

GENERATION GAP

THE RELATIONSHIP BETWEEN PARENTS AND CHILDREN

(1) NURTURING VALUES

**Only one with values can instill values
Parents Love will not let them leave home**

Questioner: I worry about my children?

Dadashri: What worries do you have about your children?

Questioner: All kinds, I feel that they do not have proper values.

Dadashri: Yes, you are right; children should receive good values. But do values improve by worrying?

Questioner: No.

Dadashri: What do you have to improve them?

Questioner: We can give them some advice, what else can we do?

Dadashri: Advice will not do anything.

Questioner: So what should we do to instill values into your children?

Dadashri: How old are they?

Questioner: Up to ten to twelve years old.

Dadashri: Yes, but you should take them to one person who has values and ask him to give them a medicine in the form of values. But people believe that why should they go to someone else, when they can do that themselves?

Questioner: It is very difficult to raise children, especially in this country (America).

Dadashri: It is difficult everywhere. Children here are better. If parents have values (respectable), then there will not be any difficulty from the children of here.

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Questioner: Living in America we have money but we are lacking in moral values. What should we do when we have to live in such an environment?

Dadashri: Parents themselves should develop moral values that result in a loving, family environment. The love of the parents should be such that their children would not want to leave them. If you want to improve your children, the responsibility lies with you. You are bound by your duty to your children. Did you not understand that?

Questioner: I did

Dadashri: You have desire for values, and so your children will be with 'fragrance'. It is good that you have such high thoughts, that you look for values in your children.

Effect of the Environment Spoils Children; Parents Should Remove the Chaff Day and Night

Questioner: People keep practicing religion but they never keep an eye on their children.

Dadashri: Where?

Questioner: In our country, in India. They do the same here.

Dadashri: Even here, they not watch their children, do they? They go on to the wrong path even here. How are you going to watch? You need to become one with good values. If you have values, then they will learn by watching you. What can the children do when you do not have an iota of values?

Parents should instill the highest moral values in their children. Many parents in the USA have complained to me about their children eating meat and indulging in other unacceptable activities. I asked the parents whether they themselves indulged in similar activities and they told me that they did. I told them that children imitate the moral values of their parents and that sometimes the children may behave differently outside of the home also. Your duty however, as parents, should be to instill good values in them and you must not fail in this.

Questioner: Why do our children eat meat when we do not?

Dadashri: Yes. They will acquire values from the outside, will they not? They have brought all that with them) from past life). Anything you see in this world, nothing of that is new. All have is our obligations; otherwise they have brought everything with them. This world is not false. It is also not an accident; this world is just an incident.

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What one sees. It is through lack of understanding. However there is nothing in this world that is an accident. An incident has so many causes, and an accident has too many causes. But it is still all indeed incident. Therefore, one just has to understand this.

Questioner: Children in our country are not like this, they become this way in this country.

Dadashri: They find such environment here. Everything is affected by their environment.

Questioner: So children cannot indeed become what their parents chose them to be. So do parents not have any say in this?

Dadashri: No. If you have an iron, it will have different effect on it if placed here, and it will have different effect on it when placed near the sea. It will be affected by both environments. Over there it will rust a lot, and very little here. So they are all effects, whole world is of effects. The only obligation parents have towards their children is that they should have inner intent (*bhaavna*) of instilling such values that they do not go on to the bad path.

Questioner: And yet whatever the result, we...

Dadashri: Then the result is your karmic effect (*heesab*). Does a farmer not give 'values' to what he grows?

Questioner: Yes he does.

Dadashri: How well he ploughs and gives values. thereafter it is a different matter if the rain doesn't fall, or a disease ruins the crop.

You have to be careful and make sure that they do not eat non-vegetarian food. If you eat non-vegetarian food, you should stop after receiving this *Gnan*. (*Gnan* is the process by which *Pujya* Dadashri imparts to the aspirant, the knowledge of the Self, and separates of the non-self from the Self). Children will mimic your conduct. Why in the past our parents were considered to be cultured? They were very principled and had all the control. Today (parents) are without any control.

Parents should become cultured (have good moral values), any immorality should occur in the absence of the children. We should not have immoral values that would hurt the children.

**One who becomes religious can teach others religion
Children can learn from observing the father**

Questioner: When these children grow up, how are we to instill our religious values in them?

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Dadashri: Children will learn whatever they see in you, so if you become religious, they will too. They learn by watching you. If you smoke, they will do the same. If you drink alcohol or eat meat, they will too. Whatever you do, they will imitate. They want to imitate and even go beyond their parents' deeds. What does a son wish?

Questioner: To be better than his father.

Dadashri: I will make sure that I become better than my father. So he becomes better even in drinking alcohol, eating meat. Therefore, he will do whatever you do. You have great desire to improve your children, right? Do you eat meat?

Questioner: No.

Dadashri: Do you drink alcohol?

Questioner: No.

Dadashri: Then there is no problem, children will not become spoilt. Just tell your son one thing. Tell him, 'Be better than me in whatever I do.' A boy's wish is to become better than his father. You do not do anything like that (anything bad); you do not have any problem like that, do you?

Questioner: No, there is nothing like that.

Dadashri: Then that is good. Otherwise, children will become better at it. they learn by our example, 'Wow, my father does not drink or smoke.' They will learn from seeing you. Whereas, a father drinks and then tells his son not to drink. The son will think that there is taste in it, and he is telling me not to drink. He will think, 'My father is enjoying it and he is telling me not to enjoy it. I am indeed going to drink.' So even if he does not drink, he will start drinking. So you should become cultured (have good moral values). you are an Indian, of an Aryan race (civilized). How can you afford to be foolish?

Questioner: What should parents do to bring children into discipline?

Dadashri: You have to become disciplined, in order to bring them into discipline. Look, I have become disciplined, can you all see that or not? Look, I do not have any bad habit. I do not have any problems. And no secrecy, while whole world is in secrecy. There is no secrecy here, so see how wise you have become. How wise this doctor have become! Therefore, you have to become wise, so your children will be wise. You cannot expect your children to become wise first and then you become wise. Children learn from watching you. They have brought their own karmic tubers, but they become ready only from observing what is going on, on the outside. If what is on the outside is good, but what he has is bad, he will feel that why is it like this. he will understand that that is how it is within him. Try and change that, you and the doctor, both of you, children will become fine. There is no problem now, is there?

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Questioner: here in America, half the problem is of the parents and the other is of the television. These children learn a lot of negative from the television.

Dadashri: Fault is not of the television. Television that has is teaching the negative, will also be as powerful in teaching good things. It will turn around and teach the positive things. It is a different thing, it has come about even when we did not wish for it. But we can improve at home, can we not?

Questioner: These children do not eat eggs or meat but... even their mothers tell them not to eat those things, but when they go to school, they learn from others to eat them, and then they start eating.

Dadashri: No. Solve the problem of the home first. These are entanglements of circumstances which can be taken care of (dealt with) later, but everything will improve if your improves first. These are the circumstances that cause these circumstances, there is indeed no solution to it, is there? What can you do for which there is no solution? There is still a solution later for that. There are many children here, whom I helped them stop eating meat. That is because I learnt it, so I know how to tell them. They do stop when I tell them.

Parents, Teachers Too Busy Making Money They Do Not Care, What Can The Innocent Ones Do In Life?

Questioner: Does this happen because children go to 'public nurseries' (daycare centers)?

Dadashri: It is not because of that. Nursery is not of the parents, values have to be of the parents. Of what good are values of the outside? One has to go outside, there is no choice indeed. We cannot do without going out. It is not under your control. But first, children need good values from their parents. First nursery should be at home.

Questioner: Will they not receive good moral values if we place them in a good school?

Dadashri: But they are not all values. Children will not receive good values from anyone else except from their parents. Values are from parents; gurus. They may receive some from their teachers, friends, peers, and others around them, but the majority will come from the parents. Only when the parents are morally upright do their children become morally upright also. Otherwise, they will not, will they?

Questioner: If we are running a school, what should we do so that children acquire good moral values?

Dadashri: You should invite good saints. They will acquire good thoughts only if teachers are good, will they not? Invite well renowned saints, not propagandists.

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Questioner: Biggest question everyone has is to how we can instill good moral values in the children in schools.

Dadashri: Yes, people have a lot of *bhaav* (inner intent), but what can be done? Today, even teachers are not morally upright. Even teachers are involved in making money. so that is entered into everyone, has it not? Even those who were moral have now become immoral, so then what is left there? So Nature is coming for this. Nature will straighten them out. Only the Nature will improve what is ruined. So the Nature is on its way. It will beat it to shape.

Today's Children Educate, But Have No Respect Partial to

Natural difficulties will come soon and everything will quickly straighten out. You keep having good intent, Nature will straighten everything. Do you do that everyday?

Why do children study today? It is because there is no other distraction. They have become focused only on one thing. What goes on the outside, what else can they do that will cause them harm, or not? They do not think about that at all. They do nothing but read and study. There is endless other *moha* (illusory attachments), and therefore they know how to study, otherwise they would not know also that.

Questioner: What should be the goal/aim of studying?

Dadashri: Not to get onto the wrong path. Where does an uneducated person go? Uneducated has free time, so where does he go? He will get into destructive situations. Education gives this much stability, and even they acquire some humility from education. One learns how to adjust with people, and he cares only about his illusory attachments. He does not care his family gains anything or not; not even a little bit. I check everyone out, I know everything.

One who is preoccupied only in studying, he is considered *vediyo* (learned fool). Do they not use the word '*vediyo*', do they not?

Questioner: A bookworm.

Dadashri: No, bookworm is different and *vediyo* (learned fool) is different. What is *vediyo*? He is the one who is preoccupied in only in the work he takes on, whereas as a bookworm is preoccupied only in books. This *vediyo* is *vediyo* in everything, and what does the world ask for? Seven workers/labourers, and not *vediyo*. They ask for 'every directional' man. There should be awareness of every direction.

In the old days, people did not know how to learn and very few used to pass. And today, no matter what caste the children are from, they all graduate, become doctors.

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One person said, 'How clever are these children! What an era that is here!' I told him, 'Are you saying that children of the past were stupid? And I was one of them! Children of today are smart, and I failed so I am stupid?' but today's children have no awareness, all they do is study, study and study. They have not understood to value other things /They do not have wisdom about other things. All they do is study. They do not have wisdom. And in our time, education and molding went on together. And today, it is just education, and even that is along only one line, then of-course it is easy to learn. What else do they have to do in it? Education is just theoretical, not practical. It is good when it becomes practical. Practical means molding.

Children Sent To India For Education Parents Became Confused With Their Conduct

Questioner: If we send our children away to India for schooling, are we not forgoing our responsibilities?

Dadashri: No, you are not forgoing them. You can provide all the financial support needed. There are some excellent schools in India where even people of India send their children. These schools also provide good quality boarding and accommodation. There are such good schools.

Questioner: A mother's duty is to take care of the child in sickness and in health. But if the child is over there (in India), then is that not considered forgoing her duty?

Dadashri: No, it is nothing like that. all its karmic effects (heesabs) are all prearranged. You do not have to worry about that. When he goes there, his whole heesab is indeed there. Do not worry about him, just keep loving him. He has brought (from his past life as karma) with him all he needs, so you do not have to worry.

Questioner: When we send him to live there, that must also be planning of karma, right?

Dadashri: Yes, it is indeed a plan. Therefore, it is just your egoism that you sent him there. It is all planned, and thus do not interfere with that plan. There is already a safe side built within it. One unnecessarily thinks about all that. What does a doctor consider normal? Ninety-eight degrees is normal. Do you say that?

Questioner: Yes.

Dadashri: And 100 is above normal. So, to have above normal thoughts is a fever, and it is also a fever to think below normal. Do you get fever of thoughts?

Questioner: A lot.

Dadashri: Doctor treat him for his fever! The doctor himself has above normal fevers.

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Questioner: Everyone has thoughts, do they not?

Dadashri: No, there is normality to thinking; ninety-eight is the normal. Ninety-nine is above normal. Ninety-seven is below normal. So will any falsehood do? People talk aimlessly.

I have had a suitcase for years, but I do not know what is in it. What is the point? How do things happen for me?

Questioner: You do not have any illusory attachment (moha or maya).

Dadashri: No, but how do things happen for me?

Questioner: It must be your karmic planning.

Dadashri: It is all karmic effect (heesab). It is methodical. This world is exact. On the contrary, people interfere with it.

It would be nice if people remained wise, but they become over wise. You are a doctor, have you ever seen over wise person?

Questioner: I have seen many.

Dadashri: All these miseries exist because people became over wise. What do they call over wise in Gujarati, lady?

Questioner: Dodha dahya.

Dadashri: Yes, Dodha dahya. One was wise before, and now he has become over wise, and that is the cause of all this misery.

You have to think about your child as long as he is with you. When you send him away to India, you should stop thinking about him, and then write him letters. Write to him and then tell him to reply to your letter, that is all. Do not enter into anything else unnecessarily. Ask him to write to you and let you know what he needs. Do not worry about anything. You have to carry out your duty, so his love towards you remains. But you want keep your son at home and his wife also? And also until he becomes a father? Within six months you will have quarrel at home. Do not do such a thing. You should do what people in the foreign do, when he grows up. When he becomes eighteen years old, tell him to start living on his own. Our dealing is much higher than of those in the foreign. Our dealing of oneness is maintained; even after they move out. Those in the foreign do not maintain it as good. The times are different, and if we do not act according to the times, we are fools.

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Questioner: But what difference does it make, when the children live in India and the parents live here?

Dadashri: Here parents do not have control over their child, because of the external influences. A child grows with external values (influences). He does not have the values of his parents. He has the values from the external values. He grows with the same values as the other children, whereas children here have good values....at least they are not bad in what they eat or drink. They are bad in certain ways, but in America they are becoming *jada* (dull), while in India they continue to go bad in their thinking. Bad thoughts can be turned around, it is difficult to improve the one who is *jada*.

Questioner: But if they do not eat or drink like that, and they eat just like they do in India, will they remain the same?

Dadashri: Environment does have some influence. However they will not have other influences, like eating etc. There are many children who I meet whose life has become spoilt, I improve it for them.

Questioner: Our children insist on going to church, so what should we do? Should we let them or not?

Dadashri: Let them go, what is wrong in it?

Questioner: But what if they do not practice our religion?

Dadashri: Where do we have the religion? Let them go to church instead, if they want to. Our religion is within, so when they meet some nice person, it will grow within. At least, they will not go to church and steal. Let them go. Don't worry about it. he does not eat meat, does he?

Questioner: Yes he does.

Dadashri: So, once he started eating meat, he will indeed start going to church, will he not? do you eat or not?

Questioner: I eat also.

Dadashri: So then what else is there? So what is wrong in you going to church instead? One who does not have any limit herself!

Questioner: When our children ask us about our religion, how best can we explain it well to them?

Dadashri: The father can explain it to them, if he knows. If the father does not know anything about religion, he will not talk about it at all, will he? Then the child will learn the wrong things at a very young age. Otherwise, if you do not give him the right

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understanding, then he will continue to acquire the wrong things. He will indeed do some kind of business, will he not? If he does not do it, someone else will.

Questioner: But what religious thing should I teach him?

Dadashri: What else will you teach him, without Gnan.

Questioner: Here, to explain religion to children, one problem is of the language, and the other is that even the parents lack in understanding religion, so under such circumstances, how can we guide them? How can we solve such problem with them?

Dadashri: How can they have the solution? First of all, you have to become cultured; have good moral values, you have to become friends with your children. What harm is there being friends to your two children? you should make it such that they do not like to be without you around, and they do not start eating meat. Eating meat will bring *avarana* (veil of ignorance) over his mind, and then thinking of good and bad is lost. The poor man lose the awareness of what is beneficial and what causes harm. An *avarana* comes over his thinking. *Avarana* of eating meat is very strong. Therefore, make sure that they do not start drinking alcohol and start eating meat, and also make sure you do the same. You too should not touch them. It is wrong for you to do that and tell your children not to. So you can move ahead only when you, yourself have everything under control. Without such control, it will not work. If I smoke and tell others not to smoke, it will not work. I do not indulge in anything in this world. I never have any thoughts about sex, or about money. I do not touch money, even if you were to give me millions of rupees, they are of no use to me. Every word of mine will have people hand over their whole factory to me, but I do not have any need for all that.

However, you and your wife, both should come under control. You should not sacrifice anything for the children.

Questioner: Here, there is a problem of the language. Right from a very young age, children learn everything in English, and so our language as a vehicle to learn our religion does not remain for them. So how can we solve that problem?

Dadashri: Teach them Gujarati. Foreigners have come to me to learn will English. You understand this science if you learn Gujarati. This Akram science is a great wonder of this world. It can bring salvation to the whole world. Understand it. It is non-contradicting, it is with principles. It does not listen to the intellect. This science has made great intellectuals to wrap their intellect into a packet, and destroyed them.

Questioner: Even in India, if you see in Mumbai, seventy percent Jain children attend English school.

Dadashri: Yes, that causes all the damage, does it not? What I am saying is that improve your own selves. 'Because someone else does it', it doesn't say anywhere that you have to jump in a lake just because others do it? There is no problem with improving your

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own self. This is not something new, it has been going on from the beginning, and it was the same during the time of Lord Mahavir. One should improve his own. Just understand the danger that looms over you.

Questioner: When you return to America next time, I will gather all the people. At that time, give everyone such a gnan (knowledge) that will bring changes in every one's life.

Dadashri: I will do something that will bring a change. A change has occurred in many people.

Build high school and college where they have arrangements to live and eat there, and have people come and do everything from India, and where there is a place for the children to stay, you have to feed them Indian food. But has to do that.

**Good moral values are instilled if parents live in penance
Children will Start Drinking seeing The Parents Eat and Drink**

In a home where there is conflict, even the Lord will say, 'It is not worth coming to this home, let us go somewhere else.' Then nothing good happens in that home. Then one will complain that I earn so much and nothing good happens in this home. Lakshmi Devi (Goddess of Wealth) will only be happy if there is no conflict in a home. Do you not bring in dollars? How many dollars do you earn? Do you not earn at least hundred dollars a day?

Questioner: Yes.

Dadashri: So then what difficulty do you have? There is no difficulty. Do you earn anything? How much? Twenty five dollars?

Questioner: Yes only that much.

Dadashri: So, you have one hundred twenty five dollars coming in, what else do you want? Eat drink and be merry, raise the children well, and feed them such food so that they do not eat that other stuff. Tell them that they should not eat that.

Here you earn dollars, but you have problems with children, do you not?

Questioner: That problem will indeed remain for everyone here. that problem will arise for everyone in this country. One will earn the dollars but lose his children.

Dadashri: Many children had taken a vow, and they do not eat meat or any such thing. Many children in New Jersey came and took the vow. When one takes a vow from me and he will stop eating meat.

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Questioner: People ask these questions here. everyone has this question/problem about the children. But if they take Gnani Purush's blessings here, then such question/problem does not remain for anyone.

Dadashri: No, blessing will produce such result only for some. That is not written in everyone's karma. There is no such rule.

To be in a bad values, is an instrument to become corrupt. One should only go into a good value. Still, there is no problem if you cannot do that. It is fine if you can go, and if you cannot go, there is no problem. Whatever happens is correct.

Do not look for justice like, this happened and that happened, do not look for any justice in this world. Whatever justice that is going on is the justice. Do you understand that?

Questioner: But Dada, we also have to live in worldly life, do we not?

Dadashri: But the world will automatically see that, will they not? If it is spoilt, they will say that it is spoilt, and if it is improved, they will say that it is improved. Parents pour themselves a drink like this on the table, and tell their children not to drink. Then will they not become alcoholics? Parents should show lots of good values.

Questioner: Dada, something for us so that we may lead a peaceful and a happy family life, and at the same time maintain that of the inner Self.

Dadashri: Not only will your worldly life be peaceful, but even your children will become good and virtuous from observing you. Children's behavior has degenerated through observing their parent's crazy behavior. Parents thoughts and behavior are not appropriate. They often make suggestive gestures in front of them, so naturally the children become spoilt. What kind of impression will the children receive? There should be some restraint in your behavior. Just observe the effect that fire has on a child. Even the child respects the boundaries of a fire, does it not?

Nowadays, the minds of parents have become 'fractured' and restless and their speech has become careless and hurtful, and this is why the children have become bad. Even husbands and wives use hurtful language towards each other. What should Indian parents be like? They should mold their child in such a way that by age of fifteen, all the good moral values have been instilled within them.

Questioner: Nowadays the moral standard is declining. That is where the problem lies.

Dadashri: No, it is not declining; it is practically going away. But now that they have met a *Gnani Purush*, those moral values and virtues will return in their lives. The values that existed in Satyug. Every young adult India has the potential power to carry the load of the entire world. He just needs the right guidance and support. Without such

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guidance, the youth have become selfish and have a very self-centered view of life. They will prey on others for their own worldly comfort and happiness. He who renounces his own happiness can make others happy.

There was a wealthy businessman who was so preoccupied with making money. I had to tell him, “Seth, while you are so busy making money, do you realize that your household is in ruin? Your daughters and sons are running around and so is your wife. You have been robbed from all directions.” He then asked me what he should do, so I told him, “You must understand and know how to live life. Don’t make money your only pursuit in life. Take care of your health otherwise you will have a heart attack. Be attentive to your health, your money, and to the moral upbringing of your daughters; you have to clean out all the corners of your home. If you keep cleaning out only one corner in the house, what will happen to all the dirt and dust that collects in other corners? You have to clean out all the corners. How can you live life this way? ” Maintain good interactions with your children and instill good moral values in them. If you have to suffer in the process, it is fine, but give them good moral values.

**Towards... become a ideal father
Be mindful and instill morality**

Questioner: If mother is dead, what are father’s duties towards his son as a ideal father? Please tell us.

Dadashri: Yes, those duties have to be exact. He has to understand where and how much to encourage and discourage his children. Today, parents do not have such understanding, and thus children grow to be of that grade. Children have not received any good values, and that why there is such state of children in India.

Questioner: Still, whatever impressions one has brought with him, they are indeed there, now even within those impressions...

Dadashri: Children come with their impressions (*sanskars*; values). Now you have to carry out your duties.

Questioner: What are the duties of an ideal father in this?

Dadashri: You should know which of his values (*sanskars*) are wrong. Which are good? It will be fine if at times you are asleep (unaware; ignore) about them (good values), but you have to be mindful of his bad values. And you should have in your awareness about how to change them. People are preoccupied in making money.

Questioner: We make every effort to improve them, but even then if they do not improve, should we as ideal parents leave it to fate or destiny (as karmic effect)?

Dadashri: You make these efforts in your own way, but do you have a certificate (to prove that your efforts are correct), show me the certificate?

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Questioner: Our efforts are based upon whatever comes into our intellect.

Dadashri: I will give you an example of what your intellect is like. What kind of justice prevails when a person himself acts as (is) the judge, the lawyer, and the defendant? (Your intellect will always be on your side, even if you are wrong).

However, never abandon them to fate. Take care of them and keep an eye on them. If you abandon them, there will be no hope for them. Children bring with them their impressions (personalities; sanskars) at birth, but you have to help and nurture them so that they flourish.

Questioner: We do all that, but ultimately, shouldn't we just leave them to their fate (karmic effect)?

Dadashri: No, you cannot leave them like that and if it comes to that then bring them to me and I will do the 'operation' for you (bless them and help them). You cannot just let go of them. It is too dangerous.

Discourage When he Pulls Your Moustache Reward him and encourage him for learning

A father was delighted when his child was tugging at his moustache. "Look! How cute! He is pulling my moustache!" he laughs. For goodness sake, what is going to happen if you allow him to do as he pleases and you don't say anything to the child? If you do not do anything, then at least give the child a little pinch so the child will come to realize that he is doing something wrong. He will attain the knowledge of what he is doing is wrong. The child should not be beaten; just a tiny pinch will suffice.

So he should know that he is getting pinched whenever he pulls on the moustache. He is looking for the knowledge. What happens when he does that? If you encourage him at that time, that what he is doing is a great thing, then he will pull even more next time.

Each time he does anything wrong, make it known to him that it is wrong. He should realize that. Otherwise he will believe that what he is doing is fine. Then he ends up going on to the wrong path. Therefore, you have to tell the child.

I have to scold all those who live with me. Do i not understand that? Why would I ruin the Atma? But is Atma going to be ruined by scolding? Danger is upon me for not scolding them? And if he is doing something good, then you should say, 'Son.....'. You should pat on his back so that he gets some encouragement.

Questioner: So are you saying is that we should praise everyone and get work done?

Dadashri: You cannot praise one for any wrong doing. You have to make him know that what he is doing is wrong. Who you are, and whose son he is?

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Questioner: What if he has done something good?

Dadashri: You have to praise him for the good work he has done. And do you have to pat him in the front? When you pat him on his back, his ego is encouraged, and so he will do well again.

When you pat him on his back, ego lies there, and so the ego receives encouragement from there. That is why people pat on the back. But one does not know how to pat. They do not even know now where it (ego) lies.

A young child's ego is in a dormant (asleep) state. It does indeed have an ego, but it remains in a compressed state. It sprouts as the child grows older. A child will grow to be a good child if you do not feed it unnecessary water of ego. If you do not feed their ego, the children will grow with good values (sanskar).

