

Dadavani

December 2018

Retail Price ₹ 15



In order to destroy all your faults, you will either have to commence the sacred sacrifice of service of the Gnani and mahatmas, or do Swa-Purusharth (progress towards the absolute Self).

Gnan Becomes Practical Through Service

EDITORIAL

Absolutely revered Dada Bhagwan (Dadashri) had kept only one goal his entire life that, 'Whoever meets me should definitely experience happiness.' He has never had even a single thought about his own happiness but rather, he had the constant intention that, 'What difficulty does the other person have, and how it can be removed?' That is when the state of compassion (*karunyata*) manifested within Him along with the spectacular manifestation of the spiritual Science.

In order to attain progress in spirituality, *seva* (service rendered to others without any selfish motive) is a great instrument in Dadashri's mission of world salvation. There are two paths to attain the absolute state (*purnahuti*). One is to increase the awakened awareness of separation and to start *Purusharth* (real progress as the Self), and the other is to do *seva* of *mahatmas* and with that *Gnan* becomes practical, leading to completion.

How can one progress from a *kashay* laden *prakruti* towards a state that is free of *kashay*? How can one with attachment, illusory attachment, sexuality become free from illusory attachment (*nirmohi*)? Dada says, "When the mind, speech and body are used for *seva*, when the body is used for other people, when illusory attachment for the body reduces, that is when the *prakruti* will exhaust. Until you do the *Gnani's seva* through your body, mind, money, the *Gnan* will not come into effect. Even Pujya Niruma and Pujya Deepakbhai have completely immersed in Dada's *seva* with *Gnan* and have attained the *Gnani's rajipo*.

The year 2018 is Dadaji's 111th birth year, and additionally the *Gurupurnima* message we had received from Pujyashree was to do *seva* without *kashay*. According to that, we will all give *seva* in the project of world salvation. If one does not give *seva* in Dada's projects, then he definitely faces opportunities to do *seva* at home or in the office. This interaction comes as a result of the attachment, abhorrence and illusory attachment done in the past. These effects are to be suffered with awareness that new *kashay* should not arise, and thus the interactions are cleared. In Dada's work, anger, pride, deceit and greed are to be surrendered and then *seva* is to be done. *Seva* is precisely for the purpose of bringing *kashays* to an end. When clashes arise, the pride is injured, when things don't happen according to your will, then clashes arise and there may also be accusations. While doing *seva*, many adjustments need to be taken, the 'horns' of the *prakruti* wear down in adversity; otherwise, how will the Self be experienced?

With as many adjustments made while doing *seva*, *kashays* will leave precisely through that. As *kashays* are cleared through *Gnan*, *Gnan* will become practical. Let us make the resolve that we will do *seva* without *kashay*. In the *seva* you are given, the ego may clash, it may take a beating, but you should not develop a distance from the other person. It is our ardent prayer that everyone who joins in Dada's mission of world salvation attains a positive result, and similarly, that all *mahatmas* continue to do *seva* with their mind, speech and body, and that they make progress while remaining in the *Agnas*.
~ Jai Sat Chit Anand

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on 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.

Gnan Becomes Practical Through Service

An Obliging Nature Makes Life Straightforward

Questioner: How can one make his life *saatvik* (virtuous) and simple?

Dadashri: It is when you keep on giving whatever you have to others with an obliging nature. Your life will gradually become virtuous automatically. Have you ever upheld an obliging nature? Would you like to have an obliging nature?

Questioner: I had done it to a certain degree.

Dadashri: If you do it to a greater degree, then you will benefit more. Continue to oblige people. Get someone's work done, run errands for others, donate money, have two sets of clothes stitched for a less fortunate person; oblige in this way.

The Lord says, "Use your mind-speech-body and relative self (*pratishtit atma*) for the sake of others. Thereafter, if pain of any kind comes to you, let me know

Religion actually begins with an obliging nature. When you give something of yours to others; that is indeed where happiness lies. Whereas people learn to take! Do not do anything for yourself. If you do only for others, then you will not have to do anything for your self.

The Intent to do Something for Others

Do any of the trees eat their own fruits? No. So a tree teaches human beings, 'Give your fruits to others. Nature will provide for you.' The neem tree is very bitter, yet people grow it because of its other benefits; otherwise, they would simply uproot it. However, it is beneficial in other ways: it is cooling, its medicinal property is beneficial and its extract is beneficial. In *Satyug*, people strived only to make others happy. All day long, 'Who can I oblige' were the only thoughts that arose.

It is okay if you are not able to do much outwardly, however your internal intents (*bhaav*) should certainly be, 'I have money, so I want to lessen someone

else's pain.' If you have wisdom, then 'Even by using my wisdom to explain things to someone, I want to lessen his pain.' With whatever asset you have, help others. Otherwise, at least maintain an obliging nature. What does it mean to have an obliging nature? It is the nature to help others!

If one has an obliging nature then his nature would be so beautiful! It is not that only by giving money you can oblige others; that depends on the capacity of the person to give. Just harbor the intention in the mind to find ways by which you can help others, and if this much remains within, that is all you have to see.

Punyai Accompanies Benevolence

Until the attainment of *moksha* (liberation), merit karma (*punyai*) alone functions as one's friend and demerit karma (*paap*) functions as one's enemy. Now decide what you like, whether you want to keep a friend or you want to keep an enemy. You should ask about how the circumstance (*sanjog*) of a friend can arise and how the circumstance of an enemy can be gotten rid of. And if you like an enemy, then you should ask how that circumstance can come about. So I would tell you, "Run yourself into debt while living extravagantly and wander about recklessly and then see what comes!" And if you want a friend in the form of *punyai*, then I would point to a tree and tell him, "Dear man, learn from the tree. Does any tree ever enjoy its own fruits? Then does a rosebush ever eat its own fruits?" It must eat a little, right? When

we are not around at night, it must eat a little at that time, right? Doesn't it eat?

Questioner: It does not eat!

Dadashri: These trees and shrubs exist to serve humans by offering them their fruits. Now, what does the tree gain? It evolves into a higher life-form, and humans progress further with their help! Just consider, when you eat a mango, what does the mango tree lose? And what do you gain? You ate a mango so you felt happy. Due to the change in the inner tendencies, you earn a spiritual benefit worth about a hundred rupees. Now since you ate the mango, about five percent of that benefit will go to it; and ninety-five percent will be your share. So they take a portion of your share, they take five percent and they evolve to a higher life-form, and you too will not go to a lower life-form, you also progress. So the tree says, "Enjoy everything of mine, enjoy every kind of fruit and flower."

Benevolence Only Results in Benefit

If this life is spent in obliging others, you will not incur any loss, nor will you experience any sort of difficulties; all your desires will be fulfilled. Whereas, if you were to become worked up, none of your desires would be fulfilled. This is because it will not allow you to sleep at night. These wealthy businessmen are not able to sleep at all; they cannot sleep for three to four days on end. That is because they have cheated and robbed whomever they could.

Whereas entering into an obliging

nature is when you are going somewhere, you ask around in your neighborhood, “I am going to the post office, do you have any letters that need to be mailed?” Is there a problem with asking around in this manner? Someone may say, “I don’t trust you.” Then reply, “Sir, I apologize for that.” However, for those who trust you, go ahead and take it for them.

This obliging nature is an attribute that I had since childhood. And at the age of twenty-five all my friends used to call me a ‘super-human’.

Who can be considered a human? The one who gives and accepts, the one who conducts his worldly interactions with right intentions. He conducts his worldly interactions in a way where he gives happiness to those who give him happiness, and he does not hurt those who hurt him.

Therefore, the one who takes away the happiness of others falls into beastliness. The one who conducts worldly interactions as a human by giving happiness and accepting happiness, retains a human life-form. While the one who gives away his own happiness for others to enjoy, attains a celestial life-form, is a ‘super-human’. When one gives away his own happiness to another, to someone who is miserable, he attains a celestial life-form.

The Essence of Human Life

Questioner: Does benevolence have an association with egoism?

Dadashri: It is always the case that

egoism of a person who obliges is normal; it is appropriate egoism. Whereas the egoism of a person in court who charges a fee of a hundred and fifty rupees is greatly increased.

The natural law of this world is that if you give your own fruits to others, then nature will take care of you. This is precisely the hidden Science! This is indirect religion, then comes direct religion, and the religion of the Self comes last. This is indeed value of human life, the essence is simply that one’s mind, body, and speech is to be used for others.

