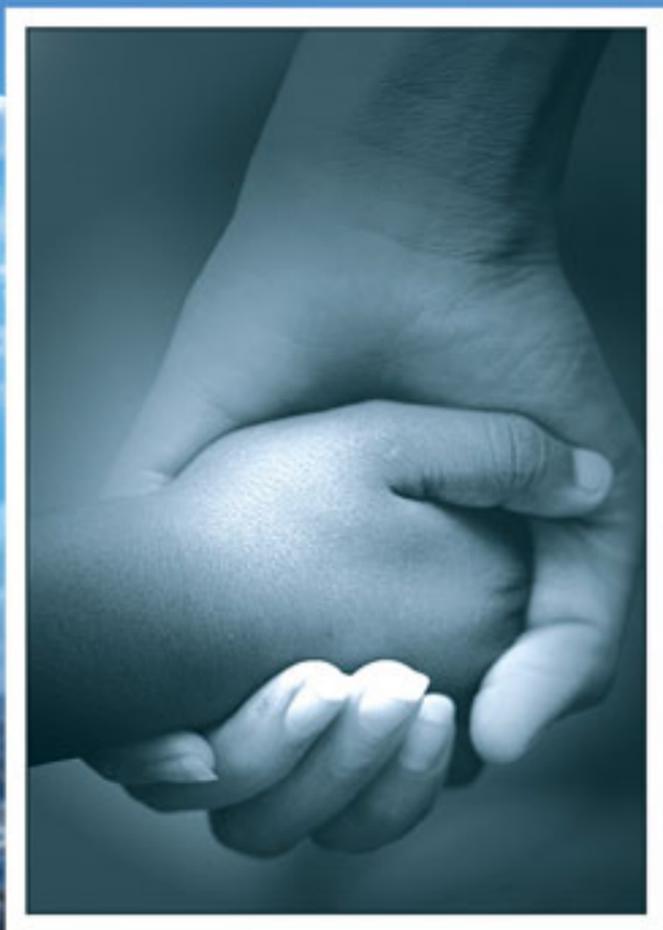


As Expounded By Dada Bhagwan

Right Understanding to Help Others



When you give your own 'fruits' to others, then nature will take care of you.

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

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

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

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

Namo Uvazzayanam

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

Namo Loye Savva Sahunam

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

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namu Bhagavate Vasudevaya

||2||

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

Om Namah Shivaya

||3||

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

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Who Is Dada Bhagwan?

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

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

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



The Current Link to Attain Self-Realization

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

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

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



Note About This Translation

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

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

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

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

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



Special Note to the Reader

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

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

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

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

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

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

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

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



Editorial

If a person were to use his mind, speech and body for the happiness of others, then he would never be short of happiness in worldly life. And one who attains Self-realization attains eternal happiness. The goal of human life is just this much. If a person were to start following this goal, then he would attain the liberated state in this human life. Beyond that, there is nothing left to attain in this life!

How many of its own mangos must a mango tree eat? Its fruits, wood, and leaves are all used only for others, aren't they! The result of that is that it will keep progressing to a higher life-form. Religion in fact begins with having an obliging nature. One's own happiness begins from the very moment you give anything to others.

Revered Dadashri says it in just one sentence that the children who serve their parents will never face a shortage of money and they will receive all that they require. And the one who serves a Self-realized Guru will attain liberation!

His entire life, Dadashri had maintained this very goal, 'Whoever I come across should definitely attain happiness.' He never had a single thought about his own happiness. Rather, he constantly lived with the intention, 'What difficulty does the other person have, how can that difficulty be removed?' And that is why constant, unconditional compassion manifested within him. A spectacular, spiritual Science manifested in him.

In this compilation, through simple and precise examples Dadashri imparts the understanding of how to fulfill the goal of a human life in every aspect with the intent to help others. If this understanding is assimilated as a goal in our lives, then this human birth will be considered a success!

- Dr. Niruben Amin

Right Understanding to Help Others

The Special Significance of Having a Human Life

Questioner: What should be done so that this human life does not go to waste?

Dadashri: ‘This human life should not go to waste,’ if you contemplate all day long only on this, then you will succeed. Instead of worrying about this human life, people are worrying about money! To make an effort is not in your hands, but to have the inner intent (*bhaav*) is in your hands. To make an effort is under the control of something else. You will receive the result of your intent. In reality, even having the intent is not under your control, but you will receive the result of the intent you have.

Questioner: What is the special significance of having a human life?

Dadashri: The human life is to help others (*paropkaar*), and the lives of the people of India are to attain Absolutism, to attain liberation. The lives of [the people who live] in countries other than India, is to help others. To help others means to utilize even the mind for others, to even utilize the speech for others, and to utilize the conduct for others as well! One should help others through the mind, speech

and body. Then one may ask, “What will become of me?” If one helps others, then what will he be left with?

Questioner: He is definitely going to benefit, isn't he!

Dadashri: Yes, but people simply believe that, ‘If I give, then I will lose what is mine.’

Questioner: People of lower level thinking would believe that.

Dadashri: One with a higher level of thinking believes, ‘It is okay to give to others.’

Live to Help Others...

The hidden Science behind this is that if you use your mind, speech and body to help others, then you will have everything. What if you use them to help others, but you charge a fee for it, then what?

Questioner: It would create difficulties.

Dadashri: They charge a fee in the courthouses saying, “It will cost a hundred rupees, a hundred and fifty rupees.” So one will say, “Sir, take one hundred and fifty rupees.” However, the law of benevolence (*paropkaar*) is no longer applicable, is it!

Questioner: When a person has an appetite for something else, he certainly has to say that, doesn't he?

Dadashri: Do not think about that at all. If you help others in any way, then you will not run into any difficulties. Now, what happens to people? When a person tries to help others with incomplete understanding then an adverse effect arises, so then the faith is not established in his mind, and it vanishes. If a person were to start [helping others] now, then within two or three lifetimes, he would reap the rewards. This precisely is the Science.

Help Others Equally, Whether Good or Bad

Questioner: People live the life of helping others because it is a good thing to do, and they even tell others [to do the same]. But whatever he is saying for the good of others, if no one is willing to understand that, ‘he is saying this for my own good,’ then what about that?

Dadashri: It is like this, a person who helps others isn’t concerned with the other person’s understanding; and if a person who helps others is concerned with the other person’s understanding, then that would be considered judgmental. Therefore, the other person’s understanding is not to be taken into consideration.

All these trees, for example these mango trees, neem trees and so on, they have fruits that grow on them. So, how many of its own mangos must the mango tree eat?

Questioner: Not even a single one.

Dadashri: Who are the mangos for?

Questioner: For others.

Dadashri: Yes, so does it take into consideration that ‘this person is conniving or good’; does it take this into consideration? ‘The mangos belong to whoever takes them; they are not mine.’ It is living a life of benevolence. By living this kind of life such living beings [trees], gradually progress to a higher life-form.

Questioner: But many a times, the person being helped blames the person who is helping him.

Dadashri: Yes, that is precisely what is to be observed, isn’t it? Even the benevolent are rewarded with ingratitude.

Questioner: It is due to lack of understanding!

Dadashri: Where would one obtain such understanding

from? If one had such understanding, then his ‘work’ would certainly be done, wouldn’t it! Where would one acquire such understanding from?

Benevolence is in fact the highest state. This life of helping others, this itself, is the entire goal of the human life.