Father Says, Look My Child Sticks His Hand In My Pocket You Fool, You Give The Child A Hand In Becoming A Thief

People do not even know how to be parents. A father was saying that his small son stood on his toes and removed twenty five paisa from his pocket. In India they have a twenty-five paisa coin, he removed that from his pocket. So his father who was sitting there saw all that and he was excited how smart was the son. So the father calls out to his wife who is cooking in the kitchen. "What do you want? I am cooking!" she calls back. He yells urgently for her to come, so she comes running in questioning, "What is it?" The man exclaims, "Look! Look how clever our son has become," as he points to their toddler. "He stood up on his tiptoes and reached into my coat pocket and took out some money!" The toddler thinks to himself, "This is the best thing I have done today. Now I know how to do this kind of work!" In essence, he has become a thief. So what happens next? It becomes instilled in the child's knowledge that to sneak money out of someone's pocket is an acceptable act. Why are you not saying anything? Should you do that?

Questioner: No.

Dadashri: How can all this be acceptable? The child kept looking like this, 'Wow. What a wonderful thing I did. My mom and dad are praising me.' You fool! You are turning your child into a thief. Why did you get married without understanding this? You have to understand this. Such people should not be allowed to get married. You become a father of a child? What kind of non-sense is this?

You fool! Where did you come from? You became a father! Are you not ashamed? Do you realize the kind of encouragement your child received? In stealing, your child feels that he has accomplished something remarkable. Does it suit us to be robbed like this? Should the father not at least have some awareness of what to say in order to encourage or discourage his child? These are all 'untested fathers' and 'untested mothers'! If the father

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is a 'radish' and the mother is a 'carrot', what are the children going to be like? Certainly not 'apples'!

'He took money out of my pocket. How smart he has become'. What is helping here? The boy will learn to steal? And such are these people, a father like that and a mother like that. Hey, why don't you slap him so that he will understand that taking money out of the pocket is a wrong 'knowledge'. And encourage him when he does something good. But do people say that? Is this something I have fabricated?

Questioner: It is a fact.

Dadashri: Does a child stand on its toes and take the money out of the pocket? Or am I fabricating this?

Questioner: No it is not a fabrication.

Dadashri: This how this stock is. It is a rubbish stock, and that too is of all four time era. The first one was the one sieved in the Satyug, and then whatever could not be sieved, was thrown into Dwapar. It was sieved in the Dwapar, and from that which was not sieved in the Dwapar was thrown into Tetra. What was not sieved in Tetra has now come into the Kaliyug. This is the residual part. From this is placed into a huge sieve, whatever gets sieved from it is good, and then it is God's will. Whoever is sieved through our sieve, they will become *ekavtari* (destined for only one more life before final liberation). If not, it will be resolved in after two to five lives.

All this I am telling you, am I aware of all this or not?

Questioner: Of-course there is.

Dadashri: I have all the awareness. I still have a lot more awareness. I have as much awareness as there is hair on my head. So how can I be entrapped? The one who has the awareness of all around! Whereas, even slight breeze will make people fall asleep.

Parents of this time cycle (Kaliyug) really do not have any skills or knowledge on how to raise children, and as a result, often give them wrong encouragement. They carry their children around. When they go out, the wife insists that the husband carry their toddler. So he picks up the child, what can he do? If he is strict, he will refuse, and so she will nag at him, telling him he is also responsible for the child and that they both need to look after him. She keeps nagging him and he has no choice, so he will end up carrying 'junior' to the movie and all over the town. What kind of values (impressions; *sanskar*) will the child grow up?

**Toat home is hinsa
Otherwise wife will scold, what kind of father are you?**

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Children have gone on to the wrong path because of your fury/irritation. Are you responsible or not? Therefore, bring normality in everything. Maintain love in one eye, and strictness in the other. Strictness does not harm the other person, anger causes great damage. Strictness does not mean anger, but it means to 'blow hot air' (pretention of being angry). Even I 'blow hot air' when I go to work, 'Why are you doing it this way? Why don't you this way.' If, whatever *bhaav* (inner intent) necessary for the worldly interaction does not arise, that worldly interaction is considered ruined.

A bank manager once said to me, "Dadaji, I have never said a single word to my wife or my children. No matter what they say or do wrong, I do not say anything." You know what he was expecting from me? He looked so self-assured, thinking that perhaps I would applaud him for his nobility. Instead I became very irritated with him and said, "Who on earth made you the manager of the bank? You do not even know how to manage your own wife and children! You are the ultimate fool on this planet. You are useless!" The man was shocked. The man thought that 'Dada' will give him a huge prize if he said that. You fool, does that deserve a medal? When your child does something wrong, you must ask, "Why did you do this? From now on don't do things like this." You have to scold him dramatically (like acting in a play) but convincingly; otherwise he will think that whatever he did was correct because his father condones it. Because this man never said anything, his household was in ruins. You have to say everything, but 'dramatically', as if you are in a play (from within you have to apply *Gnan* and on the outside play your role as a father). He should play his role to its fullest, but without any attachment and abhorrence.

You should talk to your children every night and discuss things. Converse with them and explain things to them in an amicable manner. You will have to sweep every corner of your home, will you not? All children need is some shaking. They already have a good sanskars (values; impressions), but they need some shaking (You have to keep them in check and caution them). Is there anything wrong in 'shaking' them a bit?

Arti-Worshipping instills values at home
Purity, within and outside, comes from the environment around

Every morning after they bathe, teach your young children to pray, 'Please grant me and the world right intellect and salvation.' If they do that, then it would mean that you have succeeded in instilling good values in them, and you as parents are released from karmic bondage. You should also have them sing, "*Dada Bhagwan Na Aseem Jai Jai kar Ho*" (Prayer to the Lord within) everyday. So many children in India have improved so much that they have stopped going to movies (seek other diversion). Going to movies is no longer their prime source of enjoyment. At first they raise problems, but after a while they remember how good it feels to say their prayers and they respond positively.

Questioner: What is the importance of doing *arti* at home?

Dadashri: There is no other importance; you will receive fruit of the *arti*. The fruit of the *arti* that you receive here in my presence, you will not receive it anywhere else. But that other is our own arrangement. Still, fruit of the *arti* is very high, even when done at

home. Therefore, everyone has arranged it so. Spoilt (Bad) environment will not arise all day, will it? Homes are nothing but environment conflicts. Now if *arti* is arranged in such an environment, there will be some change in the children and everyone else in the home. And children and everyone stand in the *arti*, minds of those children will remain good. And those children who are irritated, what about them? This suffering, irritation and bad company on the outside. So they will continue to have thoughts of only bad behavior. In such environment, our (Gnan???) will get rid of such thoughts and give them peace. It is a tool to save them (liberate). It is a wonderful thing. Some people do it twice a day, in the morning and in the evening. Children do stand in the *arti*, do they not? And adults do not clash. Environment is filled with conflicts. Today, the one who does not want to give rise to any conflict, he has money, he has everything, and yet conflict will get into him. He will bang on the table when he is sitting down to eat. Will he bang on it or not? You did this and you did that, and everything begins from there. Will it not? Therefore, many people at home have decided that after dinner, everyone, husband, wife and the children should all say our *vidhi-arti-aseem jai jai kar ho* together. So all the children will become regular, will they not? They will become wise. Next day if they ask to go outside, they will say, 'say that thing, say that thing (*vidhi-arti-aseem jai jai kar ho*).' They forget about going out and impression is attained.



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(2)

What is Mandatory To Sing

**Years have passed in pulling the wagon
In Being Sold At The Price fo Roots-potatoes**

Dadashri: How old are you?

Questioner: Fifty.

Dadashri: Now, if you are going to live hundred years, haly of your life is already gone and half remains. And you (talking to the son) have a lot that remains as a balance. So you should keep your father happy. He has already used up fifty of it. Did you not ask your father what he used the fifty years in?

Questioner: No, I have not.

Dadashri: Where must he have spent so many of them?

Questioner: In raising us.

Dadashri: In raising you?

Questioner: That responsibility...

Dadashri: Yes... this responsibility. And that is why his hair have turned grey. It is a problem, is it not? One will realises that after he gets married (and have children), but until then all feels good. Then the engine realises when it has to pull the wagon. He will know about worldly life after he gets married. Before he keeps shining. He too will have to be married, will he not?

**Duties are all mandatory
Otherwise everyone will abuse you**

Questioner: But does one have to maintain/carry out 28his duty in worldly interaction (*vyavahar*).

Dadashri: Whole *vyavahar* is indeed mandatory. You do not have to maintain/carry out your duty, it is indeed mandatory. If you do not maintain/carry out, people around will tell you, 'Why don't you pay your child's fees? Pay them! Where will children go otherwise?' And you tell them, 'Why do you interfere in my matters? They will tell you, 'We would not interfere, but you don't you have to pay the fees?' hence, this is mandatory. People will come and complain. And people will complain even if you beat up your son.

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Questioner: We do have obligations towards our children, do we not?

Dadashri: Meet your obligations. But are you doing him any favour by meeting your obligations?

Therefore, it is mandatory. If you do not do it, then people will say, 'What kind of a man are you? You do not get your son married off?' And if you tell them that you do not have the money to do so, they will tell you, 'Borrow the money and get him married. He is getting old.' So, like it or not, you will have to do it. You are not doing him any favour. How many obligations do you have? Whatever obligations you have, they are all mandatory.

Educating Your Children Is Duty Bound Not of the Atma,

Questioner: So, one has to live in this *vyavahar*'s illusion.

Dadashri: In fact, do you not indeed have to pay off the overdrafts (borrowed money) to the bank? When you borrow the money, you promise that, 'Sir, no matter what state I am in, or even if I qualify to go to moksha, I will pay it off. I will pay it off even if I do not qualify to go to moksha.' Such was the promise you had given, did you not? Similarly, you have to fulfill all the promises in *vyavahar*, and they are indeed mandatory.' Nothing that you do is voluntary. It is mandatory and obligatory (*farjiyat*); it is all duty bound!

What do all these parents do? They raise their children, give them education, and other such things; that is all duty bound, not will bound. But people believe that as will bound, and that in itself is an illusion. How can you make someone obligated to you for what is duty bound? I am duty bound, and so it does not even cross my mind to make you feel obligated to me. I do realize that this is duty bound; it is indeed dependent on other things.

Obligations Met, Do Not Remind Them Look For What is Mandatory,

A father who borrows five thousand rupees and spends it on his son's education, he should not remind his son of it, when the son becomes obstinate towards him. He was duty bound in doing so, it was mandatory. He did what was mandatory. He met his obligation. Mandatory means duty bound, and voluntary is will bound. People believe mandatory to be voluntary. Hey, you worldly life is being bound towards where your willingness lies. You are creating new causes in what is mandatory. That which can be changed is will bound. When a child talks back at his father, the father becomes angry and reminds his child of all that he has done for him; like how he has raised him, educated him, molded him. Hey, that was all mandatory. Why don't you tell him of what you did that was voluntary? Why do you keep thinking about all those things that are mandatory? Look for what is voluntary!

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**Why Shirpaav in What is Mandatory?
Settle With Equanimity
IT IS MANDATORY SO WHY COMPLAIN?**

Have you ever done what is voluntary?

Questioner: No. So then, did you do what is mandatory and obligatory (*farjiyat*)? Can there be any prize for the mandatory?

Questioner: No, there can't be?

Dadashri: Yes. There is reward for good deeds a person does of his own volition (*marajiyat*), but people expect to be rewarded for their obligatory duties, which are mandatory (*farajiyat*). Parents expect appreciation from their children because they feel they have made a lot of sacrifices for them. Why are they looking for praise, when everything they have done has been mandatory and obligatory (*farjiyat*)?

A man was upset with his son because he had incurred a large debt in paying for his son's education. He kept complaining and reminding his son that he had taken out a loan to pay for his education and that if it hadn't been for him, his son would be nowhere. For that, I rebuked him and told him that he should not say such things and that whatever he did for his son was all mandatory. His son was wise but the man himself was lacking in commonsense and understanding. What would you say if someone asked you who educated you? Do people not say crazy things? They do not have understanding or awareness in this matter. They lack awareness in scientific (spiritual) matters, but they have awareness in what is in their self-interest. Wherever you see, one is aware of his self-interest (*swartha*). Now such '*swartha*' is *parartha* (in the interest of the non-Self).

'What are you making a big deal out of you are paying my fees? Who paid your fees?', he will ask. That is all mandatory and obligatory, what is that you gave in that? Do you not meet your obligations? This is one of those obligatory things. Deal these files with equanimity and you will maintain your self-respect, otherwise you will lose it. Therefore, a father should not have the egoism that 'I educated you', because providing education to his child is mandatory.

**Giving Happiness is Mandatory
Intent of Giving is Voluntary**

One gentleman tells me, 'I have met all the obligations (*faraj*), all the obligations in the office...' Tell me which obligations are you talking about? What does obligation (*faraj*) mean? Do you understand what obligation means? No, we do indeed have to do it, there is no choice. You have to do it. Why do I tell you to do it? Is it not duty bound? One will say, 'Yes, it is duty bound.' Hey, at least see what it mandatory and obligatory (*farjiyat*) means? The words are not wrong, are they? Should people not understand them?

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Have you ever met your obligations (*faraj*) or not?

Questioner: Yes.

Dadashri: Then one thinks that he has obliged in many ways. He takes comfort from that. Hey, but why are you taking comfort from that, when it was all mandatory? Show me what you have done that was voluntary? All this is mandatory. Is taking a bath and washing yourself voluntary or is it mandatory? What have you done that has been voluntary?

Questioner: I will have to look for it. Dada, when one gives his happiness to others, that is actually mandatory, is it not?

Dadashri: That is mandatory (*farjiyat*). What you gave was mandatory, and the intent of giving that, it is voluntary (*marjiyat*). If this soup is too salty, accept it quietly; such is your intent. That is your voluntary part, but the mandatory thing that happened was that you ended up saying, 'This soup is salty.' What is that feeling (*bhaav*)? That is considered (karmic) seed. What happens when it sprouts? This is the sprouting of the seed sown in the past (life). Do you understand this, or not?

Questioner: Yes.

Dadashri: There is weakness/falls short in the understanding.

Questioner: No, I do understand it very well.

Dadashri: If it does become weak/falls short, stop it from that.

Even 'we' feel that 'our' time went into better use. One looks for it in the books; how can he find it there? All you find in the books is that they will tell you to meet your obligations etc. the authors write in their books, and those lecturing will tell you that you should meet your obligations. 'Meet your obligations well.' Hey, you crazy man, what are you teaching? You are crazy, and are you trying to make me crazy too? Where is it indeed to be met? This same confusion continues.

Be Careful With Your Children From Start; Let Go of This Botheratio, Otherwise You Will Cause A Battle

I had a nephew who kept bothering his son. I told him, 'Do you not keep my uncle's picture? He said, 'Of-course, I do have one.' I asked him, 'So do you do *puja* (worship with reverence) of it?' He said, 'I do not do any *puja* at all.' So I told him, 'So, will these children do your *puja*?' He said, 'No one would do that.' So then I told him, 'So then why don't you settle down? Why do you have to take the beating due to your *moha* (illusory attachment)?' He said, 'Now, I do understand that. Otherwise, I use to think that I indeed have to do this.' Then I explained to him it will reflect bad on your part if you do not educate him. Even if you do not get him married, people will say, 'He wants to get married

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and you are not getting him married.' Once he gets married and settles down in his job, then you do not have anything to with him. Then if you interfere, people will say, 'This old man is still does not leave him alone. He keeps staying (in his life) there.' Hey, you were siding with him in the past, and you are siding with him even now? But that is considered worldly justice. This is worth understanding. Everyone takes a beating and do 'good for others', and he does not appreciate it. If the son understands that his father has obliged him a lot for him,

Questioner: He will not understand that.

Dadashri: Ram teri maya.

Then people will say that you have attained so much of Dada's religion and yet your tendencies remain in your children. When they say this, would you not understand that people have changed³³. They are lawfully saying it, otherwise they would not tell you anything. You have helped him settle down, you do not owe him anything anymore. You should take care of your own matters. All the wealth you have is also yours, not your child's. So tell me how far does obligation towards your child stretch?

Questioner: Until he finishes his education and starts earning.

Dadashri: You should keep an eye on him a little until he gets a job and settles down. Thereafter, you cannot keep going to him and tell him, 'You are not running your business properly.' What happens if you keep telling him that? What will his wife say? She will say, 'My father-in-law is a bad person.' That is what she comes and tells me. He lives separately and yet he does not them alone. See, he went to do good for his son and his wife rewards him this way! Hence, he takes such a beating. When the son says, 'I am fine now', he is freeing you (from your obligations). What do you think? Even people will tell you, 'You have attained Dada's Gnan, and so why are doing anymore for your child?' People will tell you both ways. If you do not pay for his education, people will tell you that. So you should listen to them. You should understand how much obligation you have towards your child. Once he is settled, tell him, 'If you have any shortage of money, drop me a note.' And if he says, 'Dad, I am very happy', you should not interfere.

Educating And Settling Him is Enough Save Your Wealth and Preserve Self-Respect

You should hold on to your own wealth, do not give it away or so. Otherwise, once you give, and then keep asking for it back, he will not give it back to you. And when you ask him, 'Can you give me about ten thousand', he will tell you, 'I am strep for money myself, how can I give you?' You gave him the money and now are you crying about it? If you let the cattle out in the middle of a dark night and then you say, 'Come back, come back', will they come back? You have to keep your wealth to yourself, and tell your son, 'You take care of your own needs, and we will take care of ours.' Put your money away.

Questioner: So, is that not selfishness on our part?

Dadashri: Why are you looking at selfishness or a good cause? This is not Selfishness (for the Self) at all; it is nothing but *parartha* (for the non-Self). You are living for others. It is *parartha*; it is neither *paramartha* (ultimate reason) nor *swartha* (for the Self). What is considered *swartha*? 'We', the Gnani Purush is considered *swartha*. And all of you have been made *swartha*. To live for the Self is considered *swartha* (*swa* + *artha*). Who is 'swa'? 'The Self'! But people refer 'Chandubhai' to as 'I'. hey, this is *parartha*! You son will be having a nice breakfast on time when you are at the funeral home! And you think that your son will do something for you, right?

After having two hundred thousand rupees to him, you tell him, 'Give me ten thousand, I have to give that man tomorrow.' He will tell you, 'Do not interfere while I have hardship. If you want, take about hundred to two hundred.' Understand this and say, 'Jai Sacchidand. I will not forget this in my next life. I have 'tied a knot' (to my money)'. I have tied such knots that I do remember. Can you forget this the next time? Say 'Jai Sacchidand' one time and realize that you got cheated this time, but never again. What do you think? Do not worry too much about your son. If he is hard up, and if you have the money, then help him out. But what is the point of unnecessary misappropriation (misuse)?

The old man will go there first thing in the morning and tell his daughter-in-law, 'How come the business is not running well? I do not see him making any money.' She will tell him, 'He is in the rest-room. Talk to him when he comes out.' And if he tells his son, he keeps getting irritated, 'Dad, if you want to drink tea, do so. Leave me alone in peace.' So then he should realize that who is the father here, him or his son? One has taken so much beating like this in the worldly life, and yet it does not go away. One has taken tremendous such beatings. Whose? Of the children, of-course! Do the strangers give such beatings? Only the children do that. Still, there should not be any complaint from them. Those are your duties; plus they are mandatory (duty bound). It is not false. People think that it is all voluntary (will bound). Will you understand this or not?

Questioner: I do understand that.

Dadashri: Then that is good. If you understand, then there is a solution for it. Endless lives have past. Did you understand all that? Did you 'tie the knot' or not? Tie a huge knot to it. See how I sit here having tied the 'knot'.

You have faith in that there is no son like yours, do you not? However, you will know that when you have a taste of that.

A twenty five year old son and a fifty-year-old father, then what would happen to the two egos? Will they collide or become uniform?

Questioner: No. but if we do not do the ego, then they will not collide, will they?

Dadashri: Nature's law is such that they are bound to collide one day, even if you do not do the ego. That day, you will experience dispassionate *vairag* (dispassion towards the worldly life). Instead of that, why not be forewarned from the beginning, and then have *vairag*? But *vairag* comes on that day that, 'Now I should not stand by anyone.' Should

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you not have become forewarned, right from the beginning? You should have been forewarned as to how far does your obligation stretch, from the day Dada taught you?

Separate Before Differences Arise God Does Not Remain Where There Is Fireworks

Yes, everyone has children, have a son, but they are of the *vyavahar* (relative; for the non-Self;). Can *nischaya* (Self; real) ever have children? Why are you not saying anything? If the child is of the Self, then do things for him forever. Do not worry even if you have conflict with him, because he is of the Self. So he is forever, he is Yours, is he not?

Questioner: But that is not the case.

Dadashri: After a while, what happened here? Therefore, everything will be gone as the karmas unfold.

One man said that there is so much unity amongst them that they are not likely to be separated from each other. I said to him, 'Get me a contract and have everyone sign it.' This is true as long as money is flowing nicely. What happens when there is shortage of money? He will say, 'You spoilt everything.' And so that other one will say, 'were you doing it for me? You were doing it for everyone.' 'But you spoilt everything. You do not have any sense, do you.' Be cautious about this so-called unity, that when he comes of age, tell him to go on his own. Because unity has its law, it has a limit, a boundary. Alternatively, you can separate after having conflicts. Then they will not even look at each other. Instead of that, realize that the 'corn' is ready to pop, so remove it from the stove. Otherwise! so remove it from the stove!

One cannot attain moksha without living a pure life. Your worldly conduct will have to be pure, it will have to be ideal. This living together in unity was a habit of the *Satyug* (era of unity of mind, body and speech), because in the *Satyug* there was no such problem at all. Everyone did what the grandfather told them to do. But what about now? Will these *jivas* (people) remain straightforward? Therefore, it is better for everyone to be on their own, because each person has an ego, and so they will not stop from colliding. It feels good when they collide, right? Sparks are showered when they collide. Bright sparks fly when you hit someone, when you collide with someone. Hence, everything within limit is good. You should take care of the Self. Why am teaching you?

Questioner: For attaining the Self.

Dadashri: Yes. You should do everything for your children. But, some parents do not stop, even when their children tell them that they have done enough. Understand that it is a signal for you to stop when the children themselves tell you so.

A day will come when your son may want to start a business. You should help him do so but at the same time you should not get too involved in his business. He may even

get a job, in which case he may not need your help. However you should keep aside whatever money you had planned to give him. If he runs into any difficulties, you should give him some money. But, if you keep interfering with his life, it may aggravate him and force him to tell you to stay out of his business. Some fathers take this to mean that his son is not mature and that he does not know what he says. I tell the fathers they should consider themselves blessed for becoming free from this responsibility. He, himself says no. Hey, even the neighbours say that the old man keeps interfering. And if he does not help him get a job, the same neighbors will complain, 'The old man just sits around unnecessarily.' Will they say that or not? So, you should quickly save (hang on to) whatever you have, but do not become hard hearted. If he says that he is in great difficulty and he needs ten thousand rupees, you give him two and a half thousand. If you give him all ten thousand, he will not come back to you. He will take the ten thousand and waste away three thousand from it. If he asks a lot for you to give him ten thousands, then give him only two and a half thousand. Therefore, you should live a systematic/principled life. It is worth understanding such worldly interaction (*vyavahar*). However, some fathers keep hovering their sons. The son will tell the father stop doing that. Even if the son tells him, 'Go away from here', the father will not leave him alone.

Worldly Interaction That Does Not Bother Others It Does Not Go With One To Funeral Pyre, Such is Worldly Interaction³⁸

Questioner: Real *vyavahar* (interaction) can be learnt only from a Gnani Purush.

Dadashri: Yes. What does *vyavahar* mean? It does not trouble others, it keeps others happy, you are happy, that is considered *vyavahar* (interaction of the non-Self); not *nischaya* (not of the Self - what does *nischay* mean here???) . If the children were of *nischaya* (Self), then you will remain with them even if they were to curse you. When they die, you should die along with them. But one goes and have tea and snack on his way, after the death of his father. We are not criticizing that. He too is going to be a father one day. There is nothing new there. But you have to know where you should stand; now that you have Dada's Gnan. Otherwise, whatever these people do it goes to waste; it is used for *parartha* (non-Self). It is not in your Self-interest (for the Self; *swartha*). *Swartha* means doing it for the Self. It is not in *parmartha*. What does *parmartha* mean? It means for the benefit of the others. But this is *parartha*. What is not Yours, you believe him to be yours and you feed him milk (believe non-Self to be the Self). That is gone to *parartha*. What do you understand *parartha* as? What people do is neither *swartha* nor *parmartha*, it is *parartha*.

Questioner: Explain that.

Dadashri: You milk a cow for others and give the milk to a dog to drink. What is it for you in this? You milked the cow and gave the milk away to the dog. One makes five million rupees through harming others and illicit means, and hands over to his son and then he leaves for the funeral pyre (dies). It is like milking the cow and giving it away to a dog. Liability is his and his son will enjoy the money now. Liability is all his. Liability of all the

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illegal or illicit ways he obtained the wealth. He will be asked for this *heesab* (karmic deeds) there (at God's place).

Questioner: If we have our heart here in *satsang* and worship, and come here on and off, then people at home feel that this woman is neglecting her responsibilities. She also feels that by having more love or affection for God, or when she comes to the *satsang* like this, are her children being neglected? What should she do? Should she stay at home and do her worshipping from home, or should she come here? And should she sit in *satsang* longer?

Dadashri: Just 'see' what the intellect (*buddhi*), chit and ego are doing. Let them do whatever they are doing. Let them come here if they are coming here, and if go back, let them do that also. Do not stay back (waste your time) for your children, or for this (*satsang*).