The Constant Intent of Serving Others is Indeed the Purpose

Every work has a purpose as to why that work is being done! If a noble purpose is decided upon; for example, if one wants to build a hospital as a means for patients to become healthy, a means for people to attain happiness and feel enjoyment, a means for people to have more vital life energy; if you have decided upon such a high purpose and when that work is being done with the sole intent to serve, then what is the by-product of that? Money (*lakshmi*)! Therefore, money is a by-product; do not consider it the main production. The entire world has made money its main production, and that is why people do not benefit from the by-production. So, if you solely decide on serving others, then in by-production even more money will come. Therefore, if you keep money as only a by-production, then more money will come. Whereas, it is for the purpose of gathering money

that people are doing this work, that is why money does not come. That is why I am telling you to set this goal, 'constant intent to serve' then the by-product will continue to come on its own. Just as a by-product does not require any effort, does not require any expense, it is free of cost, similarly this money is attained free of cost. Do you want that sort of money or do you want black money? You don't want black money? Then, it's fine! How wonderful is it to get the one that is free of cost! Therefore, decide upon the intent to serve; service towards all human beings. Since you opened a hospital, then whatever skill you have should be used for serving others; that should be your only goal.

A Solution Comes in the Service of the Gnani

Krupadudev (Shrimad Rajchandra-Gnani Purush 1867-1901) said that, "There is no liberation (*moksha*) without serving the *Gnani Purush* through body (*tan*), mind (*mun*), and wealth (*dhan*)." Now what does a *Gnani Purush* what to do with money?

Questioner: There does not seem to be any connection between a *Gnani Purush* and money.

Dadashri: And why does He need someone to do service through the body?

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

Dadashri: You have to do for your own sake. What will you do with wealth? It is to break your tuber of greed that the

Gnani directs you to use your money for a good cause; so it will benefit you in your next life, and at present, the tuber of greed will loosen. If you spend it for a good cause, then will there not be an 'overdraft' in your next life? Or will there be an 'overdraft' if you squander it all? If you squander it on fun and entertainment, can that be considered as an 'overdraft'? Then is it not an 'overdraft' if you throw it away on a racecourse?

Questioner: That is the wrong type of overdraft.

Dadashri: All that went into the gutter. However much you spend, all that will go in the gutter. That is why the Lord has instructed thus: "Spend it for good cause!" That way, the tuber of greed will break. Thereafter the *chit* (that which takes 'photos' within the *antahkaran* and sees previously registered scenes) will only hover there. Then You will continue to progress along, difficulty will not arise. How can pain even arise for the one who has spent his money for a good cause? Pain does not wait for him. Who does it wait for? For the one who spends on himself, pain waits for him.

Whoever attains the Self and engages in service of the *Atma Gnani* (the One who has Known the Self), he will get the 'solution'.

Begin the Mission of Serving Mahatmas

Questioner: You had said that if one serves those who serve the *Gnani*, then it is equivalent to serving the *Gnani*, and if one serves *mahatmas* (Self-realized people

in *Akram Vignan*), then that is it equivalent to serving the *Gnani*; is that correct?

Dadashri: In order to destroy all your faults, you will either have to start a sacrifice of service to the *Gnani* and *mahatmas*, or do *Swa-Purusharth* (progress towards the absolute Self). Otherwise if you simply do devotional viewing (*darshan*) of Dada, you will get the result of devotional worship, but not of Knowledge (*Gnan*).

If possible, you should spend lots of money on our *mahatmas*, don't be thrifty. This is because there are no awakened celestial beings (*jaagta dev*) existing around. They indeed are the awakened celestial beings! Such an opportunity will not come again. This is because they don't have anything to take or to give. Therefore, if you are able to serve *mahatmas*, then that is considered best.

This is because nowhere on earth are enlightened celestial beings visible. These are verily the living awakened celestial beings who now do not have any residual of 'mine-yours'.

When *satsang* is filled with *mahatmas*, and you prepare a meal for everybody in each home, then how much happiness (*anand*) happens that day?

Questioner: Tremendous.

Dadashri: Likewise, how much happiness must this lady be experiencing! Everyday she prepares some sweet or the other, such opportunity will not come again and again.

Service of the Living Awakened Celestial Beings

Questioner: Here, all *mahatmas* take care of *mahatmas* very nicely.

Dadashri: That is why I am saying this, so that everybody keeps on serving. Whatever you have, even if it is not much, but serve a meal. Some at least serve a cup of tea. If tea is not possible, then offer a *papadum* (crisp, spicy wafer).

These are in fact visible celestial beings and moreover they eat *jalebis* (an Indian sweet dish)! They are such that they have already packed four in, and if you offer them two more, they will eat them as well, such are these celestial beings.

Questioner: And they feed us as well. They also eat and make us to eat as well.

Dadashri: Yes, they feed you as well.

Questioner: Dada, the desire to feed *mahatmas* was within me from the beginning, but today you have made an amazing disclosure that these are living awakened celestial beings on earth.

Dadashri: Awakened celestial beings, true celestial beings. The one who does not want anything can be referred to as a *dev*.

Questioner: Then in the live presence of 'Dada Bhagwan' as the witness, for any mistake committed in past or any *vero antro* (has a feeling of separation; *bhed bhaav*), if every *mahatma* ...

Dadashri: No, no. We have a law here, that the one who sees *vero antro* is not a *mahatma* at all. He may appear as such, however he is not to see *vero antro* at all. *Vero antro* was seen when one had the wrong vision, 'I am Chandubhai' (*mithya drashti*). Now, whatever unfolds is correct, it is indeed *vyavasthit*. So what if you receive a *papad* or not. Or if *jalebi* is prepared for Dada and two pieces of that were given to someone, and you didn't get any, so what?

Questioner: At our home, I have never prepared anything that was just for Dada alone.

Dadashri: That is appropriate.

Questioner: I have prepared all the *jalebi* and other sweets for everybody.

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

Questioner: Dada, that does not happen at certain *mahatmas'* homes at all...

Dadashri: No, it may not happen, but do not boast about it. If you boast about it, someday they will 'pop your balloon'. Rather than that, 'Whatever happened is correct.' As far as possible it is better if you do not do such things, and if it does, then too, it is fine.

Questioner: We have to do so much for *mahatmas*. Now we will not be economical. You have referred to the *mahatmas* as living awakened celestial beings on earth. However, sometimes I make negative comments about some

mahatma; I am asking for forgiveness for all of that.

Dadashri: That you should recall and ask for forgiveness. As long as you have not posted the letter you can erase the matter in the letter. As long as it is in the very same birth, everything can be cleaned. Once the birth changes, (the ability to change) vanishes.

One Becomes Impressed by Coming Into Contact, not by Actions

Questioner: I want to open up my heart about one thing. All the festivities that are celebrated, your birthday celebration etc., those who host the celebration have tremendous excitement. Even the guests have tremendous excitement. But right at the end moments, something happens and the arrangements are not managed at all. It becomes so mismanaged, that the people we have invited for the occasion saying, "Come, come for this occasion" end up leaving with some different impression.

Dadashri: That is true.

Questioner: Dada, so now, what should we do about that?

Dadashri: When that happens, the reason is that one does not care about credit (*yash*) or discredited (*apyash*). They are just settling it with equanimity. So they do not care whether it will look bad on the outside or not.

Questioner: Dada, this is a very profound point!

Dadashri: I indeed know why it does not happen. So then how can one

compete with this! That nature is not going to relent! What do 'we' want by wanting it to go away? Whatever happened is correct. There must be some other benefits in that, mustn't there! Once it is settled, there is no need to look back. Whereas, elsewhere one worries right until the end, 'My name will be ruined, I will look bad.' Did you understand this? This is the main deficiency.

Questioner: Dada, a lot has certainly clarified for me from this explanation.

Dadashri: So I had understood what the deficiency was! We attempted to correct it, but then 'we' understood what the deficiency was. But it was not possible to correct the deficiency.

Questioner: It was not such that the deficiency would let-up, but nonetheless, compared to that, there was tremendous benefit, that point is true.

Dadashri: Yes, what 'we' are concerned with is what 'we' get out of it! Is it as though we are trying to increase fame or prestige?

Questioner: But Dada, we have been brought up with such values that when those values crop up, we feel that the invited guests should also become impressed.

Dadashri: By him becoming impressed, it does not at all mean that he will improve. It is more than enough for them to come in contact with the *mahatmas*. To become impressed by these people's work is not at all meaningful, is it? The one who comes close will become impressed for sure.

Questioner: Now, where they come from, they don't have anything else, but they have the best management and discipline.

Dadashri: It can be found everywhere else. Here, only discipline is not found.

Questioner: I have said it from the heart. But, when we go to elsewhere for some function, then the discipline those people have...

Dadashri: That is all artificial, whereas here there is nothing artificial, is there!

Do Not See the Discipline Rather See the Vitaraagata

Questioner: But Dada, what happens here is that suppose someone is assigned a certain task, yet as soon as he sees Dada, he leaves that task aside and runs off to see You; so what should I do about that? Should they not feel, 'Here I am doing Dada's work and that in itself is Dada, so I should not go running over there'?

Dadashri: Not everyone's *prakruti* is like that, is it!

