Right Understanding to Help Others



As expounded by Gnani Pursh Dada Bhagwan

Right Understanding to Help Others

Originally Compiled in Gujarati by :
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Trimantra

(The Three Mantras)

Namo Arihantanam

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

Namo Siddhanam

I bow to all the Lord who have attained final liberation.

Namo Aayariyanam

I bow to all the Self-realized masters who unfold the path of liberation.

Namo Uvazzayanam

I bow to the Self-realized teachers of the path of liberation.

Namo Loye Savva Saahunam

I bow to all who have attained the Self and are progressing in this path in the universe.

Eso Pancha Namukkaro

These five salutations.

Saava Paavappanasano

Destroy all the sins.

Mangalanam cha Saavesim

Of all that is auspicious mantras.

Padhamam Havai Mangalam

This is the highest.

ॐ Namo Bhagavate Vasudevaya

I bow to the One who has become the Supreme Lord from a human being.

ॐ Namah Shivaaya

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss

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Note About This Translation

The Gnani Purush Ambalal M. Patel, also commonly known as Dadashri or Dada, had said that it would be impossible to translate his satsangs and the knowledge about the Science of Self-Realization verbatim into English because some of the meanings would be lost in the process. Therefore, in order to understand precisely the science of Akram Vignan and Self-Realization He stressed the importance of learning Gujarati.

Dadashri did however grant his blessings to translate his words into English and other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts.

This is a humble attempt to present to the world, the essence of His Knowledge. This is not a literal translation but great care has been taken to preserve His original words and the essence of His message. For certain Gujarati words, several English words or even sentences are needed to convey the exact meaning; hence, many Gujarati words have been retained within the English text for better reading flow. At the first encounter, the Gujarati word will be italicized followed by an immediate explanation of its meaning in brackets. Thereafter the Gujarati word will be used in the text that follows. This serves as a two-fold benefit: firstly ease of translation and reading and secondly it will make the reader more familiar with the Gujarati words critical for a deeper understanding of this science. A glossary of all the Gujarati words is provided at the back of the book. For additional glossary, visit our website at :

www.dadabhagwan.org

Many people have worked diligently towards achieving this goal and we thank them all. Please note that any errors encountered in this translation are entirely those of the translators.

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Books of Akram Vignan of Dada Bhagwan

1. **Adjust Everywhere**
2. **Ahimsa : Non-Violence**
3. **Anger**
4. **Aptavani 1**
5. **Aptavani 2**
6. **Aptavani 5**
7. **Aptavani 6**
8. **Aptavani 9**
9. **Autobiography of Gnani Purush A.M.Patel**
10. **Avoid Clashes**
11. **Brahmacharya : Celibacy Attained With Understanding**
12. **Death : Before, During & After...**
13. **Flawless Vision**
14. **Generation Gap**
15. **Harmony In Marriage**
16. **Life Without Conflict**
17. **Money**
18. **Noble Use of Money**
19. **Pratikraman : The master key that resolves all conflicts (Abridge & Big Volume)**
20. **Pure Love**
21. **Right Understanding to Help Others**
22. **Science of Karma**
23. **Science of Speech**
24. **Shree Simandhar Swami : The Living God**
25. **The Essence Of All Religion**
26. **The Fault Is Of the Sufferer**
27. **The Guru and The Disciple**
28. **Tri Mantra : The mantra that removes all worldly obstacles**
29. **Whatever Happened is Justice**
30. **Who Am I ?**
31. **Worries**

Introduction to The Gnani

One June evening, in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, and a contractor by profession, was sitting on a bench on the busy platform number three at Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-Realization occurred within Ambalal M. Patel. During this event, his ego completely melted and from that moment onwards, he became completely detached from all of Ambalal's thoughts, speech, and actions. He became the Lord's living instrument for the salvation of humankind, through the path of knowledge. He called this Lord, 'Dada Bhagwan.' To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifested within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he has yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal Patel was born in Tarasali, a suburb of Baroda and was later raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interactions with everyone around him were exemplary, even prior to his Self-Realization. After becoming Self-Realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi), his body became a 'public charitable trust.'

Throughout his entire life, he lived by the principle that there should not be any commerce in religion, and in all commerce, there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct, and step-less path to Self-Realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a shortcut, whereas 'Kram' means an orderly, step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

When he explained to others who 'Dada Bhagwan' is, he would say :

"What you see here is not 'Dada Bhagwan'. What you see is 'A. M. Patel.' I am a Gnani Purush and 'He' that is manifested within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

Current link for attaining the knowledge of Self-Realization (Atma Gnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, will they not?" ~ Dadashri

Param Pujya Dadashri used to go from town to town, and country to country, to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. During his final days, in the fall of 1987, he gave his blessing to Dr. Niruben Amin and bestowed his special siddhis upon her, to continue his work. "You will have to become a mother to this whole world, Niruben" He told her as he blessed her. There was no doubt in Dadashri's mind that Niruben was destined to be just that. She had served him with utmost devotion day and night

for over twenty years. Dadashri in turn had molded her and prepared her to take on this monumental task.

From the time of Pujya Dadashri's mortal departure on January 2 1988 to her own mortal departure on March 19th 2006, Pujya Niruma as she lovingly came to be called by thousands remained true to her promise to Dadashri to carry on his mission of the world's salvation. She became Dadashri's representative of Akram Vignan and became instrumental in spreading the knowledge of Akram Vignan throughout the world. She also became an exemplary of pure and unconditional love. Thousands of people from all walks of life and from all over the world have attained Self-Realization through her and are established in the experience of the pure Soul, while carrying out their worldly duties and obligations. They experience freedom here and now, while living their daily life.

The link of Akram Gnanis now continues with the current spiritual master Pujya Deepakbhai Desai whom Pujya Dadashri had also graced with special siddhis to continue to teach the world about Atma Gnan and Akram Vignan. He was further molded and trained by Pujya Niruma who blessed him to conduct Gnan Vidhi in 2003. Dadashri had said that Deepakbhai will become the decorum that will add splendor to the Lord's reign. Pujya Deepakbhai, in keeping with Dada's and Niruma's tradition travels extensively within India and abroad, giving satsangs and imparting the knowledge of the Self to all who come seeking.

Powerful words in scriptures help the seeker in increasing his desire for liberation. The knowledge of the Self is the final goal of all one's seeking. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atma Gnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan. Only a lit candle can light another candle.

PREFACE

If a person were to use his mind, speech and body for the benefit of others, he would never be short of material comforts and worldly happiness. Eternal happiness, however, is only attained through Self-realization. The goal of human life is to use the mind, body and speech for the good of others. If a person were to follow this goal, he would attain liberation while living beyond which there is nothing left to attain.

