, yet if you would bow down and touch your parents’ feet, then wouldn’t the thought arise in your son’s mind that, ‘My father is benefitting so much from this, then why shouldn’t I take the same benefit? After that, he would bow down and touch your feet, wouldn’t he?

**Questioner:** He does.

**Dadashri:** Otherwise, when you were not bowing down and touching your parents’ feet, then too you were losing your reputation, weren’t you?

**Questioner:** I was indeed losing my reputation.

**Dadashri:** So, what is better? If you do not serve your mother and father, then at the end what will you receive? It means that, you are digging your own grave!

**Questioner:** Yes, this is for people at home; I bow down and touch my

parents’ feet. However, if a respectable elderly relative comes home, and if I bow down and touch his feet, then do I benefit from that or not?

**Dadashri:** That is very good; you will benefit a lot. Therefore, humility is the greatest thing. After attaining *Akram Gnan*, this has happened in most homes everywhere.

One man was highly educated, along with that, he had read many books, and he was an author. His father was also a graduate! However, what the man believed about his father was that, ‘He has no sense.’ So, they would both quarrel and fight every day. Both their egos would collide. The father would not let go of his ego, and his ego had solidified, it had solidified immensely.

Then the son took *Gnan* from ‘us’. So, when ‘we’ make the people say, “*Namo Arihantanam* (I bow to the living One who has annihilated all internal enemies of anger, pride, deceit and greed), *Namo Siddhanam* (I bow to the Ones who have attained the state of total and final liberation),” then everyone would say it, but he would not say it. Then I asked him, in front of everyone, “You are not saying it, are you not saying it yourself or is someone not letting you say it?” Then he replied, “What is the advantage of saying it?” So, I told him, “Why do I have to say it? I do not need to say it. I am sitting here having attained everything. I am teaching you, that you should say this. This is a spiritual Science; it is a Science. Each and every word is in the form of Science.” It is after I explained

all that to him properly that he understood it. Thereafter, he started saying it.

However, what would happen between his parents and him? He would continue to fight with his father every day. Then his father once told me that, “He has taken *Gnan*, but he still continues to fight at home!” Then, I asked that man, “Will you follow one of ‘our’ *Agnas*? He replied, “Yes Dadaji, I will follow whatever you say.” [I told him] “From today, bow down and prostrate to your father every day, and then get up. Thereafter, you should start your work for your entire day.” So then, he started doing that. After that, his father came and said, “Now in fact, my home is like heaven. It had become like hell, from there it has turned into heaven.” Do you know what benefit that man received from this? His children, who were twelve to fifteen years old, started bowing down and touching his feet. Then he asked his children, “Why are you bowing down and touching my feet?” Then they replied, “Why do you bow down and touch your father’s feet? You are taking benefit from that; then why wouldn’t we also take the same benefit?” That is continuing in many homes there. There are many benefits in clearing things off within the family. You should not do this to outsiders, they will become ‘tight’ [egoistic]. The elderly who are at home, they are considered benevolent! Their blessings are always there! Now, that fifty-year-old man started bowing down and prostrating to his father. He was very diligent in following the *Agna*. That is why he said, “It is correct Dadaji whatever you tell me to do. I should do that.” He was not at all ashamed of his

father, and he went straight to his father and bowed down and touched his feet. His father was astonished that, ‘What is this?’ That which could not have happened in this world, has happened!

### **If One Starts Afresh, Then Things Will Turn out to be Good**

The first and foremost service worth doing in this world is service to your mother and father. If you serve your mother and father, then you will not lose your peace. However, today people do not serve their mother and father wholeheartedly. When a man turns thirty, his ‘guru’ [the wife] comes. She tells him, “Take me to a new home.” Have you seen such a ‘guru’? At the age of twenty-five to thirty years, one finds a ‘guru’ and when he finds a ‘guru’, he changes.

This world is such that, the one who serves his mother and father with purity, will never become restless. This world is not to be discarded just like that. Yet people ask, “It is certainly the son’s fault that he does not serve his mother and father, so how are the mother and father at fault in that? I said to them, “They must have not served their mother and father, and so they do not receive it. So, the inheritance itself is wrong. Now in place of the inheritance, if one starts afresh, then it will turn out to be good.

That is why I am getting this to happen in each and every home, so afterwards, all the children become alright. The parents become alright, and the children become alright as well!

By serving the elderly, our spiritual Science blossoms. Can one serve an idol? Do the legs of an idol ache? It is one's duty to serve his parents, the elderly, his in-laws, his guardians or his guru, if he has one.

### **There is Immense Happiness in Serving Your Mother and Father**

If you give happiness to your mother and father, then happiness arises in you. Those who make their mother and father happy, are never miserable. Those who serve their mother and father are never miserable. The miseries in this era of the time cycle are in fact, due to not being able to serve one's mother and father.

What does the Lord say? "If you want to attain liberation then go to the *Gnani Purush*, and if you want happiness in worldly life, then serve your mother, father and guru." It is possible to attain immense happiness in serving his mother and father!