Questioner: What is the right thing to do? Should we still take care of our children or should we come to *satsang* for our own spiritual growth?

Dadashri: The children are already being taken care of, so what more can you do? Your goal now should be your own salvation. These children are already being cared for. Are you the one responsible for making them grow? Does the rosebush that you have planted also not grow in the night? Similarly the children too grow by themselves. You think the roses are yours, but the rose has its own entity. It belongs to no one. People act according to their own selfish motives and insecurities. Right now you are taking credit for everything you do and that is your ego.

Questioner: If we do not water the rosebush, it will wither away.

Dadashri: It will not come to that for sure. In fact your child will demand your attention if you do not give it to him. He may even throw tantrums.

Questioner: The other question is that how can we strike a balance between worldly obligations and religious activity?

Dadashri: Worldly obligations are mandatory. Parents should realize that what they are doing for their children is mandatory. And the child be thankful for what his parents have done for him, that is what he should believe. Otherwise, he will become mechanical. Because it is mandatory, he will not appreciate what his parents have done for him.

How is it possible to keep a balance between your duties towards the worldly life and your spiritual progress? You should not neglect your duties and fulfill your obligations, even if your son speaks to you rudely and is disrespectful towards you. What are your duties as a parent? Your duty as a parent should be to nurture and raise your child well and direct him to the right path. If he speaks to you in a disrespectful manner, and you do the same to him, he will become bad. Instead you should sit and explain things to him in a

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gentle and loving manner. There should be a spiritual understanding behind all your acts. If you do not allow spirituality to enter, a vacuum will be created and something negative will enter. The vacuum will not remain for long. If a house is left vacant in these times, will squatters not trespass and occupy it?

Questioner: That is correct.

Dadashri: Therefore, you should not leave a 'vacuum' there. You have to maintain *dharma* (religion) there, otherwise *adharma* (non-religion) will take over. On is the religion of the Self (*Atma-dharma*; I am the Self) and the other the *dharma* in the form of *dehadhyas* (I am non-Self; I am 'Chandulal') in which one can be happy. Therefore, *ashuddha* (impure) and *ashubha* (inauspicious, bad) are *adharma*, and *shubha* (auspicious, good) is *dharma*. To do good for someone, to make one happy, to help others, to give alms to someone, that is all considered *dharma* (good deed). But that is *dharma* in the form of *dehadhyas* (as I am Chandulal'), it is not *mukti-dharma* 40(). *Multi-dharma* (when done as the self) comes when one comes into the *Atmadharma*; religion of the Self. And so, to be able to practice that *dharma*, *swadharm* (religion as the Self), I am inviting you tomorrow. You have practices that other *dharma* for a long time. You have done that for endless lives. What fruit did you get for all that? You earned *punyas* (merit karmas). And while enjoying the fruit of merit karmas, demerit karmas (*paap*) were bound. Did you understand the balance between worldly obligations and religious activity somewhat?

Questioner: Yes, I did.

Dadashri: What is the role of a woman in the home? All the people, women and men, in the neighborhood should be impressed by the way she fulfils her duties. The true religion of a woman is to raise her children with good moral values and if her husband is lacking in these values, she should help him with it too. Religion is to make things better for one's family. Should one not try to make things better?

Caring For/Serving Husband and Children Unknowingly is Done God's Worship

Some parents get so involved and engrossed in their religious practices and rituals that they become irritated when their children disturb them. They become irritated with their children, within whom the 'Real' God resides, as they continue worshipping an idol of God. How can you ever become angry with your children? There is a living God present within them.

Questioner: They consider children a botheration.

Dadashri: Botheration! All these mothers in the world, no matter how bad they may be, no matter bad deeds they carry out, but they will feed their children. Therefore, they will find food and drink in this world. They feed them as their children, but there is God within them, and that is why they receive food to feed them. They are at least worshipping God in the name of children, are they not? Do you understand that? Even

through attachment (from the child) they are doing the worshipping, are they not? Every living being in this world gets to eat food, why is that? It is because they feed their children. Every living being feeds its child, and that is why they get food to eat. That is because there is God in every child. That is how God is being worshipped. There is God sitting in a child, is he not? Why does this female dog find something to eat? She is taking care of her puppy in which there is God within. That is why she receives everything. The world runs based on this.

When a female dog feeds her puppies milk, it is mandatory (duty-bound), she is not obliging them; she is not doing them a favor. If a calf does not drink milk for two days, the cow will feel bad about it. She is feeding the calf out of self-interest. Father raises his child out of self-interest, what is so new about it? That is mandatory.

The world believes that a mother breast feeds her child for the good of the child, but ask the mother if she is doing that for the child or herself? When the breast fills with milk, they itch. These doctors understand that. So to get rid of the itch, mother breast feeds her baby, but you cannot say this in worldly interaction. In the worldly life, one has to thank her for that.

Nature Keeps Everyone Like A King A Fool Worries

Before one is born, when a child is ready to be born, people have everything ready for him. The God is on his way! Does a child have to worry if his milk will be ready for him, before he is born? It is all ready for him. Even a doctor and a midwife are ready; and if there is no midwife, there is at least the wife of a barber is ready (to help deliver the baby). At least there is some readiness, based on the 'guest'. There is readiness separate for the 'first class', for the second class, and for the third class. There are all kinds of 'classes', are there not? Therefore, you have come with everything ready for you, so then why are you so restless?

If it were under your control, what would you do if beard grew on one side of your face and not on the other? Everything would be a fiasco, if you were under control. But it is all under the control of the Nature. It is never wrong, everything is systematic. There are separate teeth for chewing, separate for tearing the food. Teeth for grinding are separate. See, how wonderful is the arrangement! One gets a whole body when he is born. There are hands, legs, nose, ears, eyes, everything; but if you stick your hand in the mouth, you will find no teeth in them. Does that mean that Nature made a mistake? No, nature knows that as soon as he is born, he has to drink milk, he will not be able to digest another food. He has to drink mother's milk, and so if we give him milk, he will bite into her breasts. See how wonderful an arrangement has been made! Teeth will erupt as he needs them. There will be four first, and then the rest will erupt slowly. Whereas, when old people lose their teeth, they do not get them back.

Nature takes care in every way, it takes care of one like a King. But the fools do not know how to remain like that, so then what can one do?

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Life Form Bound In The Process of Carrying Out Duties Relations Through The Inner Intent

Questioner: Religion is seen in two ways. One as a religion and the other as duty. How should we follow it?

Dadashri: Carrying out your duty is not religion. It is a crime not to carry out your duty. It is not possible not to carry out the (karmic) duty, is it? You have to carry it out, but it is a crime to do so with complaining and nagging. Do you ever do that?

Questioner: No

Dadashri: So do you carry out all your duties with a smile? When your son asks for tuition, or money for other expenses, do you happily give him?

Questioner: Yes I do, but if it is for the wrong thing, I do explain to him that this is wrong.

Dadashri: You should not scold him.

Questioner: No. I do not scold anyone.

Dadashri: Is that so? That is good, otherwise one will become the boss (*dhani*) of the wife! As there is no other boss in the world. That is how one becomes a boss and does the scolding.

There is no need to improve the world. Everything will become fine when you yourself improve. What should you do to improve him? Explain him the religion. Call it a dharma (religion), duty bound or obligation, they are all the same. But you should methodically meet your obligations towards your child, your wife and that indeed encompasses *dharm*/ and *dharma* indeed comes into all that. Therefore, if anyone who does not carry out his obligations, we came make him understand and he will adjust this way with everyone. Then he will find only happiness. However, it is not possible to establish faith in God all of a sudden. How can believe in God without recognizing God first? Do you now understand how responsible you are for your children?

And many attending *satsang* (*satsangis*) say that father is fully responsible for the children. But when the son is in debt of two hundred thousand and it is time to help him out, the father will say, 'I have nothing to do with him. He is not my son, and I am not his father.' Hey, you fool, were you saying all that until now? So this is like each taking care of himself. What is all the fuss about? Have you finished with your obligations, educated him, help him become an engineer? What is the problem now? How many obligations do you have to meet?

Questioner: Is there not the obligation to get him married?

Dadashri: Obligation is all there, but if you get him married, right? The obligation is not considered met until you get him married, is it? They are all obligations. Any you also have an obligation to be a grandfather. What obligation is not yours? But the greatest obligation is to raise your child, educate him and help him settle down his job or business. This is all the obligation you have. And if you have a daughter, you indeed have to get her married. If she is not getting married, then you should look at the evidences towards that. Why does she have *vairagya* (dispassion towards marriage). Now, what happens when you get your daughter, who has *vairagya*, married? If your daughter has complete *vairagya* from all the sides, she does not have *moha* (desire) to get married at all, even if you create one for her, and you go ahead and get her married, she will be miserable and make her spouse miserable. Therefore you have to see all that. You have to specially get your daughter get married.

What do people of the world do? They are indeed carrying out their duty, but if one does any wrangling and quarrels in the process, he incurs karmic liability for which he has to go to an animal life form. But if he happily meets his obligations, he comes back into human life form. And is done with modesty or humility, he goes to a life of celestial being. Duty is carried by everyone, but it is important to know how the obligation is met.



Do Not Fight In The Presence Of Children

Today Worries Despite Small Family Children Learn From Watching Parents

Dadashri: Do you worry some days?

Questioner: There are bound to be worries when one has a family.

Dadashri: Do you have a family of hundred?

Questioner: No, it is not large.

Dadashri: Is it as large as our Indian Government recommends? You and your wife, and two children.

Questioner: Just one child. My wife and I, and one child.

Dadashri: Is that so! That is family!

Questioner: How should we teach our children *dharma* (religion; moral duty)?

Dadashri: You should become *dharma roopa* (become religious and moral), and so they will automatically become the same. If you are a vegetarian, you do not drink alcohol, and you treat your wife with respect, your children will notice what a good father you are. They will notice how other parents fight, whereas their parents do not. They learn this through simple observation.

Questioners: So, children's values depend a lot on the parent, right?

Dadashri: It depends on that the most. Would it not be? Your child will become like what he sees in you. If you do negative things, when you push your wife around, he sees all that, and then he will indeed become like that, will he not? He will think that this is what the rule is, and that is why my father her.

Children Make Note of Parent's Quarrels Through Power of Justice They Look for the Guilty One

Dadashri: Did you find yourself a nice 'sir' (husband, boss)? You are not saying anything?

Questioner: He is indeed good. If I say no he is not good, he will not let me back in the house.

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Dadashri: When children see you fighting with your husband for a *sari*, they will wonder what kind of parents are you? How can you call them parents when they fight over just a *sari*? Children will feel ashamed that why did they have to get themselves parents like these? I would have been better if they had hired the parents on loan.

You should live life in a way that your child does not feel bad about it, otherwise he will get off on the wrong path. Even when he is this little, and you two are having a fight, he will keep watching you and says to himself, 'Mom is indeed the culprit. I will take care of her when I grow up.' But he will not say a word because he knows that he will be punished if he did. They all understand that. even a small child will understand that who is the bad person? Like a judge, he will understand the culprit. Therefore a child possesses all the power of justice.

Everyday the husband fights with his wife in front of the children. As they observe this, they begin to think that their father is at fault. Your son may be small but he has a keen sense of justice. Girls on the other hand, will tend to side with their mothers because their intellect does not seek justice. Boys however, will judge their father because their intellect seeks justice. As the boy grows up, his conviction about his father will strengthen and his resolve to get even with him will also grow strong as he listens to others. Later in his life he will take high revenge on the father for abusing his mother.

Questioner: Dada, who is at fault in this? What is the fault of the father?

Dadashri: No. Should values not be instilled into/given to the child?

Questioner: But what is the fault of the father? Where can he get them from? He does not possess the values, does he?

Dadashri: What it is that, if you are going to fight with your wife, tell her, 'Not in front of the children, let us go into the other room.' Then go into the other room and fight, what is wrong with that?

Questioner: But one would do that if he knows in advance that it is going to turn into a fight, will he not?

Dadashri: No, he will know, he is calculating in his mind that today he is going to let her have it. Even a cracker will not go off without lighting it with a match. Yes, the stock is there, he has the accumulated stock. But it will blow up only if you light it, will it not? Hence it is a responsibility. That is why 'we' had whipped, if one were to read, in that whipping he will understand that he has to think, you will have to understand that, will you not? Have you ever fought in front of your children? You are saying no right now, you are covering up your self-respect/self worth, how you are hiding it in front of me.

Questioner: I am trying to control it.

Dadashri: Yes, you should control it.

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Your life should indeed be such that the your child will be amazed that no one has a mother like his. Your life should be such that you do not have to teach him anything, he will learn automatically by watching you. And if you fight with your husband, he sees that, and he will understand that these are useless people, will he not. He will learn that. When he sees your out-of-control life, he feels useless about it. Will that young child not understand?

Questioner: Yes of-course he does.

Dadashri: He understands a lot. Even a little child like this will understand, because he is actually not that young. In his last life, he died at the age of eighty, plus these two, making him eighty two years old. All young children are not really that young. They are the ones who died at age eighty and they are born again here. They have a lot of understanding. He has tremendous ego, an older person will bow down but not him. He has that much egoism.

Fight If Have To, But In Privacy If Child Sees.....

Therefore, you should not fight. And you like fighting, then do so when the children are asleep, in another room. And if you do not like fighting, then finish the fight, but in the absence of the children. it should never happen in the front of the children. or, when they are at school, you can start fighting.

Parents should not fight in front of their children. They should set some standards for their conduct. If either parent makes a mistake, they should forgive each other. The children will witness this and be at peace. If parents want to fight, they should wait until they are alone, then they can fight as long as they want. When children witness their parents fighting they develop a negative attitude towards one parent or the other. So it is indeed the parents who are responsible for ruining their children these days.

So, if you have to fight, do so in privacy, not in the presence of the children. Close the door and 'play *dandias*' (go around beating each other up) in privacy.

Questioner: Is it not better to close the file, instead of 'playing the *dandias*' and binding karmas?

Dadashri: There is nothing better than that, but I am talking about those who like fighting. You may say that, but he is not likely to listen. He will listen when he takes some beating. Only when he experiences that, without experiencing he is not likely to listen even if you explain to him.

Having taking the Gnan, question about the children will not arise a lot for you. However, before that, you would keep talking in front of the children, which would instill bad values in the children. All the parents have no awareness of the presence of the children; they are not aware of what they are doing while children are watching. They fight

and argue in unawareness. Then those children pick up bad values. I am saying this so that they do not pick up bad values. Do you not have responsibility towards your children? Therefore, you should reduce such problems. Why should you create divisiveness? It is unnecessary egoism, it is madness. 'I am sensible, you have no sense at all', that is all they argue. Is there any sensible one? Those are indeed the values children pick up. So parents should never fight, divisiveness should not be created. If divisiveness does occur, then they should turn it around. Children will say, 'Wow! How well do our parents live with each other!'

Therefore, everything should be cleared first at home. No one at home should feel unhappy. You should live with your life without any conflict.

**You Indeed Are The Root of All Misery
Constant Wrangling At Home.....**

Does God have to come and beat anyone. People fight on their own. they worry on their own. they create miseries on their own, do they not? does anyone else have to come to give them misery? Does one creates his own miseries, or others come and do that for him? Does anyone else give rise to them?

Questioner: One does that himself.

Dadashri: Hey! A man starts eating a nice meal his wife has laid out, with the mango pulp from the expensive mangos he bought, and he finds the *kadhee* little too salty, he will bang on the table and say, 'This damn *kadhee* is too salty.' You fool, why don't you have your meal peacefully? Just because you are the head of the household, you are not the boss. He thinks he is the boss, and therefore he flares up. The children are terrified by such outbursts. They think that their father has gone mad, but they dare not utter a single word. So they suppress their emotions, but in their minds they form an opinion about their father. You fool; say that *kadhee* was not salty. Talk to your child, 'Tell me, the *kadhee* is salty, is it not?' He will tell you, 'Dad, do not eat the *kadhee*, eat the rest of the food.' But when the father starts complaining, the son will say, 'Dad is crazy.'

The father is showing off his ego, this elder in the family. When there is someone like me around, I would straighten him out. Are you not ashamed of yourself, being a father? These children are making a note that dad is a crazy man. Right now, they cannot say anything. If the *kadhee* is too salty, what is wrong in setting it aside, and eating the rest of the meal peacefully? And if you absolutely have to have the *kadhee*, then add some water to it. Or tell your wife with patience, 'Why don't you add some water and sweeten with some sugar and then bring it to me?' The poor lady will bring it back to you like that, but why do you become all excited unnecessarily?

He bought expensive mangos and he will not enjoy them. Even his wife will not be able to enjoy them. Then no one will be able to eat them, not the wife or the children. They will say that the father doesn't even let them eat. Children understand that.

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Seeing Married Life of the Parents Lost The Tendencies Towards marriage At A Young Age

Questioner: What other effects do children have?

Dadashri: There are many more other effects that have on the children. you cannot say that they are spoilt in front of them. you have to keep it in your mind that this is spoilt. Children hear everything you say. This world is effective. You may think that what is he going to understand? But everyone, including the plants understand that, they cannot express the feelings but they do understand it. if you tell that child, 'You look very good', next day he will look good. How effective is the world! In his presence, when you say 'you do not have any sense', he will say, 'Dad is indeed crazy.' Therefore, your best impressions/values should be visible to your children. Do not fight with your wife at all. And absolutely not in front of your child, even if he is only a year old, because he has begun to see. But one fights every day, What the children say in India is, 'Mom, Dad, Jai Sacchidanand', and so the father understands immediately and he stops. There should be at least some human behaviour. Never mind, gone by is gone by!

When did I realised this hollowness? It is when some fifty-hundred boys came here, some were B.E., some were doctors. I asked them, 'Why are you ...', they said, 'Dada, we will stay only with you here.' I told them, 'There is no problem with you staying here, you get married now that you are of that age.' They told me, 'No, we do not see any happiness in marriage.' Hey, how did you know that without having been married? So they said, 'We have seen the so called happiness of our parents! We have seen that there is no happiness in it.'

Children are tired of witnessing such scenes between their parents. Some even decide that they will not get married. When I ask them why, they tell me they have seen what marriage is all about when they witness their parents fighting and that they have come to the conclusion that there is no happiness in marriage.

People do not know how to live life.

Perplexity For The Foreign Children Even Children Confused Due To The Two Cultures.

Questioner: You said that we have to look after the children, parents should not fight in front of the children. But what has happened here (American children) is that most of the time the children are not at home. They spend more time outside than they do at home. When they are at home, they grow up watching TV and videos. Therefore, they live less with the parents, and then they start living with their girlfriends. Now, even Indian children are starting to do the same. if it is like this now, then what will it be like after fifty years? Will our culture survive with them or not?

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Dadashri: Hey, why are you worrying about fifty years from now? Why don't you improve on what is now. Children can still improve if you want to improve them; otherwise they will go ahead and get married to the foreigners.

Questioner: They stay out a lot and become influenced by the outside environment; so what should we do?

Dadashri: Outside environment is bound to affect them. Do you know why they stay outside so much? If I ask our children who are born in America to stay with me, they will not move away from me. Even young children, whether they are three-year-old, twelve or eighteen, they will all stay with me. Why is that?

Questioner: Because of the love they see in you.

Dadashri: What were those young children saying?

Questioner: 'I love you Dada, you stay with me', they were asking you to stay with them. They had drew a shape of the heart and wrote in it.

Dadashri: Now tell me, why do your children not stay with you? That is because you fight and so they do not see any love from you. They feel that they got such useless parents. The poor children get fed up. If someone asks them, they say nice things about their parents; that they are good people, but how do they feel within? You will be surprised if you were to see their secret. They are smart, outside they will say, 'My mom and dad are very nice people', they will not say 'my father is not a nice man'. I ask them, 'Is you father not unreasonable? They will say, 'No, they are both good people.' They are shrewd, but they do not have your love. These children are ready to stay with me. They were giving me notes in the morning., 'I love you, I want to stay with you', and they do not stay with you.

Questioner: A child spends one hour in the morning, couple of hours at night and three hours during the day with the parents, and eight hours in the school. Most of his life is spent in the school or outside of the home, so he is more in the company of the people on the outside. Hence that is the greater problem. No matter how much we explain, teach them?

Dadashri: The fact is that, if your child has your love, as soon as he is done with what he is doing, he will come back home. If he is done with school, he will immediately come home. He will not like to be at any other place than home.

Questioner: We want to give our children love, but they have been brought up (raised) here, and so they have been influenced by this culture, so they want to live according to this culture, whereas we are born in India so our values remain Indian. We are not willing to adjust to this culture. And so there is conflict between the two. No matter how much we tell them, they do not want to accept it, and we do not wish that their culture becomes what is here. So what is the solution for it?

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Dadashri: The fact is that, people in Los Angeles send their children to me. They have all stopped eating meat and their lives have changed. But if their parents are eating meat, then the children start eating again. They start meeting eat again when they see their fathers doing the same. because they believe that their fathers are smart, and so they should do what their fathers do.

Questioner: Many times it so happens that, the parents do not indeed take any interest in their children. And it is also a fact that they do not have the time to do that.

Dadashri: It is a fact that they do not get time to do so. But you change your inner intent. Change will come about if you change your inner intent. It will change only if you change the inner intent.

Questioner: Recently there was a conference in Detroit. Question-Answer session was arranged between the parents and the children. The children told their parents, 'You are only after making money; you have not learnt about anything except making money, and you do not understand us.' We are neither Indians nor Americans. We have to accept the Indian culture at home, while maintaining the American culture outside the home. Therefor, we find ourselves in this situation.

Dadashri: It is true what you are saying. But you should turn as much around as you can, and before they are of a certain age, go back there (to India) and start a new home again.

Questioner: They do not want to live in that country (India). They are not ready to go to India.

Dadashri: But if you explain to them, they will be ready. They are not like that. They will if you explain to them.

Questioner: They do not after a certain age, they do only when they are young, and thereafter they do not.

Dadashri: Yes, but if you make them understand before a certain age, then it will work. Decide that you want to change it at its root, then everything will continue to change by itself. They will keep changing if the interaction between a man and his wife changes.

Questioner: If we want to go back to India, we have to have some opportunity, do we not? We are ready to work. Circumstance has to arise, does it not?

Dadashri: It does not arise. They are out to get your dollars, over there. They are just waiting, that you have come from America, so you must have brought something for them. Do however the *vyavasthit* guides you. It is not worth worrying about, do not think too much about it. The I showed this thinking so that your inner intents change somewhat.



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Uncertified Fathers and Mothers

Uncertified Mothers

Being a Dad One Has Become a Burden Meet Your Obligation, While Maintaining Your Duty

Questioner: This girl's grandfather (mother's father) spoils her a lot. He sides with her in everything. He does not side with the mother at all.

Dadashri: He does indeed have to side with the child, otherwise it will become scared. But what has she done to deserve punishment? What did she do wrong?

Questioner: Nothing else but she disrespect others, irrespective of whether one is elderly or young. And thus I have to say something to her.

Dadashri: It is because you stop her that she keeps saying things. If you do not stop her, and tell her, 'Go and say that to everyone, go and curse everyone'. She will not do that.

A father once complained to me, 'These children have become defiant/disrespectful.' I told him, 'This reflects on your own self-worth.' Why would children retaliate/be disrespectful if the father is a worthy father. Hence do not expose your self-worth.

You have hundred to two hundred people come and go for *satsang*, but she has not respected anyone, has she? Has she said anything?

Questioner: No.

Dadashri: She will not? Does she lie?

Questioner: Sometimes.

Dadashri: Only sometimes. So then, where is her fault in it? You have spoilt her, and that is why she speaks like that. she is your only daughter, so what can you do?

If she keeps lying, keeps stealing or keeps killing insects, then you can say that she is doing wrong. And if she talks back at times, it is not wrong. When do children talk back at the teacher? When a teacher is incompetent, the children will talk back at him. Hence you should realize that there is slight incompetency within you.

If you keep nagging your children and telling them off, they will become spoiled. Entrust them to me if you want them to be good. I will talk to them and mold them so that they will become good.

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Questioner: If our child does not behave according to our expectations as parents, despite us asking him to do so, then how should we control (handle) him?

Dadashri: You should not tell this to anyone. When you tell others that you children do this, people will think that you do not know how to be parents, and you will lose self-respect. Therefore you should not tell that to anyone.

Questioner: That is correct.

Dadashri: This problem arises when one does not know how to be a parent.

Questioner: What should we do when our children do not listen to us (disobey)?

Dadashri: Then you shouldn't have become a father. Children do not listen (disobey) because one should show worthiness of being a father. You should have developed the self-worth before you became a father. Should you not be educated (learn) to be a father first?

Questioner: Of-course we have to learn to be a father.

Dadashri: Is that not your responsibility?

Questioner: It is of-course my responsibility.

Dadashri: Hence it is very difficult to take care of children; there is a greater responsibility in taking care of a daughter. But people are not qualified in this (in taking care) and then they have children. One should become a father only after he acquires the qualification to be one. Are these qualified or unqualified doctors?

Questioner: Qualified.

Dadashri: But unqualified to be a father?

Questioner: Who decides if one is qualified to be a parent or not?

Dadashri: One is not indeed qualified if his behavior towards his child is like this, is he? If one does not know how to take care of his child, his child becomes spoiled, then he is not qualified to be a parent. That proves it, does it not? What do you think? You are not saying anything! Should he not have some qualification, or not?