Does a mango tree eat its mangos? Others enjoy its wood, leaves and the fruits. For this, the tree is rewarded by progression to a higher life form. Religion begins with an obliging nature. Happiness begins from the moment you do something for others.

Gnani Purush Dadashri says that a person who takes care of his parents will, in turn, be taken care of and all his needs will be met. The one who serves his guru will attain the path of liberation.

Dadashri's main goal in life was to give happiness to all who met him. He never thought about his own happiness. He was always looking for ways to ease other people's miseries. That is the reason compassion and the extraordinary, divine, spiritual science of Akram Vignan manifested within him.

In this compilation, Dadashri has given many comprehensive explanations of unfailing methods for one to fulfill life's goal through serving and obliging others. If one were to incorporate these into his life, then it can be said that he has fulfilled the purpose of human life.

- Dr. Niruben Amin

Translator's Notes:

Dadashri uses the term 'We,' 'us' or 'our' – meaning the Gnani Purush and the Enlightened Lord within.

Self – with a capital 'S' means the pure Soul or the real Self. Self with a lower case 's' means the relative-self, 'Chandulal' or the *prakruti*. Similarly, 'you' with a capital 'Y' means the real You and a lower case 'y' refers to the relative you.

Where Dadashri uses the names 'Chandubhai' or 'Chandulal,' readers should insert their own name.

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Right Understanding to Help Others

The Special Importance of this Human Life

Questioner: What should a person do in order to not waste his human life?

Dadashri: Just by continuous inner contemplation of, 'Let this precious human life not go to waste,' one will have fulfilled the goal of his life. Instead of worrying about this, people worry about money. You do not have any control over your efforts, but you do have control over doing deep inner intent (*bhaav*). Any effort made is under the control of another entity. However, it is your inner intent (*bhaav*) that will bring results. In reality, even your inner intent (*bhaav*) is not under your control, but if you 'do' the intent, then there will be a result.

Questioner: What is so important about human life?

Dadashri: The purpose of the human life is service to others. The life of the people of India is for attaining liberation through the knowledge of the Self (absolutism). For everyone else, the purpose of life is to be of service to others (*paropkar*). Service to others means that you use your mind, your speech and your actions for others. One serves others through the medium of the mind, speech and body. One may ask what is to become of him if he serves others in this way. What will he be left with?

Questioner: He is going to benefit for sure!

Dadashri: Yes, but people believe that they will lose whatever they have if they give it away.

Questioner: People of a lower level of thinking would believe that.

Dadashri: The one with an elevated level believes that donations should be made to others.

Life is Meant for Helping Others

Life is meant for practicing benevolence and serving others. The deepest science behind this is that when one uses his mind, speech and body for serving others, he will have everything. What if you were to charge a fee for your services?

Questioner: It would create difficulties.

Dadashri: They charge a fee in the courthouses. When they charge for their services, the laws of benevolence towards others are not applicable for them.

Questioner: But a person has to make a living, surely.

Dadashri: Do not think about your daily needs at all. You will not encounter any obstacles in your life if you Help Others in any way. People do not understand the science behind this. When a person begins to serve others with only half the understanding, he is rewarded with a contrary result and, therefore, he loses faith in serving others. If one were to serve others now (in this lifetime), he will reap the rewards of that service within two or three lifetimes. This is the very 'Science.'

Helping Others without Judgment or Conditions

Questioner: People serve others because it is a good thing to do and they even tell the people they are helping that it is for their benefit. But what should one do if those people are not willing to accept the fact that it is for their own good?

Dadashri: It is like this: The one who is truly serving others is not concerned with whether or not these people understand that it is for their own good. If he were, then he would become judgmental. Therefore, one should not look for understanding from others.

This mango tree here has so many fruits on it, yet how much of its own fruit does the tree itself enjoy?

Questioner: Not even a single one.

Dadashri: Then who are the fruits for?

Questioner: They are all for others.

Dadashri: Yes. Does the tree take into consideration whether a person enjoying its fruit is kind or unkind? For the tree, the fruit belongs to whoever takes it; its life is lived for serving others. By living in this manner, such living entities, like the tree, gradually progress to a higher life form.

Questioner: But people often bite the hand that feeds.

Dadashri: Yes, that is how it is. Even the benevolent are rewarded with ingratitude!

Questioner: It is because people do not understand.

Dadashri: Where can one obtain such an understanding? If one had such an understanding, then his work would be done!

The act of benevolence is the highest of all human activity. Benevolence and helping others is the goal of human life.

The Two Goals of Life for a Human Being

What is the purpose of this human life? It is to break this bondage of life after life. This human life is for attaining eternal liberation (*moksha*) from bondage of karma. It is for the purpose of becoming 'Absolute'—fully enlightened; to acquire Self-realization. And if one does not get the opportunity to attain the knowledge of Self-realization, then he should live for others. One

is born as an Indian for these two goals, yet he attains neither. Instead, he is caught up in cheating others and paving a way for a life in the animal kingdom.

Solution for Harmony in Life

Questioner: How does one go about making his life simple and ideal?

Dadashri: Maintain an obliging nature. Give to others whatever you have. In this manner, your life will become ideal and harmonious (*satvik*). Have you ever done this? Do you like an obliging nature?

Questioner: I have, to a certain degree.

Dadashri: The more obliging in nature you are, the more you will benefit. Continue to be obliging and Help Others in any way that you can. You can help someone financially, run errands for people, give clothing to the needy, etc.

Lord Mahavir says, 'Use your mind, speech, body and soul (worldly self) for others. If then you experience any pain, let me know.'

Religion begins with an obliging nature. Happiness is found in giving to others. But instead people tend to take away from others. Do not do anything for yourself. When you do for others, you will not have to do anything for yourself.

Keep Firm in the Intent to Help

Do any of the fruit trees eat their own fruits? No. These trees teach human beings to give their fruits to others. When you do this, nature in turn will reward you. The Neem tree is very bitter, yet people grow it because of its many benefits; otherwise, they would uproot it. It is beneficial in many ways: it is cooling to the body, it has medicinal value and its extracts have healing properties. In *Satyug* (past time cycle characterized by unity in thoughts, speech and acts), people strived only to make others

happy. They would be constantly thinking of ways to oblige others.

More important than a person's external actions of obliging others are his internal intents (*bhaav*) to help. This intention should always be present. If you have the money, your intention should be to use it to lessen someone else's misery. If you have such knowledge, use it to explain things to people to alleviate their misery. Help Others with whatever assets you have. If you cannot do this, at least maintain an obliging nature. What is an obliging nature? It is to Help Others.