Questioner: But Dada, it has completely become like that; it has become like the *gopis*. Just like the *gopis* who used to go off running, leaving their husbands, homes and everything else behind (with divine devotion for Lord Krishna), that is what the state of everyone has become!

Dadashri: That is how this is. Whatever it is, that is indeed justice. Each is according to his own *prakruti* (inherent characteristic traits). If someone were to

eat only rice, and say, “Feed everyone only rice,” then what will be left? Then you will get your share of rice! It is all according to one’s karmic account! And whoever you bring over, tell him that these people do not care about such things. So, in the end do not pay any attention if it is like this or if it is like that. What is worth seeing is the *vitaraagata* (the state of total absence of attachment and abhorrence). Yes, that is the way it is here for sure.

Questioner: But what is the harm in maintaining discipline? Why shouldn’t it be maintained?

Dadashri: For that, the Self has to be ‘placed’ in the state as the doer.

Questioner: For It to be ‘placed’ in the state as the doer after attaining this *Gnan* is not at all possible.

Dadashri: And with that other; whatever is there, is coming forth.

Questioner: My doubts are resolved, however those values keep prodding me.

Dadashri: Whatever it is, it is fine. ‘We’ too had made the calculations. At first ‘we’ used to feel, ‘Why is this mistake happening?’ Then ‘we’ got rid of it [that belief]. We have to bring about a final settlement (*nivedo*). Here, you have to see the *vitaraagata*; you have to see the love. Tell them from the start what these people’s *prakruti* is like. Tell them to come here if they would like to see *vitaraagata*.

Your Intent is Required, Not Actions

Questioner: Dada, does that

mean that when such occasions happen, there should planning or that systematic arrangements should not be done beforehand?

Dadashri: There is no problem with planning either. But only the stock that was filled will come forth, nothing else will come forth! Even if you do the planning, only that which one has in stock will come forth. A new ego will not emerge, will it!

Questioner: But, what happens is that as part of the arrangement, I have been told to stand in a certain place and guide any *mahatmas* or visitor who arrive. However, when I see Dada, I leave all the arrangements to *vyavasthit* and join the crowd with Dada.

Dadashri: If this *Gnan* were to be given to musicians, they too would also come away. What I say is that these ‘travelers’ [on this *Akram* path] are different, and those others are different!

Questioner: Dada, my heart has accepted that point of Yours.

Dadashri: So people tell me, “Your disciples are not advanced.” Then I say, “They are yet to be advanced.” We are concerned with *moksha*; we are not concerned with anything else, are we!

Questioner: When we set out to do work of the world salvation (*lok kalyan*), based on the inner intent that we have, everyone who comes here and sees this part of the arrangement, then how would the work of salvation gain some momentum, or should we think of something else in that situation?

Dadashri: ‘Your’ inner intent (*bhaavna*) is needed, not the activity (*kriya*) of world salvation. As far as this other activity is concerned, only the karmic stock that has been filled within will come forth. Does the stock that is stored within come forth, or does something else?

Questioner: Only that will come forth, Dada. But the question that arises is, when gatherings take place, when we gather all these *prakritis* together, with everything that happens, should ‘we’ not think about making arrangements, or should ‘we’ consider it as being *vyavasthit*?

Dadashri: It is indeed *vyavasthit*. Whatever ‘lines’ you ‘draw’ [intent for discipline that you make] will all have to be erased again. You drew them and you will have to erase them. But it is better to erase them once, such that the mistake will not be repeated.

A World Worth Seeing

Questioner: However, one thing is indisputable, that during the events, all those who come to sit here and listen to You, at that time when the joy of everyone who sings, ‘Dada Bhagwan Na Aseem Jai Jaikar Ho’ is seen, anyone and everyone becomes dazzled!

Dadashri: They have never seen anything like this, have they!

Questioner: In regards to that, there is nothing that can be said to anyone.

Dadashri: Such a world has never been seen before!

Questioner: But Dada, as long as

we bring them here saying, “Look at all this,” then the things they have read before create a problem.

Dadashri: Actually, you should tell them that this is what the ‘stock’ is like here. Tell them that, it is worth seeing the *vitaraagata* here, and if they have any difficulty, then they are to let you know, that is all. This is a different kind of crowd, and they do a good job, don’t they? Just look, were there any kinds of complaints when they were eating in a large crowd over there? There will not be any complaints.

Questioner: So Dada, what should I do when I get worked up because of my values?

Dadashri: This is all filled stock of karma. Others have not filled that kind. There is nothing left to do. Whatever is filled within will take place, nothing new is going to happen.

Questioner: That is true Dada, but this is all a Ph.D. level talk. However, here during events, we gather people who are at the level of grade school. Everyone understands Dada’s *Vignan*, all the literary people will explain this *Vignan*, but how can we expect a Ph.D. level of conduct from them?

Dadashri: You should tell him, “Dear fellow, it is worth exploring the *vitaraagata* here. As compared to what you see elsewhere in the world, what you will see here will be completely different. Here, the love (*prem*) is to be seen. If you search for something else, then is no solution for it.”

A Developed Mind Regards Everyone as Equal

Questioner: During a major event everyone is together, so certain people will give more help to those who are from their own village. They will provide them with hot water early [to bathe], give them tea. That person will help people from his village, and this one will help people from his village. Why do such intents (*bhaavs*) exist, and what harm do such intents do?

Dadashri: They will continue with insistence within. That insistence continues at home too. That is actually human nature. Amidst that, the one with an open mind is considered the bigger man. Otherwise, those with a narrow mind will insist even within his own home. Oh, he will insist even with his own wife saying, “It is mine, not yours.” That is considered to have a narrow mind. If the mind is developed, then the mind is open; it regards everyone as equal. Is that not going on within you?

You should not pay too much attention to that. What are you going to do with a person who has a narrow mind? He too wants to go to *moksha*, however he has a narrow mind. What remedy will you do for of it?

Questioner: But I keep Seeing it.

Dadashri: That is it; just keep Seeing it.

Questioner: But I feel that, ‘This should not be so.’

Dadashri: Whether it should or it

should not be, is the game of the intellect (*buddhi*)! Whatever happened is correct! Even ‘we’ say, “Whatever happened is correct,” don’t ‘we’!

Insistent Pull Even For the Gnani

Questioner: Many people say, “No, Dadaji will stay at my home.” Another person says, “No, Dadaji only stays in my village.” Someone else says, “No, Dadaji will stay with me longer.” Isn’t that an ongoing insistence!

Dadashri: Yes, but of course it is like that; it is naturally like that. ‘We’ tell everyone that, “We are coming this [particular] week.” But then, ‘we’ leave it to scientific circumstantial evidences (*vyavasthit*). Whatever will happen in *vyavasthit* is correct. If you leave even the worldly life to *vyavasthit*, then there is no sort of problem at all. This is because these people scream and shout but nothing happens according to that! It happens according to *vyavasthit*, so then what is the point of complaining?

Questioner: None.

Dadashri: Just keep Seeing the one who is doing the complaining.

Questioner: And if I end up complaining, then should I go ahead and do *pratikraman* (to recall mistakes, repent, and resolve not to repeat such mistakes)?

Dadashri: Then You should See what bickering Chandubhai [reader to insert his or her name] is doing! ‘You’ should maintain the custom of Seeing him. If Chandubhai does it [bickers],

then You should also See him, and if the other person does it, then He should See his file number one. Each should See his own file number one. Our 'business' of Seeing is a good one.

Questioner: Each person insists towards his own viewpoint; is that actually proper or improper? Is there anything like justice or injustice in this?

Dadashri: No. It cannot be considered justice. It is just nature of human beings. 'You' just have to See it. Did I not say that one will insist right up to his home [all the way till the end]?

Questioner: But if that nature is apparent in public, then...

Dadashri: But he appears as bad, that man appears as bad. Respectable people come to realize that this man is bad. That should not be the case, but it inevitably will be exposed, all of it.

Questioner: But it is just that when new seekers come...

Dadashri: Even if you see it as negative, that negative will someday turn positive. However, by yelling at him you will not solve anything. Let go of that, for which there is no solution.

Each person is in his own nature; no one has any enmity towards another. Rain is in its nature of rain. Some do not find it agreeable and some find it agreeable, yet it does not let go of its nature. If you play this [human voice box], it will make the sound, and even if someone does not like its sound, it will play.

'We' See the Flower, 'We' do not Touch the Thorns

Whatever happens in this world happens because of the attributes of the *prakruti* (the non-Self complex), it does not happen because of the properties of the Self (*Atma*). Therefore, everyone should come to recognize the attributes of *prakruti*. It is due to faults within the *prakruti* that the other person appears to be at fault. 'You,' the Self, should only See the attributes of the *prakruti*. In so doing, those faults certainly do not get any scope to increase.

'We' have thousands of *mahatmas* (those who have received Self-realization through the *Gnan Vidhi*) with us, yet why is it that 'we' get along with all of them? It is because 'we' recognize all *prakrutis*. 'We' do not touch their 'thorns'; 'we' only look at their 'flowers'.