In Life, the Important Purposes Are Only These Two

And furthermore, what is the purpose of life for the people of India? The purpose is to permanently break free from this bondage that one is in, to become Absolute [as the Self], and if the Knowledge to become Absolute has not been attained, then live to help others. One is born in India just to accomplish these two purposes. Do people really accomplish these two purposes? Instead, people have adulterated and figured out the art of how to go from the human life-form to an animal life-form!

Solutions for Simplicity

Questioner: What are the means to make life virtuous (*saatvik*) and simple (*saral*)?

Dadashri: Keep on giving people whatever you have with an obliging nature. Your life will gradually become virtuous automatically. Have you ever had an obliging nature? Do you like the obliging nature?

Questioner: I have, to a certain extent!

Dadashri: If you have it to a greater extent, then you will benefit more. Just 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 others in this way.

The Lord says, “Use your mind, speech and body and the applied awareness as the relative self (*pratishthit atma*)

for the sake of others. Then, should any kind of misery come to you, let me know.”

Religion in fact begins with having an obliging nature. When you give something of yours to others; that is indeed where happiness lies. Instead people are learning to take! Do not do anything at all for yourself. Do [everything] for others only, then you will not have to do anything at all for yourself.

The Intent Should Be One Hundred Percent

Does any tree eat its own fruits? No. So these trees teach human beings, ‘Give your ‘fruits’ to others. Nature will provide for you.’ The neem tree is actually bitter, yet people plant it because of its other benefits. Otherwise, they would surely uproot the sapling. However, it is beneficial in other ways; it gives cooling, its medicinal property is beneficial and its extract is beneficial. In *Satyug* (according to Hindu mythology, the first of the Four Ages, characterized by virtue, wisdom, happiness, and morality), people only strived to make others happy. All day long the only thoughts that used to arise were, ‘Who can I oblige?’

It is okay if you are not able to do much outwardly, but your *bhaav* should certainly be, ‘I have money, so I want to lessen someone else’s misery.’ If you have wisdom, then, ‘Even by using my wisdom to explain things to someone, I want to lessen his misery.’ With whatever surplus you have, help others. Otherwise, at the very 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 wonderful! Simply giving away money is not considered an obliging nature. You may or may not have money. However your wish, your intention should be, ‘How can I be of help to others?’ If someone has come to your home,

then you should have the intention, ‘How can I help him?’ To give away money or not is dependent on your [financial] ability.

It’s not as if money is the only way to oblige others; that is dependent upon the capacity of the giver. You simply have to maintain the intent in your mind that, ‘How can I oblige others?’ You only have to ensure that this much prevails.

The Goal of Life

Through it [an obliging nature], we are able to head towards our goal to some extent. There is simply no point to a life without a goal. You earn dollars, and you eat, drink, and enjoy yourself, and you keep worrying all day long; how can that be considered the goal of life? The human life you have received, what is the point in letting it go to waste? So, after attaining the human life, what should you do to accomplish your goal? If you want worldly happiness, material happiness, then you should give others whatever you have. If you give any happiness to others, then you can expect happiness; otherwise, you will not get happiness. And if you give unhappiness to others, you will get unhappiness in return.

In just one statement, understand the law of this world, of all the religions in the world, ‘The one who wants happiness should give happiness to other living beings and one who wants misery, should make others miserable.’ Give whatever suits you. Now, someone may ask, “How it is possible for us to make others happy, we do not have money.” So it is not that happiness can only be given through money; you can keep an obliging nature with them, run errands for them, or give advice. You can oblige others in many ways.

Religion (*dharma*) does not mean sitting in front of

the idol of God; that is not called *dharma*. *Dharma* is to accomplish your goal; that is called *dharma*. Along with that, if you engage in any practice for concentration, then that is a different matter altogether; however, if you concentrate on this, then it incorporates everything in it. Maintain an obliging nature; decide that, 'Now I want to keep obliging others.' Then changes will take place in you. Decide that, 'I do not want to engage in wildness. Even if the other person is wild, I do not want to become wild.' Then it is possible for that to happen. Can it not happen? From the moment you make that decision, would some changes take place or not?

Questioner: But it is difficult.

Dadashri: Even though it is difficult, you can still make the decision. This is because you are a human being; moreover, you are a human being from India. Are you ordinary? You are a descendant of the ancient sages (*rushimuni*)! [Infinite] Energies lie within you. They lie veiled, so of what use are they to you? Based on what I am telling you, if you make the decision that, 'I absolutely want to do this,' then it will definitely materialize. Otherwise, for how long will you carry on this wildness? Besides, you are not getting any happiness; are you getting any happiness out of this wildness?

Questioner: No.

Dadashri: On the contrary, you are inviting nothing but misery.

Through Benevolence, Merit Karma Comes Along

Until liberation (*moksha*) is not attained, merit karma (*punyai*) alone functions as one's friend and demerit karma (*paap*) functions as one's enemy. Now, do you want to keep an enemy or do you want to keep a friend, decide

that based on what you would like. Also, you should ask about how the circumstance (*sanjog*) of a friend can be brought about and how the circumstance of an enemy can be gotten rid of. And if one likes the enemy and asks how that circumstance can come about, then I would tell that person, “Run yourself into a debt however you want and live extravagantly, wander about recklessly and enjoy yourself as you please, then deal with the consequences when they come!” And if one wants *punyai* in the form of a friend, then I would point to a tree and say, “Dear man, learn from this tree. Does any tree ever eat its own fruits? Does a rosebush ever eat its own flower?” It must eat a little, right? When we are not around, at night, it must eat at that time, right? It doesn’t eat it?

Questioner: It doesn’t.

Dadashri: These trees and shrubs are there to serve humans by offering them their fruits. Now, what does the tree gain? It evolves into a higher life-form, and humans move forward 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 and because of that, the change that takes place in your inner tendencies earns you a spiritual benefit worth a hundred rupees. Now since you ate the mango, about five percent of your benefit will go to the mango tree, and ninety-five percent remains for you. So they take five percent of your share, and they evolve to a higher life-form, and you do not go to a lower life-form, you progress as well. So the trees say, “Enjoy everything of mine, enjoy every kind of fruit and flower.”

Help Others Through Yog and Upayog

So if you can put up with this world, if you like this world, if you desire worldly things, if you crave the sensory pleasures of this world, then do this much, ‘*Yog, upayog*

paropkaaray (help others through *yog* and *upayog*).’ *Yog* means the union of the mind, speech, and body, whereas *upayog* means to use the intellect, to use the mind, to use the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*); use all of that for others, and if it is not used for others, then ultimately people use it for their family, don’t they! Why is it that this female dog finds food? It is because God resides in her puppies and she takes care of her puppies. It is because of this that she gets everything. The entire world functions on this basis. From where do these trees get their nourishment? Have these trees made any effort? They are not emotional at all. Do they ever become emotional? They never go back and forth. They never feel like, ‘The Vishwamitri [river] is one mile away, let me go there and drink some water!’

Honesty and a mutually obliging nature, this is all that one needs. To mutually help one another is indeed the privilege of human life! In this world there are two kinds of people who are free from worries, one is the *Gnani Purush* (One who has realized the Self and is able to do the same for others) and the other is the one who helps others.

The Real Method of Helping Others

Questioner: In this world, what constitutes good deeds? Is it possible to define them?