Your nature would be beautiful if you maintained an obliging nature. Simply giving away money is not considered an obliging nature. Whether you have money to give away or not, your intentions should be to Help Others. You should at least have intentions to help those who come to you. To donate money or not depends on your ability to do so.

You do not oblige others by simply giving them money. Giving money is dependent upon a person's ability to give. All you have to do is make sure that you have the constant internal intent to oblige others.

Goal of Life

Without a goal in life, this life is meaningless. You earn money, you eat, drink and enjoy yourself but you still have worries. How can this be your aim in life? What is the point of a human life that goes to waste? Having been born a human, what should you do to attain the goal of a human life? If you want worldly happiness, you should give whatever you have to others. You can expect happiness only if you make others happy, otherwise misery will come to you for making others miserable.

Understand the law of this world and of all the religions in just this one statement: 'He who wants happiness should make others happy and he who wants misery, should make others miserable.' Do whatever suits you. Someone may question about

how it is possible to make others happy without money. Money is not the only thing that you can give; you can keep an obliging nature, run errands for others or give advice to people. You can oblige others in many ways.

Religion (*dharma*) is not the mere sitting in front of an idol of God; religion is to attain the goal of life. Whatever one does to attain concentration (*ekagrata*) is a different matter. If you focus your attention on achieving your goal, then you will succeed. If you make a decision that you want to maintain an obliging nature, the change will occur within you. Decide that you do not want any 'wildness' in your nature, even when the other person is behaving 'wildly' towards you. Is this not possible? Would changes not occur from the time you make that decision?

Questioner: But it is difficult.

Dadashri: No, but even if it is difficult, you have to make the decision because you are a human being, and not just an ordinary human being at that, either. You are born in India. Your heritage is that of ascetics and spiritual aspirants. You have tremendous energy within you. What good is energy that is concealed? If you make a decision based on what I am telling you, then it will definitely materialize, otherwise for how long will you carry on this 'wildness'? Besides, do you find any happiness in such 'wildness'?

Questioner: No.

Dadashri: On the contrary, you invite miseries.

Merit Karma Helps This Way

Until one attains liberation, merit karma (*punya*) functions as one's friend and demerit karma (*paap*) functions as one's enemy. What you have to decide now is whether you want a friend or an enemy. You have to ask how you can make a friend and get rid of the enemy. If one would like to make an enemy, I would tell him to run himself into debt while living extravagantly

and precariously and then suffer the consequences later on. And if one wants a friend in the form of merit karma (*punya*), I would point to a tree and tell him to learn from the tree. Does a tree enjoy its own fruits?

Questioner: No, it does not!

Dadashri: These trees and plants are here to serve humans by offering their fruits. What do the trees receive in return? They evolve into a higher life form and humans too progress with their help! What do you gain from eating the fruit of the tree and what does the tree lose? You experience enjoyment from eating the mango and as a result, your inner tendencies change, consequently allowing you to earn spiritual benefit worth nearly a hundred rupees. About five percent of that benefit will go to the tree for its fruit, which you enjoyed, and the remaining ninety-five percent will remain with you. The five percent of benefit earned by the tree will take the tree into a higher life form, and you too will progress higher. These trees want you to enjoy their fruits and flowers.

Yog, Upayog, Paropkaray

If you like the worldly life, if you enjoy sensual pleasures and have desires and you can afford to do so, then do this much: practice union with the Self (*yog*), awareness of the Self (*upayog*) and being benevolent to others (*paropkaray*) – '*Yog, upayog, paropkaray*.'

Yog means the union of the mind, speech and body. *Upayog* means to use the intellect, the mind and the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) for others, even if it is for your own family. Why do people feed this dog? It is because she is taking care of her puppies and since God resides in her puppies, she too is taken care of. The entire world functions on this very foundation. Where do these trees get their nourishment? Do they have to make an effort? They are not 'emotional' at all. They

never become anxious. They never think about walking a mile to a river for a drink.

All one needs is honesty and a mutually obliging nature – that is all. Do only that which is beneficial for human life. There are only two kinds of people who have no worries; one is a Gnani Purush and the other is the one who obliges others.

The Real Method of Obliging

Questioner: What constitutes good deeds in this world? Please define them.

Dadashri: Yes. These trees have good actions, but their actions are not based on a 'doership.' These trees have a life. They give their own fruits to others. You should do the same; give your fruits to others. In doing so, you will continue to receive yours. Whatever benefits come your way, whether they are related to your body, your mind or your speech, if you give these benefits freely to others, you will receive everything for yourself. You will not lack any of life's necessities. But when you keep the benefits for yourself, you will experience obstructions. What would the owner of the tree do if the tree ate its own fruits? Would he not chop it down? People not only reap their own rewards, but in addition they ask to be paid for them!

People charge 22 rupees for filling out simple claim forms! In a country where legal cases were argued at no charge and where the lawyers even provided food and hospitality to their clients, all of that has changed and now they are reduced to doing this! In the past, if there was a conflict in a village, the head of the village would bring both the parties together in order to come to an agreement. He would make the debtor pay a portion of the money owed and arrange for the balance to be paid off in installments. Then he would feed both the parties and send them home! Do we have such lawyers today? Therefore, understand and recognize the difference between the times. When a person spends everything on himself, at the time of his death he will be

miserable; he is neither able to die nor is he able to leave his bungalow and cars behind!

You should not charge money for your professional advice. Today a person donates large amounts of money, yet if someone comes to him for advice, he charges a fee. How can such a person call himself a Jain when he charges for advice? He shames even the Gods and the *Vitarag* Lords (the fully enlightened Ones)! He may argue that he has to make a living, but to charge a fee for information is not beneficial.

Questioner: Are you saying that this fee is for the use of one's excessive intellect (*buddhi*)?

Dadashri: There is nothing wrong with the intellect, but this kind of intellect is wrong intellect (*viparit buddhi*). It brings harm to one's own self. Lord Mahavir has not objected to the intellect. The Lord has said that the intellect can become right (*samyak*) also. If there is right intellect, one may even feel that he wants to Help Others in any way that he can.

Benevolence and *Vyavasthit*

Questioner: In my opinion, stopping a dog from killing a pigeon is being benevolent. Does that not mean that I am obstructing scientific circumstantial evidences (*vyavasthit*)?

Dadashri: You are only able to do so when it is in your *vyavasthit* to do so. Nevertheless, you have to maintain an obliging nature. In doing so, you will bind only merit karma and, therefore, there is no scope for any suffering later for you. If you cannot Help Others financially, then at least oblige them by using your intellect to advise them or run errands for them. Help people in any way that you can.