Therefore I have labeled them, 'Unqualified fathers and unqualified mothers.' It is no wonder the children turn out the way they do. That is why I tell you to first merit the role of a 'certified parent' before you marry.

Do you not find this karmic bondage tiresome?

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Questioner: But their education, meeting their responsibility, are they not all worldly responsibilities?

Dadashri: Who fulfills even those responsibilities? It is the one who understands Lord Mahavir's Gnan. How is the one who does not understand it will fulfill his child's responsibility? On the contrary, he has become a burden to his child. He does not know how to be a parent and yet he has become one. One can become a (real) father only when he understands the science of Lord Mahavir. It takes lots of qualities to become a father (parent), and tremendous responsibility goes along with it. One becomes a father and then nags with his child all day. Hey, are you human? That is why I had to write, 'Unqualified fathers and unqualified mothers, there must be a qualification'. Can it work if one becomes a father or a mother (without any qualification)?

Questioner: So, what kind of qualification is necessary?

Dadashri: The qualification is that no weakness should arise within you. And if weakness does arise, it should affect only you, not your children or anyone else at all. That is how you should live. You should be aware of how you 'nurse' (take care of) your child. But you have become parents just like that (without such awareness or know how)! on the contrary a dogs parents are better, they never quarrel. They go their separate ways if they don't get along. Here, the man thinks he is the *gnani* (knower) of the world (knows everything) and then he keeps scolding his child. 'I am right, you do not understand anything', he will say. What a 'sack' of intelligence he is!

Questioner: There is no reason to believe that every father behaves like that.

Dadashri: There is no reason to believe that. but believe it, I can show you all that if I come and stay in his home for four days. This is all hollowness that is going on. Everyone acts according to the unfolding karmas, and thus one believes that it is because of him that the child grows up. One's life should be lived in such a way that it does not expose his weakness; of anger-pride-deceit-greed.

What can one do when a child is born to an uncertified mother? One becomes a father when he is twenty to twenty-five years old. His own father screams at him! One has become a father without planning. How can you blame the child when you have unqualified father and unqualified mother? You need some qualification. Are children born after the parents are qualified? Do they have children graduating from 'college for fathers'? Did they not graduate from such college? Actually one should be allowed to get married after he has acquired a certificate and tested as a father. One is not given a Government job without passing an exam and acquiring a certificate, so then how can we allow one to marry without a certificate? One should take an exam and pass it. Should they not take an exam? Not even a clerk is allowed in without taking an exam and qualifying, so then can you allow one to become a father (without a qualification)? Can you allow one to be a father, whose son is going to be a President, without a qualification? Should it be like that? Do they not look for a qualified clerk? They need a certificate, do they not? Should there not

be a certificate in this also? And, there is no certificate in this, when there is greater responsibility needed in developing a child, than making one a President!

Children of Worthy Are Completely Cultured
Wit Divine View61

Questioner: What should we do when our children have negative view towards us, they have attachment-abhorrence (raag-dwesh) towards us, they have dislike for us?

Dadashri: In fact, children do not have the dislike. It is the father who tries to be a 'father' (boss; superior). Mother tries to become a "mother" (protect, care for). And children know that he is not fit to be a father and he has become a father. And therefore the children keep becoming defiant against their fathers. It has become like that everywhere. Even the children are not fit anymore, but they have this knowledge that keeps showing them that it is indeed the father who is at fault. That is the short coming of the father. What are the children of a certified father like? Do his children misbehave? No, they do not.

Questioner: What are the children of the certified fathers and mothers like?

Dadashri: They are well-behaved (cultured). In their home, no matter what the father says, his children will say, 'I cannot say that, he is worthy of respect'.

Beats His Children Like A Punching Bag
A Father Worse Than A Dog

The father does not know the first thing about how to live life or how the world operates, so he keeps beating his children. Some fathers thrash their children as though they were dirty clothes. Children should be given help to improve, they should not be beaten. It is very wrong to beat children. I have seen people physically abuse their children as if they were punching bags. And that is why I had to print in a book that parents of India are unqualified fathers and unqualified mothers! They have to be qualified. How to behave with a child, should they not have such a quality? One keeps scolding his child, so he does not know how to be a father, does he? Why do you scold him? Do you not feel ashamed? You have created such a state for your child?

Questioner: Where do they have to go to get such a certificate?

Dadashri: No, not like that. They have to be certified. Why would your child not listen to you? The moment your child does not listen to you, you become uncertified. If the crop of your own farm gives you problems, you are not indeed a farmer. That is why I wrote it clearly. Who would write like this openly? All the others were writing sweet things; and I want to free them that understand this, how can this be acceptable. So he keeps hitting him, as if he is a rock. This is no punching bag. One has become a father without any qualification, just as a dog becomes a father without any qualification. Even dogs become fathers, so what is new in what you are doing? Do dogs not become fathers? They become grandfathers too. Like a dog and a bitch, they become father and mother, and then they do

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not know how to raise them. Even the dogs do not scold their children. If a puppy brings bread from someone's home, does the dog scold it? it was hungry so it ate that, so what?

Who is considered parents?

Even

Questioner: But if a child gets onto the wrong path, is it not the parent's duty/obligation to turn him around?

Dadashri: The fact is that, they should tell him as a father and as a mother (parents). But there are no (real) parents, are there?

Questioner: Who is considered a father and a mother?

Dadashri: Real parents are those who manage to change their children's behavior through love and understanding, even when the child does dreadful things. But such a love is not to be found, because the parents themselves are loveless. This world can only be won over through love. How much love parents have for their children? It is as much as a gardener has for his roses. How can you call them parents? They are uncertified mothers and uncertified fathers! Then what will be the state of the children? Do you understand that; do you make such a mistake? Children are indeed good, but on the contrary people spoil them. Does it feel good, if I say this?

Questioner: Dada, you should indeed say it that way. You are rebuking me today, that is how I feel.

Dadashri: Yes, but how will the world straighten out if I did not rebuke them? Should one not understand his responsibility? Does it look good if one becomes a father and then he does not know how to instill values in them, and someone else had to go and do it for him? He would not take them to someone else's place. While he is a 'sack' of sense! Therefore values have to be instilled within them. And come and ask me and I will show you how and then you can instill in them. You should learn the art of living, this way. Does it look good to have to write this for the Indians? Should such a thing be written, or not? No one indeed would do that, would they? Why is that? How can he write that, when he is himself an unqualified father? Therefore, no one writes that. I have rebuked those people that, should they be like that? You fools, children of saints (*rushimunis*), whose children are you? Once the Aryans (civilized; noble people), they have now become more like unmannerly and rude (*anadi*). They are considered *anarya* (unworthy; uncivilized; not respectable), but...!

Questioner: How can one instill good values in children like these?

Dadashri: Only if there is such a father around. If the father is cultured (*sanskari*), then his values will indeed come naturally into his children. Value are not to be given, they

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are learnt through observation. That is why, in this current time era, I have to write in a way that it will irritate people. Do you think I like writing in this way? That is why I had to use 'hard' (strong) words in the book. I should write such strong words, but what can I do? I have no choice, do I? I shouldn't show sternness of any kind. People have become fathers just like that! Parents responsibility is like the President of the country. There is as much responsibility in a home for the parents as a President has it for the country. Therefore, values have to be instilled, otherwise you are responsible for any wrong doings, you will be the recipient of the fruit

Questioner: Should we not be concerned at all about our children's upbringing and their moral values?

Dadashri: There is nothing wrong with showing concern.

Questioner: They can get their education from school, but what about the development of their character?

Dadashri: Entrust the development of their character to the 'goldsmith', the *Gnani*, the one who is adept in the art of shaping character. You can mold your children the way you want to until they are fifteen years old. You cannot do anything after that. And when they eventually get married, the task to do so will be the wife's responsibility. Parents try to mold their children even when they are not skilled to do so and that is why they fail miserably and the results therefore, are far from agreeable.

Born In The Kaliyug to Avenge Bring The Solution to Stop the New Poison

The fact is that, one does not know how to be a parent.

Questioner: So, one has to begin with how to become a mother, right?

Dadashri: Should you not know what to do when that happens, when your child has conflict with you, when it cries? Should you not learn the art of dealing with all that? If you keep beating...

Questioner: I do not want to do that. I wish to know how to be a mother?

Dadashri: What happens if you become obstinate when your child becomes obstinate?

Questioner: When mother becomes obstinate with the obstinate child, then the child suffers.

Dadashri: No, but there is no meaning to that, is there? So the child's obstinacy should be broken.

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Questioner: How can I break that?

Dadashri: Pacify him for a while with whatever his *prakruti* is happy with, then...then it will be fine. Thereafter his obstinacy will go away. You have to pacify him for the time he is being obstinate.

Questioner: But what should we do if the child is obstinate?

Dadashri: But, it is indeed the obstinate one that you have to do this to. Pacify him once and then everything will go on. But on the contrary, people make them even more obstinate. And one himself becomes obstinate along with the child. Whereas, in that other, the child does not say anything, and the mother

Questioner: Yes, his face becomes sullen.

Dadashri: His face becomes sullen. Hence, this is not an attribute of becoming a mother, is it?

Questioner: You are correct, it is not worth it.

Dadashri: If you have a desire to know more, then you should come and take the Gnan.

Questioner: In animals, the motherhood is indeed natural. For them, how to become a mother, how to raise children, it is a natural thing, is it not?

Dadashri: It is natural.

Questioner: So then, is it not a natural attribute in humans?

Dadashri: It was. But then people 'improved' it through over-wisdom.

Questioner: It is indeed natural, is it not?

Dadashri: It is indeed natural. 'How to be a mother', is natural. It is indeed an understanding (*sangnya*; consciousness) of a kind.

But seeing others, if someone is beating the child, she will do the same. If a child steals, and if one beats the child, she will learn to do the same and say that he disgraced her me as a mother. It was indeed that way, when was it any good? You are unnecessarily saying that you have been disgraced me as a mother! How would these 'sacred sons' be ever born if it were good? And then she says that she has been disgraced me as a mother! Women say that, do they not? They come and tell me that they disgraced me as a mother. I tell them, 'Was it ever good, would they disgrace it if it were ever good.' And the stock of *Kaliyug* will always be like that. Who told you to wait until *Kaliyug*? In *Kaliyug*,

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children and everything comes with intent of avenging (past karmas). They all come to avenge.

Questioner: We have to love the very people that have come to avenge us.

Dadashri: Settle the karma whichever you can so that you do not cause enmity towards them again. In Satyug, they all came with the intent of love.

Questioner: But this means that this understanding is of a lower kind than that of birds and animal, right?

Dadashri: No, no, understanding is not necessary in this at all. This has occurred automatically. If you harass the little calf, the enmity/antagonism that comes into the eyes of the cow, it is real enmity/antagonism. It will not let go of you until it kills you, such is the enmity/antagonism. Is it there in her eyes? Have you ever seen such enmity/antagonism in a bull's eyes? Bulls are violent, are they not?

Questioner: Bulls are indeed violent.

Dadashri: Therefore, madam, you should settle/resolve it whichever you can. If you give your children good values, do something good for them, then everything will settle down. Take them to where there are good values, then things will settle there.

How many children do you have?

Questioner: I have only one son.

Dadashri: O ho ho! I thought you may have a hundred, as many as Kaurava-Gavravas. Bring that son of yours to me. I will repair him for you. If he the only child you have, then you have to be careful with him. If you understand how to care for rose plant, it will blossom tremendously. And if you do not have the understanding, then you will forget to water it for a month, and it will dry up and die. Do you need that (understanding???) in everything, do you not?

Questioner: This question arises for every, not just to her. This is necessary for everyone. One should know how to be a mother or a father. This is the fundamental question.

Dadashri: But how will that happen now, who will get rid of that nature.

Questioner: Why don't you remove it Dada?

Dadashri: No, why should I do that? No, how can I do that?

Questioner: You do indeed do that, what is this? This is indeed the school, is it not? They all come here and learn that.

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Dadashri: All the children come here for an hour and learn the whole science, and so their lives become wonderful. How to interact with others? What is world? Who created it? When one knows all these facts, he becomes smart. People are not wise because of all these confusions. Those who are in college need to know these facts, the labour class do not need to know them.

Questioner: My question is still that, how can one attain naturally and disperse this knowledge of motherhood or fatherhood, which is a natural attribute of one, and none of these impediments/obstacles remain? Can you give us some solution as to how that can happen? It is indeed a natural thing, and yet impediments/obstacles occur.

Dadashri: After a while there will be such mothers that people will learn from watching them. Many times, seed of everything is blown away, then the seed arises again and things start again. So it will all happen again. But you need a *nimit* (someone instrumental) for that, do you not? External efforts are needed, are they not?

Questioner: This is like what you were saying that this is adding grit to wonderful Basmati rice and then eating them.

Dadashri: Yes.

Questioner: This is something like that.

Dadashri: It is indeed misunderstanding, is it not? Look, there is so much happiness in a home, but do you see that happiness on anyone's face? Do you see happiness on anyone's face, when you go out?

Questioner: We can see it here, but not outside.

Dadashri: You see that here, because illusory attachment (*maya*) is gone away in my presence, is it not? They are not possessed by *maya*, are they? But you do not see any happiness anywhere outside, do you?

Questioner: Here, there is a smile on everyone's faces.

Dadashri: ...there is the heart (mind), that whole heart (mind) has withered. This has occurred because of the absence of real religion. Worldly life runs smooth only through religion. Insight (sooja) into how to help develop a child comes through religion.

Qualified Parents Do As They Are Told Obtain That Certificate From Dada's School

Questioner: What is the definition of a 'certified' mother and father?

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Dadashri: Uncertified parents are those whose children do not listen to them. Their own children have no love or affection for them and will be a constant source of aggravation to them. Can such parents not be labeled 'uncertified'?

Questioner: Where can one acquire the qualification to be qualified parents?

Dadashri: I will teach him when he comes to me. That is because I can tell him his mistake. Unqualified fathers and unqualified mothers is not been written in any books. In India they come to ask me, 'I do not realize I am unqualified, so how can I become qualified?' I explain that to them. How to interact with the children, and how not to? You have become a father anyway? And then you say, 'I am a *dhane* (husband; boss)...' Hey, Look at your own worth/wisdom first. You say you are the boss (*dhane*), and yet your wife does not even listen to you. She should be awed by it! There should be an awe about the '*dhane*' without even saying anything.

Questioner: Has this puzzle arisen because these uncertified people have become mothers and fathers?

Dadashri: Yes. It is a sure sign that the parents have not fulfilled their duty to their children, when their children become disobedient. When the soil is bad and the seed is bad, the crop too will be bad. So how can parents boast that their children will be extraordinary like Lord Mahavir? How on earth can that be possible? What should the mother of Lord Mahavir be like? One can overlook it if the father is incompetent, but what should that mother be like?

Bharat Did Not Know How To Run His Kingdom Ram Gave A Perfect Rule To The World

If a King does not know how to run his Kingdom, his people will be miserable, and children will become spoilt if a father does not know how to run his home. So should the parents not know how to change? And that is why I had to write this for everyone. Do you think I like to shun people? No, I do not? But why don't you train them at least somewhat.

Questioner: How can I train him?

Dadashri: That is indeed why I wrote 'unqualified'. You do not even have to ask that, you should know that. If one does not know how to be a King and he becomes a King, will he ask his councillor how should he run his Kingdom? Would he not dethrone him from his seat? Ramchandraji went to forest with Sita. Where did he go? He went to live in the forest for fourteen years.

Now, he was to sit on the seat in the morning. Great Vishvamitra Muni, Vishshishtha Muni, with such long beards, were sitting at night. At twelve-thirty to one in the morning, they summoned the astrologers to read the horoscope. When it was decided to seat Ramchandraji on the seat at 5:30 A.M., King Dashratha, the astrologers and all those

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bearded Munis all went their own separate ways. And by the morning everything went wrong. That Kaikai did all that. Do you know what she did?

Questioner: She sabotaged everything.

Dadashri: She told King Dasrath, 'You had promised me, so fulfill your promise now.' Hence Ramchandra had to go and live in the forest.

Bharat, son of Kaikai, was very sincere. He told Ramchandra that he will not like it without him if he left. He told him that he was not interested in the Kingdom. Ramchandra told him, 'No, you run it well and make sure that my people do not suffer at all.' What did he say?

Questioner: That his people do not suffer.

Dadashri: So he promised that he will not make anyone suffer. And so Ramchandra, with Laxman, went to the forest pleased, and Bharat began to rule alone. As he had promised not to let people suffer, he gradually started to reduce the taxes, revenue and money advanced to farmers by Government. He wrote off people's loans. Do they not do it today?

Questioner: Yes, yes.

Dadashri: Do ministers not do that today? Write off the loans. People become spoilt, on the contrary. Should loans be written off? He even wrote off the money advanced to farmers by Government. He reduced the revenue. So then how would one pay the people? So he told them to give from the treasury. The treasury was good. There was quite a bit of wealth in it. He spent all that within twelve years and ruined everything. People did not have to pay anything, there was no revenue. So then people started drinking and relaxing. They would not grow anything in the farms, because there was no pressure from the Government to do so. They would grow something if there was any fear of paying, but he removed all the fear for them.

Poor King Bharat did not know all that, he thought that he was making everyone happy. And people became lazy and resorted to drinking. The farms became barren, what was once a green belt, it dried up. It became a dry belt.

Then, after fourteen years of living in the forest, as he was coming back, he noticed and wondered, 'What is all this?' why is this a dry belt? What is all this? He was shocked to see that. He came and asked King Bharat, 'What did you do to the people.. why are the people suffering, and why aren't they growing anything?' he said, 'I have given lots of happiness to the people. Look I have not kept anything in the treasury.' Ramchandra realized that why did he have to give him to rule his Kingdom? So what did Ramchandra do? He sent the message everywhere to inform them that, 'Everyone is to come and pay the taxes of all fourteen years together, and pay back the money advanced to farmers by Government, with interest.' Is someone like Ram saying this? 'Yes, it is indeed the same Ram, he is

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indeed the one saying that.' so the people started farming again, and if they started to give the farming loans. They told them to take new loans if they have to, but start farming and pay taxes again. So the people paid back the loans and dug new wells. They took out new loans and then they started to pull buckets (leather buckets) of water. With every bucket they pulled, they would say, 'here came Ram' and they would lay one pebble. Even today a pebble is being laid. It was after Ram came back that water started to come out. Otherwise it would not have. Within three years, everything became great, it became green everywhere. Did you understand all that?

So, you see King Bharat did the wrong thing, did he not? How would he know that what he is doing is wrong?

Did you like any of this talk?

Questioner: When we like it, it has an effect.

Dadashri: Many parents complain to their children that they do not listen to them. I tell the parents that it is because their speech does not appeal to their children. If the parent's speech pleased the children, then it would have an effect on them. The father keeps complaining that the child does not listen to him, when actually it is he who does not know what it takes to be a father.

You should speak in such a way that children become interested in what you have to say, only then, will your children listen to you. If you find what I say appealing, then you will act on it.

Questioner: Your words have such a strong impact on our lives. That which could not be solved by our intellect, is solved by your words.

Dadashri: These are words that touch the heart. Words that touch the heart are inspirational, like motherly love. A certified father is he who can touch his children's hearts with his words.

Questioner: These children will not listen so easily and accept our words.

Dadashri: Would they listen to authoritative words then? Such a tone in words does not help.

Questioner: They do listen, but only after a lot of explaining is done.

Dadashri: That is all right. It is quite normal. The reason you have to explain to them is because you yourself do not understand. An understanding person needs to be explained only once. But do they understand when you do a lot of explaining?

Questioner: Yes.

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Dadashri: That is the best way. You want to make them understand any way you can. When you use force or authority, you are acting as though you are the only father in this world.

You Cannot Say That Your Child Does Not Listen Doesn'tAs A Father

What should be the proper interaction as a father? Not only he should not bully (patronize) them, but he should not be overly strict with them.

Questioner: What if the children harass him? What should the father do at that time? Should the father not be strict even then?

Dadashri: Children harass only because of the father. They will harass the father only if there is incompetency in him. Such is the rule of this world. Children will not refrain from harassing the father if he is incompetent. I will give that decision right away. If the father says, 'My children harass me', I will tell me that he is incompetent; go away.' He does not know how to be a father. Why would the children harass you? You fed them and help them grow up. Law of nature is such that if the children do not listen to their father, it can be said that the father is incompetent. This is the law.

Questioner: What should the father do if his son does not listen to him?

Dadashri: Realise that 'it is my mistake, and then let go. They will not listen to you only if it is your mistake, right? If one knew how to be a father, is it possible that his son will not listen to him? But one does indeed not know how to be a father, does one? The father should realize that the fault lies within him only, and to leave it at that. If you knew how to be a good father, your child would listen to you, but you really have no idea about how to be one.

Questioner: Will the 'puppies' (children) leave one alone once he becomes a father?

Dadashri: How will they? All their lives, the puppies observe the dog and 'doginy' (female dog) barking at each other and the 'doginy' keeps biting the dog. The dog will not refrain from barking. But, ultimately, the mistake will turn out to be of the dog. The children will always side with the mother. So I told one person, 'They will grow up and hit you, hence behave yourself towards your wife.' Children observe all that, as long as their feet do not touch the ground (young), but when they do touch the ground, they will lock you up in a room and beat you. That did indeed happen to people. Children have made a strong desire, that day, 'I will beat my father when I grow up.' I may lose all I have, but may this happen. That is the strong desire he has. Even this is worth understanding, is it not?

Questioner: Does that mean the fault lies entirely with the father?

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Dadashri: Yes, the father alone. When a father is not worthy of fatherhood, even his own wife will oppose him. He will learn his lesson the hard way. She may remain silent for the sake of appearances, but for how long will she succumb to societal pressure?

Questioner: Is it always the father who is wrong?

Dadashri: The father is always in the wrong. Because he does not know how to be a father, everything gets ruined. To be a father requires a lot of purity from within, so much so that even his own wife will respect and revere him. Only when he attains this level, is he regarded as a 'certified' father.

Questioner: If a father does not assert his fatherly authority, is that a mistake on his part?

Dadashri: Only then will things be resolved.

Questioner: If the father does not assert his authority, what guarantee is there that children will listen to him?

Dadashri: Of course there is. Your good character will have its effect and impact on the children and the world too.

Questioner: What can a father do if his children are of the worst possible kind?

Dadashri: There again, the root of the problem is the father. Why does the father have to suffer so? He suffers because of his own bad conduct from his previous life. If in past lives he had not lost control and abused his children, he would not be suffering in this way now. *Karmas* were bound because he himself did not have control. So here, I am emphasizing control. In order to practice control you must understand all its laws.

Your child is your mirror reflecting your own faults.

If The Conduct is Moral and Good, Even A Tiger Salutes There

Questioner: Do all these problems (between parents and children) occur because the children are well educated, they have etiquette! They have higher intellect than their parents?

Dadashri: Their intellect (buddhi) has increased, hence you have to deal with them with understanding. The fact is that, if we had purity and good moral character, then even tigers would not harm us. So imagine what an impact it would have on our children. Our morality is displaced and that is why we suffer. Do you understand the value of morality?

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Questioner: Would you please explain in detail what morality is, so that everyone can understand?

Dadashri: Morality is the *bhaav* (deep inner intent) never to hurt anybody even to the slightest extent, not even your enemy. *Shilvaan* is one who is sincere and moral and does not harbor any intention to hurt any living being even to the slightest extent. Even a ferocious tiger will be pacified in the presence of such a person.

Questioner: From where would parents of today acquire such qualities?

Dadashri: Even then should they at least not strive to acquire some of these qualities? Instead because of the current time cycle, people have become hedonistic.

Gnani Designs the Idol! Gives Fathers the Addendum/Postscript

Questioner: What sort of a character should a father possess?

Dadashri: When children say that they would rather be with their father than anywhere else, it would reflect on the father's character.

Questioner: Nowadays it is just the opposite. When the father is at home his children are out and vice-versa.

Dadashri: The character of the father should be such that his children would not like him to be away.

Questioner: So, what should a father do to become like that?

Dadashri: Once people meet me, whether they are children, elderly, or even teenagers, they do not want to stay away from me.

Questioner: We all want to be just like you Dada!

Dadashri: You can, if you just observe me and act the way I do. If I ask for a Pepsi and if they say there is none, I settle for water instead. But you, on the other hand, would become irate. Even if nothing is prepared for me by lunchtime, I will adjust and drink water instead, whereas you would become demanding.

Questioner: But Dada, what would you do when you come home having worked hard all, and you do not get anything to eat, when you are hungry?

Dadashri: 'Fault is of the sufferer'.

Questioner: You suffer from both sides, do you not?

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Dadashri: There is indeed suffering from both ends. This whole world is wrong. Your *hessab* (karmic effect) present itself, it will be on your desk even if you say no to it. even if you tell them not to make it, it will keep on coming to you. So many things come to me, that even I have to keep saying no to them. One will ask, 'should I get you some mango pulp.' Hey I do not need any. They bring so many things for me. But I do not need them. What do people not bring for me? What do you think? While eating and other times, what do they not bring for me? I do not need anything. at the same time I do not despise them or shun them away. If you serve me, I will eat a piece of it. When you insist, I would eat a small piece of it, even if I do not want to eat. I would drink even if it is bitter. I would drink a little. You should adjust.

Questioner: dada, you said that you will drink even a little bit even if it is bitter. Now, how would we drink it if we do not like bitter? Now we are talking about what we like.

