

As Expounded by Dada Bhagwan

The Practice of **Humanity**



May I never hurt anyone, in any way,
especially in whatever way I, myself, find hurtful.



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**Originally compiled in Gujarati by:
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'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have 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

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

॥1॥

This is the highest

Om Namu Bhagavate Vasudevaya

॥2॥

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

॥3॥

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Editorial

Everyone is already living life as an ordinary human being; one is born, acquires an education, works, gets married, becomes a parent, becomes a grandparent and goes to the bier. Could this be the only order of life? What is the purpose of living life like this? Why does one have to take birth? What is to be achieved in life? Having acquired a human body, one should be established in the practice of humanity (*maanav dharma*). The human life should be characterized by humanity, only then can it be considered a laudable life.

The definition of humanity should be decided based upon one's own self. 'I do not like it when someone hurts me, so I should not hurt anyone.' The one for whom this principle has come into application in every interaction of his life, has achieved complete humanity.

The human life-form is a junction of the four life-forms. One is free to go to any of the four life-forms from here, but one acquires a life-form depending on the causes nurtured. As long as one practices humanity, a human life-form will be acquired again, and if one crosses the boundary of humanity, then one will end up in the life-form of an animal. If one rises above the practice of humanity and functions as a 'super-human', spending an entire life obliging others, then a life-form in the celestial world is attained. And if a human being obtains *Atma dharma* (inherent function as the Self) from an *Atma Gnani* (One with full knowledge of the Self), then he can even attain liberation (*moksha*) and the absolute state (*parampad*).

Absolutely revered Dadashri has bestowed through spiritual discourse (*satsang*) the beautiful understanding of how humankind can begin to progress in their own practice of humanity, all of which has been presented in this compilation. If this compilation were to reach the children and youth of today, then they would come into the practice of humanity early in their lives. Then this human life would be fruitful and praiseworthy. That is the ardent prayer!

- Dr. Niruben Amin

The Practice of Humanity

The Purpose of Human Life

Questioner: What is the purpose of human life?

Dadashri: One should attain at least fifty percent [marks] in humanity. One should score at least fifty percent in his duty as a human being. That is the purpose of human life, and if one holds a higher goal, then ninety percent marks should be scored. Shouldn't one at least possess the qualities of humanity? If there is no humanity, then what is the purpose of human life?

Nowadays, life has become 'fractured'. People do not even have awareness of what they are living for. What is the essence of human life? A person will attain whichever life-form he desires, or if he desires liberation (*moksha*), then he will attain liberation.

It Comes From Association With Saints

Questioner: Now, in order to attain the goal of human life, what must inevitably be done and for how long?

Dadashri: You should know what the qualities of humanity are and how they can be attained. You should go and spend time with a person who possesses the qualities of humanity, such as a saint (*sant purush*).

This Is the True Practice of Humanity

Dadashri: What religion do you currently practice?

Questioner: I practice humanity (*maanav dharma*).

Dadashri: What is considered as the practice of humanity?

Questioner: Peace, that is it!

Dadashri: No. Peace is the result of practicing humanity. But what do you practice in terms of humanity?

Questioner: There is nothing to practice. Do not keep any factions, that is it. To not observe any castes; that is referred to as the practice of humanity.

Dadashri: No, that is not considered the practice of humanity.

Questioner: Then what is the practice of humanity?

Dadashri: What is the practice of humanity? I will tell you a little. The entire matter is a very expansive thing, but let us discuss some of it. In brief, you should not be instrumental in hurting any human being. Leave aside the issue of hurting other animals, but if you take care of humans alone such that, 'I absolutely should not be instrumental in hurting anyone,' then that is the practice of humanity.

Otherwise, what is actually referred to as the practice of humanity? If you are a boss and you are strongly reprimanding an employee, then at that moment the thought should occur to you, 'If I were the employee, how would I feel?' If such a thought were to arise, then you would reprimand him within limits; you would not say anything beyond that. If you are causing harm to someone else, then at that moment, you would have the thought, 'I am causing harm to someone else, but how would I feel if someone caused harm to me?'

The practice of humanity means to give to others whatever you like, and to not give to others what you do not like. You do not like it when someone slaps you, so you should not slap anyone. You do not like it when someone swears at you, so you should not swear at others. The practice of humanity means to not do unto others what you do not desire for yourself. Whatever you like, to do that for others; that is called the practice of humanity. Do you conduct yourself like this or not? Do you trouble anyone? No? Well good then!

If you maintain the consideration, ‘May no one experience inconvenience on my account,’ then your work is done!

If Money Is Found on the Street, Then...

Then, if you were to find fifteen thousand rupees in a bundle of one hundred rupee notes on the street, you would think, ‘If I had lost this much money, then how much unhappiness would I feel? So how much unhappiness must this person be feeling?’ So you should place an advertisement in the newspaper that, ‘The person who has lost money, please claim it with proof of ownership and reimburse the cost of running this advertisement.’ That is all. Humanity simply needs to be understood to this extent. This is because just as you feel unhappiness, the other person must also feel unhappiness; you can understand this much, can’t you! Such thoughts should arise for you in every situation. But nowadays, such humanity has been forgotten and has vanished! All this misery is due to this! People are only wrapped up in their own selfishness. That is not considered humanity.

These days, people say, “Whatever has been found is free for me to keep, isn’t it!” Well then, what you have lost is also free for the other person to keep, isn’t it!

Questioner: But I happened to find this money and I do not want to keep it, then if nothing else, what if I distribute it to those who are needy?

Dadashri: No. Not to those who are needy. Investigate how the money can be given back to the person it belongs to; inform him and send it back to him. Nevertheless, if it does not work out, if he is from abroad, then you should make good use of that money in any way, but do not keep it for yourself.

Moreover, if you happen to return it, then you will come across someone who will return that which belongs to you. If you do not return it, then how will that which is yours be returned to you? Therefore, you should change your level of development. This will not do; this is not a way to live! You earn so much money here, yet you are not happy; what is this?