Lives as Humans, Animals and Celestials

You will not incur any loss or experience any obstacles in life if it is spent serving and obliging others. All your wishes will be fulfilled providing you remain free from interference and

restlessness, but if you do not, then none of your wishes will be fulfilled. Restlessness will not allow you to sleep at night. These wealthy businessmen are not able to sleep for days because all they have done throughout their lives is cheat and rob people.

So be obliging. If you are going somewhere, ask people if you can run an errand for them while you are out. What is wrong in asking? Someone may tell you that they don't trust you, so in that case, ask for their forgiveness. Those who do trust you, be sure to help them.

I am telling you this because even as a young man I had an obliging nature. At the age of twenty-five my friends used to call me a 'superhuman.'

Who do you call a human? A human is one that gives and takes equally. He will give happiness to those who make him happy and bestow misery upon those who cause him misery. This kind of dealing is a characteristic of a human being.

Those who take away happiness of others go into the animal form in the next life. Those who give happiness and take happiness will remain as humans. Those who give away their own happiness to others are superhuman and will be born as celestial beings.

The Ego of Those Who Help Others is Normal

Questioner: Is benevolence associated with ego?

Dadashri: The ego of a benevolent person is always normal; it is within limits. But the ego of a person who charges a fee for his services is greatly increased.

Nature's law is such that if you give the fruits of your own efforts to others, nature will take care of you. That is the hidden science. This is relative (*paroksha*) 'religion.' First comes relative religion, then comes real (*pratyaksh*) religion, and finally comes the religion of the Self (*Atma dharma*). The only purpose of the human life and its essence is this: To use one's mind, body and speech for others.

New Goal Today is Different from What Happens in This Life

Questioner: Should one live life only for others?

Dadashri: Yes, one should live life serving others. If you were to change all of a sudden and do this, you may become discouraged because you will still continue to experience suffering because of reactions from karma of your past life. Suffering may come for awhile, but eventually it will cease. Even though the effect of karma from your past life is inevitable, at least now you are starting out afresh, are you not?

For the Benefit of One's Own Self

You will always be rewarded for helping others and living for others, but these rewards will be worldly in nature, such as material comforts.

Questioner: What if instead of obliging others, one obliges one's own self?

Dadashri: That is the goal. Ultimately, everything has to be done for the benefit of the self. Those who do this attain liberation but in order to do so, one has to know his real Self. Until then, one has to be benevolent towards others which will yield worldly rewards. In order to know the Self, you must know who You are. In reality, you are a pure Soul. You believe, 'I am Chandulal.' That is your conviction and along with that come countless other beliefs of being a husband, an uncle, a brother, a boss, etc. This is the only knowledge you have so far, is that correct? You have not gone beyond this knowledge, have you?

Helping People is a Societal Duty

Questioner: When we have kindness towards others, when we help people, for example, by finding them a job or a place in the hospital if they are sick, is that not fulfilling a worldly duty (*dharma*)?

Dadashri: Those are considered a person's ordinary obligations and duties.

Questioner: So then, one has to understand that serving people is a worldly duty, is that so? That is considered a worldly duty (*dharma*), is it not?

Dadashri: It is not even a worldly duty. It is considered a social duty (*samaaj dharma*). That which is convenient in a society is convenient to the people, but the same service may be inconvenient in other societies. You can only call it a worldly duty (*dharma*) when it is the same for everyone, everywhere. Whatever you have done so far is considered serving the society. Each person's societal service is different. Each society is different; hence, each service to society is different.

Charity Begins at Home

Questioner: Why do people do service for others?

Dadashri: They have good intentions and care about others. Their intentions are to relieve people of their miseries. It is a very noble intention. But many people who devote themselves to serving others behave very differently at home. That is not considered serving others. Charity begins at home, and then come the neighbors and other people. Service to the people in the home comes first; what do you think?

Questioner: This man says that in his case, there are no complaints about him in his home.

Dadashri: That means that his service is real.

Perform Benevolent Service While Keeping Your Intentions Pure

Questioner: Does it help to 'see' (do *darshan* of) God within those who we are serving? Will that give exact and good results?

Dadashri: A person would not become involved in serving

mankind once he has had a vision (*darshan*) of God because having had such a vision, he would not leave God alone. To see and experience God, people offer service to others. Service to others should be sincere and done from the heart; only then it is fruitful. When a person acquires fame and prestige for his service to others, it can create a lot of difficulties for him. When service to people is done without any expectations of recognition, then it is real. Prestige may indeed come, but one should not have any expectations and desire for it.

Generally, people are not inclined to serve others, but within them lay the need and the greed for fame and recognition; this is what drives them to do so. The one whose services for others are true and pure is the one who is non-acquisitive (*aparigrahi*). Such a one has no desire or need for anything. On the whole, people give service to others with expectations and subtle beggary and greed for fame, recognition and an expectation of position of power down the road. When one's intentions are devious, external difficulties will arise. When one becomes free from beggary and expectations, everything works out. On the one hand, people want to possess as much as they can (*parigraha*), and on the other, they want to Help Others. How can the two together be possible?

Questioner: Right now, my service to people is that I go begging from door to door and then give to the poor.

Dadashri: All your efforts will be credited in your karmic account. Whatever you do as a middleman will be taken into consideration and you will be rewarded accordingly. As your reward, you will have peace in your next life and you will also have peace in this life.

Real service is that which is done silently, without anyone's knowledge. If it is visible, then it is not called a service.

I met a man in Surat who told me that he was doing community service. I asked him, 'What kind of community

service (*samaaj seva*)?' He told me that he collected money from wealthy businessmen and gave it to the poor. I asked him whether he knew how the money he gave away was spent. He asked me why there was a need to know once he had given the money away. I told him that I would show him a way to help the poor. He should collect the money from the wealthy, but instead of giving it directly to the poor, he should buy a vegetable cart for a poor man and give him some money to buy vegetables. He should tell him to sell the vegetables and from the profit he makes, he should reimburse him a certain amount every day for the cart, allowing him to keep the rest. It is not necessary for the poor to start a large business. Selling vegetables would earn them enough money at the end of the day. This incense fills the entire room with its fragrance as it burns. Can we not create a fragrance also? How can we do that?

In my late twenties, I had a heavy ego and not only that, my ego was very eccentric. I used to feel that if a person did not benefit in some way by meeting me, then it was useless for him to meet me. So everyone that I came across benefited from meeting me. What good would it do them to meet me if they did not gain something from me? Similarly, this mango tree stands to benefit others. It says, 'I am not a mango tree if a person cannot enjoy my fruits while the mangos are in season. It does not matter if my mangos are small, they should pick whatever they like and get some enjoyment from eating my fruits.' The tree does not reap its own fruits. Should we not think like this too? How can we become worthy of a human life? If people were explained in this manner, they would become wise. What do you think?