Dadashri: But, remove the word 'not' from your dictionary. It is on this word 'not' that the world exist. It is because of this word, people file claims. Bring in 'yes'. Then it will happen even if you spit it out, there is no problem there. But do not insult it. many times, when people say, 'Dada, here, take some *prasad* ()', I will take it, and if they are peanuts, I will take them and put them in my pocket. And then I will give it to someone when I get out. But I do not insult him, because he offered me as a result of *vyavasthit*.

Questioner: Yes.

Dadashri: Whereas, you will not stop from doing *dakhal* (from interfering). Do not do any *dakhal*. This whole world is based on *vyavasthit*. whatever happens is *vyavasthit*. do you not think it is *vyavasthit*?

Questioner: It is *vyavasthit*.

Dadashri: And the one doing is also *vyavasthit*, so who are you going to rebuke? Your children, your wife? Is this world worth rebuking anyone? I have given a clear Geography of this. As clearly you will understand it, you will experience increasing happiness and understand even more. I have said that I have not experienced any tension for the past twenty seven years. Therefore, as you follow this state, you too will become like that. You attain the total state of the one that you worship. Whoever's *niddhidhyasan* you do, you become that form. This current state we are in is because we are uncertified. Now, a time will come where there will be certified parents. We do not say this word to rebuke one. When such words come forth, they do the work.

Dada Transforms Raw To Hundred Percent Pure Heats the Gold, But Ultimately Beneficial

Our mahatmas are going to be wise now. Children will become good and wise, because they have attained the Gnan. This is because mildness will arise within them, there is no stunt!

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Questioner: Will the parents who have attained the Gnan be considered certified parents?

Dadashri: Of course they will! Why would they not? When your son becomes certified, would you not realize that from that the parents have become certified? Children have become certified!

Questioner: Dada, this is the only place where one's qualification or merit is questioned. Whereas, in other places they ask for what one has, how qualified he is, and then they let him in. For you we have all come to you indeed as raw gold. You have never told us that we are raw material. You are a 'jeweler', so you purify this raw into the pure gold.

Dadashri: Yes, because I know that these are people without anything (without any substance). It becomes a liability if ask them. It is as good as insulting them, is it not? If someone does not have any money and you ask him, 'Do you have any money?' you are putting him into an embarrassing situation. How can you ask him that? You should ask him, 'Are you happy?' That is all. There was no substance in it at all. Right now, this world is without any substance. It is the *vyavasthit* that keeps running things.

However, not in any life time has been a Gnani who has lashed out with the words 'unqualified fathers and unqualified mothers'. No one has done that, but that is exactly how it has all become. One does not have to attain such qualification, but should one not have basic intelligence (sense) to be a father? No one has struck like this (with such words) before, has one? Is it worth striking like this? You thought that when one reads this, he will realize that this is indeed the mistake; that he does not know how to raise/develop a child. Others, like the celestial or other beings, young ones of animals, they do not need developing. They are naturally developed. Only these people (humans) need developing. All this is a responsibility. Is it some no ordinary thing to say 'unqualified fathers'? There is not a single disease in this world that does not have a medicine for it. Even the doctors will tell you what he has become? Curable suffering?

Questioner: It has become chronic.

Dadashri: Doctor calls it chronic, but there is a cure for it. One falls short in his merit karma (*punya*) that he does not come across the cure or the medicine. But, mere touch of such a person can cure everything. Or just a pinch of some medicine will cure it. There is everything in the world, there is nothing that is not out there. One just falls short in his merit karma.

So you have to know the solution for it. What is wrong in waiting to become a father until you have the solution? Otherwise that will go into being uncertified.

Questioner: Therefore, Dada, everyone is indeed uncertified!

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Dadashri: But I have to say that, do I not?

Questioner: You have to clarify it.

Dadashri: Those who are true, that will grasp it, would they not? This does not apply to those who believe that they are not like that. But those who are like that, they grasp it immediately do they not? The fact is that, you will not find anyone to speak so honestly and clearly. Who can be so honest and clear in this world? A Gnani Purush who is free of fear, one who is not fearful of anything, to the one whom God has surrendered, he can. The God to whom the *loka* of the fourteen universes has surrendered, he can say whatever he chooses. No one else has the power to say that, does he? Tell me, what are you going to do with your child? You should keep them pacify them!.....81.

Questioner: They are indeed what we asked for the past life.

Dadashri: Yes. And therefore get the work done with understanding, from them. You cannot afford to throw them out.

Questioner: What a compassion, from the Supreme form Dada? He gives his time even for such talk.

Dadashri: Yes, he will indeed give such a time! He should indeed do that. otherwise, how would people come out of this confusion? How much confusion there must be? Therefore, this same compassion is being used every day. Only then will he get out of the confusion and attain this Gnan and be on his path. Otherwise, how can he get on too to the path? Will some confusion be destroyed by sitting with me? Some of the confusion will be uplifted if you sit with me, will it not? Are you convinced about that?

Questioner: Yes.

Dadashri: Thereafter the confusion will leave, because in it is my power of words (*vachhanbud*). The words will come forth during that time. So, even if the child is acting up or does certain things, you cannot afford to become fed up. He is part of your luck/fate.

Questioner: If we accept that as our luck/fate then it will be fine.

Dadashri: You have to accept and move on. This is indeed your own heesab (karmic effect), no one else's. and it is in your luck/fate. I realized why would 'unqualified fathers and unqualified mothers' must have been written? Even I was wondering if such words should be spoken? Couple of people had told me, 'Did you write such a thing?' I told them, 'Yes, I did.' one will know that he is such a father.



(5)

Son Improves By Making Him Understand

Explaining Improves the Son

Can You Raise a plant Through Scolding?

Even aMelt Through Love!

CHILDREN IMPROVE WITH UNDERSTANDING

Questioner: If we believe that he is benefitting from something, it is not good to keep nagging at him, is it? Should we not rebuke or nag at him for his own good?

Dadashri: No, that is not under your controlled, is it? Nagging will happen, you do not have to do it, but You have to keep seeing the nagging. It will happen even if you do not want to. You will end up scolding him even when you do not intend to. Therefore, you have to keep seeing that, and have an opinion in your mind that this should not be so.

Questioner: Yes, that it should not be like this.

Dadashri: When your opinion changes to 'it should not be so', you are free. You are no more responsible for it.

Questioner: What if one attains the vow of silence (*maunvrat*)? We do not have to say anything when we take such a vow.

Dadashri: Remaining quiet (*maun*) is not under your control, is it? It is good if you can remain quiet, otherwise do this if you cannot.

Questioner: Does remaining quiet have an effect on the other person?

Dadashri: Yes it does.

Questioner: Does it have more effect than rebuking him?

Dadashri: Yes, it has a great effect; silence makes a lot of difference.

Questioner: If one needs to be taught, how can we teach him by maintain silence?

Dadashri: No, he will understand. He will know it just like that. On the contrary, things are ruined by trying to teach him. There is tremendous knowledge (*gnan*) here, it will take care of him if you remain quiet. He does indeed have that knowledge (*gnan*), children too have the knowledge, and yet if it is said, You should keep seeing that.

Instead of nagging all the time, it is better to maintain your silence. Your attempts to improve your children by persistent nagging, only makes them worse. Instead it would

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be better not to say anything at all. If they become spoiled, the responsibility is yours. Do you understand this?

Questioner: Yes, I do understand that.

Dadashri: You should not say anything at all to your child, because the child has not attained the Gnan, and therefore he will immediately feel that you are wrong. He will not say that I am wrong if I were to tell him; even if I were to beat him and say it. that is because he has faith in what I am saying. You, yourself do not understand what you are saying there. You have become a father without any qualification! Do you understand what I am saying?

Questioner: Yes, Dada.

Dadashri: Therefore, when the parents say that their child will improve, but how will he improve? Uncertified fathers! They become spoilt even more, because of the parents.

These children are somewhat goog after attaining the Gnan. Would they not be wiser now or not?

Questioner: Yes, they will.

Dadashri: If you figure out, that when you were young, did any scolding have any effect on you? What was happening?

Questioner: I felt that that I was doing was wrong. My sisters say that they used to feel that they keep rebuking us unnecessarily.

Dadashri: Yes, everyone feels that way. When they rebuke a lot...

Questioner: It felt that way, Dada. I used to feel that it is my mistake.

Dadashri: You will feel that way. If they did the same every day, you will feel, 'they are nagging unnecessarily.' And what do your children say. They Say that, 'These useless parents are nagging doubly.' If you ask one that out of seven people in your family, what number (in favourability) is your father? He will telly that he comes seventh. The one who takes care of the whole family, but his number is not up there. Does that happen or not?

Questioner: It does, Dada.

Dadashri: That is indeed what happened.

Children do the work of the judges. I asked a child, 'Who, in your family comes first (who he rates first)?' He said, 'Out of the seven people in our house, the elder brother

comes first.’ Then who is next? He said, ‘My young sister.’ He will tell you where everyone’s number is. ‘What about your mother?’ He will say, ‘She comes fifth.’ If there are six people, who comes sixth? He will say, ‘I come sixth.’ ‘Who is the seventh?’ he will say, ‘He is seventh.’ Hey, your father work hard, he brought you a toy, and he is seventh for you? He is saying how he judged you. I asked him everything. When I ask all these children, they all rate their father the last. What happens when a child shows off in front of his father, he cannot forget that, can he? He will say, ‘My dad comes seventh.’ He lost respect from showing off. Instead, what is wrong in not showing off?

Why does he rate him seventh? If you if you have negative *bhaav* (feelings) towards him, however much negative *bhaav* there is, he will push back that much. He will also show anger there, thus his number is lowered. The father wonders why he comes seventh when his *bhaav* (positive) is so much? Hey, this cannot be your *bhaav*. Dada does the (true) *bhaav*. He does not give or take, and yet one will say, ‘No, Dada is a good man.’ Will one say that or not. This is because the world is looking for one to become *vitrag* (free from abhorrence and attachment). Why are you doing *raag-dwesh* (attachment-abhorrence)?

Questioner: We know that children are going on to the wrong road, that what they are doing is wrong, what should we do if they want to continue be one that same road?

Dadashri: On the contrary, they have become even more spoilt by quarreling with them, they will run away from home if you fight with them too much. When the child runs away, the father will put it in the paper, ‘Wherever you may be, please come back, we will... your mother cries a lot.’ etc. You fool, why are you calling back the one who has run away? Is that the way to improve him?

This had gone bad, that is when I realized that he was spoilt, so improve him. There is indeed a way to improve them. It is possible for these children to improve, they are good children.

Questioner: How?

Dadashri: Those who have attained the Gnan, they can improve. They can control their *prakrutis*, can they not?

Questioner: Yes they can, Dada.

Dadashri: You call them, and put your around them, and ask them, ‘What do you think, is this okay with them? When you ask them what they think of that, they will say, ‘No, that is not fine.’ And if you say anything, their egos will awaken, because there is no substance in your words. There is no power in your words. Their ego will arise and say that you are nagging unnecessarily. On the contrary, they will think, ‘Go away, I will indeed go ahead and do that.’ If we tell children not to do something, they will insist on doing it nevertheless and be worse off than before, and we will end up losing them altogether. These fathers have no clue about how to live their lives. They do not know the

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first thing about fatherhood and yet they become fathers. I have to explain everything to them using every possible means available. Those who have received this *Gnan* are able to raise their children well. They sit with their children and explain to them in a loving manner what the consequences of their mistakes will be.

Questioner: But the ego of the fatherhood comes in the way there, does it not?

Dadashri: The real ego is gone, what do you have to do with the non-alive ego now?

Questioner: Now, they want to wear clothes like these white people wear. They become obstinate about it, and so we have to buy them such clothes, and then we think that these children are getting spoilt.

Dadashri: You send them to school with them, so they have such desires. You have to explain to them that who we are. What kind of people we are, and they will change.

Questioner: They do not want to understand that at all.

Dadashri: They are ready for everything. I ask the girls in America, 'Do you want to marry Americans?' They will say, 'No, not at all.' And so their mind will change, even if it is in that. Then I ask them, 'Do you want to marry a South Indian?' They will say no. I will bring them to their place in this way.

Questioner: That Dada's idea (principle; *siddhant*) is wonderful of asking first that do you want to marry an American? And so, he brings them back to their own people, in this way.

Dadashri: So, you have to find a way, in this way. How can one improve others when he has not found a way to improve his own self? One found a wife for himself as an effect of his earnings from his past life; otherwise he would not even find a wife. You have to do the 'multiplication' systematically, whether this man is worthy? One would say that this is merit karma (*punya*) that a woman found a husband. One gets all this as result of *punyas* of the past life. Do you not feel that way?

Questioner: Yes I do.

Dadashri: Because your parents have not imparted such values upon you that you can become parents. Wherever was going to happen, it happened. But you should correct that mistake, should you not? What is wrong in correcting it yourself, instead of blaming your parents?

Questioner: That is true.

Dadashri: It is indeed wrong to blame anything. You cannot say a word to your children. You should live together with love, otherwise you will waste your time, and there

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will be conflict in the home all day. And the way the Indian philosophy is that, when one parent rebukes the child, the other parent will stand up for him, so any hope of improving the child is ruined. The child will develop a fondness for the parent that takes his side and he will feel antagonism towards the parent who seeks to discipline. And when that child grows up, he will retaliate against that parent. He decides that, what does he decide within?

Questioner: Who is to be blamed at that time, Dada?

Dadashri: The one who is suffering. It is of the father, is it not? I have made it such that you do not have to ask whose fault it is, have I not?

Questioner: Yes, correct. 'The fault is of the sufferer'. Suppose a child knows that, from the father and the mother, the mother listens to whatever I say and get whatever I want from her, then he will use psychology and keep mother happy and sweet talk her and get his work done. The mother does not realize that, but the father does.

Dadashri: That does happen. Children will persuade their mother and get their work done. One boy was telling his friend, I will persuade my mother, and then I will bring it. when a child can persuade his mother, should e not realize whether the she is worthy of being a mother, or not?

Questioner: Dada, children do indeed talk amongst each other, 'I will talk to my mother and I will get it done, everything will be done. My mom will explain it and convince my dad.'

Dadashri: What can one do now? Can we get rid of them, now that they have come here?

Questioner: I did the same. If I wanted to go out, I would ask, 'Can I go out?' They would immediately say no. So then I would just tell them that I am going out, and they would ask me what time I was coming back. Hence I used to such psychology a lot.

Dadashri: Children make a fool out of you. This is indeed because the father did not....parents did not know how to be parents, is it not? How wonderful are the children of India! Will you continue this way, or will you try and improve it?

Questioner? We have to improve it.

Dadashri: Do you have any children? How many?

Questioner: Two, a boy and a girl.

Dadashri: Whole crowd of only two? Where do you have a huge class that you have to be taught? You will learn that as you play with the children!

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Questioner: Dada, in the old days there used to be ten children in a family and yet they had no conflict with the parents. And now there is a problem with having just one child.

Dadashri: Hey, there were ten to twelve! The neighbor will complain that your puppies are all coming into his home. And if someone had more children, we would ask them if all these children belong to the same mother? No, three belong to the other woman, and eleven are hers. Look, how many puppies there are?

You have just two! You do not even know how to improve them? If you do not know how to improve them, you should put them in a hostel, instead of spoiling them.

What is the point of trying to improve the children after having spoiled them? You do not have to scold them in order to improve them. Should you be scolding your children? Do you scold a plant? 'Why don't you grow nicely?' You had a flower two days ago, why don't you have one now? You should not scold your children. You show them how things are done. What do they say? Show them how something is done.

Worldly Knowledge Necessary Along With Knowledge of the Self For Bliss Know That Whatever Happens is Vyavasthit

It is indeed the worldly knowledge that is working, nothing else. Only this knowledge works. One just needs to know this knowledge. You already have the other Knowledge (*Gnan*). You have already attained the Knowledge of 'Who am I?' However, if you get to know everything about the worldly knowledge, there will not be any interfering (*dakho*).

When all the circumstances come together and the child is doing something, what is the meaning (point) of scolding him, or beating him? Because, this is an effect of the negative causes (*purushartha*) done in his past life. And so, should you be asking him why he did wrong? No, if he has the wrong intent now (in this life), you can tell him to turn it around, but how can you turn the effect around? What do you think?

Questioner: No, we cannot.

Dadashri: People try to change the effect, and nothing improves. And so the parents remain unsatisfied. Therefore you should understand this difference and bring a solution to this. You should realize that he is also within (the control of) the circumstances, nothing is under our control. And if it does come into the circumstantial evidence, do not believe that either. If you do believe that, then your mind will turn towards that. I am not saying that. you should remain on this side, and also know the other side; you should do both. Do you understand? Or are you just saying yes?

Questioner: Yes, I do understand that.

Dadashri: Egoism is indeed there. Or, if one has attained the Gnan, then that live ego is not there; the non-living ego is indeed there, is it not? You cannot shatter that ego at

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all; similarly you cannot encourage it also. Because, you may at times fall short, but that is wrong and overall that should not happen at all should it? Therefore you should be careful with the children. You have only two, don't you? The rest belong to someone else, and so it is their responsibility. Your responsibility is towards to feed them and take care of them. Now, if you do not take care of these two, then even I will tell you, and others will come and tell you that you are not taking care of the children. The problem is with those who concern you.

And this talk will be very helpful to you. Do you understand? You just talk about improving them that 'they should improve'. Hey, people will not improve. Can you improve anyone like this? You have to deal with them like glass. You can make such a mistake, but how can I? Do I take care of you or not? I do. The boy is trapped, his circumstances are strong. So what you should say is that, make him understand and keep changing his inner intent (*bhaav*).

Otherwise, what you will tell him is, 'Let go of this, let go of it!' What does he say in his mind when you say too much? He will tell you, 'Yes, I will let go of it', but in his mind he says, 'I will do it even more.' See, what happens when you bother him too much? Why are you not saying anything?

Questioner: He will do even more.

Dadashri: Yes, do not cross that limit, he too has egoism. Will he live without any egoism?

Questioner: No.

Dadashri: So when you break someone's ego, one puts himself at risk. 'Whatever may happen, but I will do that; that is what he will say. Do not do this. Take care of him, care for his egoism, I take care of it like glass.

Garden Will Bloom If You Become a Gardner Train On The Wrong Track; Turn The Train Around

Questioner: Even then, what should we do if the children do negative things?

Dadashri: Even if the children get onto the wrong path, you should see and know all that. and have an inner intent and pray to the Lord to have his blessings on them.

Realise that it is 'relative' and so remain superfluous. You have to carry them in the womb for nine months. Then help them walk and move around while they are young, and then leave them alone. Do these cows etc. not let their young ones alone? You can scold a child until the age of five, and then you cannot scold them thereafter. After he is twenty, his wife will indeed straighten him out; you do not have to do that.

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Once you have a disagreement, then a link is created and a prejudice is formed in your mind that this man is like that. You have to take him under your confidence. No one will improve by nagging. One will improve only through Gnani's speech. Parents have responsibility towards their children. Can you not refrain from saying anything? You can. Therefore, the Lord has said, the living should live like the dead. Those who are spoilt can be improved. 'We' can improve those who are spoilt, you should not do that. You should just follow 'our' Agnas. On the improved one can improve the others. How can the one who himself has not improved, can improve others?

In order to guide your older children, you must follow my *aagnas* (5 cardinal principles or instructions by which all Self-realized beings should live). Unless children ask for your advice, do not say anything to them. You should tell them that it would be better if they did not ask you. If you start thinking negatively about them, you must immediately do *pratikraman* (apology coupled with remorse for any wrongdoing).

In this age, the power to improve others is lost so do not expect to improve anyone. Give up any hope of improving others. Unless there is unity between your mind, your speech, and your actions, your efforts will be futile. This means that you should speak whatever is on your mind, and act in accordance with it. But this is not possible in this day and age. Interact reasonably with everyone in the family.

People do grave harm to themselves as well as others in their efforts to improve others. First you must improve yourself, only then can you improve others. Therefore, take care of your own garden, before you look at other's garden. You will reap fruit and flowers only if you take care of your own.

Hence, in order to improve your children, you need to improve first. The Lord said, 'You improve, and everything will improve in your presence.'

You will have to improve first, and then the world will improve. How can the world improve when you do not want to improve? What do you think? You can improve others if you have improved, right?

Who Can Be Considered Improved? The One in Whom You See Love When He Scolds You?

Questioner: How do you define the one who is improved? What is the definition of 'improved'?

Dadashri: One will see love in you even when you are scolding him. When you rebuking him, he will see love in you, 'Wow! How much love there is in my dad for me!' rebuke him, but do so with love so that he will improve. If the professor tries to rebuke the students at college, they will beat him up.

Your efforts should remain towards the other person improving, but do not get involved the efforts that are reactionary (cause a reaction). When you scold someone and he feels hurt, then that is not considered an effort. The effort should be done at a subtle

level from within. If you do not know how to do it at a gross level (externally), then you should do it internally, subtly. If you do not want to scold him much, then you should say it in short, 'This does not suit us.; That is all, and then stop. You have to say it, but there should be a way to say it.

How many children do you have from the past life? You are not saying anything? You have left children behind in every past life? You were trying to improve your children in your past life, and you are doing the same in this life. Did any of them improve? Not one of them improved. And that should be in his conduct. If it is in conduct, he will automatically improve.

Children Will Improve, Have Positive Intent Prakruti Will Become Enraged If Suppressed

Questioner: We wish that people would improve, they become benefit the society.

Dadashri: Your state has to be very high for you to improve someone.

You are already incurring the loss, what you have to do now is to see how much of it you can stop. And you can improve, everything can be done. But one wants to run a business, earn millions and remains unaware what goes on in his home. Then his girl will indeed run away, what else can happen? One should pay attention to his sons and daughters. You have to instill values in them.

Improve your children, improve all this, you are not going to be granted an extension (to your life). So, why be restless. Time will pass you by and all kinds of diseases will surround you. One will say that he has high blood pressure. Another person will say that he suffers from this. And another will tell you that he has high sugar problem. All these diseases...therefore do something good that there is fragrance within you Will it increase each day or not? Will there be change or not?

Questioner: Yes.

Dadashri: A day before Diwali, New year we tell the child that, 'Tomorrow is a Diwali, it is a New Year, although we do not talk to your uncle, but go and say hello to him tomorrow.' Do we not say that a day before that? and that does happen on the next day. They go and say hello and we do not see any kashayas. How well does the whole day go by, you get to wear nice clothes, nice food to eat, people give you respect. We decide this just for one day, for Diwali day, so then why don't you decide the same forever? But one will say, 'But that period is such.' Hey, why don't you indeed decide that? If you say Diwali is bad, Diwali is bad, then the Diwali will be bad, will it not? But people will say, 'Hew remember today is Diwali!' So then their conflicts will stop for that day, and if they do not talk to their uncle, they will start talking on that day. Does that not happen? And if they decide for one day of Diwali, then echo of that lasts for four days. Until *pancham* (fifth day of lunar fortnight), one gets to eat good food, wear good clothes. So why do you blame that period? Change that time through your decision. When you decide to go to

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Matheran (name of a resort)96 tomorrow, then does that happen or not? If everyone decides that, then does everything come together in the morning or not? Therefore do not look at the time or period, but look at your effects.

You should constantly maintain the *bhaav* that you want your child's intellect to improve. In doing so, you will notice a change after some time. Your child will eventually come to understand. You just have to keep praying for him. But if you keep nagging him, he will go against you. You have to adjust and accept things as they are.

Questioner: And the worldly life is mandatory, is it not?

Dadashri: There is no choice, is there? He will retaliate if you did something wrong, he would even strike you. The child has no awareness, does he? He does not have any sense. He has no sense of what will happen to him; he does not have that understanding. Instead it is better that you deal with him one way or another. Your relationship with him is for some fifty years or so. So if a father comes to you, tell him to just deal with it the best he can.

Alcoholic Son, Yet No Abhorrence Love Turns Him Around, At the End Nothing Left

If your complaint is about your child drinking alcohol and causing you misery, I would tell you to accept it because the fault is yours. I would however tell you to maintain a positive *bhaav* for him. The law of nature and the law of the world are both different. People will always tell you that the child is at fault and you too will believe it, but nature's law says, that the fault is yours.

Questioner: So then should we not improve or make our son understand?

Dadashri: Would he not have improved if there were someone to improve him? Why would he have become like this. How wonderful would a child of the one who can improve, be like!

Questioner: That boy became like this as result of him unfolding karmas, so should we not do *bhaav* (have inner intent) of improving him?

Dadashri: You should do the *bhaav*. Everyone indeed has the *bhaav*, his parents do indeed have such *bhaav*. But what good are the *bhaavs* without knowing how (to improve them)? What good is the *bhaav* without the knowing that?

Questioner: Should we not try and improve him in a way that he does not become spoilt even more? Should we have such *bhaav*?

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Dadashri: You should do everything, but it should bear fruits. Otherwise, you will spoil him even more. Hence, should you know how to improve him or not? And the one who knows that, his children will never be spoilt.

Questioner: We did not know how to improve him when he was getting spoilt.

Dadashri: You should try and improve him if you know how, but do not spoil him even more in trying to do so. You go to improve him and if he picks up a gun to shoot you, you should not do that.

Questioner: So, should we have inner intent, make efforts to improve him?

Dadashri: You can make efforts that help him and not harm him. It is difficult to maintain equanimity while making such an effort, you should maintain equanimity.

I would stroke his hair and tell him, 'Son, you should not do this.' I would tell him that with love, there is no abhorrence (*dwesh*) towards him. And you do indeed have abhorrence him, because it is bad. But if you get rid of that abhorrence, then it will work. You should vomit the abhorrence out.