If you have borrowed two thousand from someone right now, and later you are not in a position to pay him back, and the intent arises in your mind, ‘Am I going to sign an agreement to pay him back now? I will say no to him.’ The moment that intent arises, the thought should arise in the mind, ‘If someone who borrowed money from me had such an intent, then what would I go through?’ Therefore, to live in such a way that our intent does not spoil is referred to as the practice of humanity.

To not hurt anyone is the greatest knowledge of all. Take care of this much. If you do not eat root vegetables (*kandmood*) yet you do not know how to uphold humanity, then it is useless. Many such people have gone into the animal life-form by taking away that which belongs to others; they have not yet returned. This is the rule of law; this is not the rule of haphazardness. Hypocrisy will not do here, complete hypocrisy. Does haphazardness rule? Is it the law that rules or haphazardness that rules?

Questioner: It is the natural (*swabhaavik*) law!

Dadashri: Yes, it is the natural law. No, it will not do. Do you understand? ‘As much unhappiness as I feel, must he not be feeling the same?’ If such a thought arises, that is all within the practice of humanity. Otherwise, how can it be referred to as humanity at all?

What if Borrowed Money Is Not Paid Back?

If you do not pay back the ten thousand that someone has loaned to you, at that time you should have the thought, ‘How unhappy would I be if I had given money to someone and he did not return it? So I should return the money at the earliest opportunity.’ You should not keep it with you. What is the practice of humanity? The unhappiness that you experience, the other person is bound to experience the same as well. However, the practice of humanity differs for each person. A person’s practice of humanity depends on the level of his or her development. The practice of humanity is not of one type.

While hurting someone, the thought should arise in the mind, ‘How would I feel if I were the one being hurt?’ Therefore, to stop hurting others is humanity.

When Guests Come Over...

If you are a guest in someone’s home, you ought to have consideration for the host, ‘How would I feel if guests were to stay at my place for fifteen days?’ You should not be a burden to the other person. Stay with your host for a couple of days, and then make an excuse and shift to a hotel.

People are preoccupied with their own happiness. The entire concept of, ‘My happiness arises from giving happiness to others,’ has started to disappear. The concept, ‘I am happy when others are happy,’ has disappeared. Instead, one says, “I got my cup of tea, so I am happy.”

You do not need to bother with other responsibilities. It is fine if you do not know that you should not eat root vegetables (*kandmood*). However, if you know at least this much, it is enough: live in such a way that what hurts you does not hurt others. That is known as the practice of humanity. It is more than enough if you practice just this much *dharma*. In this *Kaliyug* (current era of the time cycle, characterized by lack of unity in thought, speech, and action), if people practice this much humanity, then they deserve the seal of approval to attain liberation. However, this would not have been enough in the better eras of the time cycle. Currently, people are being ‘passed’ with lower marks. Do you understand what I am trying to say? Understand what does and does not bind demerit karma (*paap*).

The Practice of Humanity Is Lost When You Look At Someone With Sexual Intent

Then beyond that, the practice of humanity means that if someone looks at a woman and feels attraction, then he immediately thinks, ‘If someone were to look at my sister in that way, then how would I feel? I would feel hurt.’ To have that consideration is called the practice of humanity. So the person would be repentant, ‘I should not look [at women] with a sexual intent.’ This is the kind of development a person should have, shouldn’t they!

What does humanity mean? A person does not like it when others look at his wife with a sexual intent, so he does not look at another person’s wife with such an intent. A person does not like it when others look at his daughters with a sexual intent, so he does not look at another person’s daughters with such an intent. This is because one should definitely have the awareness, ‘If I look at someone’s daughter with a sexual intent, then someone will certainly look at my daughter with a sexual intent.’ Such an awareness

should definitely prevail, only then is it considered the practice of humanity.

The practice of humanity means that whatever you do not like, you should not do to others. What you yourself do not like, you should never do to other people; that is called the practice of humanity. The practice of humanity has limitations; it is not beyond limits. But if you do just this much, then it is enough.

Say someone has a wife and a mistress. Now the Lord has said, “The world has accepted that you are married. Your in-laws have accepted it, your family has accepted it, the people in your town have accepted it.” Will anyone point a finger at you if you take your wife to the movies? And what if you take another woman to the movies?

Questioner: In America, there is no objection to that.

Dadashri: There may not be an objection in America, but there would be an objection to it in India, wouldn't there? This statement is correct, but those people do not have the same understanding. However, they do raise an objection to it in the country in which you were born [India]! An objection is raised; that in itself is a fault. In America, there is no objection to it. Over there, not many people are headed towards an animal life-form [in the next life]. Over here, eighty percent of humans are headed towards an animal life-form. Eighty percent of people here. This is because they come into the human life-form and what do they do? They sell adulterated goods and enjoy what is not rightfully theirs, they steal what is not rightfully theirs, they have desires to take what is not rightfully theirs, they have thoughts about that which is not rightfully theirs, or they look at other women with a sexual intent. A person has the right to indulge in [sexual] pleasure with his own wife, but he should not even look at

another woman with a sexual intent; there is punishment even for that. The punishment for just looking at another woman with a sexual intent is an animal life-form [in the next life]. This is because that is beastliness. There ought to be humanity.

What is the practice of humanity? To enjoy that which is rightfully yours; that is referred to as humanity. Do you accept this or not?

Questioner: Yes.

Dadashri: And that which is not rightfully yours?

Questioner: One should not accept it. Is there any proof that a human will be born in an animal life-form?

Dadashri: Yes, it is with proof. Such statements cannot be made baselessly, without proof.

For how long is the life-form as a human retained? The life-form as a human is retained as long as one does not indulge in that which is not rightfully his, even to the slightest extent. Those who enjoy what is rightfully theirs are born as humans. Those who enjoy what is not rightfully theirs are born as animals. Those who give what is rightfully theirs to others go to the celestial realm (*dev gati*), and those who forcibly take from others that which is not rightfully theirs and hurt them in the process, go to hell (*nark gati*).