Questioner: Yes, groups of such good community workers were to be found everywhere, just as you are saying.

Dadashri: But today, even that too is ruined. Nobody is at fault! It was meant to happen, but if a person were to change his way of thinking, he could improve things. It is the duty

(*dharma*) of a human being to improve that which has become ruined. People are always too eager to improve that which has already improved, but to improve that which has become ruined is regarded as 'religion' (*dharma*).

Is Serving Others the Same as Serving God?

Questioner: Is service to people the same as service of God?

Dadashri: No, it is not a service to God. Why do people serve other people? It is because they hurt inside. When they see other people's misery, they feel sympathy for them and, therefore, they hurt within. They Help Others to ease their own pain. Therefore, the help one lends is really to ease his own pain. A man says, 'It was out of my kindness and sympathy for them that I gave donations to this charity, to that charity.' No! He is only doing so to relieve his own pain. Do you understand what I am saying? This is a very subtle point. Nevertheless, it is good to give to others because you will gain from it.

Questioner: Service to people is service to God. Is it better to serve people or should one serve idols in the temples?

Dadashri: Service to people will bring worldly happiness for you and gradually, one step at a time, it will take you towards liberation. But that does not happen in every life; only in certain lifetimes does everything fall into place. Since it does not happen in every lifetime, it is not a rule.

Salvation of the World is at Subtle Levels

Service to the society is not the same as service for the salvation of the world (*jagat kalyan*). Service to society is a worldly intent and for that a person does whatever he is able to. But it is all on a superficial level, whereas the salvation of the world (*jagat kalyan*) is a very different matter altogether. Doing salvation of the world encompasses subtle, subtler and subtlest inner language (*bhasha*). There are extremely subtle intents

(*bhaav*) and their vibrations.

Humanitarian Service is an Attribute of the *Prakruti*

Humanitarian service (*samaaj seva*) is where a person binds a very strong commitment to serve humanity and serves humanity. He remains preoccupied in his service only; he does not pay much attention even in his own home. Kindness, pity, empathy, etc., are just internal feelings which will continue to manifest within a person. These are all inherent traits of the relative-self (*prakruti*) that a person brings forth within him or her from the past life. But in the final analysis, everything a person does is the doing of the *prakruti*; it all falls into the realms of the relative-self. *Prakruti* will vary; one person's *prakruti* will be such that he wants to make others happy while another person's will make people miserable. Both these traits belong to the *prakruti* and not the Self. Whatever traits a person has brought with him in his *prakruti*, are the traits that will express.

Service and Disservice are Part of the Non-Self

Helping others or hurting others, both are traits of the non-Self (*prakruti*). Neither involves any real effort (*purusharth*), yet one believes, 'I am doing it.' Now, to believe, 'I am doing it,' is an illusion. Because of your *prakruti*, you will continue to serve others even after having received Gnan. Such service (*seva*) will be pure (*shuddha*) service. The service that you are doing currently is associated with bondage because of your belief, 'I am doing it.' It is meritorious (*shubha*) service. Nevertheless, even a shackle of gold is a shackle that binds!

After Self-realization, you will not feel pain upon seeing the misery of others, rather you will remain compassionate and their suffering will lessen. At the moment, what you experience for others is sympathy. That sympathy will always cause you pain because it torments you with what you imagine the other person must be feeling. Where there is sympathy (*daya*), there is always

the ego. However, without sympathy (*daya*), the relative-self (*prakruti*) would not do any service. After Self-realization, you will have compassion (*karuna*).

A person whose intentions are to serve others will be rewarded with worldly happiness; and the one who has intentions to hurt will be punished with worldly unhappiness. However, the Self cannot be attained through serving others. Until one attains the Self, one should maintain an obliging nature.

Service without My-ness is Real Service

Dadashri: Whom do you help?

Questioner: I spend a lot of time helping people in general.

Dadashri: There are all kinds of services to society, but the true service is one where a person does not have even the slightest belief of, 'I am doing a service to the society.'

Questioner: That is correct.

Dadashri: There are many people who give service to society; they go around wearing their uniforms and white hats with the belief, 'I do service,' but a true server is the one who does not have this belief.

Questioner: When I do something good, the ego right away says 'I did it!'

Dadashri: Yes, the ego will be present.

Questioner: What should I do in order to forget that?

Dadashri: One should not have the ego of, 'I am serving society.' When you do something good, the ego will appear. So you should ask for forgiveness from the Lord, or whichever God you believe in, for having the ego even though you do not want it. Do only this much. Can you do that?

Questioner: Yes, I can.

Dadashri: Do just this much.

Service to society, to some extent, destroys the 'my' (*mamata*; 'my-ness'). When 'my' is completely destroyed, then You will become the absolute Self (*parmatma*)! Then bliss is inevitable!

Ego in Service

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

Dadashri: You were not meant to do anything. That is merely the ego that has arisen; only human beings have the ego of 'doership.'

Questioner: This lady is a doctor. If a poor person comes to her, she takes care of him out of compassion towards him. But based on what you are saying, there is no need for compassion, is that correct?

Dadashri: Even compassion is a natural feeling, but a person who is compassionate will say, 'I acted out of compassion.' This is egoism. It is fine as long as one does not have any ego in the matter, but one cannot stop from having this ego of doership.

Surrendering the Self in Service to Others Does Not Lead to Liberation

Questioner: When a person goes about with an inner intent (*bhaav*) of serving God (*parmatma*) within all, is that his duty?

Dadashri: Yes, his reward will be *merit* karma (*punya*) effect in his next life, but he will not attain liberation (*moksha*).

Questioner: But if he were to surrender the fruits of his action to the supreme Soul, then would he not attain liberation?

Dadashri: No, one cannot pass on benefits that way.

Questioner: What if one were to surrender it in the mind?

Dadashri: If you were to surrender in this way, no one would accept the fruit, nor would anyone give either. These are all idle talks. Real 'religion' (*dharma*) begins only after the Gnani Purush gives you the knowledge of the Self. Thereafter, it will flourish on its own. But worldly interaction (*vyavahar dharma*) will have to be learned and followed.

Worldly Wealth is a By-product

Questioner: Do desire and efforts for worldly prosperity hinder spiritual progress, and if they do, how?

Dadashri: For worldly wealth, you have to go in one direction, and for spiritual wealth, you have to go in the other. So would it not hinder you if were going in the wrong direction?