Dada, The Greatest Doctor of the Mind Equally Kind to All

One man comes and tells me that one of his sons does this and the other does that, how can he improve them? I told him, 'Why did you bring such sons in the first place? Should you not have picked the good ones?' All Alfonso mangos look the same, so you should taste them and bring the sweet ones. But you brought two sour ones, two rotten ones, two bitter; then will its pulp be any good? Thereafter, what is the point of quarrelling? Once you bring a sour mango, to know it as sour is considered *gnan* (knowledge). If its taste is not to your liking, then you should keep 'seeing'. Keep seeing this *prakruti*. No one has any control. Every circumstance is a natural creation, no one can do anything in it, nothing can be changed, and it is *vyavasthit*.

We throw a mango away if it turns out bad, you waste five dollars. But what can you do if your husband turns out to be bad? Can you throw him away?

Questioner: When we tell the children to be careful, in everything, they do not like that at all, that is all. All their necessities are met. 'Make good of the money', that is all we tell them.

Dadashri: Yes, that is fine. But right now, what you have is that if you cannot repair by telling them, then you have to find another cure to repair it.

Questioner: And this happened automatically.

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Dadashri: No, no. If you leave that repairing to me, I will do it. you will ruin it further if you were to try repairing it.

Questioner: Yes, we will indeed leave it to you to do that. We cannot do it.

Dadashri: Yes. So he will settle down when 'we' (the Gnani) repair it, because I am considered a doctor; doctor of the mind. I repaired your daughter. She will not waste any money anymore. Before, she would not use the money given to her wisely and waste it. And what do you spend it on when you comes to 'us'?

Questioner: To come and meet you.

Dadashri: Yes. You spend it for a good cause, do you not? You do not use it for the other, do you? That is how 'we' repair it. She will not waste money anymore, which is for sure.

Until Age Sixteen, Keep Your Son As A Friend No Bossiness, Then He Will Not Be Spoilt At All

Questioner: What kind of relation should there be between parents and children? How much can we interfere in their lives? Until what age and how?

Dadashri: You should consider them as your friends after the age of sixteen. You have to go of the authority as parents, and then remain as friends.

Questioner: After the age of sixteen, if the child is doing something that can harm him, should we stop him?

Dadashri: Friend is a friend, so if you stop him as a friend there will not be any problem. There will be some problem if you do it as a father (parent).

Questioner: If we try and stop him from doing wrong as a friend, and he does not listen, should we let him go ahead and do it?

Dadashri: Then, you have to let him do it, that will go on. If you ever hit him, he will strike back or he will hide what he is doing from you. You have to explain to him as a friend that, 'What do you gain out of it?' You should explain to him that this can land you in jail, and other such things; as a friend and not as parents. There is a force behind parents, and such force should not be there.

Questioner: What should we do when we ask our son to promise us that he will never drink alcohol or eat meat, just as Gandhiji's mother asked him to promise? He does things that would hurt us.

Dadashri: You should stop telling him if he refuses to promise that. what do you have to do with your son? What would happen if you curse him for an hour?

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Questioner: He will run away.

Dadashri: He will remain as your friend as long as you do not say anything.

Questioner: So should we stop giving him any money, stop paying for college tuition?

Dadashri: No. That is mandatory (obligatory), you have to give him that even if he curses at you. It is a duty, you are duty bound. If you make friends with your children they will improve. But if you assert your authority as a parent, you will risk losing them. Your friendship should be such that the child will not go looking for comfort and guidance elsewhere. You should do everything a friend would do, with your child; play games, sports, drink tea together etc. Only then will he remain yours, otherwise you will end up losing him. Have children ever sacrificed their lives for their parents? These children are not really yours. Nature only makes them appear to be yours. First you should make the decision that you want to live with them as friends, and then you will be able to do so. If your friend is doing something wrong, how far will you go to caution him? You would only give him advice to the point where he listens, but you would not nag him. If he does not listen, then you would tell him that the decision is his. To be a friend to your child, you have to understand that you are his father from the worldly perspective but from within you should think of him as your father. When the father comes down to the level of his child, he will be accepted as a friend. No other way is possible.

Questioner: You have said that after our children turn sixteen we should become their friends. Why not become friends much earlier?

Dadashri: That would be very good, but you cannot be friends with them until they reach the age of ten or eleven. Until then, they may make mistakes and you will have to guide them and even discipline them if necessary. Those who have tried to exercise their authority as parents have failed miserably. Even these cows and buffalos will not become 'father'. After twelve months they have friendship! They take care of the calf till it is six months old. Similarly, until his intellect (*buddhi*) does not develop, we...

Dada Gave All Fathers A Key Consider You Son Dada, And You Will Benefit

Every parent should make an effort to better his child, but these efforts should be fruitful. Although you have become a father, are you willing to relinquish that authority in order to improve your child? Can you give up your belief that you are his father?

Questioner: If there is scope for improvement, all attempts to improve him must be made without any ego (a sense of 'doership') or abhorrence.

Dadashri: You have to let go of the sense and feeling that you are his father.

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Questioner: Am I to believe that he is not my son and I am not his father?

Dadashri: That would be the best thing.

Questioner: So then how should father be a father? What does he have to do to be a father?

Dadashri: I will give you an example that will help you. There was a son of a distant nephew who was two years younger to me. Son of a nephew, so he would refer to me as Dada (grandfather). So, whenever I went there, he would lovingly keep saying 'Dada'. Dada came long time ago, Dada this and Dada that, as if I was indeed his grandfather. This started causing burden on my mind. I kept feeling the obligation that, 'Hey, you became his Dada but you have not done anything for him so far.' Would that increase the burden or not?

Questioner: It would.

Dadashri: When this child keeps calling you dad all day, it would cause burden on us at that time. Therefore, I thought that this would cause a burden. So, what would you do now? This burden will increase day by day. He will continue calling me, 'Dada, Dada'. So how can I remove this burden? Does this happen or not? then your eyes will become weak. So then, we will even be scared to tell the truth. Do you understand? Therefore, this question had puzzled me, at the age of eighteen-twenty. That is because I was a Dada (grandfather) to so many, and so they would say, 'Dada, Dada.' Burden would not increase when people called me Dada but maintained a superfluous relation, but he would lovingly call me 'Dada', as if I was truly his grandfather, and so I felt a lot of burden. So then I thought, 'How can I get rid of this burden?' it would be wrong to tell him, 'Do not call me Dada.' If I do not call you Dada as a worldly interaction, then what can I call you? Hence it was a puzzle this way and a puzzle the other way.

Some people greet me casually, while others heartily express their fondness and call me 'Dada.' I have devised a way to reciprocate their feelings by balancing it out. When they address me as 'Dada,' I would simultaneously in my mind, think of them as Dada, thus I balancing it out (come down to their level). Once I began to do this, I felt better. I felt lighter and people were more attracted towards me.

If I think of them as Dada, my words reach them and they feel delighted by the love and concern they receive from me. This is indeed a very subtle and important matter, which is worth understanding. You are fortunate to get this. If you can manage to do the same, it will be to your benefit.

Now, he had uncle, from just one generation away. He was not his immediate uncle, but his father's uncle's son. So, he was just one generation away, and I was a grandfather four generations away. Now what would his uncle do? He used to stay at his home whenever he came from Africa. His uncle was only five years older than he was; and of my age. Whenever he came, he stayed with his nephew, and his nephew's wife would feed

him all kinds of good meals and sweets. And what would the uncle do in the evening? He will say, 'Show me your expenses. How can you afford all this from the salary you are making? What is all this tea etc.? Whenever I stay with you, you feed me all these sweets.' So the nephew thinks, 'What kind of an uncle is this? Nothing is being wasted unnecessarily. Does my wife not need all this tea and snack?' But the uncle goes ahead and eats all that and at the same time he nags, 'How will you survive if you spend your money this way on your salary?' He will complain all the time like that and the same time he will eat the good meal. The poor nephew and his wife think that their uncle is here so feed him well, while the uncle does not refrain from grumbling.

Hey, you eat all this good food and then you say these things? That uncle of his was my nephew. You eat their food and then you are scolding them? Hence, he would scold them like this and show his arrogance as an uncle. What did he do?

Questioner: He tried to show his authority as an uncle?

Dadashri: He would scold them as their own father would. Can one afford to live like this? No one cannot live like that, can one? So that poor nephew became tired of that. This uncle would bother him like this. then one day the nephew incurred a debt of about two thousand rupees. The uncle once said, 'I am ready to pay off your debt. Tell me about the debt and who do you owe?' The nephew thought that the uncle always talks negative, and he does not give anything, so it will be better not to say anything to him. It is better to maintain the self-respect, and so he did not say anything. Uncle was bossing him around even more than his own father. His father was dead. More bossy than his father...

They nephew tolerated all that out of respect. The poor man would not say a word and tolerate it. But he had no love left for his uncle. Two thousand rupee debt was quite large for those days; I am talking about 1932. Two thousand rupee debt was quite considerable then, was it not? So his uncle came from Africa and asked him how much was his debt, he wanted to pay it off.

The nephew told him that his debt wasn't much. So the uncle, who was my nephew, started telling me, 'what is he thinking? He has a debt and I want to pay off the half, which is about a thousand rupees. I would give him the thousand but he refuses to take. What kind of a man is he?' I told him, 'This is a new kind of world, is it not? Either he does not know how to be a nephew, or you do not know how to be an uncle. There is something wrong here.' So the uncle says, 'He does not tell me anything and he does not let me address the problem. What kind of a fool is he?' I told him, 'He is not like that; I do not believe he is like that.' So then he tells me, 'You have faith in him'. I said, 'Yes, hundred percent'. At that moment, he came down from upstairs and he was leaving. I called him, 'Son, come here. Do you have any debt?' He said, 'Yes, I do have a debt.' 'How much?' I asked. He told me, 'Dada, I owe such and such person, amounting to sixteen to seventeen hundred rupees, not more.' So then I told him, 'you can go now.' Then I told the uncle, 'You say that he is useless.' He said, 'How does he admit to you and not me?' I told him, 'I am a fourth generation grandfather, and you are a first generation uncle, so he comes and confides in me.' So then he says to me, 'No, no. you did something miraculous. He does

not even pay any attention to me, even when I am trying to help him.' I said to him, 'he will not take it, no one would. You are trying to twist his finger and hit him, and then trying to give him. Hold his hand first.' Then he said, 'I am giving you fifty, go and pay it to him. Hold your hand out, I will give you another fifty.' Hey, he is a son of a Kshtriya. He will rather sell his home than take it this way. Would anyone take it this way?

So then he asked me if I had any trick for him. You act as an uncle, wow what an uncle! You do not even know how to walk and you have become uncle! So he says, 'Have you not become a grandfather?' I told him, 'He calls me Dada (grandfather), and in my mind, I think of him as my grandfather. That is how I do the 'plus-minus' (come to his level). What do I do? He can call me that. But I cannot call him that in public, can I? It would look bad, would it not? Therefore, in my mind, I consider him my grandfather, and he calls me that (in public). I do the 'plus-minus' like that. Therefore, that poor man does not feel I oppose him (does not feel intimidated); whereas you bully him. Do plus-minus, and everything will work.

There is no other miracle. If he calls me grandfather, then I would consider him my grandfather, in my mind. If you are his uncle, then consider him (treat him like) your uncle! They do not know such skill/trick. I will use that skill/trick from today. I told him that everything in this world will work if he used this skill/trick.

This is only because this discussion occurred. About this 'plus-minus'. This will help you. You watch, this is one big miracle. My each sentence will become miracle. Do you not feel that what I am saying is like a miracle? What do you think?

Questioner: It is.

Dadashri: Nothing of yours gets ruined. Only as a father, it is absolute! He why don't you keep it *anekant* (look from different angles, from many sides)! That day, at a young age, I decided that this burden is increasing, and so from within I considered him my grandfather. I would call him grandfather (in my mind) even before he called me that. in my mind, so that inferior state does not arise at all in his mind (he would not feel inferior). I have never harassed or scolded him as a grandfather. That never happens, there is always love (for him). When does one do the scolding? It is when one becomes *ekantik* (absolute???), when one becomes a grandfather and he the son, then scolding will start the problem.

No tell me; how can one know how to be a child's father if such understanding is lacking?

Questioner: To-day, if they want to live together, father should live like son's son, that is the only way.

Dadashri: Yes. I told that man, 'when he calls me dada (grandfather), I consider him dada too. When such plus-minus occurs, there is no contempt for him from me. The awareness that, 'I am grandfather' does not remain.

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One needs such skill/trick at that time. But one has become a 'father' just like that. Even the dogs have become fathers, have they not? Donkeys have become fathers too, have they not? A child would not like to leave his father's side, such should be a father. As I consider him my grandfather, he would not leave if he is sitting with me. And if we have gone out of town, he would not make his uncle's bed, but he will make mine. See, he told me what his debt was, did he not? He uncle will become all motionless! 'You are using some key', he said. I told him, 'Watch my key!' Would you not know that?

This is also a skill/an art, is it not? I learnt this skill/ art when I was young.

Questioner: How old were you at that time?

Dadashri: 20-22 years. I knew that if I became the grandfather, then my power will indeed keep increasing and his will decrease. When will it level off? 'Welcome dada, welcome dada', and he becomes 'dado' (). If you turn him over, we do not want such a dada. Get rid of that through plus-minus. Otherwise, contempt for that person will arise.

Questioner: The father wonders why his child does not adjust to him.

Dadashri: That is because he continues to assert his authority as a father. This is wrong. The belief of fatherhood in itself is false. The belief that one is a husband is also wrong.

Questioner: Moreover, the father will assert his fatherhood by telling his children that he is their father and they should respect this fact.

Dadashri: I overheard a man yelling at his child, "Don't you know, I am your father?" What sort of a madman says such a thing? Does he even need to say that? The whole world knows this, so why does he need to repeat it?

Questioner: I have also heard children say to their parents, "Who told you to bring us into this world?"

Dadashri: How can parents hold up their heads when their children talk to them this way?

Questioner: There is no point of living after that, is it?

Dadashri: No point at all. It is better to take *vairag* (), than to live in a world like this. Do you want this kind of world? You need a love filled world.

At home you hear 'You are the elder', that is your mistake. Do not listen to that at all. It is not wrong for them to say it, but you do not listen to it, if you become infected by it. If does not infect you, then go ahead and listen to it. If those words cause disease in you,

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then don't listen. Or do the plus-minus of 'you are elder, I am young', so that it does not become a burden on you and everyone will be happy.

Do you understand this 'plus-minus'? did not not understand that?

If you understand this system of plus-minus, accept it.

If you have a lot of time, you should take advantage of knowing the knowledge of worldly interaction.

Questioner: Yes.

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(6)

ImproveThrough Love

Even Plants

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Questioner: We have to caution the child if he is doing something wrong in his worldly interaction, which hurts his feelings. So how should we deal with that?

Dadashri: There is nothing wrong with cautioning him, but you should know how to do it, should you not? Should you know how to say it?

Questioner: How?

Dadashri: What happens if you tell him, 'You do not have any sense, you are a donkey?' Does he also have ego or not? What would happen if your boss told you, 'You do not have any sense, you are a donkey?' You cannot say that. you should know how to caution him.

Questioner: How should I caution him?

Dadashri: You should seat him down, and tell him, 'We are people of India, we are people of Arya class (spiritually exalted people of India), we are not *anadi* (primitive) and so we cannot do this.' Explain to him like this and say it with love, then it will work. But if hit him take him to task, can that be acceptable?

Questioner: Here, children argue too much. They tell us, 'Why are you lecturing me?'

Dadashri: They will argue a lot. Still, make them understand through love, his arguments will become less. This argument is a reaction to you (your behaviour). You have pushed him around until now, have you not? That does not go away from his mind; he cannot erase it from his mind at all.' And that is why he argues. No child argues with me, because I talk to all of you with love.

Questioner: If we have children, how do we caution them?

Dadashri: What do you have to caution them about?

Questioner: When they make mistakes, should we not caution them?

Dadashri: All you have to ask them is whether or not they have thought about what they are doing and whether or not it seems right to them. If they say no, then you can ask

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them why they continue to do so. They are capable of judgment and understanding. They instinctively know when they do something wrong. But when you start to criticize them, 'You are a fool, you are a donkey, why did you do this?' he will on the contrary become indignant and insist, 'Go away, what I am doing is indeed correct.' One does not know how to run his home (deal with his family) after one does something wrong. He does not know how to live life. Therefore, I have given all those keys for how to live life (in this book).

Questioner: In colleges in America, they run classes on Human Relation. How to have relation with the public? You still do not see any results.

Dadashri: There will not be any result. Without love, you will not see the results. Even to raise a plant, if you do it through love, it will grow very nicely. But if give water to it just like that (without any love), you keep complaining, nothing will happen. Even if you want to raise a single plant. When you say, 'Wow! It is a nice plant', it will feel good about it, and so it will nice big flowers. So then, how much more it must have effect on humans!

Power of Love Increases Even Through Authority Where They See The Heart, There is Shower of Love

Speak in such a way that the other person's ego does not arise. 'Our' voice is not authoritative at all. Therefore there should not be any authority in it. When you speak to your children, there should not be any authoritative tone in it.

Questioner: Yes, you had told us to stop it because they close the door on you.

Dadashri: Yes, that is correct. You should stop before they close the door on you. If he is driven to close the door on you, it is your foolishness, do you understand? It should not be so; my voice has never come forth as authoritative. Therefore, your voice should never be authoritative. You have display authoritative voice as long as he is young. He will sit down quietly. Tell him to sit down. Even there I show love. I try to control through love.

Questioner: There is not as much power in authority as there is in love, is it?

Dadashri: No, but until love does not arise within you, that other garbage will not go away. Do you remove the garbage or not (asking the mother)? How much heart he has! One who is heartily, you should meddle with him, you should behave nicely with him. You should meddle with the one with the *buddhi* (intellect), if you want to.

Rock Falling On You From A Hill Who Would You Blame

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Questioner: Living the worldly life, we have to meet many obligations, and to do so it our duty (*dharma*). We have to use harsh language at times while performing our duties? Is that considered demerit deed (*paap* karma)?

Dadashri: What is the expression on your face when you use such language? Know that you have committed *paap* when there is disgust in your expression and your face appears ugly. Always speak calmly and use gentle words. Never use bitter and ugly speech. Use your words sparingly and speak with love and affection so that one day you will win him over. Otherwise you will not succeed. Bitterness on your part will only serve to make him vindictive and feel hatred towards you. He is helpless at the present time, but from within he is binding negative karmas to get even with you when he grows up. Love will work wonders for you although you may not see the results immediately. Just keep showering him with love and affection and later you will be rewarded with the fruits of this love.

Questioner: What should we do when, although we keep trying to explain things to them and they still do not understand?

Dadashri: There is no need to make them understand at all. Just love them and make them understand gently. Do you ever speak harshly with your neighbors?

Questioner: But one should have such patience, should he not?

Dadashri: Say if a rock falls on your head from a hill top, you will look up, and then who will you get angry at? You will remain quiet, will you not? When you do not see anyone up there, you will realize that no one threw it on you, it fell on its own, and so you do not see anyone at fault in that. therefore, even the other one (thrown by someone) also falls 'on its own'. The only difference is that the one throwing it is an individual who you see. However, it does indeed falls on its own. They are your own *heesabs* (karmic debts) being paid off. In this world, *heesabs* are being paid off. The new ones are been created while the old ones are being paid off. Therefore, speak nicely with children, use good language.

Would You Pick Hot Charcoal Directly or With Tongs? How Many Entanglements Will You Solve With The Keys?

Questioner: Say we are responsible person at home, and we have a close relative whose conduct is not good, if we say something to improve him, say it for his own good, it backfires at us. He knows that we are the elders in the home and we are saying it for his own good, and yet his conduct towards becomes negative when we say anything to him.

Dadashri: That is because you do not how to say it. Other person is not liable for it. When you do not know how to say it, then that will happen, will it not?

Questioner: But whatever we have to say to anyone, it is said based on his capacity, is it not?

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Dadashri: Yes, but he will do that if you talk to him like a collector (with authority), will he not? You talk to him as if you are a collector, then that is what will happen, will it not? But if you talk to him like a clerk, he will feel good. He will then listen to you. What do you think? But it will indeed cause a problem if you talk to him as like a collector, will it not? If you touch a hot charcoal, and you recognize that it is not worth touching it at all, then should you touch again?

Questioner: No, we cannot touch it.

Dadashri: So then what do you do in the case of the charcoal? How do we handle burning coals? Do we not use a pair of tongs? What would happen if we tried to hold the coals with our bare hands?

Questioner: We would get burned.

Dadashri: So a tong is necessary.

Questioner: What kind of 'tong' should we use?

Dadashri: There are people in your family that are like these tongs. They themselves do not feel hurt and they are also capable of handling someone who is hurting himself. When you talk to your child, you should have such a person, who can reinforce whatever you say and help you deal with the matter, person present with you. You will have to find a way to deal with the problem; otherwise, everyone will get hurt.

Questioner: Yes, that is true. But after reacting negatively towards me, he feels bad that, 'I did something wrong. He is elder in the home and he loves me, and so he is trying to improve me.' He understands that, and yet his conduct remains the same.

Dadashri: Yes, there is love, and he is saying it in his best interest. He even understands that, but why do you say, 'you do not have any sense' to him? Why do you talk to him like a collector? I say it with love. So why don't you develop love? Being such an understanding...

Questioner: But how can that happen? Because, if I say anything, he becomes angry, and then I too become angry.

Dadashri: You become angry, so then what will happen as long as such weakness exists? If someone were to say to me, 'Dadaji, you do not have any sense', I would tell him, 'Sit down, you are correct.' He says that because he does not understand, does he not? Then he regrets later. He will say, 'I should not say that and yet I said it.' he regrets it.

Do As Dada Tells You;

.....

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So do a little experiment about what I am telling you.

Questioner: What do I have to do?

Dadashri: Why don't you talk to him with love?

Questioner: He knows that I love him.

Dadashri: Such love is not of any use. Because when you say something, you say it like a collector. 'You do this. You do not have any sense' etc. You say that also, don't you?

Questioner: I do not say that.

Dadashri: So then, what words do you use?

Questioner: It depends on the circumstance, what words come out. If he is causing lots of damage, if he is spending the money unnecessarily, then I would tell him, 'Economy is so bad, so why do you spend money on unnecessary things?' I will say that.

Dadashri: Does he improve there after?

Questioner: No.

Dadashri: Then it is useless to tell him. In 1952, one man says to me, 'This Government is useless, and it should indeed go.' He kept saying that from 1952 to 1962, so I asked him, 'You keep saying that, but is there any change there? Does your saying have any impact there?' So he told me. 'No it has not.' I told him, 'So then why do you keep singing the same song, on the contrary radio is better than you.'

Questioner: But what should I do?

Dadashri: If what you say does not make a difference, you should let it go. You are foolish to continue when you do not know how to explain things. Not only is it in vain but you will also ruin your peace of mind and your spiritual progress as well.

If you have planted a plant, you should not keep scolding it that do not grow crooked, bear me large flowers, etc. Keep giving fertilizer and water to it. If a rose plant does so much, whereas these children are human! And parents even beat them.

World will always change through love. There is no other solution indeed for it. If fear could improve the world, then people would get rid of Democratic Government, and then start locking up and hang those who do anything wrong. Only love can improve the world.

Questioner: Sometimes, the other person does understand even when we show him the love.

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Dadashri: Then what should you do there? Should you strike back?

Questioner: I don't know what we should do next?

Dadashri: No, after he attacks you. If you retaliate and attack him, that will start the fight. The life becomes full of conflicts.

Questioner: So, then how can we maintain equanimity during such circumstances? When that happens, how should we handle that situation? I do not know what I should do at that time.

Dadashri: When what happens?

Questioner: We show love and the other person does not recognize that, what should we do thereafter?

Dadashri: What is there to do? Remain calm at that time, what else can you do with him? Should you hit him?

Questioner: But we have not reach that state that we can remain quiet.

Dadashri: Should you then become all excited? What else can you do? Why do you remain quiet when a policeman is scolding you?

Questioner: Policeman has an authority.

Dadashri: Then you should authorize him. One remains straightforward in front of a police officer, but here you do not.

Do Not Shed Tears, That is Not True Compassion Remain Dramatic, That is True Caution

Questioner: Compassion is/ Feelings are necessary to live in the worldly life. One indeed has to show compassion/feelings, otherwise he is considered foolish/dunce. Now, when one attains Gnan, he understands the Gnan, then compassion/feelings is not expressed much. Should we express it now in worldly interactions?

Dadashri: 'See' whatever is happening.

Questioner: Say parents go to the airport to see their child leaving for college, tears come out from mother's eyes but nothing from the father. So one will tell him that he is hard like a stone (hard-hearted).

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Dadashri: No, there should not be such display of compassion/feelings. What if he is going out of town? If tears come out of her eyes, he should scold her, 'How long are you going to be soft like this, if you want to go to moksha?

Questioner: No, does that mean that if one does not have compassion/feelings, he becomes that much hear-hearted?

Dadashri: One who does not shed tears, his is the true compassion/feelings, and yours is wrong. Yours is for show, and his is real. True compassion/feeling is heartily. It is all wrong what people believe. Compassion/feelings cannot be forced, it is a natural gift. If one says that, her compassion/feeling will cease to arise. To cry and then forget immediately is considered compassion/feelings. compassion/feelings is not to cry and to remember. That is considered compassion/feelings.