The Meaning of Humanity

Humanity means, 'I enjoy what is mine and you enjoy what is yours. Whatever comes to me as my share is mine and whatever comes to you as your share is yours.' Humanity means to not eye that which belongs to someone else. And beastliness means, 'What is mine is mine and what is yours is also mine!' And what is an attribute of divinity? 'What is yours is yours and what is mine is also yours.' A

benevolent person will even give away to others that which belongs to him. Do people with such divine qualities exist or not? Do you get to see a lot of humanity everywhere?

Questioner: It is seen in some places and it is not seen in other places.

Dadashri: Have you observed beastliness in any human being? When a person raises his ‘horns’, would you not understand, ‘He is a ‘bull’ that is charging towards me?’ You should move out of the way at that time. This ‘bull’ will not make an exception even for a king. If a king were to come towards the bull, even then the bull will merrily carry on! The king will have to go around the bull, but the bull will not go around.

This Is an Attribute Even Higher Than Humanity

Then, beyond humanity, who is considered to be a ‘super-human’? Even if you were to cause harm to this man ten times, he will still help you when you need it! Even if you were to cause harm to him again, he will help you when you need it. His very nature is to help others. Thus, we should know that this man is a ‘super-human’. That is considered a divine attribute. There are only a few people like that. Such people cannot be found these days, can they! This is because the proportion has become about one or two in a hundred thousand people!

If a person engages in any conduct that goes against the practice of humanity; if one behaves like an animal, then that person will go to the animal life-form. If one engages in conduct that is demon-like, then that person will go to a demonic life-form, meaning a life-form in hell. And if one engages in super-human conduct, then that person will go to a life-form in the celestial realm. Do you understand this? Do you understand what I am trying to say?

They Teach as Much as They Know

Over here, only *sant purusho* (saints) and *Gnani Purusho* (Ones who have realized the Self and are able to do the same for others) are born, and they benefit other people. They have crossed the ocean of worldly life and help others do the same. They help others become how they themselves have become. How they themselves have become, [meaning] if they practice humanity, then they will teach the practice of humanity. Those who are beyond this [humanity] will teach virtues of divinity. This means that if they know what the conduct of a super-human is like, then they will teach the conduct of a super-human. Hence, they teach the virtues that they know. And if they have the Knowledge of how to become free from all of these dependencies, if they have become free themselves, then they will even bestow the Knowledge to become free.

Such Is Animal-Like Conduct

Questioner: The true religion is that of humanity. Now in that, what I particularly want to know is that the true practice of humanity is that in which no one at all gets hurt. That predominantly is its very foundation. One may have money, wealth, power, splendor, but he should not abuse them; he should put them to good use. I believe that these are all principles of the practice of humanity. So I want to know from you, is this correct?

Dadashri: The true practice of humanity is simply that not a single living being should be hurt even to the slightest extent. If someone hurts you, then that person is engaging in beastliness, but you should not engage in beastliness if you want to remain as a human being. And if humanity is practiced properly, then liberation can be attained in no time. If a person were to just understand the practice of humanity, then that would be more than enough. There

is no other *dharma* worth understanding. The practice of humanity means the absence of beastliness; that is known as practicing humanity. If someone swears at you, then that person is engaging in beastliness, but you cannot engage in beastliness. You should maintain equanimity that is befitting of a human being. And you should tell that person, “Brother, what is my mistake? Show me my mistake so that I can get rid of it.” The practice of humanity should be such that no one is hurt by you even to the slightest extent. If you are hurt by someone, then that is beastly conduct on his part. You cannot retaliate with beastly conduct. To not become beastly with someone who is beastly, that is known as the practice of humanity. Do you understand this? In the practice of humanity, tit for tat will not do. If a person swears at you and you swear back at him, if a person hits you and you hit him back, then you have indeed become an animal. Where is the practice of humanity in that? Therefore, *dharma* should be such that no one gets hurt.

Now, such a person is considered a human being, but the humanity has already departed. So then, what is the point of him even being a human being? Of what use are sesame seeds that do not have any oil? How can they even be considered as sesame seeds? His humanity has already departed. At the very least, humanity is needed. That is why it is sung in the movies, “How much people have changed...” Well then, what else is left in him? Since the person has changed, his entire capital has been lost. Now, what will you conduct your ‘business’ with?

While Carrying Out Your Duty With Subordinates...

Questioner: Say there are subordinates working for me, whether the person is my son or someone at the office, or anybody else, and they are lapsing in their duties, so at that moment I give them the right advice. Now of course this hurts him, then at that point it seems as though a

contradiction is arising. So at that point, what should be done?

Dadashri: There is no problem with that. As long as your point of view is legitimate, there is no problem. If your intention towards that person is beastly, then that should not be so. And if a contradiction does arise, then you should ask for that person's forgiveness. In this way, accept that mistake. The practice of humanity should be [followed] in its entirety.

When the House Help Causes Damage

Why does difference of opinion (*matbhed*) occur between people?

Questioner: The reason difference of opinion occurs is self-interest (*swaarth*).

Dadashri: In fact, when one does not fight, it is considered Self-interest. There is always happiness in Self-interest.

Questioner: But if it is spiritual Self-interest, then there is happiness in it; if it is worldly self-interest, then there is nothing but unhappiness in it!

Dadashri: Yes, but even worldly self-interest can be reasonable. Whatever happiness one has does not leave, it does not decrease. One conducts himself such that it increases. Instead, worldly happiness goes away by quarreling. If glasses were to fall from your wife's hands, it would so happen that a loss of about twenty dollars would be incurred, then you would immediately get agitated in your mind, 'She has caused a loss of twenty dollars.' Hey you mortal one, she has not caused the loss; they just fell from her hands! If they were to fall from your hands, then what justice would you dispense? That is the way in which you should dispense justice.

Instead, in that situation, what justice do you dispense? That ‘She has caused a loss.’ But is she some sort of an outsider? And even if the person is an outsider, or house help, this should not be done. This is because, based on what law do the glasses fall, does the person drop them or do they happen to fall; should you not think about that? Would the house help ever deliberately drop them?