Dadashri: Yes. Good deeds are what these trees do; it does deeds that are entirely good. However, it does not have the sense of doership (*kartabhaav*). These trees are living beings. They give their own fruits for the sake of all others. Similarly, give your ‘fruits’ for the sake of others. You will continue to receive your ‘fruits’. Whatever ‘fruit’ manifests within you, whether they are related to the body, the mind or the speech, if you give these to others free

of cost, then you will continue to receive everything you need. For the necessities of your life, you will not have to face even the slightest difficulty. But when you consume those ‘fruits’ on your own, you will face difficulties. If this mango tree were to eat its own fruits, then whoever its owner is, what would he do? He would chop it down, wouldn’t he? Like that, these people consume their own ‘fruits’ themselves and not only that but in addition, they ask for a fee!

People charge twenty-two rupees to fill out a single request form! In a country where legal services used to be rendered free of cost, and moreover, law was practiced by inviting one home for a meal; instead, the current state is this! In the past, if there was a dispute in the village, the head of the village would tell both parties, “Chandubhai, come to my home today at ten-thirty and Naginbhai, you too, come to my home at that time.” And instead of Naginbhai, if it were a laborer, or a farmer, or anyone who was having a dispute, he would invite them home. He would sit them both down and make them both come to an agreement. He would make the debtor pay a portion of the money owed in cash and arrange for the balance to be paid off in installments. Then, he would tell both of them, “Come, join me for a meal.” He would feed both of them and then send them home! Do such lawyers exist today? Therefore, understand and recognize the current times then conduct yourself accordingly. However, if a person expends himself only for his own self, then at the time of death he will be miserable. He is neither able to die, nor is he able to leave his bungalow and car behind!

[In the past] One did not charge money for giving advice. He would settle the matter in some other way; he may even give two thousand rupees from his pocket. Whereas nowadays, if someone were to seek advice, then he would

charge a hundred rupees as the fee for the advice! “Hey, you are a Jain.” So he would reply, “I am indeed a Jain, but I need some type of business, do I not?” ‘Sir, a fee, just for advice?’ And you are Jain?! You even embarrass the Lord! You even embarrass the *vitaraag* Lords (fully enlightened living beings who are absolutely detached)! A fee, for know-how?! What sort of unscrupulousness is this considered to be?!

Questioner: A fee for the excessive intellect (*buddhi*); that is what you mean, right!

Dadashri: There is no problem with having an intellect. However, this intellect is the kind that takes one further into the relative (*viparit buddhi*). It brings harm to one’s own self, the *viparit buddhi*! The Lord has not objected to the intellect. The Lord says that it can also become the intellect that takes one towards the Real (*samyak buddhi*). If such an intellect has increased, then one may feel, ‘Whom can I bring about a solution for? Whom can I help out? Who is it that I can assist to get a job?’

Obliging Nature

Questioner: Now, by my viewpoint, if a dog is killing a pigeon and we try to save it, then in my viewpoint that is considered being obliging, but isn’t that already in the course of the result of scientific circumstantial evidences (*vyavasthit*)?

Dadashri: When are you able to oblige? You can only do so if it is in the pigeon’s *vyavasthit*, otherwise it is not possible at all. Nevertheless, you should maintain an obliging nature. In doing so, you will bind merit karma only, and thus, there remains no reason for any suffering to arise. If you cannot do so with money, then run an errand or use your intellect to give them understanding, but oblige them in any way possible.

Helping Others Only Results in Benefit

So if this life is spent obliging others you will not lose out in any way at all, nor will you experience difficulties of any sort; whatever desires you have will all be fulfilled. Whereas, if you strive to fulfill your desires, none of them will get fulfilled. Because that way will not allow you to fall asleep 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 simply cheated and robbed whoever they could.

So have an obliging nature. When you are going somewhere, ask around in your neighborhood, "I am going to the post office, do you have any letters that need to be mailed?" Is there a problem with asking around in this manner as you go? Someone may say, "I don't trust you." Then reply, "Sir, I apologize for that." However, for those who trust you, at least take their letter.

This was in fact a childhood attribute of mine that I am talking about, an obliging nature. And at age twenty-five my entire friend circle used to call me 'super-human'.

Who can be considered a human? It is one whose interactions of give and take are mutual. He gives happiness to those who give happiness to him, and he does not hurt those who hurt him. One who interacts like this is considered to have humanity.

Then the one who takes away the happiness of others falls into beastliness. The one who conducts his worldly interactions as a human being, by giving happiness and taking happiness retains the human life-form, whereas, the one who gives away his own happiness for others to enjoy attains a celestial life-form; a 'super-human'. When one gives away his own happiness to someone else, to someone who is miserable, he attains a celestial life-form.

In That, the Egoism Is Normal

Questioner: Does benevolence have an association with egoism?

Dadashri: It is always the case that the egoism of a person who obliges is bound to be normal. It is an appropriate egoism, whereas, the egoism of a person who charges a fee of one hundred and fifty rupees to do the work of others in court is bound to be much higher.

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

The New Goal Is Today’s, the Reactions Are from the Past

Questioner: So should one live only for the sake of helping others?

Dadashri: Yes, one should live only for the sake of helping others. However, even if you were to now switch tracks immediately, the reactions from the past will come, so you may become fed up that, ‘I am still having to endure this [unhappiness]!’ Nonetheless you will have to endure it for some time, then subsequently you will not have any misery. But at the moment, you are starting out afresh, so the reactions of past are bound to come. Whatever wrong deeds were done until now, the effects of that are bound to come, aren’t they?

Ultimately, One Is to Oblige His Own Self

If you have obliged others, if you have benefited

others, if you have lived for others, you will always benefit to that extent, but it is a material benefit, the return received will be materialistic.

Questioner: Instead of obliging others, what if one obliges one's Self?

Dadashri: That's it; everything should indeed be done to oblige one's Self. If one obliges his own Self, then he would be eternally blessed, but for that, one has to Know one's own Self [Soul]. Until then, one should help others, but the return received for that will be materialistic. In order to Know one's own Self, one would have to realize 'who am I.' In reality, You are a pure Soul. Until now, you only knew that, 'I am Chandubhai,' didn't you or did you know something else? This 'Chandubhai' is indeed 'who I am,' that is what you'll say. 'I am her husband, I am his maternal uncle, I am his paternal uncle,' and the cycle goes on! Isn't it like that? This is the only knowledge that you have, isn't it? You have not gone beyond that, have you?

Serving People Is a Societal Moral Duty

Questioner: However in worldly interactions, it is such that we feel pity, we serve [people], we have empathy towards others that, 'I want to do something, find a job for someone, get a sick person admitted to the hospital'; so aren't all of those activities a form of worldly moral duty (*vyavahaar dharma*)?

Dadashri: Those are all considered a person's general obligations.

Questioner: So then, serving people is a worldly [duty], that is how it should be understood, isn't it? It is considered as a worldly moral duty, is it not?

Dadashri: It is not even considered a worldly

moral duty; it is actually called a social moral duty (*samaaj dharma*). The service (*seva*) that is convenient in a particular society is convenient to its people, but if that same service were to be provided to another society, then it turns out to be inconvenient. So it can be called a worldly moral duty when it turns out to be the same for everyone! Up until now, whatever you have done is considered community service (*samaaj seva*). Each person's community service is of a different kind. Each society is of a different kind, and the service in each [society] is also of a different kind.

Public Service Begins From Home

Questioner: The people who do public service, why must they have entered into it?

Dadashri: It is because of good intentions. The desire that, 'How can I do good to people?' It is because of good sentiments, isn't it!