If the plumeria plant were to point out faults in the rose plant by saying, "You have thorns, you are of no use," then the rose plant would reply, "You look worn out and dirty", and a quarrel would start. If in the garden these different *prakrutis* [plants] could speak, then the entire garden would be filled with quarrels. Similarly, this worldly life (*sansaar*) is indeed a garden. It is because this *prakruti* is able to speak that it points out faults in others and ends up quarreling.

Continue Doing Dada's Work

Therefore, do not get into all this hassle. You take care of what is Your own work! Nature is in fact taking care of

everything. You [the relative self] just say all this, but is it going to happen? ‘You’ should bring forth Your Knowledge (*Gnan*) and tell him [file one] to do it this way.

That is why I tell you, “Do not worry about all these problems. Continue doing the work.” As if it is someone else’s work, continue on in that way. Continue doing it in your own way as if it is Dada’s work. Do not bother with anything else. As long as you try to measure it through the intellect (*buddhi*), you will not find anything. That is why I gave You *vyavasthit*. So do not worry and continue doing the work. And how should you work? As though Dada has assigned it to you. Will that suit you or not?

Questioner: It will suit me!

Insistence for Seva is Verily the Disease

Questioner: When you assign someone a certain task (*seva*) and I do not like it, then it [negativity] will immediately arise within!

Dadashri: The moment the words ‘do not like’ arise, you fall into this cycle. You should never say, “I do not like it.” That word should not be in your dictionary. ‘Do not like’ is a kind of a jail, a kind of handcuffs. The moment you say, “I do not like it” you get handcuffed.

If he says, “I do not like it,” then scold Chandubhai saying, “I will give you two slaps.” When you say, “I do not like it,” that is all crazy talk. It all appears ‘mad’ to me.

Questioner: Then the mind also shows everything in a negative way within.

Dadashri: Hey! If he shows it to You, what have You lost in that? You are the pure Soul (*Shuddhatma*); You are the Seer and he is the one who shows You.

Questioner: Then I reprimand Chandubhai.

Dadashri: If You keep scolding him, then it will become separate. ‘Our’ understanding is such that if One grasps it, then everything will become separate within. It is just that [the relative] one speaking within, and he says, “This happened to me.” That is why everything becomes one (*ekakar*) immediately.

In fact, it is Chandubhai that is saying so yet you become that way; however You have to keep Seeing what Chandubhai is saying. And on the contrary, You should scold Chandubhai saying, ‘What are you being insistent for? Are you not ashamed?’ You are in fact holding on to the insistence of, ‘Let me do this and let me do that.’ And with that you consider yourself to be the winner. If Chandubhai is doing that, You should scold him every so often.

Questioner: If Chandubhai is being obstinate, then let him, but if I remain separate, then what is the problem? If, as the Self, I remain separate from the insistence, then the insistence will fall away on its own.

Dadashri: It happens like that; that is exactly how it is. But actually in your mind you feel, ‘I will not let these people do it, I will do it. I will do it like this.’

But in saying, “I will do it,” you become Chandubhai!

Questioner: I indeed become Chandubhai at that moment.

Dadashri: This insistency is precisely the disease itself. If the insistency is released, then everything will fall into place for you. When you used to let go of the insistency, everything used to fall right in place, and when insistency is held on to, you become one [Chandulal]! It is to break your insistence that I say, “You do this.” As long as there is insistence, you are Chandubhai. The moment insistence breaks, You are the Self! The fact that you get to be around Dada is itself a wonder, isn’t it? Do you understand all of this? Is any of it useful?

Questioner: Everything is definitely useful. I realize that, ‘He is insisting.’ I am able to understand that much. But then, it is the underlying beliefs from the past that...

Dadashri: Hey! But who is the one that has the beliefs? Alas, you are saying the same thing again and again, even when I am separating You as the Self!

Questioner: I understand to the point that, ‘What is happening is wrong,’ and at one point in time I even feel that I am separate from Chandubhai. Despite this, I become one again.

Dadashri: When You are scolding Chandubhai, then it will all become separate. The moment the scolding begins, One’s vision is against the other. So if he is insisting when talking with others, then

tell him, ‘Chandubhai, why do you keep on insisting? Are you animalistic or what? Why do you keep insisting repeatedly? How does it look to others?’ What is wrong if you really tell him off like this? Tell him, “Dada is saying this, so why don’t you at least think about it?” And if you tell him off five to twenty-five times a day, then it will become separate. This is ‘our’ power of speech (*vachanbud*).

Questioner: From the time You said to scold, I have started to scold.

Dadashri: That is good. That means, You became the Self the moment You began to scold Chandubhai.

Questioner: I just censure him. Then everything remains proper, then it remains separate.

Dadashri: The Self remains separate.

Questioner: Then if he does good, I have to quietly tell him, “You did good.”

Dadashri: You also have to say that, otherwise he will be very offended. That is also inappropriate. So you also have to do this; you should even say, “You have pleased Dada, you did very well.”

Once becoming separated, as Chandubhai continues to serve then the result will keep coming. “Chandubhai come on ‘this’ side.” That is all. Keep separating it to that point. You can even say, “I am satisfied due to you. I am happy because of you. The pain I used to feel before has now stopped.” When Chandubhai experiences this, he will begin to come over on ‘this’ [the Self’s] side.

The pain Chandubhai used to feel before has stopped. And that is why will he will come on this side because he will feel, 'I benefited from Your company.'

Questioner: That is correct. He too will feel happy and he will feel that only this is worth doing.

Dadashri: Yes, that is what I am saying!

Seva is for One's Own Salvation

Questioner: Dada, when I give up my *seva* to someone else then for me, happiness indeed remains.

Dadashri: Happiness surely remains.

Questioner: When I say, "Dear fellow, you do the *seva*," I have encouraged him...

Dadashri: If you say to someone, "If you do it, I will be more happy." What actual *seva* is there? Put socks on for me four times or help me when I wash my face two times. What *seva* should be done? How is that even actually *seva*? This *seva* that 'we' give you in the afternoon, 'we' do not need that, that is actually so that your mind remains at peace. That is why 'We' give it to you so that. 'We' certainly do not need any *seva*, do 'we'! You are not under that impression, are you? Is that what you are thinking?

Questioner: I do not think that.

Dadashri: Nor will you think like that anymore, will you! You also thought that, didn't you? *Seva* is actually: if you had to fan 'us' the entire night, if you had

to sit here the entire night, if 'we' were to need the toilet and you had to help 'us' up to go, if you had to lift 'us' up to go, then it would be considered *seva*. How can this be considered *seva*? It is simply a belief in your mind.

While Doing Seva Set the Agna of Vyavasthit

Questioner: But Dada, the intellect (*buddhi*) always goes through the trouble to make one be willful, make the other person do what it has willed (*dharyu karavavoo*). That is why, when things do not happen the way it wants, interference (*dakho*) happens.

Dadashri: In which matters do you want [your way], is it in eating or sleeping?

Questioner: It happens more in matters of *seva*.

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

Questioner: Sometimes when they ask me to leave, or sometimes when they do not let me in, then interference (*dakho*) [of the intellect] happens internally.

Dadashri: If someone asks you to leave, that is considered precise justice. Does anyone actually make you leave? Otherwise, they will make you leave even if you pay them a hundred and twenty-five rupees to do so. Do you really receive such a 'reward' sometimes?

Questioner: Sometimes, I do.

Dadashri: Is that so? That is considered very good! I would make a

note of that. That is very good. When they make you leave, no one is at fault.

Questioner: But it is because of the force [insistence] of wanting to gain entry here that the tension of being thrown out exists, isn't it?

Dadashri: Yes. It is because of that force! When there is undue force [insistence] that is when they will throw you out. Otherwise, nobody in this world would drive you away. If the force is undue, then if you try to enter a place that is barricaded by police officers, then they will beat you with their baton! And if you understand that it is *vyavasthit* when you are made to leave, then you will be very happy.

Questioner: Dada, [the awareness] that it is *vyavasthit* remains, and I do not even see the one who throws me out at fault. However, I feel that, 'What kind of obstructing karma (*antaray* karma) I have brought with me that I have to leave!' Therefore, on that basis I feel something within.

Dadashri: If you ask five people about this that, "Who is at fault is this," [then what will be the answer]?

The one who has been thrown out is indeed at fault. Then would it not be foolish of you to talk about this! You cannot avoid getting what is rightfully yours. Whereas, even if you were to go searching for what is not rightfully yours, you would not find it. Even if you take a beating, you will not find it. Instead of that, what is wrong in wizing up? You

have become wise, haven't you? Even at home, you cannot expect others to do as per your will. And besides, what do you know about giving service (*seva*)? You do not know how to give *seva* in these large groups, do you! When there is a little free time, one goes away somewhere else! So then when someone else gets in to do the *seva* he tries to make him leave.