Therefore, what *dharma* should one abide by? If anyone causes harm, if anyone appears to be vengeful towards you, then that person is not really vengeful; there is nobody who can cause harm [to you]. Hence, you should not have abhorrence (*dwesh*) towards that person. Yes, then whether the person is a member of your family or the house help who happened to drop the glasses; it is not the house help who actually drops them. That which causes the glasses to fall is something else. Therefore, do not get too annoyed with the house help. Calmly tell him, “Slow down, walk gently.” Ask him this much, “You haven’t burnt your foot, have you?” As a matter of fact, since ten to twelve of your glasses have been broken, restlessness and anger would already have started within you. And as long as they [guests] are sitting around, you do not express the anger, but you keep feeling restless within. After everyone has left, you will ‘give it’ to the house help. There is no need to do this. This is one of the greatest offences. One does not know who the ‘doer’ is. The world verily ‘bites’ [blames] the apparent ‘doer’ (*nimit*) that is visible to the eyes.

I had told very small children, “Go, throw this cup outside.” But they shrugged their shoulders, “It is not to be thrown.” No one would ever cause damage. I told a child, “These are Dada’s shoes, go and throw them outside,” and he shrugged his shoulders. They are not to be thrown; he has good understanding. So no one would throw these things. Even the house help would not break them. But these are

foolish people who actually harass the house help. Hey, if you become a domestic helper, then you will realize at that time. So if you do not do anything like that, then if ever a time comes when you have to become a domestic helper, then you will end up getting a good employer.

To place yourself in the shoes of others, that is called humanity (*maanav dharma*). Besides this, the other *dharma* is spirituality (*adhyatma*), which is even beyond that. However, one should at least know how to practice this much humanity.

However Much One's Power of Conduct, That Much Prevails in the Other Person

Questioner: Despite knowing that, many times it does not remain in awareness. What is the reason for this?

Dadashri: No, it means that this knowledge has not been known at all. The true knowledge has not been known. The knowledge that has been known, has been known through literature. It has not been known through a qualified guru either. A qualified guru is one whose teachings give exact results within you, whatever those teachings may be. If I were smoking cigarettes and I were to tell you, "Quit smoking cigarettes," then that would be futile. For that, power of conduct (*charitrabud*) is required. Only with the support of a guru with complete power of conduct, will you be able to follow the teachings. Otherwise, the teachings cannot be followed on your own.

If you were to tell your child, "There is poison in this bottle. Look, it appears white. Don't you touch it." So what would the child say, "But what does poison mean?" Then you would respond, "Poison means it can lead to death." Then he would again ask, "What does it mean to die?" At that point, you would tell him, "Yesterday, over there, when [that dead person] was being taken away, you

were saying, ‘Don’t take him, don’t take him.’ So when a person dies, then he is taken away.” Therefore, once he understands this, he will not touch it. Knowledge should be set in one’s understanding.

Once you are told, “Hey, this is poison!” then that knowledge should always be in your awareness. And the knowledge that does not remain in awareness is not knowledge at all. It is ignorance (*agnan*) indeed. If you are given the knowledge to go to Ahmedabad from here, if you are given a map and all that, but it does not take you there, then the map is certainly incorrect. The [result] should come about in exactness.

The Reasons for Wandering in the Four Realms of Existence...

Questioner: 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 surely wants to be reborn as a human being. For those who do not want to go higher up or lower down; higher up meaning the celestial life-form (*dev gati*), and lower down meaning the animal life-form (*jaanvar gati*), and even lower than that is the life-form in hell (*nark gati*). There are so many different realms of existence. Are you asking only about being reborn as a human being?

Questioner: As long as there is this body, we have to carry out the duties as a human being, don’t we?

Dadashri: It is because you fulfilled your duties as a human [in the past life] that you have acquired this human life-form. You have already passed in that, so now what do you want to pass in? There are two possibilities in this world. One is that, after coming into the human life-form,

if a person accumulates credit [merit karma], then he goes to a higher life-form. Whereas if a person accumulates debit [demerit karma], then he goes to a lower life-form. And if a person ends the business of both credit and debit, then he attains freedom; these five realms of existence are open. There are four life-forms. The celestial life-form is for those who have accumulated ample credit. The human life-form is for those who have accumulated more credit than debit. The animal life-form is for those who have accumulated more debit than credit. While a life-form in hell is for those who have accumulated only debit. These are the four life-forms, and the fifth realm of existence is that of *moksha*. Human beings can transmigrate to any of these four life-forms and the fifth realm of existence can only be attained by people of Indian origin [or by those of non-Indian origin who believe in reincarnation]. Special for India. It is not for other people.

Now, if a person wants to acquire the human life-form [in the next life], then he should serve the elderly, his mother, his father, and his guru. He should maintain an obliging nature towards people. Moreover, in worldly interactions, give ten and take ten back, give ten and take ten. Maintain pure worldly interactions, meaning, take care of worldly interactions such that no credit or debit remains pending with anyone; completely pure worldly interactions. Humanity implies that while you are hitting someone, or before doing so; if there is humanity, then the awareness must arise, ‘How would I feel if I were to be hit?’ This awareness should arise foremost, only then will humanity prevail, otherwise it cannot prevail. So if all actions are done with this in mind, then the human life-form will be attained again. It is even difficult to acquire the human life-form again.

Otherwise, a person who does not have awareness of this, who does not have awareness of what the consequences

of this will be, such a person cannot be referred to as a human being at all. A person with such lack of awareness is sleeping with his eyes open and cannot be referred to as a human being. A person who thinks all day long about that which is not rightfully his, adulterates goods, such a person goes to the animal life-form; he goes from here, from the human life-form directly to the animal life-form and suffers [the consequences] over there.

