

Dadavani

July 2025



Serving your parents yields direct results.
You cannot see God, but you can see your parents.
Forget about the past, start afresh now.
Serve those who are currently living.
Once they depart they are gone!

But if your parents are currently alive, then serve them.



Dadashri's Father -
Muljibhai



Dadashri's Mother -
Zaverba

The Role of Dadashri's Mother and Father in Nurturing His Moral and Cultural Values

EDITORIAL

In this current era of *Kaliyug* (an era of the time cycle characterized predominantly by misery, and almost no happiness), such a profound *Gnani Purush* (One who has realized the Self and is able to do the same for others), Dada Bhagwan, manifested—through whom *Akram Vignan* (the spiritual Science of the step-less path to Self-realization) unfolded, making it possible for even an ordinary person to not only easily understand spirituality, but also to genuinely attain the experience of the Self. His life began as Ambalal Patel, and through the state of *Gnan* (Knowledge of the Self), he became a *Gnani Purush* and ultimately attained the form of 'Dada Bhagwan'. Wouldn't one naturally be curious to know what the childhood of such a *Gnani* (One who has realized the Self and is able to do the same for others) must have been like? What kind of *sanskaar* (with elevated cultural and moral values) parents must he have had, through whom his early life was so deeply nurtured!

In this current edition, a few incidents involving the *sanskaar* parents of absolutely revered Dada Bhagwan [Dadashri] are presented—incidents that had a deep impact on his character. His mother possessed an exceptional strength of conduct. In addition, she had a high level of understanding, a warm heart, an obliging nature, courage, equanimity, compassion to the extent that even if someone insulted her and then later returned, she would speak to them with the same amount of love—and many such noble qualities!

Dadashri's father had a royal nature. At the time of Ambalal's birth, an astrologer had said, "This son of yours is going to be an extraordinary man. His natal chart is outstanding. So make sure that he does not lack at all in the *sanskaars* (cultural and moral values) he receives." From that moment on, his father held a deep impression in his heart for his son. His father was of a noble lineage (*kulvaan*) and had a broad vision, while his mother was virtuous (*jaatvaan*). Both lived lives rooted in purity, and it was these very childhood *sanskaars* that Ambalalbhai had received.

From childhood, his mother instilled profound *sanskaars* in him, saying, "Come home after being hit, but do not come home after hitting anyone." She taught him the principles of non-violence (*ahimsa*). Now tell me, would a mother like her not make one into Lord Mahavir? Of course, he had brought the seed of such *sanskaars* with him [from the past life], but through the circumstance of such a mother, those *sanskaars* manifested. Out of her love, his mother did not let him go overseas. By staying back, Ambalal ultimately fulfilled his desire and goal of discovering God! His mother used to say, "In my lifetime, if there is anyone worth doing *darshan* (devotional viewing of God) of, it's you alone. You alone are my God." She had recognized this about him.

Dadashri says, "My mother was very *sanskaar*, and through her, my inner 'stock' [of *sanskaars*] was awakened. From childhood, I had a scientific disposition. After doing anything, I couldn't refrain from seeing the result of it. A scientist is one who establishes everything on his own. He guides the other person down the correct path. The main thing is that I brought forth all my circumstances with me." The rule is such that one ends up in an environment that aligns with the circumstances he has brought along. And ultimately, I naturally discovered *Akram Vignan*. The ardent prayer is that through this, may many spiritually inquisitive people get their [spiritual] work done.

~ Jai Sat Chit Anand

The Role of Dadashri's Mother and Father in Nurturing His Moral and Cultural Values

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 Gujarati. While reading these English translations, 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.

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

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. 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 available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

I Was Given the Name Ambalal From the Devotion of Goddess Amba

Questioner: Dada, what is your real name?

Dadashri: My name is Ambalal Muljibhai Patel. I am from the village of Bhadran (a village in the state of Gujarat) and I come from a noble family. My mother's name was Jhaverbaa, and my father was known by the name of 'Muljikaka'.

Questioner: Dada, how did you get your name?

Dadashri: My mother [Jhaverbaa] had taken a vow of not eating any *ghee* (clarified butter) for about eight years [before I was born] and she constantly did *bhakti* (devotional worship) of Goddess Amba. From that, I was given the name 'Ambalal'.

My Mother Was Virtuous and My Father Was of a Noble Lineage

Questioner: Before you were recognized as a *Gnani* (the One who has realized the Self and is able to do the same for others), talk a little about your

earlier life, including your family, your parents, the environment you were in, your upbringing, and the times.

Dadashri: Yes, the environment at home was nice, a *sanskaari* (with elevated cultural and moral values) environment, a *sanskaari* family.

My mother was such that, even if you looked for someone like her, you couldn't find anyone. If the soil is not fertile, how can you expect a plant to grow properly? In the same way, a virtuous mother is needed. So I was born to a very soft-hearted woman. I have yet to see a woman like her. I have observed her thoughts, her conduct, her kindness, and her compassion. They were of the topmost quality. So I consider my birth place to be of a very high level!

Someone had once asked me with hesitation, "How did you become like this?" So I told him, "My mother was virtuous (*jaatvaan*) and my father was of a noble lineage (*kulvaan*). What are *kulvaan* people like? They are people with a broad vision. One who

is *kulvaan* should not be tainted, he should not have a single stain.

You will never find such a ‘grade’ [quality] without purity, will you! And my father and mother had purity, immense purity. All day long, their focus was on how they could help others! My mother was especially that way...

My mother was such that many people in the village used to say, “A mother like yours is very rare.”

One Becomes Happy Just By Seeing Her Face

Questioner: Please tell us something about your mother, Jhaverbaa!

Dadashri: Upon seeing my mother’s face, an unhappy person would become happy. That is what my mother was like. How can I describe her qualities?

Our village had a population of seven thousand, but I had never seen a mother like her. Moreover, I had thought about it in an unbiased manner: ‘Did I feel that way because she was my mother?’ So I had checked in other ways as well. I had again checked without any partiality. But she was a very noble woman, with a very beautiful mind! If you hurled abuse at her and left, but then returned immediately, she would still welcome you. Compassionate, great compassion, she had tremendous compassion! And she always had an obliging nature! So, some of the *sanskaars* (cultural and moral values) of Hindustan [India] still exist. The fact is, we [Indians] have become impoverished in other ways, but not in terms of our *sanskaars*.

Jhaverbaa’s Personality Became Imprinted on Dada

Jhaverbaa actually had an exceptional personality! Whenever we went out in our street (*pol*) to go to a nearby neighborhood (*maholla*), as my mother and I passed by, the residents of each home would come out and immediately greet her, saying, “Glory to Lord Krishna (*Jai Shri Krishna*), Glory to Lord Krishna.” Since I was walking with her, would I not understand the notable impression she had on everyone at that time?

On the way to Vadodara [a city in the state of Gujarat] from here, when I was with her, I would just keep observing [the impression she had on] everyone in the entire village—what a [tremendous] personality she had! When we got off the bus at seven in the evening, there was a courtyard (*fariyu*) next to ours that we had to cross in order to get home. I had gone with my mother once. This neighboring courtyard was so long that it had fifty houses on one side and fifty houses on the other side. The road to get home passed through this courtyard. As soon as we entered it, the residents of each and every house came out saying, “*Baa* [Jhaverbaa] is here, *Baa* is here.” Every woman who was busy cooking came outside and shouted, “Jhaverbaa has come, *Baa* is here, *Baa* is here, *Baa* is here.” They came out of their homes through a small *khadki* (walled open space before the entrance door of a house; porch area). There was a frenzy in the houses on both sides. Now that is called personality! All the residents of the courtyard came out. So

wouldn't I realize [from this] what she has accomplished? Would I realize it or not? What must she have attained?

Questioner: She won [their] love!

Dadashri: Adjustment; [she knew] how to adjust. Would all those [women] be good people? All those women who came out, would they all be good people? Yet, the good and the bad, they all came out saying, "*Baa* is here, *Baa* is here, *Baa* is here!" Wouldn't I have gotten the opportunity to observe that?

Questioner: You would.

Dadashri: All the houses on both sides [of the courtyard]. This is what I had observed. It left an impression on me. That is what her *sanskaars* were like!

Extraordinary Nobility and Equanimity

Even if someone hurled abuse at my mother, she would laugh. She had tremendous equanimity! I never saw her trouble anyone. Others may have troubled her, but she never troubled them.

Questioner: I did get to meet her, and I realized that I had never seen such an individual before!

Dadashri: You've never seen such an individual before. You wouldn't get to see such equanimity, would you! Such nobility! Tremendous nobility!