### **Repay the Countless Obligations of Your Parents**

While one repays the karmic accounts of his past mistakes, he does not make new mistakes; such is our spiritual Science. This is not the path that turns one into an ascetic; in fact, it is the path to clear off past karmic ties. You will not get anywhere by running around and becoming an ascetic, without having finished off the past karmic ties. Therefore, one should finish off the past karmic ties. Whosoever's insults you are to suffer; suffer their insults. Whosoever's beatings you are to suffer, suffer their

beatings. Whosoever you are to serve, serve them, but you will have to clear all the karmic accounts. That which has been written down in the 'karmic ledger' should be cleared off, shouldn't it?

To serve your mother and father is *dharma*. It is like this, no matter what kind of karmic account there is, yet you should serve them; that is your *dharma*. However much you follow your *dharma* that much happiness arises within you. By serving the elderly, happiness arises within you.

By serving your mother and father, the greatest merit karma is bound, and with that, things will turn out to be good for you. And what service is to be done? Why is it to be done? The answer is, they have given birth to you, and they have raised you, you are obliged to them, so in return for all that benevolence, you are to repay them immensely. That is to be done, what else is to be done? In fact, even if a person on the street has done you a favor, you are not to forget it, so then, you should never forget their [your parents'] benevolence. You should serve them. You should please them. You should not hurt them. You should serve these three people, your mother, your father and your guru, if you have one.

In this world, these three people have obliged you the most. You should certainly not forget that favor. That is of your father, your mother and your guru! The ones who have guided you onto the right path, the favor of these three is such that it can never be forgotten.

~ Jai Sat Chit Anand

## Glossary

## Gujarati Word

## Meaning

## A

*adharma*

moral decadence

*Agna*the five directives that preserve the awareness as the Self in *Akram Vignan*; special directive*Akram Gnan*

Knowledge of the Self through the stepless path

*Akram Vignan*

step-less Science of Self-realization

*Atmadharma*

the religion of the Self

## C

*chit*

inner component of knowledge and vision

## D

*darshan*

devotional viewing of God

*dev gati*

celestial lifeform

*dharma*

religion; moral duty

## G

*Gnan*

Knowledge of the Self and who the doer is

*Gnani Purush/ Gnani*

One who has realized the Self and is able to do the same for others

## J

*jaanvar gati*

animal lifeform

*Jai Sat Chit Anand*acknowledgement of the Knowledge and Vision of the eternal, which is bliss (*Sat* = eternal; *Chit* = Knowledge-Vision, *Anand* = bliss)

## K

*kaarunyata*

unconditional, constant compassion

*Kaliyug*

current era of the time cycle, which is characterized by lack of unity in thought, speech, and action

*kashay*

anger, pride, deceit and greed

## L

Lord Mahavir

the twenty-fourth and last *Tirthankar* - the absolutely enlightened Lord who can liberate others, who lived approximately 2,500 years ago

## M

*mahatma*self-realized ones in *Akram Vignan**moha*

illusory attachment

*muktidharma**dharma* that frees you from the cycle of birth and death

## N

*nark gati*

hellish lifeform

## P

*prakruti*

inherent characteristic traits

*pratikraman*

to confess, apologize and resolve not to repeat the mistake

## R

*rajipo*

pleasure

## S

*Swadharma*

the true nature of the Self

## V

*vidhi*auspicious silent blessings at the feet of the *Gnani**vyavahaar dharma*

the religion of pure worldly interaction

## What is The Basis for The Justice Dispensed by Nature?

**Questioner:** If nature is always just, then what is its basis? To validate it as justice, there needs to be a base for it, doesn't there?

**Dadashri:** Nature is just; however, this is only for you to understand. You will have the conviction that it is indeed just, but other people [those without Self-realization] will never have the conviction that nature is just. That is because they do not have the vision of the awakened Self! [Because the belief, of those who have not attained Self-realization, has not turned right.]

Besides, what is it that 'we' are saying? After all, what is this world? Hey, this is indeed how it is. Not even a single atom can be changed around, that is how just it is. It is always just.

Nature is made up of two types of things: those that are permanent, eternal things; while the other consists of temporary things, those that are in the form of circumstances. In that, circumstances continue to change and that too, they change in regulation. However, the person analyzing this, does so through his individualized viewpoint of the intellect. No one actually analyzes this through an intellect which accepts all viewpoints, but rather, everyone sees it only through their own selfishness.

If a person loses his one and only son, that too is justice indeed. No one has dispensed any injustice there. There certainly has been no injustice done by God or anyone else, it is indeed justice. So, that is why 'we' say that, "The world is in a state of justice. It is indeed in a constant state of justice."

When a person's one and only child passes away, only the nearest family members cry. Why is it that none of the others who were around him cry? The family members cry because of their own selfish interest. When you attain the eternal [realize the real form of your Self], then nature is based on justice itself.