Questioner: Yes, it would.

Dadashri: Therefore, it becomes a complete obstacle. Spiritualism and materialism lie in opposite directions.

Questioner: How can one do without worldly prosperity?

Dadashri: Has anyone truly become prosperous in this world? Everyone is after worldly prosperity, but has anyone ever really succeeded?

Questioner: Some have, but not everyone.

Dadashri: Man does not have any authority (*satta*) over this. If nothing is under one's authority, what is the point of all this useless restlessness? It is all meaningless!

Questioner: As long as one has an intense desire for worldly benefits, how can he go towards spirituality?

Dadashri: It is acceptable to have an intense desire. The desire will be there, but that authority is not in your hands.

Questioner: How can the desire be quelled?

Dadashri: The results of the desires will come. You do not have to fret too much for it. Just pursue and carry out your spiritual tasks. Worldly wealth is a by-product. Start your spiritual 'production' and the by-product of wealth will come to you free of cost.

Questioner: What do you mean by, 'Performing our spiritual activities'? How are we supposed to do that?

Dadashri: First, do you understand that worldly wealth becomes a byproduct of your spiritual 'production'?

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

Dadashri: So if you believe it, then all these worldly comforts are your byproduct. Byproduct means that which is free of cost. You have acquired the temporary happiness in this world, free. In your spiritual happiness-seeking endeavors, you have acquired worldly happiness as a byproduct.

Questioner: I see many people who are not interested in spirituality but are wealthy and happy, all the same.

Dadashri: Yes, you do not see them as being spiritual, but it is because they have practiced spirituality in the past life that they enjoy the worldly happiness in this life.

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

Dadashri: Yes, you will reap the benefits in the next life. The fruits will be evident in this life, but that person may even not be spiritually inclined at all.

What is the Intent, Service or Money?

Behind any work there is a purpose. If one has a higher purpose, for example, if one wants to build a hospital for the poor and the needy, if one's intention is to serve others, then the byproduct will be money! Do not think of money as the main

goal. The entire world has made money its main goal or production and that is why people do not benefit from the byproduct.

If you make service to others your only goal, then money as a byproduct will come on its own. If you keep money secondary, that is, treat it as a byproduct and not the main production, then more money will come your way. But because people make money their main goal, it does not come to them. Therefore, I am telling you to have this constant intent to serve others as your main goal. The byproduct will come on its own. One does not need to expend any effort or spend money for the byproduct. It comes free of cost.

So make a decision that you want to serve all human beings. Use whatever skills you have to serve others. This should be your only goal. As a result, you will receive other things free of cost, and you will never be short of money, while those in pursuit of money will suffer a loss. People have created factories for producing money and consequently no byproduct is left to gain! Money in itself is the byproduct. One should concentrate on the main production in order to receive the byproduct free.

The Gnani's Main Production is Salvation of the World

Anything that one does in order to attain the Self (*Atma*), is regarded as production and because of that, he will automatically receive the byproducts and all worldly necessities. I only keep one type of production, 'Let the world attain absolute peace and may many attain liberation (*moksha*).' This is my production and that is why I continue to receive all these byproducts. The material comforts and luxuries I get are different than what you get. That is because my production is of a very high quality. In the same way, if your production was of a higher quality, then your byproduct would also be of a higher quality. There is an intention behind everything. If your intention is to serve others, then you will receive money as a byproduct.

Indirect Way of Serving God

Everything is a byproduct. All material comforts will come your way easily, but because people make money their main goal (of production), it does not come to them easily. People are always stressed and anxious and they go about wearing frowns on their faces. They have a comfortable home, good food to eat, yet they cannot enjoy it. There are so many facilities for one's comfort and yet he cannot enjoy them. So serve people, because God resides in everyone. You will not find God anywhere else.

You are a doctor so I am telling you to do service for humans. If you were a veterinarian, I would tell you to serve the animals. God resides within the animals but in humans, God is more manifest.

The Path of Liberation Comes After the Path of Service

Questioner: How is the path to liberation superior than the path of service to humanity? Can you please explain this?

Dadashri: If you ask a person who serves humanity what he is, he would tell you that he is a humanitarian, would he not?

Questioner: Yes, he would.

Dadashri: So to say, 'I am a humanitarian and I Help Others,' is egoism, but if I ask this man here who he is, he would tell you that, 'For the world I am 'Chandubhai,' and, in fact, 'I am a pure Soul." To say this, is the absence of ego.

The ego of a humanitarian is for a good cause, but it is ego nevertheless. If one's ego is for a bad deed, he would be called a devil! And if the ego was for a good cause, then he would be called a divine person. Ego is ego. Ego makes one wander aimlessly, life after life. A person can experience liberation, right here, the moment his ego is gone.

To Know 'Who am I' is the Ultimate Religion

Questioner: What should any human being do? What

should be his *dharma* (duty, obligation, religion)?

Dadashri: Whatever he does is verily his *dharma*. One says, 'I am doing this,' and, therefore, it is egoism. From here on, one should try to find the answer to the question, 'Who am I?' You should make the effort to understand this so that all the puzzles of life will be solved and, thereafter, no new puzzles will arise. Once this happens, You will become independent.

The Ideal Use of the Engine

Questioner: People have different professions, whether it is a lawyer or a doctor, but ultimately their work is such that other people benefit, is that not correct?

Dadashri: Yes, but they go about their work without having decided a goal or purpose in life. Without having decided on a destination, the train just keeps on chugging. They just keep on running aimlessly. That is why there is so much confusion and entanglement. One should first decide on a purpose, and then do the work.

You just have to change your intent (*hetu*), nothing else. If you have an engine of a pump, you can do two things; you can attach a belt at one end to siphon water and you can also attach a belt at the other end that will separate rice from the husk. The only difference is that you know how to utilize the belt. You have to decide on a goal and keep it in your awareness (*laksha*). That is all. Nothing else is needed. Money should not be in your awareness.

Service to the Self Encompasses All Religions

There are only two kinds of religion (*dharma*). One is service to the world and the other is service to the Self. The service to the Self falls under the 'home department,' and those who perform worldly service will get worldly happiness and material wealth. Where neither is to be found, there exist only social lectures which can dangerously delude and intoxicate (*keyf*)

the ego of a person. Wherever there is any kind of a worldly service, there exists *dharma*. If you cannot provide service for the world, then do the service to your own Self. The service to one's own Self is higher than the service to the world, because the one who serves his Self does not hurt anyone!

Questioner: But surely a person has to have this realization?

Dadashri: That realization is not easy.

Questioner: How can it be acquired?