My Mother's Patience Saved My Father

Questioner: Moreover, she had patience as well!

Dadashri: Yes. One time, what happened was, my father was sleeping

outside, and a five to seven-foot-long snake appeared. It crawled onto his head, and my mother saw this. The entire snake crawled over his body and left. Then she woke my father up and told him, "You had fallen asleep uncovered, and a snake crawled over your body and left. I have prepared some hot water for you, so go and take a bath." Had my mother not maintained equanimity and patience, my father would have woken up startled. He would have thought, 'The snake will bite me,' and the snake would have thought 'He will kill me.' The snake would have bitten him if it wasn't for my mother's patience!

One Becomes Full by Feeding Others With Love

My mother always refrained from eating while feeding others. So I asked her, "Why haven't you eaten?" She told me, "I became full by feeding others!" Is it possible to become full like that? But that is what used to happen. If you are hungry and you start feeding others, you will become full. Is that possible? Has anyone heard of such a thing, where the one who is feeding others becomes full? I used to experience that.

Questioner: It happens, Dada. It happens to the one who feeds others, Dada.

Dadashri: That is good. She wouldn't feel hungry at all! She was very shrewd in feeding others! I had seen such a display of love.

Questioner: An embodiment of love and tolerance!

Dadashri: If someone came to borrow [a small amount of] yogurt, she

would give them a lot of it, including the layer of cream at the top. So that it wouldn't look bad, she would give it for free, along with the layer of cream at the top. How fortunate they are, aren't they?

I only had illusory attachment (*moha*) for *Baa*. Yes, she had such good attributes, that illusory attachment had arisen. She was very loving and didn't need any money. That is what my mother was like.

Questioner: You only had illusory attachment for your mother?

Dadashri: Yes. When I was young and had ignorance of the Self (*agnan*), I only needed *Baa*. When she would go out of town, she would give me her *sadalo* (garment worn by women, like a *sari*). I would fall asleep upon touching it.

'Come Home After Being Hit, But Do Not Hit Anyone'

Questioner: Dada, you said that you were mischievous, so did you ever hit anyone? Did you ever hit another child when you were young? And what did Jhaverbaa do at that time?

Dadashri: Yes, I did hit others. I caused a lot of mischief as well. It's not that I didn't. I did hit others... and I hit them pretty badly. But then *Baa* told me not to, "Don't hit anyone from now on." Once *Baa* said no, I stopped. I was the reckless type!

One time, when I was young, I hit someone with a small brick, and he started bleeding. Then I quietly slipped into the house so that no one would come after me! [But] Jhaverbaa found out about it.

Questioner: When you came home after hitting someone, did *Baa* hit you?

Dadashri: She explained to me. She said, "Son, what did you do? Look, he's bleeding. What did you do?" I said, "What else could I do other than hit him?" So she told me, "He has to live with his aunt. He doesn't have a mother, so who will dress his wound? Just think how much that poor boy must be crying! Imagine how much pain he must be in! Who will take care of him? And I am your mother, I will take care of you. So come home after being hit, but don't come home after hitting someone with a brick and making them bleed. Come home after being hit with a brick, I'll take care of you. But who will take care of that poor boy?"

Such A Mother Makes One Like Mahavir!

Questioner: These days, it's the other way around. These days, the parents say, "You better not come home after suffering a beating!"

Dadashri: It's not just these days, it has always been that way, from the beginning. It is not something that's changed because of the current era of the time cycle. It was that way from the beginning. This is simply how the world is! So, our people say, "Tomorrow, take a stick with you." These are all ways of hurting others! Whereas my mother taught me good things; she only taught me good things! I liked that a lot. Now tell me, would such a mother not make one like Mahavir? My mother was truly [great] like that! That incident happened when I was young. Then when I grew up,

I understood [what she meant] even more. Otherwise, at that age, one wouldn't like being taught such a thing, would he? But I liked it. I thought, 'What *Baa* is saying is correct. The poor boy doesn't have a mother.' So I became wise immediately. From that point on, I stopped hitting others.

Through Baa's Compassion, the Knowledge Set In For Me

Questioner: Dada, your mother told you not to hit [anyone] and you stopped. How did that happen?

Dadashri: Yes, my straightforwardness (*saralta*) was commendable! I was a young boy at that time, easily moldable. Ingenuous! Although, *Baa* showed her compassion for me by saying, "I am your mother, so I will take care of you, but the boy you hit doesn't have a mother, so who will take care of that poor child now?"

After that, I understood it was wrong. Then I stopped. I felt that, 'This is my mistake.' I shuddered with regret; 'Oh no! What will happen to him now?' I felt a lot of regret. After having hurt him, I felt a lot of regret. 'Why did all this happen? The poor boy was bleeding!' At that time, I felt shaken, like my heart had sunk in my chest.

Initially, I Had a Lot of Irritation for Bedbugs

Questioner: Dada, please share some other incidents where you learned lessons about non-violence (*ahimsa*) from your mother.

Dadashri: During my childhood, I had gotten over my irritation towards

everything else, but I still had an irritation towards bedbugs. *Jhaverbaa* and *Hirabaa* would sleep [even if there were bedbugs]. They weren't irritated by them, but I was. I had even seen people who would stay up all night out of their irritation for bedbugs. Oh! Why should I talk about others? I myself had such a sensitive nature that just seeing a bedbug crawling on my bed would make me stay awake the entire night.

In the beginning, I wouldn't let them eat [drink my blood], I would remove them [from my bed]. And moreover, I was born into a *Vaishnav* (followers of one of the major denominations of Hinduism) household, so I would even kill them. There [in a *Vaishnav* household], the practice of non-violence wasn't given so much importance. So, it wasn't taught at home either. Later on, I came to realize that all this was wrong.

It's Not Like the Bedbug's Are Going to Pack a Lunchbox!

This is something that happened many years ago. When I was around twenty-five or twenty-six years old, my mother had an illness that led to a bedbug infestation. And there were quite a number of them, so everyone at home kept getting fed up. When a person becomes weak during old age and their health deteriorates, bedbugs start showing up. *Baa* had two warm quilts under her, and bedbugs got into them. So, they would bite me too, wouldn't they! I would have some karmic account to settle, wouldn't I!

My mother was thirty-six years older than me. I asked her, "We've never

had any bedbugs before, and this year we have a lot of them. Don't they bite you at night? Doesn't it bother you?" She replied, "They do bite me, but I don't have a problem with that." I asked, "Why? They bite all night long!" She said, "The bedbugs have one very good quality." So I asked her what that was. She said, "Do they come with a container? They have their meal and leave. They don't come with a container."

Baa said, "Bedbugs are like mendicants. They don't come carrying a bag with them. When they are full, they leave. They don't want to build homes, nor do they want to take anything with them for the next day. It's not like they come with a container [to fill up] like others do, saying, 'Give me something to eat!' People come with containers, but they [the bedbugs] don't. So I don't have a problem with that."

I liked that example. I said to her, "This is very beneficial. This example is useful for me." She said, "They don't come with a container." If they were filling up a container, then I would need to tell them, "Hey, stop! Why are you filling up a container?" But they just eat and leave. So, they are not *parigrāhi* (one with acquisitions) like us. She helped me by explaining this nice point. I liked what she said. I thought to myself, 'Look how patient she is! Blessed is this mother! And blessed is this son too!'

Dada's Conversation With the Bedbugs

Questioner: What happened afterwards, Dada? Did you stop killing the bedbugs? How did that happen?

Dadashri: Then I analyzed it in another way, [asking them,] "When I get up and turn the lights on, why do you run away?" They [the bedbugs] replied, "Because you will kill us. You are violent." Being fearful of me, the poor things run away! They see me as a murderer. I said to them, "I want to become non-violent." They replied, "Look at the kind of violence you are committing. This is the result of your violence. We are giving you the result of your own violence. Being spiteful, you had committed violence towards us." Thereafter, I decided that I don't want to remain violent.

Baa, Who Was Sanskaari, Prevailed as the Daughter-In-Law of Her Daughter-In-Law

Questioner: Dada, how was Jhaverbaa as a mother-in-law?

Dadashri: *Baa's sanskaars* were very high—high level *sanskaars*. I have never seen such a *sanskaari* woman. If *Baa* were from the North Pole then my sister-in-law would be from the South Pole. Both poles had come together. So I got to see this [Jhaverbaa] and I also got to see that [Diwalibaa, Dada's sister-in-law]. I experienced both sides.

Questioner: But wouldn't your mother say anything?