Questioner: So at that time I should consider it '*vyavasthit*' and consider it resolved?

Dadashri: No, do not put it aside. There is no need to put '*vyavasthit*' aside at all. You should in fact feel happy at that moment, 'Oh! *vyavasthit* came on his side! It has come so nicely!' You should experience such happiness so that it will help you, and it will come on your side too! All those people may move away and you, yourself, will get to do the *seva*.

To Remain One With The Other in a Clash is Purusharth Indeed

Questioner: Dada, this discussion about the ego is many times relevant even in the home, it is relevant to our institution, even while doing Dada's work, when the egos collide, it applies there too. A resolution is needed there too, isn't it?

Dadashri: Yes, a resolution is certainly needed! Over here, the one with the Knowledge of the Self will find resolution; but those who do not have the Knowledge of the Self, what solution do they have? So then such a person begins to disconnect, the mind begins to separate from him. For us here,

it [the mind] does not separate [create a distance] from him.

Questioner: But Dada, one shouldn't clash, right?

Dadashri: To clash is the nature. That happens because people have brought such karmic stock with them. If they had not come with such stock, then that would not happen. Therefore, You should understand that it is the habit of the other person. You should Know this, and then it will not affect You. This is because habit belongs to the one with the habits, and You are the Self! And then it gets settled. If you remain stuck, then there is a problem. Clashes do happen. It will never be such that clashes do not happen! The only thing you must ensure is that the clashes do not create distance between you and the other person. Clashes will happen even between husband and wife. However, they ultimately remain as one, don't they? That will happen. 'We' have not put any pressure on anyone that, 'You people should not clash.'

Questioner: But Dada, should we not maintain the constant intent to avoid clashes?

Dadashri: Yes, that should be maintained. That indeed is what should be done! Pratikraman should be done and a friendly attitude should be maintained towards that person! If a conflict happens again, then do pratikraman again. Because one layer leaves, then another layer leaves. They are in layers, aren't they! In my case, whenever a clash occurred, I made a mental note that, 'I gained

some good knowledge today!' Clashes prevent you from slipping; they keep you ever aware! They are a vitamin for the Soul. Therefore, there is no problem in clashing. To not develop a distance after clashing, that is considered *Purusharth*. If you begin to develop a mental distance with the other person, then do pratikraman and set it in order. How must I be getting along with all these people? I get along with you too, don't I? It is a fact that conflict arises due to words. I happen to talk a lot, yet I do not get into clashes, do I!

Clashes will occur. Kitchen utensils make noise when they bang into each other, don't they? It is the nature of the non-Self complex to clash, but only if it has come with such stock, otherwise it will not. Clashes used to arise for me too, however, after attaining this Knowledge of the Self, clashes have not arisen. This is because this Knowledge of the Self is experiential Knowledge. And I have come having settled all my accounts using this Knowledge, and for you it remains to be settled.

On the Path of Progress Through Friction in Service

Questioner: Sometimes you ask us, "Is progress happening or not?" So then, where is it that progress can be seen? Meaning, what can be seen in progress? (In *seva*,) How can that be known?

Dadashri: It is when interference (*dakho*) does not happen. When interference, or its effect (*dakho-dakhal*) does not happen with anyone, or if

interference (*dakho*) does not happen with yourself either. When you see this much, then progress has taken place. If interference (*dakho*) happens with anyone, then spoiling begins.

Questioner: If a person seeks service with the understanding that friction in service is for progress, then he will make progress.

Dadashri: Yet he is not seeking it with this understanding! God does not take you higher, friction takes you higher. Friction can take you up to a certain limit; thereafter, the work can only get done if you meet a *Gnani*. Friction happens through natural ways. Just as a stone becomes round by getting scraped from here and there in the river.

Questioner: What is the difference between *gharshan* and *sangharshan*?

Dadashri: When non-living things collide, it is referred to as *gharshan*, and when living beings collide, it is called *sangharshan*.

Questioner: Collision with living beings obstructs the energy of the Self, doesn't it?

Dadashri: Yes, that is correct. There is no problem if a collision with living beings occurs, I am telling you to get rid of the intent that, 'I want to collide.' 'You' [the awakened Self] have no intention to collide, thereafter if 'Chandubhai' [the relative self] collides with living beings, let it be. 'Your' intent [to not clash with anyone] should not become stifled.

When clash happens with someone, then faults [of the worldly self] begin to be seen, and when one does not clash with anyone, then the faults [within] remain hidden. When five hundred and more faults of the worldly self become visible within, then know that the state of completion is coming close.

Through Penance it Will Clear Within

Questioner: In *seva*, when I expect that, 'This person does a certain thing, behaves a certain way,' and then when he does not behave in that way, what can be said?

Dadashri: If he does not behave that way, it is scientific circumstantial evidence (*vyavasthit*), and even if he does behave that way, it is *vyavasthit*.

Questioner: What about the pain it causes me?

Dadashri: That is penance (*tapa*), it is not pain. Knowledge-Vision-Conduct-Penance (*Gnan-Darshan-Charitra-Tapa*), four pillars are necessary to go to liberation (*moksha*); do you want to get rid of the fourth pillar? Penance is the fourth pillar. Then the 'bed' will only have three pillars (legs) to stand on!

Questioner: But how should I understand the pain that happens?

Dadashri: That is penance, it is not pain! Now pain will not come to You at all, only penance comes. That penance should indeed come, shouldn't it! And that is referred to as internal penance (*aantarik tapa*).

Questioner: A lot of such penance comes.

Dadashri: The more it comes, know that that much of it is being cleared. So let it come. ‘You’ should say, “Only a few of you are coming, all of you come.”

Questioner: We invite them...

Dadashri: Yes, invite them, invite them, you have now met Dada. Tell them, “Come if you want to. Do not be afraid.” They will be afraid, but we are not afraid!

By Doing Seva With Gnan, This Life is Being Released

Every single word should come into experience (*anubhav*). If you want to speak something that you have heard, then you will be able to do so. You have stayed with ‘us’ for many days, so would you or would you not be able to do so?

Questioner: I would be able to, Dada.

Dadashri: However, every single word should come into experience. Thereafter, whatever is said would be considered as *Gnan*, until then it is considered as the intellect. Therefore, this *Gnan* is not so easy that it manifests immediately. It is because you are doing *seva* that your next life will improve. It is more than enough if you don’t have to become a female [in the next life]. That is what this *Gnan* is like this. What is it like? Such that you can become free by doing *seva*, so if you stay away from it [doing *seva* of Dadashri], then how will you become free? Therefore, remain in the *Agnas*.

Questioner: But it is not that easy to follow the *Agnas*, is it?

Dadashri: No, they are certainly easy. If you have a determination (*nishchay*), then it can all be followed. By doing this *seva*, what happens within? *Sooj*, *antarsooj* which is referred to as intuition, unveils.

Serving Dada means to serve the *Agnas*! To serve the *Agnas* and to serve Dada is one and the same.

Questioner: [Is the service of] *Agnas* superior to *seva*?

Dadashri: That of *Agnas* is superior. *Seva* of the *Agnas*, is itself *seva* of Dada; everything else is futile. The path of *moksha* becomes easy through serving the *Gnani Purush* without *kashays*.

Rajipo is Attained Through the Agnas and Seva

Questioner: How is *rajipo* (when the *Gnani* is pleased with you) attained?

Dadashri: *Rajipo* is certainly attained by following the five *Agnas*. Otherwise if you do *seva*, then *rajipo* is attained, or else if you stay with Him [the *Gnani*] for some time, then *rajipo* is attained! If one is not following any of the *Agnas*, but by doing *seva* his energies increase so that all the *avarana* (veil of ignorance over the Self) break, and then the *Gnan* manifests all of a sudden. There is an immediate drastic change. If one follows the five *Agnas* up to fifty percent, even then it is more than enough.

Questioner: But is it not true that,

‘If I do Dada’s *seva*, then I attain Dada’s *rajipo*, Dada’s grace will descend’?

Dadashri: Yes, that grace (*krupa*) descends is correct, but it should be attained, shouldn’t it! Can it be attained by force?

Questioner: But efforts should be made right until the end. What else?

Dadashri: If you try to get it by force, then on the contrary, our *akrupa* will descend [‘we’ will not be pleased]. ‘We’ See who is receiving it! ‘We’ see whose favor *vyavasthit* is in today. Whatever happens is *vyavasthit*. Whatever has happened, that is correct. If there is a puncture in the tire, then that is correct. There is no need to see who caused the puncture.