A person who gives his own happiness to others, gives the happiness that rightfully belongs to him to others, is a super-human, therefore he goes to the celestial life-form. The happiness that he was meant to indulge in, that was designed for him; he has a need for it yet he gives it to other people, then such a person is a super-human, so he goes to the celestial life-form. Meanwhile, a person who causes meaningless destruction for no reason at all, causes a great deal of harm towards others and gains nothing from it, such a person goes to the life-form in hell. These people are indulging in that which is not rightfully theirs. They are indulging for their own benefit, so they go to the animal life-form. However, those who burn down people's homes without any reason, and cause other kinds of harm, are all entitled to a life-form in hell. They kill other living beings, or poison lakes, they dump anything into wells! Each person is entirely responsible for himself. There is responsibility associated with each and every hair's worth [of action] in this world!

There is not even a hair's worth of injustice in nature. There may be injustice amongst people at times, but there is complete justice in nature. Injustice has never taken place. It [nature] remains in justice to such an extreme extent and whatever is happening is indeed justice. To come to know this is called knowledge. And in what is happening, to say, "What happened was wrong, this is wrong, this is

good,” to say all that is referred to as ignorance. Whatever is happening is indeed correct.

The Practice of Humanity Towards Subordinates

You cannot bear it when someone loses their temper at you, yet all day long you keep losing your temper with everybody else. What sort of sense is that! That is not called humanity. The person who is not able to bear others being even slightly upset with him, keeps losing his temper at others all day long, just because they are inferior, isn't it? It is considered a great offense to strike at those who are subordinate. Strike at your superior, at God or your superior, because they are superior, they are powerful. Frankly speaking, the subordinate does not have power, so you strike at him his entire life. No matter how much a subordinate was at fault, I had always helped him. However, as far as a superior goes, no matter how good he may be, I could not stand to have a superior, and I do not want to be anyone's superior either. I do not have a problem if he is good, but that means that he will not always remain like that, will he! One day he might say something that will give me a migraine. A superior is one who takes care of subordinates! That is a true superior. I am looking for a true superior. Become my superior, but become a true superior. I was not born to take a thrashing! Was I born to be thrashed by you? What is it that you are going to give me that is so great?

And if someone is employed to work for you, then do not ever scornfully dismiss him, do not aggravate him. Treat everyone with respect. You never know how someone may benefit you!

The Practice of Humanity in Every Race

Questioner: In the human life-form itself, there are 1.4 million forms of beings or layers [of development]. However, if we actually look at it from the standpoint of

the human race, or biologically, then no differences are visible between anyone; everyone is the same. So from this, it seems that there might not be any biological differences, but the mental state [understanding] that there is...

Dadashri: That is the development. That is why there are so many divisions.

Questioner: Even though the layers [of development] may be different, biologically everyone is the same. So then, could there be some sort of common religion?

Dadashri: The common religion is the practice of humanity. A person can carry out the practice of humanity according to his own understanding. Each person may carry out the practice of humanity according to his own understanding, but it is best if he does so with the right understanding. The practice of humanity is very high class, provided a person comes into the bounds of practicing it! But the practice of humanity no longer exists among people these days, does it?

The practice of humanity is really wonderful but it is in accordance with the development [of a person]. The practice of humanity amongst Americans is different, and our [the Indian] practice of humanity is different.

Questioner: Is there a difference in that too, Dada? In what way is there a difference?

Dadashri: There is a big difference.

There is a difference between their attachment (*mamata*) and our attachment. Meaning, they do not have as much attachment towards their parents as we have towards our parents. Since the attachment is less, there is a difference in their feelings (*bhaav*); the feelings are less to that extent.

Questioner: The extent to which the attachment is less, the feelings will differ that much!

Dadashri: The practice of humanity is indeed proportionate to this. Therefore, their practice of humanity is not like ours. Their practice of humanity is such that they are indeed within [the bounds of] humanity. Roughly eighty percent of them are within [the bounds of] humanity. It is only our people who are not. All others, to their own degree, are within the bounds of humanity.

There Are Different Types of Humanity

Questioner: Isn't the collective understanding of people everywhere the same, whether they are Jain, Christian, or Vaishnav (devotees of Lord Krishna)?

Dadashri: The fact is that whatever a person's development is like, that is what his understanding will be. The humanity of the *Gnani* (One who has realized the Self and is able to do the same for others)...the *Gnani* is also human, isn't he? The humanity of the *Gnani*, the humanity of those who are ignorant of the Self (*agnani*), the humanity of those with a lot of demerit karma, the humanity of those with a lot of merit karma; everyone's humanity is different. Even though human beings are of just one kind.

The humanity of the *Gnani Purush* is of a different kind. The humanity of one who is ignorant of the Self is different. There is humanity in everyone; there is humanity even in those who are ignorant of the Self. If you were to go amidst these undeveloped people, they have humanity, but their humanity is of a different kind. It is undeveloped, and this [here] is developed. And the humanity of one who does bad deeds; if you come across a thief, if a thief is approaching and you come into his notice, then what is his humanity like, [it is to say,] "Do not move!" You will realize, 'Oh, we have learned about your humanity.' You have become acquainted with his humanity, haven't you? He will say, "Hand it over!" Then you should say, "Go

ahead, take it right away.” [With the thought that,] ‘It is indeed your merit karma that you have come across me!’

There is a man in Mumbai who is so nervous. He says to me, “These days, one cannot travel by taxis.” I asked him, “What happened? There are ten thousand taxis here and you cannot ride them, what has happened? Did the government pass a law?” Then he says, “No, they rob you. They beat you up in the taxi and rob you.” Oh mortal ones, for how long will you people act so crazy? Is it or is it not within the confines of the laws of nature to get robbed? Four people get robbed every day, therefore you too will receive that ‘reward’; in what way did you draw that conclusion? That ‘reward’ is given on a rare day to the one who ranks first. Are ‘rewards’ received on a daily basis?

Even the Christians will not concede. No matter how much you try to convince them about reincarnation, they will not accept it. We should not even bring this up. To do so is to go against the practice of humanity. Anything you say that hurts the other person even to the slightest extent is against the practice of humanity. Rather, you should encourage them.