Dadashri: No, nothing at all. In fact, she endured it all.

Questioner: She had a great amount of tolerance. I haven't seen such [tolerance] in anyone yet.

Dadashri: You won't find it. No one in our entire village had it. Seeing all

these *sanskaars*, Diwalibaa reacted adversely and took advantage of them.

Questioner: She saw that Jhaverbhaa was lenient.

Dadashri: Yes, she [Jhaverbaa] was lenient, so she was taken advantage of.

Questioner: Didn't she [Diwalibaa] see her other virtues?

Dadashri: She didn't see her virtues and she saw her weaknesses. That's why people would say, "The mother-in-law never says anything to the daughter-in-law. The daughter-in-law is out of line!" *Baa* would reply, "What should I tell her?" When someone would say this, my blood used to boil! Since *Baa* wouldn't say anything, I felt like I should say something to her [Diwalibaa], but then I would get into a quarrel.

Even *Baa* would tell me, "Don't say anything to your sister-in-law." That must be her *charitrabal* (strength of character). Her *charitrabal* was truly great, exceptional! My mother's *charitra* (character) was of such a high level!

Questioner: *Baa*, Jhaverbaa, was truly one of a kind!

Dadashri: Even her [Hirabaa, Dada's wife] *charitra* was great. She never looked at Jhaverbaa with a stern eye, she maintained complete humility. And *Baa's sanskaars* were passed down to Hirabaa as well. Even Diwalibaa received those *sanskaars*. But Diwalibaa's nature had become a bit bitter, and that bitterness didn't go away.

Still, she [Diwalibaa] was like a *yogini* (female ascetic), there's no doubt about that.

This Is What a Mother-In-Law Should Be Like

I had become upset and non-communicative (*risavu*) once when I was ten years old.

Questioner: That was the incident with Diwalibaa about the milk, right? You had disagreed with *Baa* over how the milk should be divided. [You said,] "She got *paasher* (an old unit of measurement, approximately a quarter of a *sher* or around 116 grams), and I also got *paasher*. We shouldn't get the same."

Dadashri: Yes, at that time my sister-in-law was eleven years old and I was ten. When she moved in [with us], that's when difficulties began for me. I began getting less milk than before, because we had to share it now, didn't we? Back then, you could get an *achchher* (an old unit of measurement, equal to half a *sher* or two *paasher*, roughly one cup) worth of milk for one *paisa* (a hundredth of a rupee), and one *ratal* (an old unit of measurement, equal to one pound or 454 grams) worth of milk for two *paisa*. I used to drink milk worth one *paisa*, and so did she. So my sister-in-law and I got the same amount, an *achchher* each.

One time at night, when we sat down for supper, my mother gave my sister-in-law more milk than me. Abhorrence arose in me towards my mother. I said, "Baa, how could you do this?" So, I started to quarrel with her. I

asked her, “Why are you giving me less? I won’t stand for it. I’ll get my own milk from somewhere else.” So, I began getting milk from somewhere else, from a buffalo owner who was selling milk. Milk was delivered to us [at home], but I would go and get my own. I would bring exactly one *achchher* worth of milk in a small pot. Still, my mother would give more milk to my sister-in-law than to me. Whenever I looked at her bowl, she would have more, and that would cause a burning sensation within me. [I’d say,] “She has moved in as a daughter-in-law, and you’re giving both of us the same amount. I should be getting a little more.”

I had indeed become upset and non-communicative, but because of that, I lost my share of milk for that morning! After that, I analyzed everything I had lost that day. I lost my morning milk along with other things. I incurred such a huge loss by becoming upset and non-communicative! Therefore, becoming upset and non-communicative only results in losses, so I should stop it. I should not be obstinate.

What did I use to tell my mother? “*Baa*, you are considering me and my sister-in-law as equals? You are giving me an *achchher* worth of milk, and you are giving her an *achchher* worth of milk as well? Give her less.” I wanted to keep my quantity of an *achchher*, I didn’t want any more, but [I wanted] my sister-in-law’s portion to be reduced to three-fourths of an *achchher*.

At that time, *Baa* had told me, “I’m your mother, I’m here with you, but she doesn’t have her mother here, so she feels lonely without her. She’s living

here without her mother, so we have to keep her happy. She has left her own home and come to ours, so we have to take even more care of her. The poor girl will feel bad. She will feel hurt. Therefore, I have to give her the same amount.”

So, I saw *Baa* become a mother-in-law in my own home. I saw firsthand what a mother-in-law’s worldly interactions should be like. I saw that this is what a mother-in-law should be like, someone who values her daughter-in-law more than her own children!

Jhaverbaa Taught Me How to Knowingly Let Others Cheat Me

My mother had taught me this. She had knowingly let others cheat her. So, from early childhood, I had nurtured this system of letting others cheat me, which was something my mother had taught me. She would knowingly let others cheat her! She would make them happy. She would knowingly let others cheat her to make them happy. I very much liked the way she made others happy! Even though she was cheated, how much money could she lose in that? After all, don’t we end up losing money even when we don’t want to?

Questioner: Yes, we do lose money, Dada!

Dadashri: So then, what is wrong if it [the money] is lost by being [knowingly] cheated? What do you think of this technique?

Questioner: It is a very fine technique, Dada. But what other benefit does it have? Does it lead to *moksha* (liberation)? What benefit does one get

from this virtue [of knowingly letting others cheat you]?

Dadashri: The greatest benefit comes from this, even more than from all other virtues.

Questioner: Dada, can you explain it a bit more so we can understand it clearly? What kind of benefit? If you can break it down, then we can understand it better!

Dadashri: Look, first of all, the person who cheats you actually frees you [from your karmic debt].

Questioner: Yes, yes, it helps in that way.

Dadashri: That person can no longer bind you, because they know that they have cheated you. So the one who gets cheated becomes free.

Secondly, by being cheated, whatever was wrongfully yours is taken away. As a result, your burden becomes lighter. And it gives you the opportunity to reflect, ‘Oh, I feel lighter. Now I’ll be able to attain *moksha* a little bit sooner.’ There are many such benefits. If I were to describe them all, a whole book could be written. This is my personal discovery. I’ve spent my whole life being [knowingly] cheated. I have a fondness for being [knowingly] cheated. I have not cheated anyone. If someone wants to become God, then they should become God by being [knowingly] cheated. And if someone wants to go to hell, then they can do so by cheating others. Are you able to understand a little bit?

Questioner: Yes, Dada, I am able to understand.

Dadashri: When one knowingly lets others cheat him, he becomes God. So, whoever wants to knowingly be cheated should do so.

As Soon as The Meal Had Finished, Guests Arrived

Questioner: When you were young, your mother explained things to you, but after you grew up, did you ever explain things to your mother?

Dadashri: Yes, that happened one time. I was twenty-five or twenty-six years old. It was around twelve or twelve-thirty in the afternoon and we all sat down to eat. In those days, there were only three of us at home, me, my wife Hirabaa, and my mother Jhaverbaa. Since we lived in the city, people from the village would come to visit us frequently. At that time, three to four guests from Bhadran arrived [unexpectedly]! One of them was my mother’s brother, and he was accompanied by three others. As soon as they entered the house, he said, “Dear nephew, we’ve arrived, and we’re going to have lunch here.”

Now, had the four guests come before we had sat down to eat, we would have held off on eating, prepared some extra food, and all of us would have sat down together to eat. But they came just as we were finishing our meal. In the kitchen, there was only a little bit of vegetable curry and *daal* (lentil soup) left—everything was nearly finished. Since we were almost done eating, there was only a bowlful of *daal* left, just enough for the house-help. There was only enough rice left for the house-help.

We would typically cook for four people [the three of us plus the house-help], and if two guests had come, we would make a little more. Otherwise, in the city, it wasn't the norm to cook extra and end up having to throw it away!

Questioner: No.

Dadashri: When the guests are acquaintances, and especially when they are close relatives, they will certainly speak up, won't they? They may joke around and say, "We're going to have lunch [here]." So when I saw them entering our home, I called out to them, "Welcome, welcome, come in, come in. Please have a seat there." So they sat down in the first room.

For the First Time I Saw My Mother's Weakness

It was a very hot summer day; my mother was sitting across from me having lunch. She said to me, "Why have they come at this hour?" What did she say?

Questioner: Why have they come at this hour?

Dadashri: It wasn't loud enough that the guests could hear, but from her expression, I understood what she meant to say. The guests were in the first room taking off their coats and shoes and putting aside their belongings. They didn't know what she had said, but I understood my mother's expression, so I told her, "Remain seated, be patient." I gestured to her like this and she understood.