In this world, *vyavasthit* is not under anyone’s control at all. No one has the power to lay a finger on ‘us’ even slightly. Everything is under the control of *vyavasthit*, yet one is restless unnecessarily. ‘We’ have given you the *Gnan* of *vyavasthit*, even then you do not understand it. As it is *agnanis* (those who do not have Self-realization) that continue to quarrel! [They say,] “You have done this and you have done that.” That is ignorance of the Self, is it not! While a *Gnani* (the One with Knowledge of the Self) does not quarrel. This is because He knows that the control is not in his hands.

Questioner: In any matter, efforts should be made until the end, shouldn’t they?

Dadashri: If an effort happens, then

it is correct, and if it does not happen, then there is no need for it. It will happen automatically. All You have to See is whether Dada’s *Darshan* [through 5 *Agnas*] is happening or not.

Questioner: What happens is that the five *Agnas* are left on the side. There is no attentive awareness in that, and instead a lot of clashes happen here [to do Dada’s *seva*].

Dadashri: You should only remain in the *Agnas*. But why should you clash here? Why did you try to do that?

Questioner: Everyone is doing *seva*, so I feel that I want to do only that *seva*; so I try to get a chance to do it.

Dadashri: Then what about all the other people? They do not get the chance to do *seva*, so do they incur a loss?

Questioner: I feel that I may get a chance.

Dadashri: What do you want a chance for?

Questioner: I meddle from within.

Dadashri: Why do you need to meddle?

Questioner: So I get it.

Dadashri: Get what?

Questioner: To do some sort of *seva* for Dada.

Dadashri: Such *seva* is of no use. You do not gain anything from that and you waste your time. *Seva* is that which

comes to you naturally! Just continue to See what happens!

Only That Which Becomes Practical is Correct

Questioner: If a *mahatma* is making a mistake while doing *seva*, then should Dada not say that, “This mistake is happening”?

Dadashri: No, no, what do I have to do with that?

Questioner: Should you not tell him, if he asks?

Dadashri: Actually, one is to discover the fault on his own. ‘We’ do not say anything like that. What happens when ‘we’ tell him is that it becomes theoretical. We would not tell him anything like that!

Questioner: If one sees on his own, then is it considered to have become practical?

Dadashri: That is practical. Only that which becomes practical is correct. Therefore, ‘we’ do not tell anyone, “You have these many mistakes; correct them.” ‘We’ do not say such things.

Questioner: Sometimes Your cautionary remark happens as an evidence (*naimitik*).

Dadashri: That naturally happens sometimes with a rare one. If he is very close to ‘us’ it may happen, otherwise it does not. That is because it is only of use if he can ‘see’ it himself. Otherwise, if I were to tell him, then on the contrary it would remain as it is without giving any

benefit, and he would be preoccupied with it. What use would that be? He does everything, he does the *vidhis*, he does *seva*, so his awakened awareness (*jagruti*) will grow.

One Takes Garvaras of Work That is Solved Through Intuition

Questioner: Whenever I do some work, sometimes it is done through the intellect (*buddhi*), and sometimes many people have *sooj* (intuition), meaning *antar sooj* (inner intuition). So if I speak for myself, I have an intuition about things and through it the work gets accomplished right away. However, the *sooj* arises and yet I believe, ‘I have the knowhow to do this, I did it.’ Actually, *sooj* makes me do it. Not only does that happen, but along with that, I indulge in *garvaras* (the pleasure that arises from doership) by saying, “I have such great ability! I know it the way no one else does.” So the *garvaras* within continues to feel good and sabotages me. Then that entire ego persists.

Dadashri: That means you are taking *garvaras* in that. If due to this *garvaras*, he [Chandubhai] remains latched on, then then you can scold him, then the intensity of belief of pleasure (*ras*) from it will not arise. When *ras* comes to an end, then enjoyment will not be felt. The enjoyment leaves, but You become separate from him! Only then can You follow Dada’s *Agnas*!

Questioner: Yes.

Dadashri: You ‘eat’ *garvaras* of, ‘I did it properly.’

One, in fact, is not doing it himself, it is scientific circumstantial evidences that does it. Mind-intellect-*chit*-ego, hands-legs come together to do it. But here, one indulges in *garvaras*. The *garvaras* feels very sweet.

When one earns money, he enjoys the *garvaras* saying, “I earned money,” and when he incurs a loss, he becomes miserable. Miseries are due to false attribution. God is eternal bliss, and that indeed is One’s own original state (*swaroop*).

Questioner: Dada, then many a time I feel that it is ‘file one’ who has done it! Both were happening. That other touches, it sticks, such that, ‘Yes, I had done it!’ It feels sweet.

Dadashri: That is indeed *garvaras* (the sweet taste of doership) and that is what will not let you become free.

Now Eradicate the Ego While Doing Seva

Questioner: The interaction with others is such that if I have a skill for something, then the ego gets nourished because of that. I have become accustomed to enjoying the recognition from people wherever I go, they say, “You are like this and that.” So there that all feels sweet within. So then, one’s ‘I-ness’ (*hupanu*) becomes ‘crack’ [arrogant], does it?

Dadashri: But that is lifeless (*nirjeev*). There is no (*jeev*) life [‘I’] left in it after ‘our’ *Gnan*.

Questioner: Even if it is lifeless, it still causes trouble, does it not?

Dadashri: That which is lifeless cannot increase. Whatever remains comes to a settlement.

Questioner: But, can it not harm others?

Dadashri: Yes, it may cause harm. It can harm you as well as the others, it may harm both. But since it is lifeless, neither side is affected very much. You will not fall from this *Gnan*. Otherwise, this *Gnan* would have become ‘first class’ for you long ago! In fact, there is slight interference such that, ‘I am something, I am something’; this ‘I’ (*hu*; the discharge ego) has been left behind. I am trying to get rid of this ‘I’ but it is not detaching.

It is because the ‘I’ has become sensitive that all this interference (*dakho*) happens. I said, “Hey! It is not there in anything! I, [as the *Gnani Purush*], am not [existing] in anything, so why are you there?” Even then the ‘I’ does not leave for you. Otherwise this Knowledge is such that it manifests and shines gloriously. What do you want this ‘I’ for? In fact, ‘I’ has to be removed. That is why I give you the understanding of my technique. It is not worth interfering in anything.

In fact, one has something to say in every matter. Suppose someone talks about a watch and you would need to put your two bits in, “This happens, that happens...” Hey, what do you even know about? People don’t even know how

to evacuate their bowels and yet they interfere unnecessarily and keep saying, “I, I.” The poor people are under the control of their karma.

The ego is under the belief that, ‘I am something,’ isn’t it! When you say just this much, all the words will backfire [when someone] says, “What is it to you?” So can you not realize that the other person is shoving your words back into your mouth? Then how can you ever say that again? As long as all baggage that belongs to the ego has not been pulled out completely with its roots, it will not take long for it to grow all over again. There is no telling in what circumstance and when it may arise. So what is to be done about it? Ignorance has gone, now efforts must be made to dig out the ego. The necessary ego, the dramatic [as in a drama, role play] one, already exists. But within there is another that is silently entangling, and that is not easily detectible.

Authority is Lost by Misusing It

This life is so full of compassion and if you become egotistical, if you behave irrationally, then what if you become deaf? Or what if you become far-sighted? Why the egoism? The person who is worthy of support does not have an ego. The one who is not worthy of support possesses an ego!

Where was the ego when you were studying in school? What about the ego that has arisen now? While the teacher used to sit on the chair, we used to sit

on the floor. Why did our ego not arise at that time? It is all because some authority has come into your hand and that has risen [the ego]. And the law of nature is such that when authority is misused, it is lost. Whatever authority you have attained, if you were to misuse it, then you would lose it. I have taken this seat [state] as the *Gnani*. If I misuse it, then I will lose this state, automatically. Even if I don’t misuse it, but if I were to trade the *siddhis* (spiritual accomplishments that have special energies) for selfish reasons, then nature would catch me! Do *siddhis* actually exist?

Questioner: They do.

Dadashri: What happens when they are misused? That status is lost. If anything is misused, then you will lose that status.

Until one realizes the Self, it is considered ‘market material.’ Why have egoism for that? And if there is a person who should have egoism, then it is the *Gnani Purush*, the one who has the authority of the entire universe. Yet he has no egoism at all. Where there is authority, there is no egoism, and where there is no authority, there is egoism. Though He has the authority of the entire universe, the *Gnani Purush* is like a child.

Dada’s Seva is a Spectacular Thing

Questioner: In my case, I am in your *seva* (service) the entire time, so I do not remember the Self, I do not remember the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*)...

Dadashri: There is no problem if

you do not remember. This *seva* for Dada is considered a spectacular thing. Such a person does not need to remember the Self at all.

Questioner: I remember only Dada at that time.

Dadashri: But whose worship (*bhakti*) is taking place, that needs to be Seen. You may or may not remember the Self (*Atma*), ‘I’ have given You the *laksh* (attentive awareness), so sooner or later that *laksh* will return. However, whose *bhakti* is it is what needs to be Seen? You will keep becoming the one you worship.