It is their intention and sentiment towards others that, 'May people become free of the misery that they have'; that is the intention behind it. It is a very noble intention. But what I have noticed about those in public service is that if one were to go to their homes and ask, they have a lot of claims left on them afterwards; so that cannot be considered as service. Service should begin from home, then come the neighbors, and thereafter comes other service. Instead, when we go to their homes and ask, there are a lot of claims. What do you think? For this reason, the initiative should be taken from home, shouldn't it?

Questioner: This man says that in his case, there are no claims at home.

Dadashri: That means that his service is genuine.

Perform Public Service While Keeping a Pure Intention

Questioner: While doing public service, if I have done *darshan* (devotional viewing) of God within those people, then that will give good results, won't it?

Dadashri: If one has done the *darshan* of God, then one would not get involved in public service, because after having the *darshan* of God, who would leave God? In fact, the reason to serve the public is to discover God. Service to the public should be done from the heart; if it is from the heart, then it will reach everywhere. If public service and publicity (*prakhyati*) come together, then it puts a person in difficulty. If service to the public is done without fame, then it is genuine. Fame will indeed come [through word of mouth], however it should be such that one does not have any desire for fame.

People are not such that they will do any service to the public. It is actually the greed for fame, the greed for respect, all kinds of greed deep within that drive them to do it. What should the people who serve the public actually be like? They are people who are *aparigrahi* (free from acquisitiveness). But here everyone is out to make a name for themselves thinking that, 'Gradually, someday I will become a minister.' With this [motive], they serve the public. The intention within is unscrupulous so when all these external problems [greed], unnecessary acquisitiveness and all of that is put to an end, then everything will fall in place. Instead, on the one hand, one wants to remain acquisitive, completely acquisitive, and on the other hand he wants to serve the public; how can both of these be possible?

Questioner: At present, I am practicing service to humanity; I go begging from door to door and then give to the poor. I am doing this much at present.

Dadashri: All that will be credited in your [karmic]

account. Whatever you are giving... no, no, whatever you are doing as a middleman, its sum will be computed and multiplied by eleven, and then you will get whatever 'commission' is due to you. You will get the 'commission' in your next life and you will have peace due to that. Since you do this altruistic work, you have peace at present and you will also have it in the future. That work is good.

Having said this, service is when you are doing the work and I do not even know. That is called *seva* (service). It should be silent service. If [others] come to know, then it is not considered service.

I had gone to a village in Surat. There a person told me, "I want to do community service." I asked him, "What community service will you do?" He told me, "I collect money from wealthy businessmen and give it to the [poor] people." I asked him, "After giving it, do you check where they spend that money." So he said, "Why do I need to look into that?" Then I explained to him, "Dear fellow, I will show you a way, do it that way. With the money you have collected from the businessmen, buy him a vegetable cart costing one hundred rupees. Those hand carts, the ones that have two tires, they cost about one hundred, one hundred and fifty, or two hundred rupees; buy him a cart like that. Then give him another fifty rupees and tell him, 'You buy vegetables and sell them, then reimburse me some amount of the principle every day in the evening. The profit is yours and for the cart, give me this much money every day.'" He said, "I like this very much. Before you come to Surat again, I will gather fifty to one hundred people." So do something like this at present. Buy carts for all these people in poverty. Is it really necessary to start a large business for them? Buy him a cart, then by the evening he will have earned twenty rupees. What do you think? If you were to do this

for him, would you not be considered an astute Jain? It is like this, even while burning down, an incense stick gives off fragrance as it continues to burn, doesn't it? It leaves the entire room fragrant, doesn't it? So can we not create any 'fragrance' at all?

How can that be acceptable to us? Even at the age of twenty-five to thirty years I used to have a lot of egoism, and that too, it was an unusual type of egoism. Suppose a person met me and if he did not benefit from me, then it was useless for him to have met me! Therefore, every single person benefited from me. If they met me and did not gain any benefit, then of what use is it? What the mango tree says is, 'If a person meets me while mangos are in season but does not benefit, then I certainly am not a mango tree.' Even if the mangos are small; whichever one you prefer, at least you will benefit from getting it! It is not as though the mango tree takes any benefit. We should have thoughts to this effect, should we not? How can it be acceptable for humanity to be this way? However, when this understanding is imparted, they are able to understand. It has in fact come into that person's understanding and he followed it, things moved forward. What do you think?

Questioner: Yes, just as you are saying, there used to be an organization of *Mahajans* [highly respected community leaders] like that at every location.

Dadashri: But today, even they have been put in difficulty, haven't they! So nobody is at fault. Now, whatever was meant to happen has happened, but if one improves with this way of thinking, then things can still improve. And to improve that which has become ruined is precisely what is known as a *dharma*. Everyone is always ready to enhance that which is already improved, but to improve what has become ruined, that is known as *dharma*.

Service to Mankind Is Service to God

Questioner: Service to mankind is in fact service to God, isn't it!

Dadashri: No, it is not service to God. When does a person serve others? It is when he, himself, is hurting inside. Whenever you feel pity (*daya*) for any person, it hurts you within to see their sorry state. And it is to ease that unhappiness that you do all this service. Therefore, all this is to ease one's own unhappiness. There is a man who feels a lot of pity. He says, "It was out of pity that I gave these people this and gave them that..." No! You are giving to these people, in order to ease your own unhappiness. Can you understand this point? This is a very subtle point. It is not a superficial point. One gives in order to ease one's own unhappiness. Nevertheless, that is a good thing. If you give to others, you will receive in return.

Questioner: But is service to the public actually considered service to God, or is it to give form [idols] to the invisible (*amurt*) [God] and to worship?

Dadashri: By serving the public, you will receive all the happiness of worldly life, materialistic pleasures, and gradually, step-by-step, it will take you towards liberation. But that does not happen in every birth; the circumstances fall into place in a rare birth. Otherwise, it does not happen in every birth, which is why it is not an established principle.

The Levels of Salvation Are Indeed Different

Doing *samaaj kalyan* (social welfare) cannot be considered as having done *jagat kalyan* (salvation of the world). That is in fact a worldly intent and all of that is known as social welfare. People do that to whatever extent they are able to, and all of that is in terms of gross language. Whereas to carry out the salvation of the world is

in terms of subtle language, subtler and subtlest language! It is just the subtlest intents [of *jagat kalyan*] or the traces of those intents.

Community Service Is the Inherent Nature of the Prakruti

Service to the community is done when one has bound and taken up the commitment to devote himself entirely to the cause. Therefore, he does not pay much attention to his home, and he just remains preoccupied outside with serving others; that is referred to as service to the community. Whereas the rest are considered a person's internal feelings, such feelings continue to arise within one. There may be feelings of pity towards someone, empathy towards another, and all of these are indeed things one has brought in one's *prakruti* (relative-self or non-Self) [from the past life], but ultimately all of it is essentially the function of the non-Self (*prakruti dharma*). Even the community service is a function of the *prakruti*, it is said to be the inherent nature of the non-Self (*prakruti swabhaav*) as in, 'This person has this nature and such is the nature of that person.' Someone may have the nature to hurt others and someone may have the nature to give happiness. The natures of both are considered to be the disposition of the *prakruti*, not the inherent nature of the Self (*Atma Swabhaav*). Whatever [karmic] stock one had filled in the *prakruti* is the stock that comes out from him.