We were raised with a *Vaishnav* development [ideology], yet *Baa* had such a lovely nature. Negativity had never arisen in her mind. But that day, it

did! For the first time, I sensed a weakness in her voice, and I realized that negativity had arisen in her mind! I had never seen a mother like her anywhere! I lived with her for forty-eight years, but I had never seen a single fault in her. However, I did see a fault in her this one time. I don't know whether it was intentional, but she ended up saying, "Why have these dratted people come at this hour?" Even though she said it quietly to herself, I heard it.

I Saw Baa Lose Her Patience

My mother was very noble and dignified. Her nature was of a very high quality. She had a very open mind, a generous mind, and was very compassionate; truly like a goddess! It was she who instilled *sanskaars* in me. Despite this, negativity arose and her compassion slipped away at that time. Someone who would never utter such a thing, said to me, "Why have these dratted people come at this hour?" She was noble, but I did not like this 'nobility' of hers.

Now, the one person whom I regarded as the greatest of all, the mother who instilled *sanskaars* in me—she had so much love for mankind that she had dedicated her entire life to serving them. And when I saw that even she had lost her patience, I became unsettled and wondered, "How is she saying this?"

So that left an impression on my mind. 'If someone with such a noble character says something like this, then what would other people say?' I had seen such a genuinely noble person in

my life, so I felt, ‘Even she would say something like this?’ The very one who used to tell me, “Even if someone hits you with a small brick, come home after being hit, but do not come home after hitting anyone,” even she spoke this way? Even she reached such a low point? What is the reason that such a thought arose in her?

She Was Tired, but She Didn’t Spoil Her Inner Intent

Then I analyzed why she said such a thing. She was indeed tired, so poor *Baa* would not be able to cook, and she felt that, ‘Now my daughter-in-law will have to cook again; what a hassle for her!’ That is why she said that.

They were tired from working the entire day, and now they had to cook again for the guests. The guests had arrived under such circumstances, when they were already exhausted, and now they had to cook again. So she [*Baa*] had an internal conflict. And I also knew that both *Baa* and *Hirabaa* were tired, so I understood the dilemma of who would do the cooking. So I told them, “If you can’t do it, then I will.” And naturally, I would have to help them out, wouldn’t I?

Based on the time, would we not understand that they [the guests] have come at such an [odd] time? So in *Baa*’s mind, she thought, ‘Right now, we don’t even have any *daal* left, there is nothing left. Had they come earlier, before we started eating, we could have adjusted our portions of *daal*, taken less [for ourselves] and sorted it all out in one go.’

[She thought,] ‘If there was a little *daal* left, we could make some rice. But

now, we’ll have to make more *daal* as well. The *daal* has run out, and just when it is time to take an afternoon nap, these people have shown up. Now when will we make more *daal*?’ Had they come at ten o’clock, she wouldn’t have said anything. She was troubled by the fact that it had to be made again, at such an hour. So she wasn’t concerned about [using up the stock of] rice and *daal*, but what bothered her was the effort it would take to make it all over again. That’s when I understood that these people are not fond of having to put in extra effort. Their bodies have become weak. My mother was someone who would never say such a thing, yet she did! Outwardly, in front of the guests, she happily welcomed them with a nice gesture saying, “Welcome. Please come in.” But in her mind, she thought, ‘Why have these dratted people come at this hour?’

I said, “What? What did you say?” I said this quietly because those guests were sitting outside. I said to her, “Did you say this? It is not suitable if you teach me to do such a thing.” Then she immediately turned back and said, “No, it’s nothing.” So I understood that she was not at fault. ‘She’s just tired now and mentally worn out. She hasn’t spoiled her inner intent (*bhaav*).’

So then I said, “I will do everything. You relax. I will make something simple.” So then I cooked for them. I whipped up some *sheero* (sweet semolina dish) and served it. I stirred up some *kadhee* (yogurt soup), made some *sheero*, and prepared some *khichdee* (a staple Indian dish made from rice and lentils). As for making rice and *daal*, I thought, ‘Forget about it! This is simple and quick,

so why bother with all that!’ Then they all ate, and they were very pleased after eating the *sheero*.

[I told *Baa* and *Hirabaa*,] “If someone comes after twelve in the afternoon and you’re not feeling well, then just rest. I will make something. Once the guests come, don’t spoil your inner intent. You’ll have to feed them either way, but it is not acceptable to me to feed them with a spoiled inner intent. It’s okay if your conduct spoils, but if your inner intent spoils, then I will renounce the worldly life.”

I threatened them to that extent. After that, they did not let it happen again. From then on, not even the slightest aversion entered the house. How could that possibly suit us? They all changed after that, because they were afraid, ‘What if he renounces the worldly life?’ So ever since then, the environment at home has remained the same, even to this day. No matter who came over, their inner intent never spoiled. It remained this way for many years after I said that. Their mind didn’t spoil either.

The World Is Searching for Love, Not Material Things

The world is ready to eat whatever you serve it with love. People are tired and fed up with what they are being served. People are fond of even a [simple] *rotlo* (flatbread made from millet flour) that is served with love. Therefore, anything served with love is more than enough.

[Only] love is needed, nothing else. The world is searching for love; it is not searching for [material] things. Now, do

you ask for a specific food item [to be served]? If you are shown love, [then no matter what you are served,] you will feel that it is very good. Even if you are served simple *khichdee* and *kadhee*, you won’t criticize it, will you? And yes, even if someone criticizes what you serve them, there is no problem with that. Whatever it may be, serve it with love. A person just needs food when he is hungry. He eats *khichdee* and *kadhee* at home, so wouldn’t he eat the same at your place? If he’s used to eating that at night at his home, then you can serve it to him during the day at your place. Serve whatever you have, whatever is in stock. Your love itself is food!

Questioner: What if there is nothing in stock?

Dadashri: Of what?

Questioner: What if there is no *rotlo* or *rotli* (flatbread made from whole wheat flour), nothing left at all?

Dadashri: What’s the problem if you don’t have anything in stock? Just tell them, “Please wait a while, I don’t have anything for you to eat right now. Everything is empty. I will order some savory snacks. I have about six *annas* (a former Indian currency unit equal to 1/16th of a rupee) in my pocket. We will all eat. Let’s go and have some tea and snacks.”

You should not spoil your inner intent. You are a human being after all! Your worldly interaction should befit you! Your *Nishchay* (conduct as the Self) may not be up to par, but your worldly interaction (*vyavahaar*) should be proper, shouldn’t it? This is indeed the highest form of inner penance

(*tapa*). Thereafter, she [*Baa*] followed this principle for the rest of her life. However, after that incident, she repented a lot. In fact, the arrival of the guests was *vyavasthit* (a result of scientific circumstantial evidences), their stay was *vyavasthit*, and even their departure was *vyavasthit*. So [with this understanding], would a negative thought arise? It definitely wouldn't. Moreover, whatever the guest eats is rightfully his, so there should not be any negative thoughts towards him, and he should eat with love and then leave.

I Was Young Yet Baa Used to Ask Me

Questioner: Dada, I've also heard that despite you being young, *Baa* used to ask you [for advice]!

Dadashri: Yes, once we had to give something to someone. At that time, my mother asked me, "What should we do about this? What should I give [that person]?" So I told her, "*Baa*, why are you asking me about these little things? You are eighty years old and I am only forty-four, so you know much more than me. Therefore, you should do what you feel is appropriate." Then *Baa* said to me, "No, I should ask you. I shouldn't do whatever I feel is appropriate. If there is an eighty-year-old designer and a five-year-old homeowner, the designer must ask the homeowner [to make the decision]. No matter how old I am, I am still the equivalent of a designer."

Thanks to Baa for Not Letting Me Go Overseas

Questioner: Dada, please tell us about other incidents of *Baa*.

Dadashri: I. V. Patel was going to take me to Africa. He was trying to get me to work for one of the companies there. But the thought arose that, 'If I have to do a job there, they may even scold me.' Even my mother didn't want to send me overseas.

Questioner: How old were you at that time?

Dadashri: He tried to send me to Africa when I was eighteen years old...

Questioner: Was Muljibhai (Dadashri's father) also trying to send you there?

Dadashri: I. V. Patel was my father's cousin. Later, I. V. said [to my father], "Shall I take Ambalal with me?" But then *Baa* did not allow him to take me. *Baa* said, "I don't want to send him overseas; he is better off here." I didn't want more than I already had. The contractor business was already running well. Secondly, we had some income from the five to seven *vighas* (a traditional unit of land measurement; in Gujarat, approximately 0.6 acres per *vigha*) of land in Tarsali (a village in the City of Vadodara, where Dada was born) and also some income from the ten *vighas* of land in Bhadran.