Questioner: In that case, this is very lofty, Dada.

Dadashri: Yes, it is lofty. That is why I am telling all these people that, “Dear fellow, you have attained something which is very great. Your merit karma has awakened.” The merit karma of only a rare one awakens, doesn’t it? I am not such a weak person who would ever allow someone to do my *seva*. But when the hip got fractured, it so happened that I had to let Niruben serve me. Otherwise, I will not take *seva* from anyone. I have not taken anybody’s *seva* in my life.

You are doing ‘*bhakti*’ of machines [addressing the young mechanical engineer Deepakbhai] One becomes what one worships. A lot of awareness has arisen by doing *bhakti* of *shrutagnan* (knowledge attained through words listened and read) and all of a sudden there is a lot of light. However, that light will diminish by

doing *bhakti* of machinery. ‘You’ have to See whose *bhakti* is being done. The nature of the Self (*Atma no swabhaav*) is that it becomes what it worships. That is why I am saying that Niruben’s merit karma (*punyai*) has awakened in a tremendous way! Why would I say this to people? Otherwise, I would not even say anything!

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

Dadashri: Do you understand where the risk exists and where the risk does not exist? Whom did you worship that brought forth such inner light? The self becomes whatever it envisions. The original characteristic of *atma* is such that it becomes whatever it envisions (*chintavey*), whatever it worships (*bhakti*). That is why I tell everybody to remain near the *Gnani*. But why do ‘we’ let you go? You have files, so you definitely need to settle the files.

And as far as she [Niruben] is concerned, I would not pay attention even if any other kind of awareness does not remain for her. What is the reason for that? It is because the real cause is being nurtured. Otherwise, one does not get to do such *bhakti* and *seva* of a *Gnani*, would anyone! Such a cause is not to be found!

Maintain the goal (*dhyeya*) that, ‘I want to serve Dadaji,’ and keep your inner intent natural and spontaneous. It is a tremendous thing to get the opportunity to serve Dada, isn’t it! It is only if one has tremendous merit karma (*punyai*),

that he would get to do this, otherwise he would not! One would not be able to even touch 'him'! Just to be able to touch him even once is considered tremendous merit karma, and if such a rare occasion arises then accept it as, 'To have attained this after a long time, even that is not a small thing!'

As the Discharge Kashays Empty, One Becomes a Nimit

Questioner: Dada, just as you make the effort for the happiness of others and pull so many away from the tremendous agony of pain and make them completely blissful, is it possible for us to become like that if we want to?

Dadashri: Yes, you can. But you should develop that much capacity. I am preparing you so that you become an instrument form (*nimit roop*). Otherwise, it is not something that you can 'do' or become. Otherwise if you proceed to do or to become that, then nothing will happen!

Questioner: So in order to become an instrument form, what should we do?

Dadashri: All this that I am telling you about right now, and before [nature] makes you a *nimit roop*, there are certain types of 'rust' that should be eradicated.

In that, any violent intent (*himsak bhaav*) such as getting angry with someone, getting irritated with someone, should not happen. Although, in reality, this is not violent intent that you have, these are your discharge violent intents. However, once these discharge violent intents come to an end; that is when all these energies

will open up. Discharge stealing, discharge sexuality; when all this discharge comes to an end, that is when the energy to become instrument in form (*nimit*) for others will arise! When all this empties, You are indeed the absolute Self (*Parmatma*)! This has emptied for 'us'; that is why 'we' have become a *nimit*!

Questioner: So we first have to focus on eradicating the 'rust'.

Dadashri: Everything happens through *Purusharth* (progress as the Self)! Having become the *Purush* (the Self), one can come into *Purusharth*. I have set all that for You! Now, whatever *Purusharth* You do is all Yours!

Seva Done Behind the Scenes Will Echo With Sincerity

Questioner: You had said something to the effect of, "If a person were doing something behind the scenes, such that no one would come to know of it, even if no one would know of it, the world would definitely feel its vibrations. Such is the law of sincerity."

Dadashri: Yes, that is the law (*niyam*).

Questioner: Such a person does not need to sing about it that, "I am like this and I am like that."

Dadashri: There is no need to say anything about it, it will certainly come out into the open. When someone steals, if that comes out into the open, then this is...! When something that is kept as a very big secret comes out in the open then people even climb on rooftops to say it.

When a person remains sincere in each and everything that is a sign that he is on route to *moksha*! If you do good things for the world even if nobody knows about it, even then, people will come to know, that is one of the greatest laws of the world.

Questioner: I was of the belief that, 'It is okay to be insincere (*pol*),' everything carries on in this way.

Dadashri: That is the very reason that everything has spoiled, isn't it! The truth always 'grows', otherwise if any other grown 'tree' exists, it will end up withering.

Even if the other person betrays you, despite that, you should remain sincere; that is the key to sail across!

Silent Seva as per the Gnani's Viewpoint

Questioner: But Dada, *seva* will be available continuously, won't it? While doing so much *seva* (service), it is not possible to remain sincere all the time.

Dadashri: What *seva* do you do? You just give medicine two to four times, are you referring to that as *seva*? What are you referring to as *seva*? If you were to keep a servant at home, would he not give it [the medicine]? Is it as though you would have to hire a big officer?

What are you defining as *seva*? I take a bath because you bathe me. Or else, 'we' would tell the servant, "Leave a bucket full of water, then I will take

a bath." What do I want to do with all this? What kind of *seva* should you do? It can be called *seva* when you have to go somewhere to preach, where you have to help people attain salvation! How many people did you go preach to? To help people attain salvation, that is what 'we' call *seva*. The one who fulfills 'our' goal is doing what I call *seva*. Niruben, you write all this *vani* [Dada's speech], that is what we consider *seva*. When two *Aptavanis* (a series of fourteen volumes compiled from Dadashri's speech) will be ready, it means you did that much *seva*!

If I were to give you a 100 rupee note and if you bring me change for that 100 rupee note, then what *seva* have you done? Yet, within that process, 'we' would see your inner intent. We do not see anything else.]

Moreover, it is actually considered *seva* when you are doing without me being aware of it; that is considered *seva*. It is *seva* that is done silently. If it is noticed, then that is not considered *seva*.

Service Should be Silent

Questioner: In short, one should do whatever He [the *Gnani Purush*] likes.

Dadashri: Yes. You should do silent *seva* for the *Gnani Purush*, either overt or from within. What did 'we' say? Silent *seva*. You will receive everything. External or internal, do the external *seva* silently, or from within a vicinity. You can either do it by coming close to me or from a distance, but there should be silent *seva*. How?

Questioner: Silent *seva* (*mook seva*).

Dadashri: Even you would not know that, 'I am doing *seva*'.

Whether the *seva* is silent or while speaking, but one will not refrain from attaining *rajipo*. However, one receives different benefits from the two. For that one [while speaking] one receives direct benefit, while for this, one receives silent benefits and he will not understand where such a great thing has come from!

How can Silent Seva be Done

Questioner: How can silent *seva* be done? If I remember you, then is that considered silent *seva*?

Dadashri: There is no need to remember 'us'. Many people remember 'us', "Dada, Dada." You do not have to remember Him, you have please Him, 'In what way will He become pleased with me! In what way will He become very pleased with me!' 'He' does not want anything. The *Gnani Purush* is One who does not have beggary for anything. 'He' does not have beggary for money, He does not have beggary for sexual pleasures, He does not have beggary for respect, He does not have beggary for fame, He does not have beggary for disciples, He does not have beggary to build temples, He does not have beggary to accumulate money, He does not have any sort of beggary. Then what else is needed to please Him? You should find that out and examine that. Whereas, the worldly people, if you buy them something such as two *saris*; even then they will become pleased.

Questioner: But how can such silent *seva* be done?

Dadashri: The goal for which the *Gnani* is moving about, you should do something, which helps that goal. The *Gnani* does not want anything. Even then, why does he travel at the age of seventy-two? To do something which helps that goal is considered *mook seva*. Did you understand what 'we' said?

Questioner: I understood...

Dadashri: And when you begin to do something which helps [this goal], then 'we' know that, 'Oh! This person is doing the work.'

Questioner: So then, my work [salvation] will be accomplished, won't it?

Dadashri: Definitely. That very purpose. Otherwise, 'we' do not want money, nor do 'we' want anything from you. 'We' do not want you to massage 'our' legs, or 'we' do not want any [*seva*] related to the body. If you simply help in the work 'we' have set out to do, then 'we' feel that you are doing 'our' work.

This body should be spent for *seva*. For infinite lives, the body has been spent for only one's wife, children and home. So, for just this one life spend it for the *seva* of others. For infinite lives, one has spent it [the non-Self complex] for his wife and children and has only done *kashay*. Spend it for that which is not yours.

Give Support in the Tent of Salvation

'We' are certainly going to get a

body again, but if someone has come to do *darshan*, then his intent should not be broken.