Service and Disservice Are the Inherent Nature of the Non-Self

This service that you are doing is the inherent nature of the non-Self, and if another man does disservice, that is also the inherent nature of the non-Self. There is no effort on your part in this, nor is there any effort on his part; yet, one believes in his mind, 'I am doing it.' Now, to believe, 'I am doing it,' is itself the illusion (*bhranti*). Even after

receiving Self-realization (*Atma Gnan*) over here, you will certainly continue to serve others because that is the *prakruti* you have come with. But that service will then be pure (*shuddha*) service; currently auspicious (*shubha*) service is taking place. Auspicious service is service that causes [karmic] bondage; even a shackle of gold is surely bondage isn't it! After attaining *Atma Gnan*, no matter what happens to others, you will not feel sad and their unhappiness will go, and then you will have compassion (*karuna*). At present, you experience pity imagining, 'What must the other person be going through? What must he be feeling?' You feel pity towards him. Such pity always gives you unhappiness. Where there is pity, there is always bound to be egoism. Without the emotion of pity, the *prakruti* would never do service; however, after attaining *Atma Gnan*, you will have a sense of compassion.

The result of the intention to serve others is worldly happiness; and the result of the intention to do disservice is misery. One cannot attain one's own Self (*Hu*) with the intention to serve others. However, as long as one has not attained the Self, an obliging nature should be maintained.

A True Social Worker

Whom do you help?

Questioner: Well, I give a lot of time to serve the community.

Dadashri: There are actually many kinds of service to the community. True service to the community is that in which there isn't the slightest awareness (*bhaan*) that, 'I am a social worker'.

Questioner: That point is true.

Dadashri: Otherwise, there are in fact two to four social workers in each and every sector. They wear white

hats and keep roaming around [with the belief that,] ‘I am a social worker.’ However, it is when that awareness is lost that he is a true social worker!

Questioner: When I do some good work, the ego arises within that, ‘I did it!’

Dadashri: It inevitably arises.

Questioner: So what should I do in order to forget that?

Dadashri: But this egoism that, ‘I am a social worker’ should not arise. When you do some good work and the egoism arises because of it, you should immediately tell whichever Lord or God you believe in, ‘Oh God, I do not want to have egoism, yet it happens, so forgive me!’ Do just this much. Can you do this much?

Questioner: I can.

Dadashri: So do just this much!

What is the meaning of service to the community? To a large extent, it destroys the ‘my’ [‘my-ness’]. If ‘my’ were to be completely destroyed, then One is the absolute Self (*Parmatma*)! Then One is bound to prevail in bliss!

The Egoism in Service

Questioner: So then, there remains nothing for us to do for the world?

Dadashri: ‘You’ were not meant to do anything in the first place; this is simply egoism that has arisen. It is these human beings alone who have the egoism of doership.

Questioner: This lady is a doctor. A poor patient comes to her and sympathy arises towards the person, she gives medical treatment. Based on what you are saying, then there is no question of having any sympathy, is there?

Dadashri: Even that sympathy is natural, yet one has the egoism that, ‘I was so sympathetic!’ If one does not have that egoism, then there is no problem. However, one cannot refrain from having the egoism, can he!

Dedication in Service

Questioner: While serving this world, if one were to hold the inner intent of serving God, then doesn’t that become one’s duty?

Dadashri: Yes; the result of that is merit karma, no liberation.

Questioner: Even if the credit for it is entrusted to the manifest absolute Self, would liberation not be attained?

Dadashri: One cannot just entrust the result [credit] like that.

Questioner: What if we were to mentally surrender it?

Dadashri: Even if it were to be surrendered, no one would accept the result, nor would anyone give it. It’s all just empty talk. From the very moment the *Gnani Purush* imparts the [Knowledge of the] Self, true *dharma* continues to take place on its own, whereas *vyavahaar dharma* is something you have to carry out, you have to learn.

Worldly Prosperity Comes as By-Production

Questioner: Are the desire and efforts to acquire worldly prosperity actually detrimental to spiritual progress and if they are, then in what way? If they are not, then in what way?

Dadashri: If you want to acquire worldly prosperity, then you have to go in one direction, and if you want to acquire spiritual prosperity, then you should go in this other direction. So instead of going in this direction, if you are going in the other direction, then is it actually detrimental or not?

Questioner: Yes, that is considered detrimental!

Dadashri: Meaning, it is completely detrimental. If spirituality is in this direction, then worldly [prosperity] is in the opposite direction.

Questioner: But how can one do without worldly prosperity?

Dadashri: Has anyone ever truly attained prosperity in this world? Everyone is chasing after worldly prosperity. Has anyone ever really achieved it?

Questioner: Some, only a rare person has it, everyone does not have it.

Dadashri: It is not something that a person has any control (*satta*) over. Where there is no control, what is the point in unnecessarily making a lot of noise about it? It is meaningless!

Questioner: As long as a person has any desire (*kaamna*) for it, how can he go towards spirituality?

Dadashri: Yes, it is fine that there is a desire. The desire may be there, but the control is not in your hands.

Questioner: How can that desire come to an end?

Dadashri: All the circumstances to bring the desire to an end will also come. You should not fret too much over it. Just keep pursuing spirituality. This worldly prosperity is simply a by-product. As you begin the ‘production’ of spirituality; as you go in this direction and begin spiritual ‘production’, then worldly prosperity will come to you as a by-product, free of cost.

Questioner: What do you mean to say if one wants to pursue spirituality? How are we supposed to do that?

Dadashri: No but first, do you understand that when

the ‘production’ is spiritual, then worldly prosperity will be the by-product; has that come into your understanding?

Questioner: I believe what you are saying, but I do not understand it.

Dadashri: So even if you believe it, then too, all this is a by-product. By-product means that it is free of cost. All the temporary pleasures of this world have been acquired free of cost. In trying to obtain spiritual happiness, this has been gained along the way as by-production.

Questioner: I have seen many people who are not spiritually inclined but they are very prosperous in the world and they are happy in that.

Dadashri: Yes, they do not appear to be spiritually inclined, but they have practiced spirituality [in their past life] and this is the result of that.

Questioner: Does that mean that the spiritual endeavors of this life will pay off in material pleasures in the next life?

Dadashri: Yes, you will reap its benefits in the next life. Though that person may not be spiritually inclined in this life, the results may be evident in this life.

The Intention Behind Work, to Serve or Earn Money?

Every work has an intention as to why that work is being done! If a noble intention is decided upon, which means for example, if one wants to build a hospital with the intention that, ‘How can patients attain good health? How can they become happy? How can they experience joy? How can their vitality power increase?’ If you have decided upon such a noble intention and if that work is carried out with the sole intent to serve, then what is the by-production of that? Money (*lakshmi*)! Therefore, money is a by-product;

do not consider it the main ‘production’. The entire world has made just money its main ‘production’, and that is why people do not get the benefit of the by-production.

So, if you decide solely on the intent to serve, then as a by-product, even more money will come. Therefore, if you keep money as a by-product only, then more money will come. Instead, people are doing this work with the intention to earn money; that is why money does not come. That is why I am telling you to set this intention, ‘the constant intent to serve,’ then the by-product will keep coming on its own. Just as a by-product does not require any effort at all, it does not require any expenses, it is free of cost, similarly this money is attained free of cost. Do you want this sort of money or do you want black money? You don’t want black money? Then, it’s good! The one that you get free of cost is so wonderful!

Therefore, decide upon the intent to serve; to serve all human beings. Since you opened up a clinic, whatever knowledge and skill you have should be used with the intent to serve others; that should be your only intention. As a result of that, you will continue to receive other things free of cost, and you will never be short of money, whereas those who did it just to earn money incurred a loss. Yes of course, since the ‘factory’ was established just to produce money, then there would be no by-product at all, would there! This is because money is itself the by-product; the by-production! Therefore, you should decide on the [main] ‘production’ so that you continue to receive the by-production free of cost.