Dadashri: You have to ask a Gnani Purush, 'Sir, are you doing service for the world or are you serving your Self?' He will reply, 'I am serving the Self only!' Then you have to request, 'Please show me that way.'

The Signs of Service to the Self (*Atma*)

Questioner: What are the signs of the service to one's Self?

Dadashri: The primary sign, prerequisite, is to not hurt any living being. Everything falls under this main quality. This includes celibacy (*brahmacharya*). Non-celibacy is tantamount to hurting someone. Even in consensual sex, millions of potentially living beings (*jivas*) die in the process. This is the same as willfully hurting others. With such non-celibacy (*abrahmacharya*), service to others ceases. Other signs (*lakshan*) of service to the Self are that one does not lie, steal, commit violence or hoard money. Hoarding money and other material things is a kind of violence (*himsa*). It hurts others. Everything is encompassed in this.

Questioner: What are the other signs (*lakshan*) of service to the Self? When can one say that he is doing service to the Self?

Dadashri: The one who serves the Self does not hurt

anyone even when others hurt him. Not only that, he will not wish them ill. On the contrary, he will bless the person who hurts him.

In the service to the Self, even when a person yells abusively at you, you will not be affected. You simply have to 'see' what You are doing. The other person may continue to talk like a radio, but You simply have to 'see' that 'the radio is blaring.'

Questioner: When everyone around us hurts us, it becomes unbearable. I cannot tolerate it even when people at home insult me slightly, so then what should I do?

Dadashri: Then what else can you do? If you do not live in *this* way, (following Dadashri's instructions) then how else will you live? Tell me that much. If someone does not like what I am saying, then what other line should that person follow? Is a 'safe side' to be found anywhere else? If there is, then tell me about it.

Questioner: I don't mean it like that. But our ego always gets in the way, does it not?

Dadashri: The ego becomes an obstacle from the time of birth, but You should not let it become an obstacle. The ego will dance the way it pleases but You do not need to dance along with it also. You are separate from it.

Religions That Do Not Serve Others Are Merely Entertainment

There are only two religions, the real and the relative. There is no third kind. All other religions are ornamental and so people become enticed by them through validation of pride.

In those religions where there is no service of any kind to the world, they are all merely ornamental shows which provide religious entertainment (*manoranjan*).

The intellect and its function are acceptable only as long

as they will prompt one to do service for others and give happiness to others. All other kinds of intellect create bondage and will subject one to endless beatings. The intellect always looks at profit and loss. When you get on a bus, the intellect will immediately look for an empty seat. The intellect that allows you to do service for others is good, but the intellect that serves the Self is better. He that serves the Self, serves the entire world.

Let No Living Being be Hurt by Me

That is why I tell everyone that every morning, before they leave home, they should ask the Lord within this: "Let me not hurt any living being in this world through the mind, speech and body, to the slightest extent." One should repeat this five times and after that the responsibility is mine, the Lord within! I will take care of it! At least say this much, then if you happen to hurt someone, I will take care of it. But you have to say at least this much. Do you have any objection to this?

Questioner: No, I have no problems with that.

Dadashri: Make sure you say this and even if you end up hurting someone, the responsibility is mine, the Lord within. I will take care of it. I will take care of everything. All you have to do is repeat this sentence of mine five times every morning! How can it be a problem if you recall 'Dada Bhagwan—the Lord within' with a true heart?

Questioner: That is what we do.

Dadashri: Yes, do that. There is nothing else worth doing in this world.

The Two Paths

In order to teach people the 'religion of worldly interactions' (*vyavahar dharma*), I tell them to oblige others. I tell them not to think about themselves and to oblige others. One has to acquire this quality to Help Others. If you spend for your

self, it will go into the gutter (go to waste). If you spend for the welfare of others, it will help you in your future life.

What does the pure Soul—Lord within (*Shuddhatma Bhagwan*) say? It says, 'I will take care of he who takes care of others. I will have nothing to do with the one who takes care of himself.'

When you do the work of the world, your own work will continue to be done and it will amaze you.

What is the nature of the worldly life? God resides in every living being and if you hurt anyone, even in the slightest degree, you violate your moral duty, your religion (*dharma*). If you Help Others, religion will be there. This will bring you what you desire. The fruit of hurting others (*adharma*) results in pain (*dukh*) and your desires will not be fulfilled.

Relative religions are the path of the worldly life. They are the path of service to others. The path of liberation goes beyond serving others. It is to remain in the bliss of the Self.

The Beginning of Religion

Dharma begins from the moment you begin to give happiness (*sukh*) to others. Compassion begins when one is not worried about his own happiness but is constantly preoccupied with helping others in difficulty. Since my childhood, I had a constant desire to help people in difficulty. True compassion (*karunyata*) is when you do not think about yourself at all. Only then does *Gnan* (the liberating knowledge) manifest.

But one becomes an honorary chairman, honorary this and honorary that! Hey, fool! Why are you taking on these liabilities and hassles? You are now ready to retire. There is very little time left for you.

If you cannot Help Others (doing *seva*), at least make sure that you do not hurt anyone, even if they have caused you problems. A person hurts you because of the effect of your own

past karma unfolding in this life. Act in a manner that does not hurt anyone.

This Is All You Need to Learn

Questioner: We should be happy by giving happiness to others?

Dadashri: Yes, just learn this much! There is nothing else worth learning. This is the only religion in this world. You will only be happy if you give happiness to others.

You are doing this business and you earn some money. So now when there are some hungry and unhappy villagers, give them some food and water. When they get married, give them some money so that their life improves. If you comfort someone, God will comfort you.

The Shop of Happiness

Questioner: Nowadays, people bite the hand that feeds them. If you try to help someone, they steal from you.

Dadashri: Let your pocket be picked. When that happens, it is your past account that is being settled. But if you comfort someone now, you will definitely be rewarded and I will give you a one hundred percent written guarantee for this. I must have given to others previously and that is why I have so much happiness right now. My business is only to give happiness to others. We do not want shops of unhappiness. Those who want to, can come and collect their happiness and those that come to make us unhappy, we should willingly accept it because we must have some pending accounts which we can now settle. Accept whatever they give you. You get what is due to you; otherwise nobody would bother you.

So give happiness to everyone. If you hurt someone and make him unhappy, he may bind revenge against you. They will wait for the opportunity to get back at you. Don't you hear about someone killing someone with a knife? That person had been

waiting to take his revenge. People who take revenge do not do so just for the sake of it; they are avenging themselves for the pain they were subjected to in the past. This is revenge in operation.

Service to Parents Is Service of God

The first and foremost service worth doing is one for your parents.