Even 'we' have compassion/feelings, 'we' never cry and yet we have compassion/feelings towards everyone. Because the more 'we' meet, they all come into 'our' Gnan.

Questioner: Sometimes parents go overboard with their display of affection towards their children.

Dadashri: All that is emotional. Even people who do not display their affection can be called emotional. Everything needs to be 'normal'. By that I mean it should be 'make-believe'. You have to play your part convincingly, just as you would in a play. Actors act out their roles so convincingly that even the audience believes it to be real. But when actors go off stage, they know that it was only a play and that it was not real.

Questioner: Yes I do understand.

Dadashri: So tell him, 'Come here son, sit here with me. You are all I have, who else is there for me?' I used to tell Hiraba (Dada's wife), 'I do not like when you are around. When I go away to foreign countries, I miss you when you are gone.

Questioner: 'Ba' (Hiraba) would also think that it is the truth.

Dadashri: yes, it is indeed the truth. But 'we' do let it touch 'us' from within.

Questioner: In the old days, parents did not have time to show their love to their children or attend to them, and they were not showing their love for them. they did not pay much attention to them, and today the parents show them lots of love, pay lots of attention towards them, do a lot for them, and yet why do children not have much love for the parents?

Dadashri: This love is that, the external *moha* (attachment) is so developed that it chit verily goes into it. *Moha* was very little in the past, where as there are so many places for *moha*.

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Questioner: Yes. And parents are hungry for love also, that their children would respect them.

Dadashri: The world is dependent on love. Humans care more about love than they care about worldly (materialistic) happiness. But love keeps colliding. What can one do? Love should not collide.

Questioner: There is lot of love in the children for their parents.

Dadashri: Even children have a lot! But it keeps colliding.

There is Unfailing Fondness for the Children This is Cashing In The Debt of the Dues of Past Life

Questioner: Scriptures say that parents have equal love for their children, is that correct?

Dadashri: No, parents are not God that they can maintain equal love! God can maintain such love, but poor parents are not God, they are just the parents. They are indeed partial. Only God can show equal love, no one else can. I have equal love for everyone.

Only the Gnani has love towards children, parents just raise them, they nurse them. why do they raise them? 'When the mango tree grows, it will bear fruits and I will be able to eat them.'

Questioner: Karmic connections from the past life (*roonanubandhaa*) are such that they have come as children, have they not?

Dadashri: The problem is not with *roonanubandhaa*, and the problem is also not with the love. They are saying that maintain it as the worldly interaction (*vyavahar*; relative). Do not turn *vyavahar* (relative) into *nischaya* (the Real). One has turned the *vyavahar* into *nischaya*.

Children Improve Through Dada's Satsang One Comes Home And Tries To Improve Them Through Nagging

Create such an environment at home that children see nothing but love there, that they will not like to leave home. Then your values will work.

If you want to improve (*soodharvu*) then 'improve' (*chop*; *soodharo*) the vegetables, but do not improve (*soodharo*) the children! People know how to 'improve' (*chop*; *soodharo*) vegetables, do they not?

Questioner: Yes they do.

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Dadashri: Is that so...(Omit – does not add anything to the textsounds odd in the translation)

The child is pure. He is still pure so encourage him from here. He should be happy and have fun here (in the home). You are indeed his friend, he does not have to go out looking for a friend. Hence, you should become like his friend. I would put my hand around him, play with him, do everything. So when he comes home from college, he will like coming home. But when he does not find love at home, he will seek it from the outside. Remember that young children look for love, not money.

Take care of this son right till the end. He is your only son. He is much better now. Now, his whole life is indeed for Dada. He was told the he is going to inherit this property worth millions. He told his father, 'No I will take care of my own, give those millions to Dada.' He tells me now. I told him, 'No, I do not want any of it.' I told him. Take care of your son, he is a nice man. I had told this man the same thing, that bring you children, even if cost you to travel. If your children improve, it is more than enough; the hundreds of thousands of rupees spent on him is well worth. 121

Questioner: You say that, 'bring your children here', but what if they do not come?

Dadashri: If you invite me, I can take care of that next day. Invite me to your home and we will bring him to me. I have 'repaired' many people in India. Parents have been happy with that. I help 'repair' the wife (for her husband). I have repaired husband for his wife, repaired parents, how will they go to moksha otherwise? I have given the Gnan, but how will they go to moksha?

At Times Anger, At Times Furious That is weakness, Confuses The Children

I get along very well with children. They make friends with me. As soon as I enter their homes, even the little toddlers would come and welcome me in. You pamper them, whereas I treat them with love. I do not pamper them.

Questioner: Dada can you explain the difference between pampering and loving our children?

Dadashri: After being away from his child for two years, a father is so overwhelmed that he hugs his child in a very tight embrace. The child feels smothered and bites his father's arm so that he will release him. Is this the way to show your love for your child?

Questioner: So what should a loving father do?

Dadashri: He should be gentle. He should simply pat the child gently or stroke his hair. This would make the child happy. Should you restrict him so much? Would he not bite you when the poor boy feels suffocated? Did you son ever bite you?

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Questioner: I have never done that to him?

Dadashri: Then, that is good! A year and a half year old child will tell me, 'Dada, I want to come to play with you.' I would tell him yes. Why is a year and a half child scared of me?

Questioner: Because he does not see any ego in you.

Dadashri: He experiences (*prem*) because there is no ego.

Questioner: Yes!

Dadashri: He becomes adjustable. He has lot of fun. A year and a half old, two year old, five year old, they all have fun. Even girls have fun. I would ask even a fifteen-year-old girl why she is not getting married? I would explain to her what harm is therein getting married. I would talk about everything, and she too will talk openly about herself with me. She saw the light in my eyes, she saw *vitrakta* in them. Do people not say that they can see tiny snakes playing in one's eyes? They will say to even a *vitraag* person.

A boy who talked to me for just half an hour, took a book from me. He asked me for my photograph. How old was that boy?

Questioner: He was thirteen years old.

Dadashri: He took my photo, and asked for a book. I gave him the book, and also read it today.

Never hit your child. Instead, gently run your hand over his head and explain things to him calmly. He will become good when you give him love.

If I ask a child how his dad is, he will say, 'Forget it, do not even talk about him.' Hey, you have become a dad; do you not have to raise your child? you can smack your child but...if I were to hit an adult child, why does he not get upset with me? That is because I hit him lovingly. You do not have (*prem*) in you. Where can you bring love? Have you ever seen a man who has love? Where have you seen him?

I keep hitting this child and yet he is pleased with me, and what if you did that? That is because there is ego within you, and therefore his ego becomes awakened. There is love (*prem*) within me, and so it awakens love in him. No matter how much I hit him, he will not feel anything, he will be pleased with me. This is because I see him with love, whereas you have ego within you which awakens the ego in your son, and then the two egos collide.

And if you hit him lightly, he will start to cry. Why is that? is it because it hurt him? No, his pain I not from the physical hurt it caused him. His pain is from the pain caused to

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his ego. This world has not seen the word love at all. If one has ever seen love in this world, it is mother's love (for her child). That is also some love!

Questioner: And it is also said that you are my child.

Dadashri: That is also indeed a form of *asakti* (infatuation). But if any love is visible anywhere, if there is any purity, it is in the mother's love (*prem*), the rest are all *asakti*. And do not have the expectation that my children will help me when they grow up, they will do this; they are all *asakti*.

Questioner: If these are the facts about a mother, then what part is of the father, this love...

Dadashri: Love in self-interest. 'He is going to make me proud', one will say. There is only some love from the mother, even that is very little. She has in her mind that it will be enough even if her son takes care of her when he grows up, and does *shraddha* (obsequies performed for the propitiation, satisfaction or salvation of the manes, mainly by offering rice balls and water). Hence, if there is any covetousness behind something, there is no love (*prem*) there. Love is a different thing. Right now, you are looking at 'or' love, if you understand it (love). I do not need anything in this world, whether you give me hundreds of thousands of dollars or pounds. If you give all world's gold, I have no use for it. I do not even have a single thought regarding any women in the world. 'I' remain separate from this body; like a first neighbor.

No Increase or Decrease, the Highest Love In Dada Not Seen That In Any Man

Love is the only way to improve the world. What the world calls love is not love, it is an *asakti* (infatuation). You may love this young girl, but would that love remain when she breaks a glass? One will become upset at that time. And therefore, it is *asakti*. Children look for love, but they do not receive it. Therefore, they are indeed the ones who know their difficulty. They cannot tell anyone about it, and they cannot endure it. 'We' have the solution for the young people. 'We' find the way from within the way how to take the rudder of this ship. Love that neither increase nor decreases, such a love has arisen within me. What increases and decreases is called *asakti* (infatuation). And what does not increase or decrease is called *paramatam-prem* (highest love); so any person will be won over (controlled) by it. I do not want to win anyone over, but everyone remain won over by the love. You will not see what is known as the real love. The world has not seen love. It is seen sometimes, when Gnani Purush or God is around. There is no increase or decrease in love, there is *asakti* (uninfatuation). That is the love (*prem*), that indeed is Gnanis' love; it is indeed Parmatma (absolute Self).



(7)

Bad Hhabits Are Overcome In This Way

Not Even In Your Drink You Should Drink Alcoholof the wrongShould Not Be Forgotten Even For A Moment

Do you drink alcohol? Do you contaminate your body in this way?

Questioner: Yes, sometimes I do, when there is stress at home. I am being honest with you.

Dadashri: Stop your drinking. You have become a slave to it. It is not right for you. This is 'Dada's' *aagna*, so you must not touch alcohol at all. Only then will your life run smoothly and you will no longer need to drink. If you read the *Charan Vidhi* (booklet given after the *Gnan Vidhi*), you will not need to drink at all. The *Charan Vidhi* will fill you with bliss.

Questioner: How can I be free from addiction?

Dadashri: You must be convinced that the addiction is wrong. This belief will free you from it. Your conviction should not falter at all and your resolve to be free of the addiction should never change. Only then will you overcome it. But if you say that there is nothing wrong with your habit, then you will remain addicted and bound by it.

Questioner: Yes Dada. But what happens these days is that they have drinking parties at businesses. There are cocktail parties and and so we have to attend them, do we not? But I personally do not drink. You are correct that one should stay away from bad company/such addicted people.

Dadashri: No, this not for the adults, it is for the growing children. The circumstances that you come across, they...you have now become seasoned/tenacious, new will come in, and the old one will not leave. But these young growing children have these thoughts.

Questioner: That is correct. This is fine as a thought. What I meant was that they have grown together from a young age, and all the friends come from good families. One starts smoking when he grows up and the other does not smoke with understanding. Now should he break his friendship, although he is a good person in every other way, would you not understand about him?

Dadashri: Stay in your Gnan and do not remain in the company of those with bad habits. Even if nature keeps you in such a company the Gnan remains the same, does it not?

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Questioner: No. But what should one do to remain in the company and at the same time remain separate from the bad habit. What if circumstances arise to live together?

Dadashri: You should indeed try not try remain in that (the bad company).

Questioner: How can one stay away from a bad habit?

Dadashri: To stay away from a bad habit, a conviction (*pratiti*) that, ‘this habit is a wrong thing’, should be established first. That *pratiti* should not leave. Your firm decision (*nishaya*) should leave. Then one indeed stays away from that habit. When one says, ‘there is nothing wrong with it’, it sticks to him from there own.

Repayment for Eating Meat and Drinking Alcohol is Animal Life Form Gnani’s Words,

Questioner: They say that if a person has been drinking and using drugs for a long time, that it will affect his mind and the effects will last for a long time afterwards. How can one become free from such chronic effects?

Dadashri: These remaining effects are the reactions from the addiction. All the subatomic particles within the body (*parmanus*) need to be cleansed. Once the drinking stops, what should he do then? He needs to keep repeating to himself that it is wrong to drink. He should never say that drinking alcohol is good. He must be absolutely convinced that drinking alcohol is wrong and that it is harmful. In this way he will be free from his addiction. If he ever supports the drinking by thinking or saying that there is no harm in it, he will suffer a relapse.

Questioner: What damage does alcohol cause to the brain?

Dadashri: The alcohol makes you lose awareness. When you drink, your awareness is shrouded by veils of ignorance (*aavrans*). These veils of ignorance will accumulate and never leave. You may believe that they have dispersed, but they instead become denser and will turn you into a dull and ineffective individual. You will not be able to think positively or clearly. Those who have managed to overcome their addiction to alcohol have developed a positive attitude and thinking.

Questioner: Once the alcohol has created this veil over the awareness, how can it be removed?

Dadashri: There is no solution for that. Time is the only remedy. The longer a person abstains from drinking alcohol, the clearer his thinking will be as his veils of ignorance disperse. He will begin to notice the difference as time goes by, but not immediately.

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Understand that pleasure derived from eating meat and consuming alcohol will have to be repaid. The repayment for this will be that in his next life, he will have to take birth in a lower life form (*tiryanch gati*, plant and animal kingdom). Every form of external happiness one enjoys will have to be repaid, so one must understand the gravity of this obligation. The world is not haphazard; it will demand a repayment. Only the experience of one's inner bliss does not need to be repaid. So remember you will have to pay back whatever you borrow.

Questioner: A person will have to repay as an animal in his next life, but what happens in this life as a result of eating meat and drinking alcohol?

Dadashri: In this life his ignorance will increase. As a result he will become callous and beastly. People around him will not give him any respect.

**Do Not Ever Feed Eggs to the Children
Increases Virya , Ants of Sexuality Will Keep Biting**

Questioner: I have eaten eggs.

Dadashri: Why did you eat?

Questioner: I ate for my body to remain healthy.

Dadashri: What weight do you have to carry with that body?

Questioner: Even the doctors told me to give children to eat eggs. So I bring home the eggs and gave my children to eat. But that happen seldom, not regularly. They do not eat for monthly or years.

Dadashri: Do you like it afterwards?

Questioner: Not a lot.

Dadashri: Did you not like them?

Questioner: I do not quite like them. I eat sometimes, but I cannot eat them everyday.

Dadashri: There is no difference between eating an egg and eating a baby. Does eating someone's baby appeal to you?

Questioner: No, no.

Dadashri: Why is that?

Questioner: I do not like the taste of it.

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Dadashri: So, the eggs are the same thing. They are indeed the chicks. Do you not think that they are indeed chicks. Will a chick not be formed in it?

Questioner: Dada so many children have turned vegetarian because of you. Some however believe that eggs are a part of a vegetarian diet.

Dadashri: No. That belief is incorrect. They believe that eggs are *nirjiva* (without life), but really one cannot eat anything that is non-living.

Questioner: This is a different perspective.

Dadashri: Different, but exact. Scientists have discovered that non-living things are inedible. Things are only edible if they contain life. The egg has a potential for life, but people have misconstrued this and taken advantage of it. One should never touch eggs. When children eat eggs, elements of passion and restlessness are launched into their body, which will then lead to loss of control. Pure vegetarian food is good for you even when eaten raw. Doctors may tell you to include meat in your diet, but they cannot be blamed because they act according to their understanding and intellect. *You* however, are responsible for your own spiritual development. We have to look after our own spiritual development

If You Can Slaughter Chicken Yourself Only Then Your Heart Gives You Permission to Eat It

Give you son such values that everything becomes fine. He will not eat local diet (of meat). Give him the best quality food. Give him such wonderful food that he only thinks about eating that kind of food. He will then not like that other kind of food. Then that is good.

Questioner: That is indeed it. he eats our food. Now, he does not feel that why am I eating this kind of food when the others eat the other?

Dadashri: That is not happening, but even his other values can change, circumstances are such,...his age. Therefore, give him other tasty food so that he finds taste only in this food, and gets tired of any other food. And if ever such topic comes up, then explain to him that why it is not good to eat meat ((used milder words not to offend anyone)? How can he like that? how can one like killing something and eating it? That is why I have these poor children stop eating meat. They had started eating meat, but then I had them stop it.

Questioner: Dada turned many children in America around.

Dadashri: Yes, One father complained to me about his children eating meat, so I asked him whether *he* (the father) ate meat. He admitted to eating meat and also to occasionally drinking alcohol. I asked him when it was that he improved himself that allowed him to criticize his children. What do you expect from the children when they see

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their own father doing it? They think it is good for them to eat meat and drink alcohol since their father does it.

I asked the children if they get upset when they cut vegetables or fruits and they said they did not. Then I asked them if they would be able to cut a goat or a chicken, to which they firmly replied that they would not be able to do so.

So you can only eat things that you can cut without hesitation. You must not eat things your heart will not accept, otherwise the effects will be detrimental and the *parmanus* of these effects will have an adverse effect on the heart. The children accepted and understood this and became vegetarians. Children say, 'Give me an intellectual example (that which makes sense) and I will agree.' But what do the parents say? 'Do not eat meat', they say. The child responds by, 'Why should I not eat it when all these others do?' Do they all not eat school? So how can the parents answer that? Therefore, they will accept if it is answered scientifically.

Questioner: Can you talk about George Bernard Shaw?

Dadashri: Someone once asked George Bernard Shaw the playwright, why he did not eat meat and he replied, "My body is not a graveyard! It is not a cemetery for chickens. I want to be a civilized man." People still eat them. *Kshatriyas* had the right to eat, but there aren't any *Kshatriyas* around anymore.

Sweets Have Negative Effect On ChildrenSexuality Plays Havoc

Questioner: Is it all right to feed *magas* (a heavy and rich sweetmeat made with a lot of *ghee*) to the children?

Dadashri: No, you should not feed *magas* to children. *Magas* or any such heavily fat-laden sweets cannot be given to the children. Children's diets should be kept simple. Even their milk intake should be limited. People keep stuffing their children with dairy products. Such foods promote passion and excitement in children. Even at the age of twelve, a child will begin to have sexual thoughts. You should give your child the kind of diet that will decrease such hyperactivity. Children have no idea about all this. They do not have any awareness of how to live life at all.

Questioner: This view itself is wrong, 'How can I make my child fit and healthy?'

Dadashri: People do not have any clue as to how to nurse and raise a child. They cause more harm while raising a child/ they increase more liability in raising a child. People understand only the physical liability (liability of the body). This is a nursery!!

You will not find such talk anywhere, not in the scriptures, not in books or not in the minds. This is an art. It is an amazing art, it is a new science. A child should be made wise. One without any provocation¹³³, how wonderful! How can you look for values in a

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child and no provocation both, when you give rise to his provocation, feed him food of provocation? Feed him a simple meal like *daal* (lentil soul), rice, vegetables; it is a wonderful diet, there is nothing wrong in that.

**Removed All the Faults, of the New Fashions...
Of Of Nails and Going to Testaurants and Bars**

If a man has faults in every way. His faults should be removed. It is a conduct, and conduct is dependent on an unfolding karma. And so you keep scolding him and nothing happens. Nothing changes and you keep scolding him, on the contrary he creates negative *bhaav* (inner intent) towards you. A father will scold his child, 'You go to a restaurant everyday'. He does not want to go there and yet he goes there, poor child does not have any choice. He does not want to go there but his karmic unfolding takes him there. And the father asks him why he went there? If the father keeps telling him that, he will tell his father that he will not, but in his mind he decides that 'Let him say that, I am indeed going to go there.' On the contrary we are spoiling the *bhaav* (inner intent). One does not how live like a father, like a mother, like a guru (*teacher*). Do I not have to scream about that? Do they know how to live?

When one eats in the restaurants, it slowly accumulates and stays within on the side. Then as a consequence, when it matures, one has dysentery. The indigestion one feels (during eating), its result occurs years later. After having experienced myself, I used to tell everyone not to eat in a restaurant. I had once gone to a sweet shop. I saw that the one who was making the sweet, his sweat was falling in it, amongst other things. Today, where is the cleanliness even when one makes it at home? They do not even wash their hands before they make dough; they have dirt under their nails.

They do not cut their nails nowadays, do they? When some come here with long nails, I have to tell them, 'Sister, do you get anything out of this? If you do, then leave them long. If you have to paint with them, then leave them.' So then she will say, 'No, I will cut them before I come here tomorrow.' People do not have any sense at all. they grow their nails and walk around with a radio near head (head-phones in their ears these days). They are not at all aware of where their happiness lies. They are only aware of what other people have given the knowledge of.

When I go to America, these boys and girls massage my legs and I have fun with them. 'It hurts, it hurts', I will say and the poor girls will become scared. Why is Dada saying this when he is not even hurt? They wonder, 'What must have hurt him?' Then I ask, 'Does someone have long nails.' Then the nails are indeed long. So what do 'we' do? So I told her, 'You may want to cut them in a year.' And then when I see her in a year, she would have cut them off. She would say, 'No, I will cut them off before I come tomorrow.' Then that is good. She will cut them off.

Now, if you tell her, 'Cut them off or I will not give you anything to eat tonight.' Does she not know (how to react)? If you know how to challenge, does she not know how to challenge you? 'Go ahead do what you want to do, I am not going to cut them', she will

respond. You should get your work done through love. You can win her over with love, can you not? Husband can be won over, and so can an animal, also a tiger.' You have the love for your watch.

Children Improve Through Understanding Real Words That Touch Their Hearts

This is not falsehood, there are causes behind them. This is all an effect. And you cannot fault anyone for the effect. If your son becomes a thief, do not beat him up. You should inquire, 'Why does he steal, what is the cause behind that?' The cause is that he has attained the knowledge in his past life that, 'there is fun in stealing'. And that is indeed why he is stealing. The poor man becomes 'dependent' (on his unfolding karma) and steals. He has done *bhaavna* (inner intent) in his past life, and its fruit has come. Now what other solution is there for it? The poor man has no desire to steal.

You should explain to him and ask him, 'Do you gain anything from stealing? If there is something to gain from it, then why don't you steal openly? Why do you sneak away from there? Why don't you do it when there is someone around? So you know it is wrong, don't you?' Then ask him, 'What would happen if you were caught stealing?' He will tell you, 'They will put me in jail and beat me up.' Therefore, this is the problem with stealing. Hence, seat him down and explain everything to him, 'Son, if you were to go out of town and someone steals 25 rupees from your pocket, then how would you come back from Mumbai?' So he says that he would not be able to return home. So I told him, 'You steal from others, what must be happening to that poor man?' Keep giving him similar examples; you have to make him realize **135**that. Then he will realize that what he is doing is wrong. And it is indeed wrong. He will agree that all this is wrong, and that he does not want to do that again.

Questioner: If we suspect that our child is stealing, should we allow him to continue because we do not want to say anything?

Dadashri: You should express your disapproval on the outside, but from within, you should have *sambhaav* (equanimity or to remain undisturbed). You should not be ruthless towards him if he steals. If you lose *sambhaav*, you will become merciless; the entire world will become merciless. (P.135)

So the children will realize that 'there is no abhorrence from my father towards me.' he screams externally, but from within there is no abhorrence from the father. What can he do when the father maintains equanimity from within? What does the father do? Then he seats him down and say to him down, put his hand on him and comfort him, and so it will make the poor boy feel good. He will feel good in his heart about that. Then tell him that we are well respected family, etc. so then he will change his *bhaav* (inner intent), that it is indeed not worth doing this. What does he decide? He will decide that this poison is not worth drinking. This means that you have taken him higher; otherwise he would have gone down (*adhogati*).

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What you should say to your child, that he would decide that this is not worth doing anymore. He will do such *bhaav* in his mind. At first, he will not tell his father. Then he will tell him that it happens even it is not his wish to do so. At first, we have to ask if he is doing it deliberately, or it happens? So then, he will say, 'I do not want to do it.' There were two or three times when I did not want to go and I still ended up going in. so, even children know that they do not want to do it and yet it happens. Therefore there is a third thing (that makes them do it), a 'ghost'. It is the 'ghost' of unfolding karma. Therefore, when he says that it happens even when he does not want to, we should realize that he has turned around, his understanding has changed. So then you should tell him to do *pratikraman* now. Whenever it happens say, 'Dear Lord Krishna! I did that today, for which I ask for forgiveness, and I will not do it again.' Teach him such *pratikraman*, that is all. Nothing else.

Questioner: That is correct. That is the main thing, is it not?

Dadashri: When do you want to do that? That is what he is saying. The father says, 'I will kill you if you do not stop that.' So how does the child response to that? 'I will indeed do it', he does such *bhaav* (inner intent) within. He will not say it, because his father will beat him if he did. 'I will indeed do it, do what you want to.' This has happened, and that is why these children have become the way they are. To do *bhaav* is in his (one who is not Self-realised) control. And so he will turn around.

You should tell your child to do *pratikraman*. He must be taught to apologize and repent for his actions and he must tell you how many *pratikramans* he does. This is the only way he is likely to improve. Make your child promise that he will not steal again. Keep explaining to your child from time to time so that he can come to understand. In his next life he will not steal because in this life he has accepted that it is wrong to steal. The act of stealing in this life is an effect from his previous life, which will come to an end, and no new accounts will be created because of his present understanding.

So, it can become less even in this life. There are some effects that are like that, they are 'tasteless' (weak). One makes them stronger through egoism. *Nischaya* (firm decision) will stop that weak one from becoming strong. This is 'our' way. What 'we' say is that you stole, but do not be afraid, ask for the energies in this way. You talk to him and make him understand.