The Salvation of the World Is the Only ‘Production’

Whatever is done in order to attain the Self is the main ‘production’, and because of that, the by-product is gained and all the necessities for worldly life are fulfilled. I only keep one type of main ‘production’ for myself,

‘May the world attain ultimate peace and may some attain liberation.’ This is my ‘production’, and I keep on receiving its by-production. Compared to you ‘we’ receive a different [better] kind of tea and snacks; what is the reason for that? It is because my ‘production’ is of a higher kind than yours. Similarly, if your ‘production’ were to be of a high quality, then your by-production would also be of a higher kind. There is an intention behind every work. If your intention is to serve, then you will certainly receive money as a by-product.

An Indirect Way of Serving God

All other ‘production’ is nothing but a by-product, [whereas] in this, all the things that you want are continuously received, moreover, they come easily. Just look, because people made money their [main] ‘production’, it does not come to them easily these days. They run around in a restless state and they go about wearing frowns on their faces! They have wonderful home-cooked food to eat and drink, and so much convenience. The roads are so nice; when one walks on the roads his feet do not become dusty! Therefore, serve mankind because God resides within them. God is seated right within. If you go search for God outside, then He is not such that you will find Him out there.

You are a doctor so I am telling you to serve humans. If someone were a veterinarian, I would tell him to serve the animals. God also resides within animals, however in humans, God has manifested particularly.

The Path of Liberation Lies Ahead of the Path of Helping Others

Questioner: How is the path to liberation superior than the path of community service? Please explain that a little.

Dadashri: If you were to ask a social worker, “Who are you?” He would say, “I am a social worker.” What

would he say? That is precisely what he would say, isn't it? Or would he say something else?

Questioner: That is exactly what he would say.

Dadashri: So to say, "I am social worker," that is egoism, whereas if I were to ask this man here, "Who are you?" Then he would say, "For recognition in the world, I am Chandubhai, and really speaking I am a pure Soul." Then that is without egoism.

The ego of a social worker is for a good cause, but it is an ego nonetheless. If one's ego were to be used for a bad cause, then he would be considered a demon! And if the ego were to be used for a good cause, then he would be considered a celestial being. The ego is still an ego. The ego means that one has to wander life after life and the moment the ego comes to an end, liberation can be experienced right here.

To Know 'Who am I' Is Dharma

Questioner: What should every human being do? What should be his *dharma* (function)?

Dadashri: Whatever he is doing is precisely his *dharma*. But it is just that one says, "My *dharma* (religion)." In that [whatever he is doing], one has the egoism of, 'I did this'. So now what a person should do is, come to know [realize], 'Who am I?' One should make efforts towards that, and then all the puzzles will be solved. Thereafter, puzzles no longer arise, and when puzzles no longer arise one starts to become independent.

Money Is Actually a By-Product

Questioner: The duty of each person, no matter whether one is a lawyer or a doctor, but shouldn't the duty indeed be to do good for every human being?

Dadashri: Yes, but instead they simply go about working

without having decided, 'I want to do good.' No decision has been made. Without having decided on any intention whatsoever, the 'train' keeps chugging along aimlessly. There is no certainty about which 'town' one wants to go to, there is also no certainty about which 'town' [stop] one should get off at, and nor is there any certainty about where one will have tea and snacks along the way. One keeps on running; that is all. Everything has become so entangled. You should decide upon an intention and then do all the work.

You just have to change the intention; nothing else is to be done. Just as when one belt of the pump's engine is supplied on this side, then it yields water, and if the belt is supplied on the other side, then it will separate rice from the husk. So the only difference is where the belt is supplied. The intention is to be decided upon and that intention should then remain in your attentive awareness (*laksh*). That's it; there is nothing else to it. Money should not remain in your attentive awareness.

Service to the Self Encompasses All Religions

There are two types of *dharma*, a third type of *dharma* does not exist. The *dharma* in which there is service to the world is one type of *dharma*, and where there is service to one's own Self (*Atma*) is the second type of *dharma*. Those who serve the Self go in the 'home department' [the real form as the Self], and those who serve the world get the worldly benefit for it or enjoy material pleasures. Where no form of service to the world is involved, where service to the Self is not involved, that is all considered to be a sort of social lecture! And it increases the intoxication of one's ego (*kef*) tremendously. There is religion wherever there is any form of service to the world. If you cannot serve the world, then serve your Self (*Atma*). Service to one's own Self is even much more than serving the world because the one who serves one's own Self does not hurt anyone at all!

Questioner: But it should occur to a person to serve one's own Self, shouldn't it!

Dadashri: It is not easy for that to occur to a person.

Questioner: How can that be done?

Dadashri: For that, you should ask the *Gnani Purush*, who serves his own Self, "Sir, are you serving others or are you serving your own Self?" Then he will reply, "I am serving my own Self (*Atma*)!" Then you should request him, "Please show me that path!"

The Distinguishing Signs of Service to One's Own Self

Questioner: What are the distinguishing signs (*lakshano*) of service to one's own Self?

Dadashri: The foremost distinguishing sign of service to one's own Self is that such a person does not hurt anyone. Everything is covered within this. In that, he does not even get involved in *abrahmacharya* (sexuality). To get involved in sexuality is equivalent to hurting someone. Even if consensual sex takes place, millions of living beings die! Therefore, it is equivalent to hurting [others]. So with this, the service itself comes to an end. Then, one should not lie. He should not steal, should not commit violence (*himsa*) nor should he accumulate money. Being acquisitive; to accumulate money is also violence. So when one hurts others, everything is included in that.

Questioner: What are the other distinguishing signs of service to one's own Self? When can it be said that one is serving one's own Self?

Dadashri: All the people of this world can hurt the one who serves his own Self, but he does not hurt anyone at all. Not only does he not hurt anyone, but he does not wish them ill either that, 'May something bad happen to you!' He says, "May good things happen for you."

Yes, even so if a person retorts, then it is not a problem. If someone were to say, “You are worthless, you are a rogue, you hurt others;” we do not have a problem with that. ‘You’ only have to see to how you react. The other person will continue talking like a radio, just as though a radio is playing!

Questioner: It is not possible, that everyone in life hurts me and that I continue to endure it. I’m not even able to endure it when family members behave in a slightly insulting way with me, then [what of others]?

Dadashri: Then what else can you do? If you do not stay in this [awareness], then ‘what’ should you stay in? Tell me that. If a person does not like the line that I am talking about, then what should that person stay in? Is there any ‘place’ with safe-side? If there is any, then show it to me.

Questioner: No, not like that. But our ego certainly exists, doesn’t it?

Dadashri: Right from birth the ego obstructs in everything, but You should not stop. The ego will ‘dance’ as it pleases. ‘You’ do not need to ‘dance’. ‘You’ are separate from it.

Besides That, Others Are Merely Religious Entertainment

So there are two religions only, there is no third religion. All the rest are ornamental! People sing praises of the ornamental portion!

Where there is no service, no service of any form, no service to the world, that is all religious entertainment (*manoranjan*) and that entire portion is ornamental!

The function of the intellect (*buddhi*) is acceptable to the extent that it has the intention to serve and it is the kind that gives happiness to living beings; such an intellect is

good. Otherwise, all other kinds of intellect are not useful. On the contrary, all other kinds of intellect create bondage. It puts one into bondage, gets one to take beatings and it sees profit or loss wherever it looks. When stepping into a bus, it will immediately scope out, ‘Where is there an empty seat?’ In this way, the intellect continues to make one wander anywhere and everywhere! The intellect which serves others is good. Otherwise, there is no intellect like the one that serves one’s own Self. The one who serves his own Self (*Atma*) is serving the entire world.