Questioner: So *Baa* did a great service to the entire world!

Dadashri: *Baa* would not let me go anywhere. She didn't like it without me. Had I gone, at the most, I would have become wealthy, but even then, I would have ended up becoming someone's underhand. Forget it! Why invite such bondage? I had the desire to discover God ever since I was young. And I reached

that goal. I reached the state that all the people of the world are searching for, so I am content. My work is done.

‘The Fact That You Came Is Enough for Me’

When my mother grew old, after she turned seventy-six years old, I stayed with her for the last eight years. Because she kept saying, “My Ambalal, my Ambalal, my Ambalal.” She didn’t want anything else. Just seeing my face made her happy! At night, she would often wake up and say, “He hasn’t returned from Mumbai. He hasn’t returned from Mumbai.” So, I told my business partner, “I will visit [Mumbai] for a short time, but I will mostly stay here with my mother.”

Yes, my mother was a very nice woman. She didn’t like it at all without me. I had to come back from out of town. I had to stay with her. [She used to say,] “You can do everything else. I don’t want money or anything like that.” She never asked me for money, not even once. Whenever I gave her some, she would say, “What do I need money for? The fact that you came is enough for me!”

I asked, “*Baa*, why don’t you want any money?” She replied, “There is a saying that, ‘The father looks at the profit the son brings home, and the mother looks at the fact that her son has come home.’ For me, just the fact that you came is enough.” Whereas the father will keep asking, “What did you bring? Have you brought anything from Mumbai?” But it’s not like that anymore, is it? Even the mother looks at what the son has brought, doesn’t she?

Baa used to remember Ambalal twenty-four hours a day. Whenever I went to Mumbai, she couldn’t live without me; she couldn’t bear it. She didn’t want anything else; she just wanted Ambalal, that’s all. For twenty-four hours a day, her focus was solely on that. Whenever you saw her, she was always thinking about Ambalal. That’s why I had to stay here [with her] for the last seven to eight years, leaving the business behind. I remained by her side. I had her recite mantras and other things.

‘Only You Are Worth Doing Darshan Of’

Baa has never gone to a temple to do *darshan* (devotional viewing of God). Whether it was *Aatham* (the eighth day of the lunar fortnight which is considered auspicious) or *Gokul Aatham* (the festival commemorating the birth of Lord Krishna, also known as *Janmastami*), all my friends would say, “We will send a car tomorrow so you can take your mother for *darshan*.” At that time, I didn’t want to borrow someone else’s car. So, I asked *Baa*, “If you want a car to go do *darshan* tomorrow...” *Baa* responded, “Son, in my lifetime, I have believed that if there is anyone worth doing *darshan* of, it’s you alone!”

I don’t need to go anywhere for *darshan*. My mother and I never went anywhere for *darshan*. *Baa* would say, “You are here if I need to do *darshan*, so why should I go anywhere? I don’t need to go anywhere to do *darshan*.” That’s why *Baa* never went anywhere for *darshan*. For her, this was her

darshan. Call it whatever you want, but this was it.

She Had Recognized Dada Bhagwan

Are people bowing down with reverence to the body? No, they are bowing down with reverence because the virtues are worthy of reverence. I had told my mother, “Now there is no need for you to go anywhere for *darshan*. Do *darshan* at home from now on.” So *Baa* would bow down to me daily with reverence.

Baa completely believed that, ‘You are God, you are my God.’ I had even told her, “God has come to your home.” And she would say, “Yes, He has come to my home.” *Baa* truly believed this, but how could everyone else understand it? They should be able to understand this, shouldn’t they? Without understanding, what can one do? Even if he has a diamond, he will give it to someone in exchange for two biscuits. Would he exchange it or not?

Questioner: He would.

Dadashri: This Dada Bhagwan is considered a wonder of the world!

Dada’s Methods Were Such That No One Would Feel Hurt

Questioner: Dada, you also looked after *Baa* a lot, didn’t you?

Dadashri: When I used to go out in the city of Vadodara, my circle of friends was such that if I went to visit one of them, they would say, “Today you must sit and have a meal. You simply must; you don’t have any choice.

We’ve brought a very special variety of mangos today; you have to join us.” If they insisted like that, then I wouldn’t refuse them. I would eat one *puri* (small Indian deep-fried flatbread) and a little bit of mango pulp. And I would tell him, “I’m not feeling too well, my health is not so good today.” So I would take only a small amount.

Then, if I happened to go to another friend’s house, he would say, “You have to eat here today.” So if he got an opportunity like this [to catch hold of me], I would eat there as well, but from the beginning, I would only eat a little bit. I knew that all this was just part of the performance [worldly interaction].

Later, when I returned home, I would still have to eat with *Baa*, because she would be waiting for me [to start eating]! And if I came back home and didn’t eat anything, she would feel bad. *Baa* would say, “You aren’t eating with me, [but] I want to eat with you.” So then I would eat with *Baa* as well!

Questioner: Wouldn’t it have been okay if you didn’t eat with *Baa*?

Dadashri: No, *Baa* would feel hurt if I didn’t eat with her. That’s why I would eat very little over there [at my friend’s place], only this much, and then I would eat a little more after coming back home. This is what I had done since I was young. Instead of eating once in the afternoon, I would end up eating three times. I used to eat at eleven-thirty at one place, at twelve at another, and at twelve-thirty at the third place.

For the Satisfaction of All Three

Questioner: But why did you end up having to eat at three places?

Dadashri: For the satisfaction of the first host who insisted a lot. Then, for the satisfaction of the second host who also insisted a lot. And finally, the same for *Baa*.

Questioner: For the satisfaction of all three?

Dadashri: Yes. I would eat one *rotli* at the first person's house, one at the second person's house, and if needed, I would even eat two *rotlis*; but I would keep everyone happy. I would keep the first friend happy, the second friend happy, and also *Baa* happy. No one else would have done what I used to do.

Questioner: But it would have been okay if you didn't keep *Baa* happy.

Dadashri: But how could that be acceptable to *Baa*? And I had to keep those friends happy as well. Because once in a while if a guest like me were to come over, and if I didn't sit down to eat [along with him], then the poor guy would feel hurt.

Questioner: So was this the case before or after attaining *Gnan* (Knowledge of the Self attained through Self-realization)?

Dadashri: It was before attaining *Gnan*. After attaining *Gnan*, it wouldn't be like this, would it! [After attaining *Gnan*] I didn't go to anyone's house for a meal. After that, I haven't had a meal

at anyone's place! [This began in Mumbai, in 1968, at Masibaa's (Niruma's aunt) place.] And if 'we' were to eat now [at someone's place], no one would scold 'us'. Before attaining *Gnan*, it was all for the satisfaction of *Baa*; my elderly mother. So, many times, I had to eat in three places like this, but I used to eat at home to avoid dissatisfying *Baa*. So that she would not feel dissatisfied. I would tell her no to begin with, and if she agreed, then it was fine. I would say, "I am not feeling well," and if she still insisted, then I would eat.

The Quantity of Food Intake Remained the Same

Questioner: Despite this, the quantity of food intake didn't change. You ate [more times] but you maintained the same quantity!

Dadashri: The quantity remained the same. It did not exceed the limit. No matter how delicious the food was, it did not exceed the limit. To maintain that limit, even if the food was worth eating, even if it was made of whole wheat, I would put it aside. Despite that, after having those three meals, if I had indigestion, then in the evening I would say, "I'm not feeling well today; I won't be eating tonight." But I would not let anyone feel hurt. Throughout my entire life, I have not caused *Baa* to feel hurt even to the slightest extent. One cannot find such a mother. She was the type of mother that you would never get to see! If I were to hurt someone like her, then what would happen to me? That is why I used to eat three different times.

Get Your Work Done While Keeping Others Happy

Eventually, I even told *Baa* that, “I eat as many as three times because of you.” She said, “Why is that so?” She asked me. Moreover, *Hirabaa* would instruct her to ask me, “Why are you eating so little? Why aren’t you able to eat as much?” *Hirabaa* knew that I had already eaten outside before coming home. So, *Baa* would ask me, “Why aren’t you able to eat? Why aren’t you able to eat today?” I would tell her, “Just because!” And she would understand. Later, I would tell her, “Unfortunately, I have to eat outside and then I also have to eat with you, so what can I do?” You should get all your work done while keeping others happy; as much as possible. Everything else is under the control of *vyavasthit*. To proceed by neglecting others is not acceptable. What do you think?