If you take care of your parents, you will not lose your peace of mind. Nowadays, people do not serve their parents with a true heart. When a man turns twenty-five or so, he gets married and acquires a 'guru' (wife). As soon as the guru appears, she wants to move away from his parents into a new home. Have you seen such gurus? As soon as he acquires a guru, he changes. The 'guru' will tell him that he has no idea what his mother is like. At first he may not listen, but after being told this several times over, he changes his opinion about his own mother and starts following his wife.

If a person serves his parents with a pure heart, he will never experience loss of peace; that is how this world is. This world is not such that you can ignore it. When a man does not take care of his parents, people will blame him and not the parents. I tell people that the parents are not receiving good care because they themselves did not care for their own parents. So this understanding is wrong. From now on if they were to start afresh and behave as good children or parents should, it would be good.

That is what I am encouraging in each and every home. The children are changing for the better and so are the parents.

In doing service for the elderly, our *Vignan* (science of Absolutism of Dada) will blossom. How can one serve an idol? Do the legs of an idol ache? Service should be done for one's guardians, the elderly, or for one's guru.

Seeing God in Parents and Serving Them

Serving one's parents is one's moral duty (*dharma*; religion), regardless of what that relationship may be. The more a person practices this, the happier he will be. Serving the elderly will give you happiness. If you give happiness to your parents, you too will receive happiness. Those who make their parents happy will never be unhappy.

I met a man I once knew in a spiritual community (*ashram*) and asked him what he was doing there. He told me that he had been living there for the past ten years. I told him that his parents were seriously ill and were living in extreme poverty. He told me that he could not do anything because helping his parents would mean forsaking his *dharma* (religion). How can you call this a *dharma*? *Dharma* is to embrace your parents and your family. Your worldly interaction should be ideal. How can the worldly interaction that forsakes one's relationship with his parents and his duty (*dharma*) be called a *dharma* (religion)? Do you have parents?

Questioner: I have a mother.

Dadashri: From now on, take good care of her. You will not get the benefit of such an opportunity again. If a man tells me that he is very unhappy, I would tell him to take good care of his parents so that worldly miseries do not affect him. He may not become wealthy, but at least he will not have to suffer any pain (*dukh*). Then later, he is free to practice religion.

I, too, served my mother; I was twenty years old and was able to take care of her. The only service I did for my father was to carry his body on my shoulders at his funeral. It was then that I came to the realization that I must have had so many fathers in the past lives! Goodness! There must have been so many such fathers in my previous lives. What can we do about that? The least a person can do is take care of the one before him. Those who are not here are gone, but as long as your parents are living

and present, take care of them. If they are not around, do not worry about it. Start again from where you left off. Service to one's parents gives instant rewards. One cannot see God, but at least one can see his parents.

Service to the Elderly

Nowadays, the people who suffer the most are the elderly. But whom can they complain to? The children do not listen to them. Parents and children are always at odds with each other. The generation gap has become so wide. The old man does not let go of his old ways, even though he suffers for it.

Questioner: This is the case with every sixty-five year old.

Dadashri: Yes, it is the same everywhere. So what is the solution for that in this day and age? It would be good for the elderly to have a place to live. If we were to do something along those lines, then first we should give them this knowledge of the Self—Gnan. We should also make some arrangements for their meals. One can consult the public and social services for this and that would be acceptable. But once they have Gnan, at least if they were to see the pure Self in everyone, it would be of benefit to them. This Gnan (the liberating knowledge) will give them peace. Otherwise, how are they to find any peace? What do you think?

Questioner: Yes, that is right.

Dadashri: Does what I say appeal to you?

What happens if an elderly man lives at home where no one pays any attention to him? He cannot say anything, but from within he binds negative karma. The establishment of old people's homes is a good idea and helpful in that sense. But it should be called something more dignified. It should be given a more respectable and dignified name rather than 'old people's home.'

Serving Parents and Guru

First comes service to the parents, and then comes service

to the guru. One should serve both without fail. However, if the guru is not good, you can forego that service.

Questioner: But what about those who neglect their parents at present; what life form will they inherit?

Dadashri: A person who neglects his parents will not be happy in this life. What is the direct proof behind taking care of one's parents? If a person takes care of his parents, he will not suffer throughout his life, nor will he experience any difficulties.

This science is wonderful, and that is why the scriptures tell us to take care of our parents. In doing so, you will not encounter any difficulties related to money in your life. Whether this is a principle or not is another matter, but you should definitely take care of your parents. If you do not, then who will take care of you? How will your children learn and know that you are worthy of taking care for? Children observe everything. If they see their father neglecting his own father, they will grow up with the same values.

Questioner: What is a son's responsibility towards his father?

Dadashri: The children's responsibility is to fulfill their obligations towards their parents. How do the children benefit in doing this? They will never be short of money; all their needs will be met. And if a person takes care of his guru, he will attain liberation. But people of today do not take care of their parents or their guru. They are all going to be unhappy.

The Greatest Obligations

A person who finds fault with his parents will never be worthy of anything. He may become wealthy, but he will never progress spiritually. One can never look at his parents' faults. How can one forget his obligation towards his parents? When we cannot even forget our gratitude towards someone who gives us a cup of tea, how can we forget what our parents have done

for us? Do you understand? This is why you should be deeply appreciative of them. Serve them well.

In this world, there are three people worthy of your utmost gratitude and you can never forsake this gratitude. They are your father, mother and the guru! You should never forget the benevolence of the three people that have put you on your path.

The Fruit of Serving the Gnani

You should keep your worthy state (*sevyapad*) hidden and give service to others with humility. The Gnani Purush is considered the helper (*sevak*) of the whole world and also the one worthy of service (*sevya*) from the whole world. "'I' serve the whole world and 'I' also take the service of the whole world." If you can understand this statement, your work will be done!

The responsibility of my service to the world goes as far as making sure that whoever comes to me must at least receive the benefit of 'my' vision (*darshan*)! The responsibility of anyone that serves me falls upon me and I have to take him or her to *moksha* for sure.

Jai Sat Chit Anand

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The Reward for Helping Others...

Work for the world; your work will indeed keep getting done. When you work for the world, your work will keep getting done effortlessly, and at that time, you will be amazed.

From the moment a human being begins to give happiness to others, religion commences. From the moment one is not concerned with one's own happiness, and rather one remains concerned with how to alleviate the troubles of another, unconditional compassion commences. Right from childhood, I was concerned with alleviating the troubles of others. When thoughts concerning oneself do not even arise, that is referred to as unconditional compassion. It is through this indeed that the Knowledge manifests.

- Dadashri

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