May No Living Being in the World Be Hurt

That is why ‘we’ tell everyone, “Dear fellow, before leaving home in the morning, if you do not know anything else, at least say, ‘May no living being in this world be hurt even to the slightest extent through my mind-speech-body.’ Say this five times before going out.” The rest of the responsibilities are mine! Go on; if you do not know anything else, then I will take care of it! Just say this much! Then if someone ends up getting hurt, I will see to it. But just say this much. Is there a problem with this?

Questioner: There is no problem with this.

Dadashri: Definitely say this. Then he will say, “What if I do end up hurting someone?” That is not something you have to see to. I will take care of it later on in the high court [of nature]. That is for the lawyer to take care of, isn’t it? I will do it all for you. Just say this statement of mine five times in the morning! Is there a problem in this? Is it burdensome? Recall Dada Bhagwan [the Lord within] and say it with all your heart, then what is the problem?

Questioner: That is exactly what we do.

Dadashri: Good, just do that much. There is nothing else worth doing in this world.

Worldly Moral Duties, in Brief

To teach *vyavahaar dharma* to the people of the world, ‘we’ tell them to become altruistic; not a single thought arises for oneself. For the sake of public welfare (*lok kalyan*), become altruistic. If you use [your money] for your own self, then it will end up in the gutter, and to use anything for the sake of others is a higher adjustment.

What does the pure Soul say? “I take care of the one who takes care of others, and for the one who only takes care of himself, I leave him to fend for himself.”

Work for the world; your own work will certainly continue to get done. When you work for the world, then your work will continue to get done on its own, and that is when you will feel the wonder!

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

The relative religions are the path of worldly life, they are the path of community service. The path of liberation is beyond community service; it is the path of dwelling in the Self (*Swa-ramanta*).

The Beginning of Religion

From the moment a human being starts giving happiness to others, *dharma* begins. When one is not concerned about his own happiness; rather he remains continuously preoccupied with [thoughts of], ‘How can the difficulties of others be removed?’ then *kaarunyata*

(unconditional, constant compassion) begins from that point on. Right from childhood, I had always been concerned with removing the difficulties of others. When even a single thought about one's own [relative] self does not arise, that is referred to as *kaarunyata*. It is indeed through this, that Knowledge of the Self (*Gnan*) manifests.

When one is about to retire, he becomes an honorary president, he becomes honorary! Hey, fool! Why are you inviting troubles even though you are about to retire? You are simply bringing troubles on. All of these are nothing but troubles that have been brought upon oneself.

And if you cannot serve [others], you should at least see to it that no one gets hurt, even if it is someone who has caused harm [to you]. This is because, that must be some sort of [karmic] account from the past [life]. But you should do that which does not hurt him.

This Is the Only Thing Worth Learning

Questioner: To become happy by giving happiness to others.

Dadashri: Yes, just learn that much! Nothing else is worth learning. [In reality,] there is no other *dharma* in the world besides this. Just this much is *dharma*, there is no other *dharma*. The happiness you give to others; you will become happy from that itself.

This trade or business that you do, you earn some money in it. So you can give some food and water to the needy people in town. When such a person's daughter is getting married, you can give some amount of money. All the same, you should help so that things fall in place for them, shouldn't you! If you appease someone's heart, then the Lord will appease your heart.

The Gnani Gives a Written Guarantee

Questioner: Nowadays, in trying to appease someone's heart, one's pocket ends up getting picked.

Dadashri: Never mind that your pocket gets picked. It must be a [karmic] account from the past [life] that is being repaid. But if you appease someone now, then the reward for that will definitely come and I will even give a hundred percent written guarantee for this. I must have given happiness [in the past] and that is why I am receiving happiness right now. My 'business' is indeed to open up a 'store of happiness'. You should not open up a 'store of unhappiness'. A 'store of happiness'; then, whoever wants happiness can come and take it, and if someone comes to give unhappiness, then you should say, "Oh! There is still some pending for me; give it, give it." You should put it aside. So, if someone comes to give unhappiness, you should accept it. You have the [pending karmic] account, so of course he will come to give it, won't he? Otherwise, no one comes to give unhappiness to me.

So open up a 'store of happiness' so that all you do is give happiness to everyone. Do not give unhappiness to anyone. Those who give unhappiness, someday someone stabs them with a knife, isn't it? He sits around waiting [to take revenge]. Those who take revenge do not do so just for the sake of it; they are avenging their unhappiness.

If You Serve Others Then You Will Receive Service

The first and foremost people worth serving in this world are one's parents.

If you serve your parents, then you will not lose your peace. However, today people do not serve their parents wholeheartedly. When a man turns thirty, his 'guru' [wife] comes and she tells him, "Take me to a new home." Have you seen such a 'guru'? At twenty-five to thirty years of age, one

gets a 'guru' and once he gets a 'guru,' he changes. The 'guru' will say, "You don't know your mother at all." Initially, he does not pay heed. He doesn't pay heed the first time around, but after being told two or three times, he then concurs.

Otherwise, this world is such that one who serves his parents with purity will never become perturbed. It is not as though this world is to be discarded. Yet people ask, "It is certainly the fault of the children that they do not serve their parents, so how are the mother and father at fault in that? I said to them, "They must have not served their parents, and that is why they do not receive it." So, this 'inheritance' itself is flawed. Now in place of this 'inheritance', if one starts afresh, then it will turn out to be good.

That is why I am shaping this in each and every home, all the children have become all right. Even the parents are all right, and the children are all right as well!

By serving the elderly, our spiritual Science blossoms. Is it possible to serve an idol? Do the legs of an idol ache? Service is actually to be done for one's guardians, the elderly, or for one's guru.

Can Dharma Be Practiced While Contemptuously Rejecting Service?

To serve your parents is a moral duty (*dharma*). No matter what kind of [karmic] account there is, yet you should serve them; that is your moral duty. To whatever extent you fulfill your moral duty that much happiness arises within you. The elderly will receive service, and along with that happiness arises within you. If you give happiness to your parents, then happiness will arise within you. The people who make their parents happy are never unhappy at all.

I once met a man in a renowned ashram. I asked him, "How come you are here?" So he replied, "I have been living in this ashram for the past ten years." So then,

I informed him that, “In the village, your parents are in extreme poverty and in the last stage [of their life]; they are miserable.” To that he replied, “What am I to do about that? If I go to help them, then I would forgo practicing my religion (*dharma*).” How can that be referred to as religion? It is called *dharma* when you take care of your mother and father, you take care of your brother and you take care of everyone. Your worldly interactions should be ideal. The worldly interaction that contemptuously rejects one’s own *dharma*, which even contemptuously rejects the relationship with one’s parents, how can that be referred to as *dharma*?

Do you have parents or not?

Questioner: I have a mother.

Dadashri: From now on, serve her well. You will not get such an opportunity over and over again. Moreover, if someone were to say, “I am miserable,” then I would tell him, “Just serve your parents well, then you will not face any misery in worldly life.” One may not become rich; but at least he will not face misery. Religion should come after that. How can that [contemptuously rejecting a relationship] even be referred to as religion?