Questioner: That’s correct, Dada.

I Observed Baa Impartially

Questioner: In which year did *Jhaverbaa* pass away?

Dadashri: In 1956; she lived until I was forty-eight years old.

Questioner: So, you attained *Gnan* after *Baa* passed away?

Dadashri: I attained *Gnan* two years after *Baa* passed away. I must say, *Jhaverbaa* was an ideal example!

My mother was eighty-four years old at the time. Every day she would say, “As long as I can see with these eyes, I don’t have any problem.” She could eat only a little bit, and she

couldn’t move about, so what would I do while sitting by her side? I would make her recite the mantra *Sahajatra Swaroop* [*Param Guru*] (the natural state of the Self is the ultimate guru) every day. If I recited it, then she would repeat it. I had not attained *Gnan* at that time. In her mind, she felt that, ‘My eyes are still good, so I don’t have any problem.’ I had asked her once, “Mother, do you want to go now [leave this body]?” She replied, “No, my body is still good, my eyes are still good.” So, I realized that she had no intention to go. She said, “I have gotten used to this.” She was eighty-four years old, yet still so full of wit. Even at that age, the phrase “I’ve gotten used to this” didn’t leave.

Now, I would obviously have love for my mother, wouldn’t I? I would have devotion towards my mother, wouldn’t I? But for what reason? I observed her impartially, ‘Oh my! Look at what the nature of mankind is like! What a great person she is!’ She had a wonderful, noble mind, and she would even say, “My eyes are still in good condition, aren’t they!” So, I realized, ‘She has the intention to live.’

Today, Baa Signed Off

I used to keep investigating every day. I used to investigate every matter. My maternal uncle’s son, *Ravjibhai* had come to our home. He was four to five years younger than me. One night, *Ravjibhai* and I were sleeping next to one another, outside our home.

It was midnight and we were asleep. That night at around twelve or one o’clock, my mother must have

experienced some abdominal pain, and she started to murmur something to herself. I woke up at one o'clock at night and I heard her saying to herself, "Dear Lord, take me now. It would be good if I could become free now! Free me now." So, I nudged Ravjibhai who was sleeping next to me and woke him up. I said to him, "Look, *Baa* has signed off [on her death]! I have been talking to her about [the concept of] signing off every day, and today she has signed off. Listen."

Baa said again, "Dear Lord, take me away." She said it twice. Ravjibhai heard her the second time. He asked me, "Why did she say that? Is that what she said?" I told him, "One would say this only if they were in some pain!" The reason being, when one cannot endure the pain that is arising within, they end up having the intent, 'It would be good if I could become free of this.' Thus, they sign off on it. And look, *Baa* signed off on it. This is how it [nature] makes one sign off on it [death]. It jabs you from within in such a way that it makes you sign off on it. Then you would sign off on it, wouldn't you?

So that day in the morning, I told Ravjibhai, Hirabaa, and everyone, "Now *Baa* is only going to be a guest for a few more days. Until now, she had not signed off on this 'form' [of death], but now she has. So now she is ready. Now, *Jamra* (the mythological God of death) will come to take her away in five to ten days. By saying what she did, she has signed off on it. She may stay for another fifteen days, so

take care of her. Be prepared, [it will happen] within fifteen days."

When My Mother Was in Her Final Stage...

My mother passed away when she was eighty-four years old. At that time, her health was actually very good! When my mother was in her last stage, when she was bed-ridden; two hours before her death, she asked, "Who is sitting here?" She opened her eyes and looked around to see who was sitting there! My *mami* (mother's brother's wife) was present along with her son. I said, "This is Jerambhai." Then she said, "Yes..., yes, have a seat." And two hours later she was ready to depart. Then she started to breathe heavily, so I realized that she was ready to depart. She was about to go. So, I told everyone, "She is ready to depart today."

Then I said, "You do your *vidhi*, say the *Navkaar* mantra (the first part of the *trimantra*; the mantra paying obeisance to all beings of the universe in various stages of Self-realization) and I will do my *vidhi*." I had Hirabaa sit across from me and then I started doing all the *vidhis*. I did *vidhis* for an hour and a half to two hours. When the *vidhis* ended, *Baa* departed.

I Had Cried Out of Love for My Mother

Questioner: Dada, were you ever affected by anyone's death?

Dadashri: It happened in 1956, before I attained *Gnan*, when my mother passed away. I had cried that day.

Questioner: So when you were affected, when you cried; where were You at that time?

Dadashri: Where?

Questioner: When You were in *Drashtabhaav* (the state as the Seer) ...

Dadashri: No, I was not in *Drashtabhaav* at that time. At that time, [the belief that] 'I am Ambalal' was all that existed. Thereafter, two years after that, I attained this *Gnan*.

Questioner: But Dada, when Kantibhai [Dadashri's business partner] passed away, that had no effect on you whatsoever.

Dadashri: No, I didn't cry that day. I was out of town. If I were here, then I would have. What do I cry for? Not for the person who has passed away, but when I see the sadness of others, then I cry. If someone is sobbing inconsolably, and I see that, then I get affected. Even now, I get affected. If someone were crying here, then I would get affected. But 'we' would bring that under control with the belief that the effect of crying would impact others even more. Others would get affected even more, wouldn't they! Otherwise, the body would be like this [such that it gets affected and cries]; the body would certainly be like this.

Questioner: Not like that, Dada. What was the difference in your state when your mother passed away and now [when Chandrakantbhai (Dadashri's nephew) passed away]?

Dadashri: On that day, it was only my mother's love; that love made me cry.

A Royal Person Living a Simple Life

Questioner: Along with your mother, what were your father's *sanskaars* like? What did your father do?

Dadashri: He was a royal person. We owned some land, and he used to keep a horse there! When he wore a *feto* (a traditional turban), he looked just like a prince. My father had set up an easy [simple] life for himself. He didn't do any business because things ran smoothly with the regular household income.

Questioner: Was it through farming?

Dadashri: It was through the income from farming that things ran smoothly. Nothing excessive, just enough to run the household.

Questioner: I see.

Dadashri: In a simple and straightforward way.

My Father Felt That I Was Different

Questioner: Please tell us about some incidents with your father!

Dadashri: My father told me, "You should do some exercise. You should go for a walk in the morning." I said, "I don't have time to go for a walk." So he responded, "You should make some time. It will keep the body healthy." So I said, "Alright, I'll go." Then he asked, "Where will you go?" I replied, "I will go towards Bhagol (a monument on the outskirts of Bhadran)." He said, "No, go to our farm that is close by." I asked, "What should I do at the farm?" So he replied, "We've

planted some mango trees there, about ten mango trees. On your way, take some dirt [as fertilizer] in a bag and put a little around each one.” There is dirt along the way...

Questioner: Yes, there is dirt.

Dadashri: [He said,] “Pick up some dirt off the side of the road and place it there whenever you have free time. If you grab some dirt, put it there, and come back, then you will have finished your walk and your exercise.” I couldn’t say no to my father, so I did a little bit. I didn’t say no to my father, but I said, “I don’t have any *laalach* (greed-laden temptation) for those mangos trees. I don’t have any *laalach* for eating those mangoes. This is not my job. Whoever wants to eat the mangoes should be the ones to do it.” A short time later, when we sold the farm, I said to him, “See, if those mango trees had grown, then they would have been sold along with the farm, wouldn’t they! All that effort of laying dirt and pressing it down would have gone to waste!” [In the end,] Who got to eat the mangoes? Therefore, let it go! The laws of the farmers are nowhere to be found! I understand that this is the custom of the world; that whoever owns the farm, they are his mangoes. Then you can bring the mangos back home from the farm, can you not?

Questioner: Not after you’ve sold the farm.

Dadashri: Then the effort of laying down dirt would have gone to waste, wouldn’t it? Wouldn’t the dirt we

laid down be for nothing? For what purpose did we lay the dirt?

Questioner: It depends on one’s perspective. If one’s perspective changes, then laying the dirt is appropriate, because it [the fruit of that] will go to someone else.

Dadashri: No, but this is all an entrapment! That is why my father said, “This boy must have known that this was going to happen!” I said, “You are free to believe whatever you wish.” Then he said, “Your natal chart is outstanding!”