Are all these points adding up? If they add up, then know that it is all right. Just try to set the 'knowledge', then a lot of your pain will reduce!

Never, not even for a single second, has there been a discrepancy in nature's justice. If it were dispensing injustice, then no one would ever attain final liberation. However, people do ask, "Why is it that good people face difficulties?" In fact, people are not able to create any such difficulties. Therefore, if you do not interfere in anything, then there is no such force that can challenge you. It is because you have interfered, that all of this has arisen.

*(From Param Pujya Dadashri's Book: 'Whatever Has Happened is Justice')*



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## Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

### PMHT Shibir at Adalaj Trimandir

9 May (Wed) 4-30 to 7 pm	Satsang (Harmony in Marriage)
9 May (Wed) 8-30 pm Onwards..	Special Program to Celebrate Pujyashree's Birthday
10 May (Thu) 10am to 12-30 pm	Satsang Parayan (Generation Gap)
11 May (Fri) 10am to 11-30 pm	Satsang (Generation Gap)
11 May (Fri) 5-30 to 7 pm	Satsang (Generation Gap)
12 May (Sat) 10am to 12-30 pm	Satsang Parayan (Money)
13 May (Sun) 10am to 11-30 pm	Satsang (Money)
13 May (Sun) 5-30 to 7 pm	Satsang (Money)

**Note:** 1) This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atmagnan*. 2) *Satsangs* will be conducted by Pujyashree in Gujarati. Simultaneous translations in English and Hindi will be available. There will also be group discussions conducted by *Aptaputras* and *Aptaputris*. 3) *Mahatmas* who wish to attend this *shibir* should have their names registered at their nearest *satsang* center and if there is no *satsang* center nearby, then have your names registered by calling our office at Trimandir, Adalaj - Tel. (079) 39830400 (9am to 12pm & 3pm to 6pm).

### Special Shibir for Sevarthis at Adalaj Trimandir

**1<sup>st</sup> to 3<sup>rd</sup> June (Fri-Sun) -Morning - Various Activities, 4-30 to 7pm Pujyashree's Satsang**

**Note:** This shibir is specially arranged for the following mahatmas only: 1) Mahatmas who give regular seva at their satsang center throughout the whole year. 2) Or mahatmas who have given seva in 2 major events (e.g. Janma Jayanti & Pran Pratishtha). Details regarding the registration for this shibir will be given in the upcoming Dadavani Issues.

### Surat

**19 May (Sat) 8 to 11 pm - Satsang & 20 May (Sun) 7-30 to 11 pm- Gnan Vidhi**

**21 May (Mon) 8 to 11 pm - Aptaputra Satsang**

**Ph. : 9574008007**

**Venue :** Shri Aatmanand Saraswati Vidya Sankul (Dharuka Collage), Opp. Kapodra Police Station.

### Vapi

**21 & 23 May (Mon & Wed) 7 to 10 pm - Aptaputra Satsang & 22 May (Tue) 6-30 to 10 pm- Gnan Vidhi**

**Venue :** VIA Ground, GIDC Char Rasta, Vapi, Dist - Valsad (Gujarat). **Ph. : 9924343245**

### Patna

**9 June (Sat) 5-30 to 8-30 pm - Satsang & 10 June (Sun) 5 to 8-30 pm- Gnan Vidhi**

**Venue :** Ravindra Bhavan, Virchand Patel path, Opp. Patna circuit House. **Ph. : 7352723132**

**11 June (Mon) 5-30 to 8-30 pm - Aptaputra Satsang**

**Venue :** Bharatiya Mandapam (Sika hall) B/h. Vidya Pati Bhavan, Vidya Pati Marg, Patna.

### Varanasi

**12 June (Tue) 5-30 to 8-30 pm - Satsang & 13 June (Wed) 5 to 8-30 pm- Gnan Vidhi**

**Venue :** Shree Nagari Natak Mandali, Kabir Chaura Chauk, Varanasi. **Ph. : 7905794250**

**14 June (Thu) 5-30 to 8-30 pm - Aptaputra Satsang - For Vanue Pls. Con. Ph. : 7905794250**

### Delhi

**16 June (Sat) 5-30 to 8-30 pm - Satsang & 17 June (Sun) 5 to 8-30 pm- Gnan Vidhi**

**Venue :** Talkatora Indore Stadium, New Delhi.

**Ph. : 9999533946**

### **Spiritual Science Blossoms by Serving the Elderly**

To serve the elderly is the greatest dharma. What should the dharma of the youth be? The answer to that is, they should serve the elderly. If you help 'push' the 'old cars' forward, only then you will come across someone to 'push' you when you become old. That is something to be given and then taken. If you serve the elderly, then you will come across people who will serve you. If you scream and shout at the elderly, then you will come across people who will scream and shout at you. You are free to do whatever you want. By serving the elderly, our spiritual Science blossoms. Can one serve an idol? Do the legs of an idol ache? One is to serve his parents, the elderly or a guru, if he has one.

- Dadashri