My intent is to spread this Science (*Vignan*) to every corner of the world, and that peace should prevail everywhere. My inner intent (*bhaavna*), my wish or desire, call it what you may; is just this! I have the intention that people attain salvation. May all attain salvation the way it that has happened for me; that is my intention.

I am preparing for salvation of this public, the people of India. I am saying this having become the *Atma* (the Self), having become the *Purush* (the Self), and I have set out to do *Purusharth* (spiritual effort as the Self). All my work is aimed at how the people of India and foreign countries can be touched from this. Whoever is able to give support to this tent, do so. 'We' have created a tent. Support should be given, should it not!

Questioner: Yes.

Dadashri: The entire leaf is going to turn around. New preceptors will arise and the old ones will retire and even if they have not retired, they will retire just by seeing the new preceptors.

If you just simply hold your hand out to this 'Tent of Salvation', the tent will remain standing. If you give your support, then salvation of two people will take place.

There's nothing better than departing from the body while carrying out salvation

of others, is there! People die while working at their business, they die while resting, instead of that what's wrong with leaving this body while carrying out the salvation of others?

When you do the work for the world, then your work will continue to happen of its own accord, and that is when you will feel the wonder!

Salvation is such that it can also be done through intention (*bhaavna*). Who can nurture such an intention? One who has tremendous merit *karma* and one who has no beggary or *lalach* (insatiable greed) for anything in the world.

Until one's eyes become pure, he cannot bring about salvation of the other person. That is why I make everybody do *darshan* (live connection with an enlightened One through eye contact). Purity in the eyes is itself *karunyata* (compassion); there is no other intent.

The Result of Seva is To Become a Sevyak From a Sevak

One can attain *abhyuday* (reward of worldly benefits) by doing *seva* (service) for the *Gnani Purush*. It is considered the reward of the *seva* that you do. The result of the *seva* done here is not materialistic but rather it is that other kind. One will receive such a highly elevated result that, from a *sevak* (the one who gives service) he becomes a *Sevyak* (the One who receives service). In this world, whoever has become a *Sevyak*, had indeed become so from the state of a *sevak*. When will you become a *Sevyak*?

If you perform service as a *sevak*, then you will become a *Sevya*.

Questioner: There is no benefit of becoming a *Sevya*. There is a lot of risk in being a *Sevya*.

Dadashri: It is not possible for just anybody to become a *Sevya*. It is not even possible for you to study it. Therefore, it is better if for you if it does not happen.

Seva is never risky. If one does not know even a single thing about *seva* and if he receives *seva* then he can accomplish his work, it has the potential to raise him up to the state of a *Sevya*.

Questioner: Without attaining a certain [spiritual] stage, doesn't the state of a *Sevya* have a risk?

Dadashri: There is no risk. It should be attained. Once it is attained, things will fall in place.

Questioner: It is not risky for the one who does the *seva*. However, for the one who takes the *seva*, if he is not worthy of it yet he accepts [someone's] *seva*, then is that risky or not? The one who does *seva* is never in danger, is he!

Dadashri: If one has taken the *seva*, then that is very dangerous.

Questioner: That is exactly what I am trying to say regarding the one who is not worthy of being served.

Dadashri: Yes, then it is very dangerous. There is nothing more dangerous than that, very grave danger!

Questioner: Would the *Gnani* grant the state of a *Sevya*?

Dadashri: It continues to happen due to the intrinsic nature (*swabhaav*), it happens intrinsically.

No one has authority to establish a person in the state of a *Sevya*, does he! That is why a result comes on its own!

Questioner: Then danger does not remain, does it?

Dadashri: Then there is no longer any danger. There is no danger when any (*seva*) is being done for the *Gnani Purush*. It can be risky if it is done for an *agnani* (one who is not Self-realized). There is in fact no risk at all here.

You should keep your state as a *Sevya* undisclosed, and do your work with the intent as a *sevak*. The *Gnani Purush* is in fact considered the *sevak* as well as the *Sevya* of the entire world. "I serve the entire world and 'I' also accept the *seva* of the entire world." If you are able to understand this then it is such that your work will be accomplished!

'I' (*Dadashri*) take on the responsibility to the extent that if any person comes to meet me then he should definitely benefit from the *darshan* (devotional viewing of *Dadashri*). If anyone were to serve 'me', then his responsibility would fall upon 'me' and 'I' would definitely have to take him to liberation.

~ **Jai Sat Chit Anand**

English Satsang Information**USA****(Contact: +1 877 505 3232, us.dadabhagwan.org)**

- ❖ Zoom Satsangs (<https://zoom.us>, +1 646 558 8656 or +1 408 638 0968)
- ❖ Tuesdays at 9pm EST, Meeting ID: 9972481375
- ❖ LMHT (Age 5 to 12) - 1st Sunday of each month at 4pm EST, Meeting ID: 439 687 738
- ❖ YMHT+ Boys (Age 18+) - Sundays at 12:30pm EST, Meeting ID: 303 375 5271
- ❖ YMHT+ Girls (Age 18+) - Sundays at 8pm EST, Meeting ID: 681 974 752

UK**(Contact: 0330 111 3232, uk.dadabhagwan.org, info@uk.dadabhagwan.org)**

- ❖ EMHT Zoom Satsang - Mondays from 7 to 8.30pm.
- ❖ Focused Study Sessions - At Dada Darshan, Unit 2, Stonefield Way, Ruislip, HA4 0JA. On specific Sundays from 10.30am to 12.30pm.
- ❖ LMHT Sessions (Age 10-14) - At Dada Darshan and at Sanatan Manavta Centre, 172-174 Surrey Street, Leicester, LE4 6FH, Sundays from 2 to 5pm.
- ❖ Akram Science Club (Age 10-14) – At Dada Darshan and via Zoom. Contact us for date / time.

Kenya

- ❖ Thursdays from 11am to 12:30pm at Harshaben's home (+254733612041, harsha.r.mehta@gmail.com).
- ❖ Girls (Age 16+) - Mondays from 8:30 to 10pm at Rupalben's home (+254733872387, rkarania18@gmail.com).
- ❖ Boys (Age 16+) - Wednesdays from 8:30 to 10pm at Rajeshbhai's home (+254737333000)

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Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

23 to 30 December - Spiritual Retreat (Parayan) on Aptavani-13 (U) & Aptavani 14 Part 1

10 am to 12-30 pm & 4-30 to 7-30 pm - Satsangs - Samayik

2 January (Sun) Special program on Pujya Dadashri's Punyatithi

4-30 to 6-30 pm - Kirtan Bhakti, 8-30 to 10 pm - Mahatma's Experiences with Dadashri

19 March (Tue), Special program on occasion of Pu. Niruma's 13th Punyatithi

20 March (Wed), 4 to 7 pm Satsang & 21 March (Thu), 10am to 12 pm - Aptaputra Satsang

21 March (Thu), 4 to 7-30pm - Gnan Vidhi

Mumbai

9 February (Sat), 6 to 9 pm Satsang & 10 February (Sun), 5-30 to 9 pm - Gnan Vidhi

Venue : Nirmal Lifestyle Mall, LBS Marg, Mulund (W).

Ph. : 9323528901

Rajkot

16 February (Sat), 7 to 10 pm Satsang & 17 February (Sun), 5-30 to 9pm - Gnan Vidhi

Venue : Vinubhai Parsana Vadi, Near Ahir Chawk, Bolbala, 80 ft. Ring Road. **Ph. :** 9879137971

Jamnagar

22 February (Fri), 6 to 9 pm Satsang & 23 February (Sat), 5-30 to 9pm - Gnan Vidhi

Venue : Opp. Vrajbhumi-1, Nr TGES school, Manek Nagar, Rajkot Road, **Ph :** 9924343687

Jamnagar Trimandir Pranpratishtha Celebration

Dt. 24 February 2019 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4-30 pm to 7-30 pm.

Venue : Opp. Vrajbhumi-1, Nr. TGES school, Manek Nagar, Rajkot Road. **Ph :** 9924343687

Note : Due to only one day event, no accommodation facility will be available during this function.

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A Great Result is Received Through Service

Hunger for doing service (seva) should not remain. Whichever seva has been received is mine to serve. Once the desire arises, it will become a fire. You may harbor the intent that, 'I would like to have this service.' Thereafter, if you get it then it is all right, and if not then too it is all right. Once the desire arises, it starts burning within and the three forms of mental, physical, and external fires (trividha taap) will continue to burn until it is fulfilled. These burning fires cause loss of the present happiness. The result of the seva done here is not materialistic but rather it is that other kind. One will receive such a highly elevated result that, from a sevak (the one who gives service) he becomes a Sevyā (the One who receives service). In this world, whoever has become a Sevyā, had indeed become so from the state of a sevak. If you perform service as a sevak, then you will become a Sevyā.

- Dadashri