This Is How One Strays From the Practice of Humanity

The practice of humanity is a crucial thing. The practice of humanity is not always the same [for everyone]. This is because of what is referred to as *karni* (actions); if a European practices humanity with you, and you practice humanity with the European, there will be a vast difference between the two. This is because, what is his intention (*bhaavna*) behind it? And what is your intention? The reason is that you are developed; you belong to a country that is spirituality developed. That is why our cultural values (*sanskaar*) are very elevated. If only one comes within the bounds of humanity; our cultural values are so elevated that

they are innumerable, but these people have strayed away from the practice of humanity. This is because they have fallen prey to greed and temptation. Over here [in India], anger, pride, deceit, and greed are fully developed. That is why these people have deviated from humanity. Nonetheless, they are eligible for liberation (*moksha*). This is because one becomes eligible for liberation from the time he starts to develop [spiritually] here [in India]. Those people are not eligible for liberation. They are eligible for religion, but they are not eligible for liberation.

A Special Understanding of Humanity

Questioner: Please expand on the various characteristics of the different types of humanity.

Dadashri: There are various grades of humanity. Humanity exists in every country, and there are grades based on their level of development. Humanity means that one should decide on his own grade that, ‘If I want to implement humanity, then whatever I find agreeable, I will do the same for others. Whatever I find agreeable, I will carry out the same for others.’ That is known as humanity. The humanity of each one is different. So, everyone’s humanity is not the same; it is based on a person’s gradation!

Therefore, whatever you find agreeable, you should maintain the same towards everyone, such that, ‘If I feel hurt, then wouldn’t the other person feel hurt?’ You feel hurt when someone steals from you, so while stealing from someone else, you should have the thought, ‘No! How can I do something that will hurt someone?’ If you feel hurt when someone lies to you, then you should give the same consideration [to others]. The gradation of humanity is different for every country, for each and every person.

Humanity means to conduct one’s self with others using the conduct that one likes. This short definition is

good, although people of every country may like different types of conduct.

You should not behave badly towards others, in a way that you do not find acceptable. You should behave with others only in the way that you find agreeable. If I come to your house, then you would say, "Come, have a seat." If I like that, then if someone were to come to my house, I should say to that person, "Come, have a seat." That is referred to as humanity. However, when someone comes to my house and I do not speak like that, but I expect that person to speak that way, then that is not considered humanity. If you were to go to someone's house and expect an offer for a meal, then as a guest you have a good meal there, so you should also think, 'When guests come over to my place, I should offer them a good meal.' Do as you would like done to you. That is humanity.

To change your behavior based on what you [like] is humanity! The humanity varies for each individual; it is different for the Hindus, different for the Muslims, different for the Christians, it is different for everyone, the humanity of the Jains is different as well.

As such, one does not like to be insulted, yet he has the audacity to insult others; how can that be considered humanity? Therefore, in all matters, to 'give' only after having thought things through, that is referred to as humanity.

In short, the way in which each person practices humanity varies. 'In that interaction, I will not hurt anyone,' that is the boundary of humanity, and that boundary is different for each person. Humanity does not mean that there is just one standard. Whatever I find hurtful, I do not hurt anyone else in that way. How would I feel if someone were to hurt me in that way? Therefore, I do not hurt anyone else in that way. A person will keep doing things according to his level of development.

You Get Happiness by Giving It

Questioner: We know that we should live in a way that does not hurt another person's heart. We know about all of these moral duties of humanity.

Dadashri: These are the moral duties of humanity, but if we come to know about the inherent function of the Self (*Atma*), then eternal happiness will prevail. What is the practice of humanity like? The practice of humanity means that if we give happiness to others, then we will keep getting happiness. If we maintain the worldly interaction to give happiness, then we will attain happiness in worldly interactions. And if we maintain the worldly interaction to give unhappiness, then we will receive unhappiness in worldly interactions. Therefore, if we want happiness, then give happiness to everyone in worldly interactions, and if we want unhappiness, then give unhappiness.

Questioner: Can we pray for the energy to give happiness to everyone?

Dadashri: Yes, you can do such a prayer!

The Exact Practice of Humanity in the Interactions of Life

Questioner: Is it considered the practice of humanity to try to provide each person with what is referred to as basic human necessities such as food, water, rest, toilet facilities, and shelter?

Dadashri: The practice of humanity is an entirely different thing. The practice of humanity goes to the extent that, the distribution of wealth in this world is a natural distribution. In that, whatever my share may be, you will have to give it to me, so there is no need at all for me to become greedy. Therefore, when greed does not remain, that is called practicing humanity. However, a person may not be

able to practice humanity to such a great extent, but it would suffice even if one were to practice it up to a certain extent.

Questioner: So this means that as a person becomes free of anger-pride-deceit-greed (*kashay*), it falls under the practice of humanity.

Dadashri: No, if it is put like that, then such a person has come into the religion of the absolutely detached Lords (*vitaraag dharma*). However, the practice of humanity in short, is just this much; live with your wife, live with your children, do whatever it is that you do, become engrossed, get your children married, do all of that. There is no question of becoming free of anger-pride-deceit-greed in this; however, carry out interactions with the assumption that whatever hurts you will also hurt others.

Questioner: Yes, but that is the same thing. Say we are hungry. Hunger is one form of pain. We have the resource for that. We eat, that is the resource. We should give to those who do not have that resource. The pain that we feel, to do something so that others do not have to endure such pain, that too is a form of humanity, isn't it?

Dadashri: No, that is not humanity. What you believe is actually causing tremendous damage. Nature's law is such that it delivers their food to each and every one. There is not even a single village in India where a person goes to give food to another person or to give clothes. There is nothing like that. It is only in the cities that they have started this kind of thing, where those people have turned it into a business to take other people's money. Where does difficulty actually lie? Amongst ordinary folks, who are not able to ask for things, who are not able to say anything, they are not able to talk about it; that is where the difficulty lies. What difficulty is there anywhere else? People have needlessly taken this up!