I too, had served my mother. At that time, I was twenty years old, so I was in the prime of my youth. Therefore, I was able to serve my mother. I carried my father’s bier on my shoulder and took him away, I was able to serve him that much. Then I realized that, ‘I have had so many fathers like him! Now, what can be done?’ The answer to that was, ‘Serve the one who is currently living. The one who has departed is gone, but, if he were currently living, then serve him; if he is no longer living, then do not worry. We have had so many in the past. Forget about the past, start afresh now.’ Serving your parents gives direct results. God is not visible, whereas your parents are visible. Can God be seen? However, your parents can be seen.

The Elderly Genuinely Need the Service

In the current times, the people who are most miserable are those aged sixty to sixty-five years and above. It is the elderly who are extremely miserable these days. But, whom can they tell? Their children do not pay attention to them. There is a huge gap between the old generation and the new generation. The old man does not let go of his old-fashioned ways. Even though he takes a beating, he does not let go.

Questioner: This is the plight of all sixty-five year olds, isn't it!

Dadashri: Yes, it is the very same plight! They are in the same condition indeed! So in this day and age, what is actually worth doing? If a place were to be built somewhere specifically for the elderly to live in, then that would be very good. So, 'we' had an idea and I said, "If something like this were to be done, then first of all, this *Gnan* should be given to them. Then it will do if arrangements for their meals and all that were to be delegated to any public or social service group. However, if they have been given this *Gnan* and they continue to do *darshan* (devotional viewing of God), their 'work' goes on. If this *Gnan* were to be given to them, then the poor fellows would be at peace. Otherwise, on what basis can they be at peace? What do you think?"

Questioner: Yes, that is true.

Dadashri: Do you like this idea, or not?

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

Service Leads to Happiness and Prosperity in Life

First, you should serve your parents who have given birth to you. Next, you should serve your guru. Service to one's guru and one's parents should definitely be done. By chance, if the guru is not genuine, then one should leave that service.

Questioner: At present, there are those who do not serve their parents, what about them? What life-form will they end up with?

Dadashri: A person who does not serve his parents will not be happy in this life. What is an example of the obvious benefit of serving one's parents? It is that you will not face any misery throughout your entire life. By serving your parents, you will not even have any difficulties [in life]!

The ancient science of India was quite brilliant. That is why the scripture writers had laid it out in the scriptures that, 'Serve your parents. By doing so, you will not have to face any financial difficulties throughout your entire life.' Now whether this is valid or not is a different matter, but it is definitely worth serving your parents. This is because, if you do not serve them, then whose service will you receive? How will the next generation learn that you are worth serving? Children observe everything. They see that, 'My father has in fact never served his own father!' And so, these moral values will certainly not be instilled in them, will they!

Questioner: I meant to ask, what is the duty of a son towards his father?

Dadashri: Children should fulfill the duty towards their father; and if they do so, then how do the children benefit from that? The children who serve their parents will never fall short of money, they will receive all that is necessary for them, and those who serve their guru will attain liberation. However, people these days do not serve

their mother, father or their guru at all, do they? So, all of those people will become unhappy.

The Greatest Benefactors, Parents!

A person who sees the faults of his parents will never amount to much. He may possibly be rich; however, he will never achieve spiritual advancement. One should never see the faults of his parents. How can you ever forget their benevolence? If someone has served you tea, you should not forget their benevolence then how can you ever forget the benevolence of your parents? Have you understood? Yes... so you should be very grateful. You should serve them a lot. You should serve your father and mother a lot.

In this world, these three people have obliged you greatly. You should certainly not forget that benevolence. That is, of your father, your mother and your guru! The benevolence of these three, who have put you on track, is such that it can never be forgotten.

The Result of Serving the Gnani

Keep your state as a *sevya* (one who is worthy of being served) undisclosed, and do your work as a *sevak* (one who serves others). The *Gnani Purush* is in fact considered the *sevak* as well as the *sevya* of the entire world. 'I' indeed serve the entire world and 'I' also accept the service of the entire world. If you are able to understand this, then it is such that your 'work' will be accomplished!

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

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

Spiritual Glossary

Gujarati Word

English Translation

<i>abrahmacharya</i>	sexuality
<i>adharma</i>	misdeed
<i>amurt</i>	invisible
<i>aparigrahi</i>	free from acquisitiveness
<i>Atma</i>	Self; Soul
<i>Atma Gnan</i>	Self-realization
<i>Atma Swabhaav</i>	inherent nature of the Self
<i>bhaan</i>	awareness
<i>bhaav</i>	inner intent
<i>bhranti</i>	illusion
<i>buddhi</i>	intellect
<i>chit</i>	subtle component of vision and knowledge in the inner functioning instrument called <i>antahkaran</i>
<i>darshan</i>	devotional viewing
<i>daya</i>	pity
<i>dharma</i>	religion; moral duty; good deed; function
<i>Gnan</i>	Knowledge of the Self
<i>Gnani Purush</i>	One who has realized the Self and is able to do the same for others
<i>himsa</i>	violence
<i>Hu</i>	Self
<i>jagat kalyan</i>	salvation of the world
<i>kaamna</i>	desire
<i>kaarunyata</i>	unconditional, constant compassion
<i>kartabhaav</i>	sense of doership
<i>karuna</i>	compassion
<i>kef</i>	intoxication of ego
<i>laksh</i>	attentive awareness
<i>lakshano</i>	distinguishing signs
<i>lakshmi</i>	money
<i>lok kalyan</i>	public welfare
<i>manoranjan</i>	entertainment
<i>moksha</i>	liberation

<i>paap</i>	demerit karma
<i>Parmatma</i>	absolute Self
<i>paropkaar</i>	help others; benevolence
<i>prakhyati</i>	publicity
<i>prakruti</i>	relative-self; non-Self
<i>prakruti dharma</i>	function of the non-Self
<i>prakruti swabhaav</i>	inherent nature of the non-Self
<i>pratishthit atma</i>	the relative self
<i>punya</i>	merit karma
<i>punyai</i>	merit karma
<i>rushimuni</i>	ancient sages
<i>saatvik</i>	virtuous
<i>samaaj dharma</i>	social moral duty
<i>samaaj kalyan</i>	social welfare
<i>samaaj seva</i>	community service
<i>samyak buddhi</i>	intellect that takes one towards the Real
<i>sanjog</i>	circumstance
<i>saral</i>	simple
<i>satta</i>	control
<i>Satyug</i>	according to Hindu mythology, the first of the Four Ages, characterized by virtue, wisdom, happiness, and morality
<i>seva</i>	service
<i>sevak</i>	one who serves others
<i>sevyaa</i>	one who is worthy of being served
<i>shubha</i>	auspicious
<i>shuddha</i>	pure
<i>Swa-ramanta</i>	dwelling in the Self
<i>viparit buddhi</i>	intellect that takes one further into the relative
<i>vitaraag</i> Lords	fully enlightened living beings who are absolutely detached
<i>vyavahaar dharma</i>	worldly moral duty
<i>vyavasthit</i>	the result of scientific circumstantial evidences



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1. Adjust Everywhere
2. Anger
3. Aptavani - 1
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10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
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The Results of Service...

Work for the world; your own work will certainly continue to get done. When you work for the world, then your work will continue to get done on its own, and that is when you will feel the wonder!

From the moment a human being starts giving happiness to others, dharma begins. When one is not concerned about his own happiness; rather he remains continuously preoccupied with, 'How can the difficulties of others be removed,' then kaarunyata begins from that point on. Right from childhood, I had always been concerned with removing the difficulties of others. When even a single thought about one's own self does not arise, that is referred to as kaarunyata. It is indeed through this, that Knowledge of the Self (Gnan) manifests.

- Dadashri