All I Wanted Was God

So this is what all the chaos was about! Laying down dirt, nurturing the mango trees, and not knowing who would eat them and when. Is there any guarantee? Why not just eat the ripe mangoes [sold in the market]! Yes, if someone wants to grow a garden, wants to become the owner of that garden, then let them plant all of the mango trees. I don’t want to become the owner of any of this. I don’t want to indulge in the *garvaras* (pleasure that arises from doership) of this. There are many people who want to indulge in *garvaras*; they will cultivate the garden on their own. The garden will bear mangos and they will nurture them! There are many people like that! Is there any shortage of such people here? There are all kinds of people!

I didn’t want anything like this; all I wanted was God. I had no interest in mangos and such. Despite that, *mamata* (my-ness) should not be disposed of. *Mamata* should be kept, but what kind

of *mamata*? *Mamata* without ownership. No ownership, no title.

I Had an Outstanding Natal Chart, Therefore He Maintained Modesty

Questioner: As you had mentioned earlier, did your natal chart indicate an elevated planetary alignment?

Dadashri: Yes, an astrologer had told my parents that I would attain such a state, that they had given birth to a different kind of son!

Questioner: Who made the natal chart?

Dadashri: He [the astrologer] made it. He drew it on a yellow paper scroll. It was about twenty-five feet long and he read it line by line.

After that, my father and everyone else maintained a sense of modesty with me.

My Father Would Not Even Let My Elder Brother Scold Me

My elder brother used to scold me. He was twenty years older than me, so naturally, he would scold me. I was twelve years old, and he was thirty-two. He was considered grown up at the time. So it wasn't a surprise that he used to scold me. However, my father never scolded me. In fact, he had told my brother, "Don't scold him [Ambalal], his natal chart is of a completely different kind!" Despite that, my brother would still scold me.

Whenever my elder brother scolded me, my father would tell him, "Manibhai, don't say anything to him, not even a single word! Just look at his

natal chart. Have you seen his natal chart? It is not worth saying a single word to him. Don't scold him."

Questioner: That's what he would say?

Dadashri: Yes. Yet, my elder brother could not refrain from scolding me! Since he was my elder brother, there was love behind it [his scolding], true love. So when he would scold me out of true love, or even when he would hit me, I wouldn't fight back. I have experienced my mother's love, my father's love, and my elder brother's love. I've experienced everyone's love.

Curiosity Led Me to Ask My Father Questions

Questioner: Dada, did you ask your father a lot of questions from a young age?

Dadashri: Yes. However, my father never got tired of me asking him questions. But he probably felt within that, 'He asks too many questions.' Because I used to pester him with questions like, "Why did it come out this way? Why is it called this? Why is this called that?" and wear him out!

Questioner: From what age did you start asking questions, Dada? From a young age?

Dadashri: From the age of seven. [I would ask him,] "What is this and what is that?" All I did was ask, ask, ask... Wherever we were, as soon as I heard something, I had a habit of asking about it! And those people had even told my father—the astrologers who had written my natal chart—they had tempted him by saying, "Your son is going to be an

extraordinary man!” And on top of that, the religious teacher used to say, “The one who asks becomes a scholar.” So everything seemed to align. But look, I didn’t become a scholar, did I! On the contrary, I became a *Gnani*!

I Did Pratikraman for Deceiving My Father

Questioner: Did you ever make a mistake with your father?

Dadashri: Yes, one astrologer told my father, “A great gem has been born in your family. Keep an eye on him so that he does not lack at all in the *sanskaars* he receives.” Now, up to what extent could my father keep an eye on me? If I were to deceive him, up to what extent would he notice? I used to go to watch a movie or a play in Bhadran. I would go there, but my father would be under the impression that I was asleep. So, I would go to sleep, and after some time, I would wake up and climb out through the window. Only my mother would know. She would say, “Son, you will fall. Don’t do that.” I would reply, “No, he will scold me. I am going to do just this.” I did a lot of mischievous things like this.

I had deceived my father, but I had not deceived my mother. Whatever I used to do, I would tell only my mother. And I was afraid that my father would scold me. Hence, I would tell him, “I didn’t go anywhere. I fell asleep last night.”

Yet, I would have gone and watched a play. Moreover, people would tell him, “Your son comes to watch plays.” So, he would ask me again, “When did you go?

When did you wake up?” I would say, “I went there for a little while and then came back.”

I did *pratikraman* over and over again for all of that. For all such things that I did at home. For having betrayed my father. He would say, “A play has come to town. There is no need for you to go and see it.” I would reply, “Yes, I won’t go.” But then I would go and see the play. Beforehand, I would secretly tell my mother, “Leave the door slightly open for when I return,” so she would leave the door open. I would quickly sneak into the house. All those were mistakes that I made, weren’t they!

My Father Passed Away in My Presence

Questioner: At what age did Muljibhai (Dadashri’s father) pass away?

Dadashri: When he was fifty or fifty-one years old.

Questioner: Is that so? He passed away at a very young age!

Dadashri: At a young age, but in those days, if a person lived to be fifty-one, that was considered a lot.

Questioner: People would celebrate it; they would celebrate it the way one celebrates a golden jubilee.

Dadashri: Fifty-one—they would say that he has reached the golden jubilee.

Questioner: Muljibhai passed away in 1983 [according to *Vikram samvat*, the Indian calendar starting from 57 B.C.]. In 1983 [1927 as per the Gregorian calendar], meaning it was sixty years ago today [2043 according to *Vikram samvat*, 1987 as per the Gregorian calendar].

Dadashri: Yes, the floods of 1983 [according to *Vikram samvat*].

Questioner: It was during the floods of 1983, so sixty years ago. So how old were you when your father passed away?

Dadashri: I was twenty years old when my father passed away. What happened was that my father was not well, and at that time I was traveling here for contract work. So my elder brother Manibhai told me, “You look after the business while I go check on our father. I will go meet him.” I told him, “That is fine, you go ahead, I will come later.” I had a great desire [to meet him], thinking, ‘What if he were to pass away?’ So that day, my brother went to Bhadran. In those days, trains were not running between Borsad [a town in near Bhadran] and Bhadran, so he took a horse and carriage. And some days you would even have to go on foot!

Shortly after he left, a thought naturally arose from within, ‘Let me go too. I will also go check up on him. I will hand the work over to someone else and go.’ So, I too went to visit my father. I handed the work over to everyone else, and I took off in a horse and carriage.

Now, Manibhai was on his way back after having visited my father and I was on my way there, so we crossed paths. He asked me, “You came too?” I replied, “Yes, I had an urge from within to go, so I handed over the work to everyone else and left.” So he said to me, “Then, you go home and I will return to work. Stay at home for a few days as father’s health is fragile. I will

take care of everything there.” So, my brother returned to the business and I went to meet my father. That very night, my father made preparations to depart. Till then he was not going to leave. Once I arrived, he started the preparations. Otherwise, he hadn’t made preparations until then. So, my mother said, “It’s a good thing you came. His condition is much worse today.” Soon after that he passed away. He ended his journey that very night.

So I arrived and my father left! Well, one can be carried away only by the pallbearer destined to carry him. I had come from Vadodara only four hours before, whereas my elder brother had come the day before. But whoever’s shoulder one is going to be carried away on, whomever one has a karmic account with, that is what gets settled.

So, he was meant to be carried away on my shoulder, so that is how he went. Our past karmic tie (*roonanubandh*) came to an end. Thereafter, people would say, “He was destined to be carried away on his [Ambalal’s] shoulder. So he left being carried away on his shoulder, not on Manibhai’s shoulder.” People figure out these sorts of things.

Seva of One’s Parents Yields Direct Results

Questioner: You reached home and your father passed away just within four hours, so did you not get a chance to do his *seva* (service rendered to others without any selfish motive)?

Dadashri: No, afterwards I had done *seva* of my mother. I was twenty

years old when my father passed away, so it was during my youthful prime. I carried my father's bier on my shoulder and took him away. I was able to do *seva* to that extent. Then I realized that, 'I have had so many fathers like him! Now, what should I do?' The answer to that was, 'Serve the one who is currently living. The one who has departed is gone. If he were currently alive, then you could do his *seva*; since he is not, don't worry. You have had so many [fathers] in the past. Forget about the past, start afresh now. Serving your parents yields direct results. You cannot see God, but you can see them [your parents]. You can't see God, whereas you can see your parents.'

The Villagers Would Salute Our Divine Family

Our family was very noble. A couple of people in our village told me, "What great parents you have! We salute your family." What compassionate people! They were such that they could help anyone! Whoever's case they took into their hands, that person's case would be solved. They were so compassionate and merciful. They would never take what was not theirs. Moreover, they were never out of control. Uncontrollable people would accumulate even when they already have enough. Whereas we would not hoard things! However much is in our karmic account, that much will come our way.