Questioner: Who are they?

Dadashri: It is the ordinary folks, they are the ones. Go ask them, “What difficulties do you face?” Otherwise, these people, those for whom you are suggesting that donations should be given, they drink alcohol and make merry.

Questioner: That is true, but you said that ordinary people are in need. So to give over there is considered moral duty (*dharma*), isn’t it?

Dadashri: Yes, but what does that have to do with the practice of humanity? What is the practice of humanity? [The consideration] That what hurts me will also hurt others, so my conduct should be such that others are not hurt.

Questioner: Is that not the same thing? If someone does not have clothes...

Dadashri: No, those are characteristic traits of a merciful person. How can everyone else be merciful? Those who are rich can do that.

Questioner: Is it considered good to make an effort at a societal level so that ordinary folks are well provided for, so that all their necessities are fully met? At a societal level, meaning that we pressure the government to do so, to give to these people. Does doing so fall under the practice of humanity?

Dadashri: No, that is all egoism of the wrong kind, of everyone involved.

When you do social service, then you are able to say that you are serving people. Or you are able to say, “I am empathizing, I am sympathizing.” However, the practice of humanity is inclusive of everyone. When I lose my watch, I know that if the person who finds it practices humanity, then it will be returned to me. And all these people who are engaged in service activities are actually doing a disservice. I told one man, “What is this you are doing? Why are you giving to these

people? How can you give in this way?" The big [volunteer] who has set out to do 'service'! The 'volunteer' has come! For what reason have you set out to do 'service'? People's money is used inappropriately, and people too, give readily.

Questioner: But that is indeed what is referred to as humanity these days.

Dadashri: [I told that man,] "You are ruining the human race; you are not even letting them live." So I scolded that man a lot. "What sort of a person are you? Who taught you such a thing? To collect money from people and those who appear poor to you, you call them over and give it to them. What is the 'thermometer' [assessment] for that? This person appears to be poor, so you decided to give to him, and this other person does not appear to be poor, so you did not give to this person? That person did not know how to speak confidently, he did not know how to speak in the right way, so you did not give to him, and you gave to the one who knew how to speak in the right way. The big assessor has come!" Then he said, "Show me another way." I told him, "This person is physically strong, so purchase a cart worth 100 or 150 rupees for him and give him 20 rupees at your expense and say, 'Here take this, go get some vegetables and start selling them. And pay me 5 rupees in rent for the cart every couple of days.'"

Questioner: We should not give for free. We should give him the means to become productive.

Dadashri: Yes, otherwise in doing that, you are making people idle. There is no unemployment anywhere in the entire world, you have spread such unemployment. This government of ours has spread it. They do all this to get votes; that is what all this malpractice is about.

And [the practice of] humanity simply indicates the 'safe-side'.

Questioner: This point is true, that when we take pity upon them, this kind of an intention arises within them that they live at the expense of others.

Dadashri: Once his need for food is fulfilled, then he will go and hang out with someone who has alcohol. He eats, drinks, and makes merry.

Questioner: So he drinks, Dada; that is how it gets used.

Dadashri: See, that is how it is. It is like this, if you cannot improve people, then you should not spoil them. What does that mean? Clothes are collected from others and given to such people, then they in turn sell them for kitchen utensils. Instead, help them find work.

Otherwise, giving clothes or food is not the practice of humanity. Hey, you cannot give [in this way]. Help them find work.

Questioner: Everyone accepts what you are saying. Whereas with the other way, one simply gives a donation, and ‘cripples’ people.

Dadashri: That is the reason for their ‘crippled’ state. People are so ‘merciful’; but there is no need for such benevolence. Purchase a cart for him for 150 rupees and give him vegetables. He will go and sell them for one day, he will go and sell them for the second day; his business will get started. There are many solutions like this one.

The Sign of Humanity

Questioner: When we discuss this topic of Dada’s with our friends, they say, “We practice humanity and that is enough.” They say this and dismiss the matter.

Dadashri: Yes, if they [really] practiced humanity, then we would refer to them as God. Eating, bathing, drinking tea; that cannot be referred to as practicing humanity.

Questioner: No. What people refer to as the practice of humanity is to help each other, to do good for someone else, to be helpful to humankind; that is what people understand as the practice humanity.

Dadashri: That cannot be humanity. Even the poor animals understand and help their relatives.

The practice of humanity means that in every situation, one has the thought, ‘How would I feel if this happened to me?’ If that thought does not first arise, then one is not within the bounds of humanity. The moment someone swears at me, before swearing back at that person, in my mind I have the thought, ‘If this has hurt me so much, then if I swear at him, how hurt would he feel!’ If one admits this and concedes, then a resolution will come about.

The first sign of practicing humanity is this. The practice of humanity begins from this point. The beginning of practicing humanity should be right from here! If this beginning is not there, then one has not understood the practice of humanity at all.

Questioner: As the intent, ‘Just as I feel hurt, others also feel hurt’ develops, the unity between people will increasingly develop, won’t it?

Dadashri: That will happen; also, the practice of humanity in its entirety will be uplifted.

Questioner: Yes, it will naturally keep on getting uplifted.

Dadashri: It will happen naturally.

Decrease the Misdeeds, That Is the True Practice of Humanity

And many questions get solved through the practice of humanity. The practice of humanity should be balanced.

It cannot be considered the practice of humanity if it draws criticism from people. Some people don't need liberation, but everyone has a need for humanity, don't they! If a person starts practicing humanity, then so many misdeeds (*paap*) will decrease.

The Practice of Humanity Ought to Be With Understanding

Questioner: Pertaining to the practice of humanity, the expectation that we have towards others, that that person should behave in like manner becomes tyrannical many times.

Dadashri: No, everyone should remain within [the bounds of] humanity. There is no law that the other person has to behave a certain way. It is considered the practice of humanity when one learns to practice it with understanding.

Questioner: Yes, one practices it with understanding. However, here, he tells others, "You should behave in this way, you should do this, you should do that."

Dadashri: Who has the right to say such a thing? Is he the governor? One should not say such a thing.

Questioner: Yes, that is why it becomes tyrannical.

Dadashri: It is definitely considered tyrannical! It is open tyranny; you cannot force it upon anyone. Even now, you can give others the understanding, "If you do it this way, then it will be beneficial to you, you will become happy." You certainly cannot compel anyone, can you!

Elevate Your Human Existence In This Way...

How can this be called human? The entire day, they eat and go out and come back having rebuked a couple of people, and go to sleep at night. Can this be called human?

This is a disgrace to their existence as a human being. A human is someone who brings solace to one hundred people by the end of the day. One who brings solace to five to twenty-five people, even to five people; that is called being human! This is a disgrace to their existence as a human being.

Distribute These Books to Schools and Colleges

What have these people come to believe? ‘We are human. We are to practice humanity.’ I said to them, “Yes, practice it. You have practiced it under misapprehension for far too long. Now practice humanity with the right understanding. The practice of humanity is in fact, a very fine thing.”

Questioner: But Dada, their definition of the practice of humanity is completely different. They understand the practice of humanity in an entirely different way.

Dadashri: Yes, there is no good book on this subject. There are some saints and such who write on it, but that does not come into people’s understanding completely. So it should be such that they read all about it in a book format, they understand it, then they will feel, ‘All this that I believe is entirely mistaken.’ A book on the practice of humanity should be made and it should be taught in schools to children who are of a certain age. The need for awareness is a different matter and this psychological effect [of humanity] is a different matter. If they learn this in school, then they will definitely recall it. If they find something that someone else has dropped, then they will immediately remember, ‘How would I feel if I had dropped something? Similarly, the person who dropped this must feel so hurt.’ This is the psychological effect. There is no need for awareness in this. So books just need to be published, and these books [should be taught] at all schools and colleges to children of a certain age.

Moreover, if a person practices humanity, then there is no need whatsoever to accumulate merit karma. Such a person already has merit karma. Books should be written about the practice of humanity, about what the practice of humanity is. Such books should be written. Books that people will read even in the future.

Questioner: This gentleman will write an article in the newspaper, won't he?

Dadashri: No, that will not do. Articles that are written end up being recycled. Books should be published. If a book is lying around in a person's home, then someone who will publish it again will come around. This is why I am telling you to take a couple thousand copies of such books and the *Aptavani* and keep distributing them. If one or two lasts, then it will be of help to people, and everything else will end up going into recycling. Of these articles that are written, even the outstanding ones are given up for recycling the next day by our Indian people! They do not tear out good articles because the weight of the pile sent for recycling will decrease! So if a book is written on the practice of humanity...

Questioner: Dada must have spoken a lot about the practice of humanity.

Dadashri: A lot, a lot, quite a lot of speech has come forth. We will tell Niruben to extract it [the speech recorded on humanity]. Tell Niruben. She will extract the [recorded] speech and compile it into a book.

Humanity is not liberation. After a person comes within the bounds of humanity, the preparations to attain liberation begin. Otherwise, liberation is not an easy thing to attain.

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

Glossary

| Gujarati Word | Translation |
|----------------------|--|
| <i>adhyatma</i> | spirituality |
| <i>agnan</i> | ignorance |
| <i>agnani</i> | those who are ignorant of the Self |
| <i>Aptavani</i> | a series of fourteen volumes compiled from Dadashri's speech |
| <i>Atma</i> | the Self |
| <i>Atma dharma</i> | religion of the Self, inherent function as the Self |
| <i>Atma Gnani</i> | Self-realized One, the one with full Knowledge of the Self |
| <i>bhaav</i> | feelings |
| <i>bhaavna</i> | intention |
| <i>charitrabud</i> | power of conduct |
| <i>dev gati</i> | celestial realm; celestial life-form |
| <i>dharma</i> | moral duty, rightful action; religion, function |
| <i>dwesh</i> | abhorrence |
| <i>Gnani Purush</i> | One who has realized the Self and is able to do the same for others |
| <i>jaanvar gati</i> | animal life-form |
| <i>Kaliyug</i> | current era of the time cycle, characterized by lack of unity in thought, speech, and action |
| <i>kandmood</i> | root vegetables |
| <i>karni</i> | actions |
| <i>kashay</i> | anger-pride-deceit-greed |
| <i>maanav dharma</i> | humanity; practice of humanity |
| <i>mamata</i> | attachment |
| <i>matbhed</i> | difference of opinion |
| <i>moksha</i> | liberation |
| <i>nark gati</i> | hell; life-form in hell |

| | |
|------------------------|---|
| <i>nimit</i> | apparent ‘doer’ |
| <i>paap</i> | demerit karma; misdeeds |
| <i>parampad</i> | absolute state |
| <i>sanskaar</i> | cultural values |
| <i>sant purush</i> | saint |
| <i>satsang</i> | spiritual discourse |
| <i>swaarth</i> | self-interest |
| <i>swabhaavik</i> | natural |
| <i>Vaishnav</i> | devotee of Lord Krishna |
| <i>vitaraag dharma</i> | religion of the absolutely detached Lords |



Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
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14. Flawless Vision
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21. Pratikraman: The Master Key That Resolves All Conflicts
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22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
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26. The Current Living Tirthankara Shree Simandhar Swami
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29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
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Embrace the Practice of Humanity In Your Life!

The practice of humanity means that in every situation, one has the thought, 'How would I feel if this happened to me?' The moment someone swears at me, before swearing back at that person, in my mind I have the thought, 'If this has caused me so much unhappiness, then if I swear at him, how unhappy will he feel!' If one admits this and concedes, then a resolution will come about. This is the first sign of the practice of humanity. The practice of humanity begins from this point.

So this book just needs to be published and taught at all schools and colleges. When people read and understand all about the practice of humanity in a book format, then they will feel, 'All this that I believe is entirely mistaken.' Now, practice humanity with the right understanding. The practice of humanity is in fact, a very fine thing.

- Dadashri



May the original lamp light a series of lamps

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