At some places people would bow down to me and say, "Blessed is your family!" There were never any shortcomings, no blemishes. Not a single blemish. Otherwise, if they stole, if they

were cunning, people would despise them, would they not?

Questioner: They would.

Dadashri: Not a single shortcoming. When Muljibhai died, we didn't have money, yet Manibhai said, "I want to feed everyone on this street." His desire was to feed everyone on the street, and he did. We didn't have the money, so he did it by taking a loan. He wouldn't let it go, would he! [He had] Such a strong desire; they were very determined people. And we didn't have suitcases full of money, or closets full of money. So then why were we so respected? It was because this family was noble. Everyone was born as if to live for others. As though they were living for the sake of others. Moreover, several elders in the village used to tell me, "Son, what can we say about you! What a family! How kind-hearted! They have never hurt anyone or caused difficulty to anyone." The elderly would pay their respects in that way. "What a divine family!" They used to say things like that. Even if someone harassed them, they wouldn't harass them in return; that is *kshatriyata* (exhibiting the qualities of the warrior class such as nobility, dignity, valor, chivalry, etc.). That is good, isn't it?

Questioner: Of course, it's very good.

These Virtues Manifested by Observing Them

Dadashri: So, my family was noble and my mother was *sanskaari*, tremendously *sanskaari*.

Questioner: You inherited that from her.

Dadashri: What the world refers to as ‘inheritance’ is just for the sake of saying it. It is not really an inheritance. That is a different sort of mystery. In worldly terms, it can be said that one inherited something, but in reality, that’s not entirely correct. There are much deeper principles behind it.

I did inherit these virtues, but I must have had some karmic account from the past life, mustn’t I! I must have brought something from my past life, from infinite past lives! Since I brought that with me, all this manifested.

I brought my own [virtues] with me and that is why I was born to this family! They [the virtues] certainly manifested through them. They manifest just by observing them. So by observing them, the virtues manifested.

The Sanskaars Awakened by Observing My Mother

Questioner: The *Gnan* that you attained, wasn’t it due to the *sanskaars* instilled in you by your mother, along with the elevated *sanskaars* you brought with you from past lives?

Dadashri: They had to have been very high *sanskaars*; that’s what I believe. Because I had dispassion for worldly life (*vairaag*) in all matters since childhood. And I got a mother of such high caliber. I got a truly noble mother. It was entirely due to her *sanskaars*! Because yes, while it’s true that it was all my doing [from the past

life], it would have only awakened if I had seen it [in someone], wouldn’t it?

Questioner: Absolutely.

Dadashri: So, I observed my mother’s experiences, and through that, I learned. All these are my mother’s *sanskaars*. These are *sanskaars* of this life, but the karmic stock is indeed my own [from the past life], isn’t it? *Sanskaars* refer to the stock of mine that awakens through you. For my stock to awaken, other *sanskaars* are needed. I had been doing this for many lifetimes, and in this life, the ‘*kothi*’ (type of firework) burst open. Ultimately, all of this is one’s own doing, isn’t it? She taught me, and because of that, it stayed with me for the rest of my life. So these are my own *sanskaars*, after all, aren’t they? Otherwise, would a mother ever say [to her son], “Take a beating and come home”? So these are my own *sanskaars*, and the main thing is that I brought forth all my circumstances with me. But the rule is such that one ends up in an environment that aligns with the circumstances he has brought along.

Questioner: Essentially, you brought all this stock with you from the very beginning.

Dadashri: Yes, I brought it with me, and it is such a beautiful stock. Just look, it will get people’s [spiritual] work done!

Fundamentally a Scientific Disposition

My disposition was scientific from the beginning. However many [scriptures] I read, I could speak on the science pertaining to that. By science, I mean that ‘our’ speech is effective, most practical

and most applicable. It has been extracted from the [scriptures], but it comes out as 'our' effective, most practical and most applicable speech!

A scientist is one who establishes everything on his own. Even before the other person says something, he sees what is to come ahead; he guides the other person down the correct path.

Since childhood itself, I had the habit of taking whatever knowledge one talked about and connecting it with science [making it effective, practical, and applicable]. My disposition was scientific since childhood. A scientist; meaning that, fundamentally, when I would come across a word, I would delve deep into it! When a discussion about knowledge was going on, I would end up discovering so many things out of it! When people listen to talks about science, they connect it with knowledge, whereas I would connect talks about knowledge with science! Science refers to such talks that cannot be found in the scriptures and that provide all the explanations.

My 'churning' [effort] was oriented towards examining the result. 'What was the result of the 'churning' that I did today?' I had a habit of looking at things this way. I would certainly 'churn', but upon inspection, if I did not see any result, then I would stop. I would certainly 'churn', but for me, it was oriented towards evaluating the result. I would take a look at what result I got out of it. So I too used to 'churn', but it is because of such 'churning' that I found all this, didn't I! I found this [spiritual Science] through the process of 'churning'!

Since childhood, my disposition was such that I would not refrain from seeing the result of everything I did. When all the boys were stealing, my mind would become tempted at times, thinking that it is something worth doing, but I would immediately see the danger in it as a result. So, I could see the result from the very beginning. Therefore, I have not allowed myself to get stuck anywhere. I am always aware of what the result of something will be, for every matter.

I Prefer the Straightforward Path

Since childhood, since I was nine years old, I made a rule to walk the path that people walk only if it was a straight one. And if the path was very crooked, I would make a new shortcut through the middle. When everyone goes for a walk and the path takes a turn, I cut through the fields instead. I don't go the way everyone else goes. They would tell me, "You are obstinate." And I would tell them, "I have been obstinate from the beginning." What good is that road? These people—if you draw a crooked road, they'll follow the crooked road. Even if the destination is one mile away, they'll travel three miles to get there. I would understand that this road has been drawn in a crooked manner. People keep walking on that path, but I would make a new, straight path instead.

In the same way, when people's understanding is wrong, shouldn't one be able to recognize what the right understanding is?

Since childhood, from the beginning, I had found a different path.

Since childhood, I would change the path; I would not proceed according to other people. I would not walk with the crowd and go where they were going. I would examine, 'In which direction is the crowd going? This path is turning and going that other way.' I would consider the whole circle [route] and if it turned out to be three times as long, then half the circle would be one and a half times as long. So, would one suffer on the path that was one and half times as long or on the straight path? Therefore, I would walk on the straight path. I didn't walk on the path that other people did, from the beginning. I had no business with their path. My business was different from theirs, my method was different, my custom was different; everything was different. So, this was my habit from the beginning. Shall I tell you what people used to say to me?

Questioner: Yes.

Dadashri: They would say, "You cut straight across?" I would say, "Yes." Then they would respond, "How did you arrive so suddenly, before us? Did you cut straight across?" I would say, "Yes, I have arrived having cut straight across. Should I blindly follow the crowd like all of you?" I would find another way for myself. All that does not suit me.

By Walking on the Path I Had Decided Upon, I Discovered Akram Vignan

What is the law of nature? When there are no neighbors, and a person is all alone, then the One that spurs intuition (*sooj*) in him is [the One] within. But if there are four other people around, who will spur the intuition? If he is alone, then intuition will arise. Therefore, the very problem is that there is no solitude in the world! Whereas I have travelled alone. This is because from childhood, my disposition was that of not walking on the path the general public walked on, but to follow the path I had decided on. And I even suffered beatings many times because of that, and even got 'pricked by thorns'. However, in the end, it was decided that this is the path I was going to take. And this path ended up suiting me. I must have suffered beatings for many lifetimes, but in the end, I discovered it, that's for sure.

Since childhood, this science was deep-rooted within me. So I remained at peace and at ease. I didn't get involved in other external matters. Ultimately, I discovered this wonderful *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)!

~ Jai Sat Chit Anand

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Due to My Result-Oriented Nature I Discovered This Spiritual Science

Since childhood, my disposition was such that I would not refrain from seeing the result of everything I did. When all the boys were stealing, my mind would become tempted at times, thinking that it is something worth doing, but I would immediately see the danger in it as a result. So, I could see the result from the very beginning. Therefore, I have not allowed myself to get stuck anywhere. I am always aware of what the result of something will be, for every matter. My 'churning' [effort] was oriented towards examining the result. 'What was the result of the 'churning' that I did today?' I had a habit of looking at things this way. I would certainly 'churn', but upon inspection, if I did not see any result, then I would stop. I would take a look at what result I got out of it. So I too used to 'churn', but it is because of such 'churning' that I found all this, didn't I! I found this [spiritual Science] through the process of 'churning'!

- Dadashri