All the conduct of today, they are effects. And you ask, 'Why do you not fast?' He will tell you, 'I cannot do them.' Hey, what do you mean by, 'I cannot do it?' Do you have to do them? You can fast only if you had such causes from the past. So you have to see what he is doing in this life, and conduct that is not of any use, you should change that knowledge again. His knowledge has to be changed. On the contrary if you keep beating him, he will decide in his mind that he should indeed steal. He will go the wrong way. You should not instill fear in him. A father should such values that those values will make his children wise and good. One does not know the solution for the poor child, does one? He goes out and steals, he does not know that, does he? He believes that he is doing the stealing, which can be stopped if he wants to. It will stop if he stops it. Why don't you stop

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what is yours, why don't you stop your own mistakes. Guru Maharaj will tell you to stop this, and stop that. Maharaj, why don't you stop sniffing snuff? Why don't you stop your anger? You make everyone miserable with your anger. Why don't you stop that? But he will not stop it.

Look, did 'we' not improve your anger! You were not able to control it, but it has improved, has it not?

Dada Changes Heart of The One Stealing Through Love

.....

Two police inspectors came to do *darshan*, when I had gone to Surat. They said that they want to do Dada's *darshan*. So then they tell me, 'How can you, as a Gnani Puryush, make people to admit to things that we cannot do so in our police work?'

What was the crime? There was a twenty-five year old who incurred a loss of 8,000,000 Rs. which was not in his personal finances, within eight months. He did not have any money of his own to lose. All the businessmen were upset. So he came there at *Vanakbori*. He ran away from there, and people had made arrangement to beat him up. Burn him to death, they said. All the business men thought that they ought to burn this twenty-five year old boy to death. He realized that and so he ran away from there. He ran off to Nadiyad and started wandering off to other places. Then his brother came looking for me. His brother knew that Dada was in *Vanakbori*, so he brought him to me. I asked him, 'How long did it take you to accumulate 8000000 Rs.? He told me within eight months. I asked him where he spends his money. He said that his expense was only a thousand rupees. I asked him if he had any education. He said that he has not studied English. Hey, then how did you make that (money)? He said that he would get diamonds worth 100000 Rs. from him, and sell them for 8000000 Rs. Then from the eighty he received in cash, he would pay back the other man sixty. That is how he started the business.

I asked him if he drank alcohol or gambled. He said that he had not started any of that. So then why did you do that? Did you not do that for your family? So it was not for gambling, or alcohol, then what was it for? So he told me, 'When I was eighteen years old, I had decided that I want to destroy this rich man.' Hey, is that it? He said, 'Yes'. So I said fine. So then he confessed to every detail in exact details. 'This is indeed all my fault; I did all that.' His brother and his family had come there. They said, 'if he does not return to Surat, those people will harm us.' So what did I make them agree to? I told them to have the police make an agreement with me. I made told the police, 'I will let him come back if you promise not to lay a hand on him; otherwise I will not let him come.' They agreed to that, and so I let him go back. He went there and confessed to everything to what he did? They did not do anything to him. The police asked me how I get everyone to accept things. I told them that a girl would write down all her secrets from when she was thirteen year old to when she was forty-five year old. Even the boys do the same. Would they not be giving them to me? Would they be writing down everything, or hold some back? Whatever windows they open, would they be opening one or two? And those who do not want to

open, they will not open even one. And the ones who do open, it is amazing what they write down! Now, I do not like what is in it. it would feel like a headache (reading that), but 'we' would still go ahead and cleanse it and give it back and I tell them to read it for a month and then burn it.

One cannot say anything anywhere. Why is that? If a woman says it in front of her husband, the husband will use that against her when opportunity arises. people will take advantage of her where ever she goes. Gnani Purush has compassion, he will not take advantage, and so one will pour his heart out to Him. Do you understand?

So that police officer wondered how he is getting him to confess to everything? I told him, you do not have to beat it out of him, one confesses through our love. He will confess to everything. Anything can be done through love. You have become *Shuddhatma*, so much love arises within you. Now use this solution for now. They are not Your children! You have to decide this with your *vyavahar* (interaction). At home you should not say that, 'Whose child is it and who is saying this'. You just have to understand that in your mind. At home, you should say, 'Hey children! You have come to shine my name.' Yes, it all becomes dry. By using the wrong words, it becomes dry.

Now, if I disclose just one word of what she gives me on paper, she will commit suicide. Therefore, I have to maintain so much control that no one knows anything from that.

Wherever people have shared their secrets, others have taken advantage of that. Therefore, they completely stopped sharing their secrets with anyone. Others took their advantage; they pull the chain wherever they need to. What do you think?

Dadashri: They do indeed take the advantage.

Questioner: So see them through love. What is all this fuss for? 'Whose child, and who are we talking about.' (it is not forever) **140**How long is that for? One will fuss as long as he has a hair on his head. Once it is gone, the one with the hair will say, here sir, take it with you. Hey you, you say 'it is mine' as long as you have hair on your head. What do you think?

Therefore, do not fret unnecessarily. One has to learn from us. The reason why I make one sit with me is that his life can improve by observing me. Watch his eyes, see is in his eyes? One may ask, 'Do you see snakes in his eyes?' He will say, 'No, there are no snakes in them.' Then what do you see in them? He will tell you, 'I see *vitragta* in them.' Learn that. His speech will cool your heart. Therefore, this will happen for you by sitting here with me, not from studying (reading). On the contrary, people will say, 'Do it and show me.' If you seat him down on the table and show him how to eat, he will learn to eat. You do not have to teach him again. However, if it is taught in a book, if it is planned in a book and he is taught, when will he learn? If you want to make a child expert in picking pockets, do you send him to college to learn that? But if he lives with one who picks

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pockets, he will become expert at it within six months. Otherwise, twenty years of college will not teach him that, will it? His professors will not know how to do that.

This young boy confesses all his mistakes to me. He even admits to stealing. People only confess (*aalochana*) to someone who possesses extraordinary qualities and nobility. Tremendous changes will take place in India through this process of confession.

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(8)

A New Generation With Healthy Minds

What is the Point of Watching T.V – Movies Cooling the Burn with Dirty Mud

Dadashri: Every Sunday a *satsang* is held near your home. Why do you not attend it?

Questioner: Every Sunday we watch television, Dada.

Dadashri: What connection do you have with your television? Even though your eyesight is bad and you have glasses, you still watch television? In our country there is no need for televisions or the theatre, because all the drama takes place out in the streets!

Questioner: Will we not stop watching television when our time comes?

Dadashri: Lord Krishna has said this very thing in the *Gita*; he said that humans waste time unnecessarily. It is not considered a waste of time if one has to work for a living. But until you attain the true knowledge, this false knowledge will not leave you.

Why do people smear their bodies with the ‘foul-smelling mud’ of these cinemas? It is to give them relief from their burning pain. The television and cinema are nothing but foul-smelling mud. Nothing of value can be achieved from them. I do not have any problems with the television. You are free to watch anything, but if your favorite show were on during *satsang*, which would you prefer? If you had to take an examination at the same time as a luncheon invitation, what would you do? That is how you should look at the situation.

Questioner: Children do not get enough sleep because they watch television until late at night.

Dadashri: You are the one who bought it for them so why would they not watch it? You yourself have allowed them to become spoiled. You created a problem where there was none.

Questioner: Yes, one has to do what is necessary to live in the world, otherwise people will say that we are fools.

Dadashri: Only food, air to breathe, , clothes and a place to live, these are the only things necessary/ are essential to live in this world. Other are not necessary things. There is great need for toilets. You will realize that if there were no toilets. If the government passes a law that no one is allowed to go to toilet for fifteen days, people will tell the government, ‘We will pay whatever tax you ask, but let us use toilet.’ Now, there is so much importance of this, people do not see value in it. what would happen if the government were to close all the toilets?

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Questioner: It will be a very bad state.

Dadashri: On the contrary the government is doing us a great favor by allowing us to go to the toilet. It is very good.

Then, where did this craziness about the radio (music) etc.? What is there to listen to it? You have to listen to people talking with each other. Listen to the living people. What is there to listen to the dead. I have never bought a radio in my life. Look, I have not even bought a wrist watch. Yes, I did buy a clock for the home. This is madness; they are instruments of making fools out of people.

Do all these children not walk around with their ears glued to their ears? This is because this is some new taste (*ras*) has come around for these poor children. This is their new development. If one already has such development, he would not stick his ears to the radio. He would look at it once and then he would not listen to it again. A new thing has to be viewed once; it does not have to be experienced forever. Ear is a new sense organ and so one listens to the radio all day. This is the beginning of humanness. Having come into humanness for thousand times, he would not do something like that.

We constantly have awareness of worldly interaction (*vyavahar*). Not a single watch company or a radio company has taken my money. 'We' have never bought any of them. What is the point of them. It is meaningless. Of what use is the watch that caused me grief, just looking at it would pour 'oil' within (make me anxious)? For many children, the sight of their fathers pours oil within (become anxious). If a child is not doing his home work, he is playing, and he suddenly sees his father, oil will be poured within him (become anxious). Similarly, if oil is poured just looking at the watch, then put that watch away. And T.V and radio, it is all madness.

Questioner: There is a radio in every home.

Dadashri: That is a different thing. Where there is no *Gnan* at all, what happens? That itself is considered *moha* (illusory attachment), is it not? What will you consider *moha*? One goes and gets things which are necessary, and skimps on necessary things; that is called *moha*.

**One wears new pants and keeps looking in the mirror
No one has time to see, each is in his own worries**

This young boy ogles at his reflection in the mirror and goes on admiring himself in his new pants. Hey, why do you keep looking at the mirror. Who are you trying to imitate? Look, did you imitate of a spiritual person or a worldly (non-Self-realised) person? If you want to imitate a worldly person, why don't you imitate those in Africa? But one does it so he can look like a boss. But you do not have capacity to be one, so why are trying to look like a boss? But to become boss, one keeps looking in the mirror, comb his hair, and then he thinks that he is fine now. He puts on the pants and then keeps patting his back.

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Hey, why are you unnecessarily patting your back? Who is are you trying to impress? No one has the time to look at him; people are preoccupied with their own problems and worries.

Does anyone have time to look at you? Everyone is preoccupied in his own problems, but one thinks highly of himself. He thinks that people will look up to him (respect him) if wore a jacket made from 300 rupees a yard cloth. But no one has time to look at you, does one? But he continues to feel proud from within. If he has to go outside the home even for a short time, he will keep changing his pants. Hey, get me other pants. Are these naïve people? He what do you think you are doing? No one has time to look at you. What is there of yours that is worth seeing? Still, one wears new pair of pants and thinks highly of himself. Such is this world.

And if the pants are torn, he will keep stitching it back. Why are you stitching? He will say that it is because someone will notice it. Hey, are you worthy of any respect that you keep trying to preserve it? A respectable person is very 'fragrant'. People within twenty-five radius of him will tell you that he should be called great man. You have to call him such and such *Sheth!* People around him will call him that. you go to his home and you will smell the 'fragrance'. But the fools smell at home. If you ask his child, 'Chandulal seth...', he will ask, 'Are you talking about my father? How did you meet that fool?' such is this world.

Questioner: Only children care about fashion. Their clothes and other things are fashionable.

Dadashri: They do not even care for fashion, they are *mohi* (have illusory attachment). If a tailor makes a mistake in stitching, he will wear it that way and walk around. However, it is a *moha*, not fashion. This is called a *mohi* generation. In this time period, tailors have plied these people. They make clothes tight and people wear them. Next time they will make them wide, and people will wear them. That is nonsense, but it is because they are like this that India is going to be blessed. There was a need for such people. It was necessary for the public to become like this.

Descended from Devas.....

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Look at the children of today, they keep long hair like this, why is that? Their opinion is that they look good. And what if you ask this man to grow his hair long? It will look bad on him. This is indeed realm of opinions. The opinions are of whatever the intellect believes to be happiness.

Questioner: One grows a moustache so that he does not have to shave every day.

Dadashri: There is nothing wrong with that. It is also nothing wrong with not having one. It is a question of individual fashion, whether to cut it off or not, is it not? Do those *baavas* (ascetics) not keep their this long? Do they ever have to water it?

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Those who went to *devagati* in the *Satyuga*, they enjoyed the *devagati* until now, and when their balance was over there, they came back here. And they have come here at the right time. When it was time of insolvency (moral), they came here. They became well to do (respectable), did they not? And it is because they came that the work has started (for the better), has it not? They are indeed good looking, they are not ugly. They walk around with long hair like this.

The *devalokas* (these children???) have come straight here and their time has been created (destined). That certain time is decided (destined), and that is when they come. They will come only after Dada comes. All these people's work will be done. When ours come to light, that is when these children will get their work done

There is nothing left now, but these *devlokas* came here, did they not? They have indeed been released from there (*Devagati*). They sang and were merry there, and so when they come here, they indeed want the same.

Questioner: Only when those *jivas* (living beings) come that everything becomes illuminated (will come alive), will it not?

Dadashri: In the past eighty years, there came three to four generations, which started growing/shaving off 147 moustaches. That last for about four generations, and then it ended. Something new will come now. Then they will keep side-burns, beards and all kinds of things. This is how this cycle goes on, depending on the times. No one is at fault in that. There was a time when you saw nothing but French cut. So everything will continue to change. This fondness for (fashion of) moustache never existed in our country, until the Europeans came into our country and passed that fondness on to our people. So then our people improved themselves! (sarcasm). *Parsis* were first to 'improve', and then gradually our people also improved. Otherwise, in our country, if one shaved his moustache off, people would ask him, 'Did someone die?' He will say, 'No one that I know?' Hey, this is about the bad luck! Yes, shave your moustache only when someone dies, that is what people used to say. But there is nothing like that anymore. Right now there is a fashion of keeping long hair.

However, these are indeed fortunate people, are they not? Look how they have huge homes all ready even before they arrived (are born)! How there is electricity, how all such things are all ready. Otherwise, one will be bitten by all kinds of mosquitoes in the evening, when he living in Dadar. There are endless mosquitoes in Dadar, and if one is staying at some relative's home in Bhooleshwar, Mumbai, where all the toilets and *challis* (building having many rooms in rows) smell all day. You cannot end up there even by mistake. On the contrary, mosquitoes are better. Otherwise it will get into your mouth. But these young people with long hair have not seen anything like that, have they? They do not even know that there used to be mosquitoes here. All they have seen is crowdedness!

**Young Have Seen Only the Crowdedness Since Birth
None of them has ever seen freedom**

Once I was sitting in a train some twenty years ago. When I tried to get on the train, some boys were sitting with across each other with their one leg over another like this, and there was no standing room. I had one small bag in my hand. I am talking about this incident before Gnan. I would not have any problem if I used that one bag or two or four months. I would sit on it. I had no problem if that leather bag were to tear, but I would like to sit on it like a chair. So when I got on the train, when I went put my bag down, those boys said, 'Uncle, why are you sitting on the bag, you will not be comfortable. Here, go ahead and sit on the seat.' So then I sat down. Then I asked those boys, 'Hey, do you not feel this as too much crowd? How can you like this crowdedness? You are sitting shoulder to shoulder, with your feet up, in this extreme crowdedness.' I felt that the answer the boys gave me was note worthy. They said to me, 'Uncle, what do you consider crowdedness?' I asked them, 'Is this not crowdedness?' They replied, 'No, this is not crowdedness, do you consider this crowdedness?' I told them, 'I have seen free space, thus to me this is crowdedness. It seems that you have not seen free space (freedom).' They told me that this all they have seen since they were born, so then do indeed not know what freedom is. I told them that when I was young and travelled to Mumbai, you will not find anyone else in your carriage, you had to look in some other cabin to find someone else; such was the free-space. Those boys laughed that is that possible? I told that it was indeed like that. They had indeed never seen that. this is all they had seen since they were born, they had seen people hanging on to the train while going and while coming back. They had seen nothing but queues. Therefore the old continues to change, and replaced by the new. This is in a circle (round). These *yugas* (prevailing times) are 'round'. It makes one forget the past and brings forth the new. New circumstances keep arising in this world. And conflicts between the old and the new generations go on.

Conflict With the Elders, in All Three Time Periods Even a Cap Worn Backwards, Looks Good on Your Hair

If I see older generation nagging, I ask them if their parents said anything to them? They would say that their father used to constantly nag at them. And if you ask the father what about when he was young? He will tell you that even his father nagged at him. So this has been going on since the past, like domino effect.

Children are not ready to accept our old fashion ways of thinking and that is why we have problems. I tell parents to become modern in their thoughts. How is it possible? It is not easy to become modern.

Hence, differences occur in every *yuga* (time era). When *Kaliyug* turns, a fool will hang on to it and be obstinate. I had become modern (changed with time) right from the beginning. Because that time changes. In that these boys started keeping long hair and side burns, and people started criticizing. I told them not to do that. This does not happen to it does not happen these children through their intellect. This world is a puzzle itself, it is hidden puzzle.

When these old people enter home, they start questioning, 'You bought this iron cupboard? This radio? Why is it like this? Why is it like that?' They meddle like that. Hey, why don't you be friends with a young person? The time will constantly change. How can one live (survive) without them? *Moha* (illusory attachment) will arise when one sees something new. How would one survive without something new? Endless new things have gone and gone, you do not have to interfere in it. You do not have to do it if it does not suit you. This ice-cream does not tell you to run away from it. Don't eat it if you don't want to. These old people keep getting irritated with the young ones. These differences are due to changing times. These children act according to the times. *Moha* (illusory attachment) means that new things arise and new is being seen. From a very young age, I thought a lot through the intellect, whether this world is going wrong or is it going the right way, and I also understood that no one has any power to change it. still, what 'we' say is that, 'Change according to times.' When your son comes here wearing a new cap, you should not say, 'where did you get something like this from?' Instead of that, adjust and say, 'where did you get such a nice cap? How much did you pay for it? Did you get it cheap?' Adjust like this.

Questioner: He has a radio, watch etc. so we have to adjust, don't we?

Dadashri: You will adjust, but it is not comfortable to you, is it? When you adjust, it means that you are not opposing him. If he tells you that he wants to buy one, you say, 'Go ahead', you do not object to it. Go and get it. If he asks what is harm in it? Then 'we' tell him. Otherwise you will keep nagging. This way, each one is harming his own.

**Hey.....
Destroy the 151**

Questioner: Should we consider our children as guests?

Dadashri: There is no need to consider them as guests. There is one way to improve children, be friends with them/ be friends with them. I have done that way from a young age. I related to a young child like as well to an eighty-five year old man as a friend. You should behave as friends with your children./You should nurture a relation of friendship with your children.

Sansar (worldly life) means *samsaran* path, hence it is ever changing. And these old people hang on to the old days. Hey, act as per time, otherwise you will suffer to death. one should adjust with time.

The world is constantly changing. Man would not like it if it remained the same, and what human nature is that they (old people) tell these children to do exactly what they had seen when they were young. Hey, let them alone. The time has changed, talk has changed. You did not even have restaurants, or things like that during those days. Today, there are restaurants, if we do not go now then when will you go? Everything should change with time, and having changed, it will come back to the same time, and one wear will wear the same kind of clothes again.

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Questioner: This is the start.

Dadashri: Yes it will start. They start wearing the same kinds of bangles and bracelets again. Therefore, people indeed change with times, and that is why it all seems anew, and that is why one is able to live. Otherwise one will not be able to live. Would anyone like when something gets old? One will not like something if it is in the same state.

In our days, if one went to a restaurant to eat, his parents will become very upset with him because they had never seen a restaurant. They grew up during different times. There are certain ways that had been established within them. They would not like this, whereas the children would. And so these differences, these 'seams' keep occurring since endless lives. This does not happen just in this life, this has been happening right from the beginning. Connection between the old and the new continues, there will be conflict for a while, and things will be fine for a while. In a home of twenty people will leave (in harmony) and do everything the grandfather tells them. That will stay like that for a while. Then comes a time when they all divide everything (inheritance) amongst themselves.

Connection Between the Year 1921-22 Conduct-Thought; Clothing-Eating

Maintain each environment a happy one. Even one who has made a mistake, keep him happy and get work out of him. And you sit with me every day, so you do indeed learn something, do you not? As long as you do not push that old on the side, you will not be able to adjust to the new. Because how can you give up what has come to you this has come to you as an inheritance?

Questioner: We have practically seen that of the parents-and the grandparents.

Dadashri: It must have been expensive in those days, not today. What am I saying? Connection between the year 21 and the year 22, those who were born prior to 1921, you can tell them whatever you want to, but not to those born after 1922.

Questioner: Especially we cannot say anything at all to those war quality people.

Dadashri: Nothing at all. You cannot say anything to the war quality people. But I would see those born after 1922. That is when a seam between the two, 21 and 22, was formed. Until 1921 everyone, hundred percent of the people wore *dhotis* (), and then entered the pajamas in the year 22. Wearing of pajamas increased from there on.....152. I f knew someone with wearing a pajamas, that he of the 1922 period. However, the war quality stock is indeed a different matter. I had discovered the connection of 1921 and 1922. Power of the mind continued to be destroyed day by day, whole power in the *antahkaran*. It does not mean that older generation before 'us' lacked the power.

Questioner: They must have been straightforward (*sarad*).

Dadashri: But they were *sarad* due to lack of intellect (*buddhi*), as long as there was *buddhi*, they could not indeed remain *sarad*. No matter what people say about how good our old people were, but wherever they have had a scope, they have not missed that scope. And these people have been *sarad* without any scope. If you two brothers are quarreling, and if you have a fruit growing over your fence, he will pluck it without worrying that he is taking something of someone else. He is indeed looking for something like that. even all the *Vanias*, *Brahmins*, they all had such tendencies. It is better today. I had seen all these old people, had I not? Why were they called naïve? That is because they had not seen anything else. They had not even seen another town. What can one do? There would be a problem only if they had seen that tarmac roads, right? At that time, when I was 22-23 year old, I had been to Mumbai. Thereafter, whenever I went to Bhadran, and some fifty to seventy five people being arrogant, I would tell them, ‘Uncle, go and see what are the toilets of these business men are! Your whole wealth will go into paying for just a toilet.’ Why are you unnecessarily being arrogant? ‘He is very wretched, all that is wretched. They did not know a single word about religion.

If went to the temple, their *chit* (focus) was on *prasad* (). Did they distribute the *prasad*. Hey, *chit* is in the *prasad*....how much *siro* () is there? Only this little, and he will keep licking it. Hey, stop it, why do you keep licking it? And today’s children even take a *pendo* () when you give them, have you seen that? Have you seen the old people? Do feel the same? About our people? Am I saying anything wrong? Have you seen all that? I have.

Still, it is not completely like that. Ten percent of them were good people, worthy of praise. You do not find such people today; there were ten percent like that.

Vanias-*Patidars* (), they all use to steal vegetables. I too had done that. But I had a wonderful habit ever since I was young. Whoever took us to their farm; everyone will bring back some vegetables, but I would not do that. I have never brought home anything back. some of my goals were very good. whatever I ate when I was there, that was enough, I would not bring anything back. The others brought back a lot.

But they had very bad moral values, they had nothing but contempt (*tiraskar*), contempt towards the untouchables, and had you ever seen contempt towards the widows? Did that not make you shiver? Tremendous contempt, and I was great opponent of that. Tremendous contempt. One did not have problem entering his home, but an untouchable entering the village would bother him. They will say, ‘Tie a broom behind his back (so that it can sweep behind him), because he leaves his footprints, does he not? So as he walked, the broom will erase his foot prints. Moreover, they will say, ‘Tie a little earthen receptacle in front of him so that he spits in it if he has to, and not on the ground. You fools, what about the cat that roams around your house? You accept here roaming around your kitchen and you cannot accept him? If a cat has stuck her head in the yogurt, they still go ahead and eat it. They know that the cat tasted it. what kind of people are all these! What kind of justice is yours?

**....Dwesh in the Old Generation
Young Generation Do Not Care for Anyone in the World**

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There is young age of a person and young gourd or pumpkin, and an old age of a person and an old gourd or pumpkin, which will be roast quicker?

Questioner: Young one will roast quicker, will it not?

Dadashri: And what about that old one?

Questioner: It will not roast at all.

Dadashri: It will take long for it to roast. That young one will become cooked in no time., the young ones will change a lot quicker.

Whether someone is your son, he is your nephew, if he increases his intellect and he is getting ahead, you should help him. I had decided that at a very young age, but I have seen all these old people. The moment they see someone succeeded a little, they will hit and push him and make him trail behind. And if someone is trailing, they will bring him up a little but keep them both below (inferior) in comparison to them. All these wrong doings are bad, are they not? How short is their development? I become very irritated that what kind of people are these? Should be not be happy with a child's progress? But I have seen that the minds of this generation are good. they like if a child is progressing.

Questioner: But they had less education, that is why it may have been like that.

Dadashri: No, no. And what do they say? They will say, 'You are talking big; you may be educated but we have the common sense (wisdom)'. However, they are right. They did have more common sense (wisdom). All this development was weak. Our people's *buddhi* (intellect) has developed after the British came. One developed because of increase in the education. Unnecessary *duragraha* (obstinacy) and other unnecessary problems stopped. So very good thing happened. Before, no one will let another get ahead. So I told my nephews, 'I do not have any problem if you get ahead with my help. And when you have progressed and then come and attack me, and when you do that I will feel that he is smart now. But be better than me.' whereas people will look for ways to bring him down. I told them that I will help them get ahead. That is how I have done all my life.

Such is this Healthy Minded Generation They Have No Mine-Yours, Contempt or Shunning

Today's generation is broad-minded, unlike the narrow-minded, petty and superstitious generations that preceded it. In previous ages, *Brahmins* did not mingle with people of an inferior caste. They treated other castes with contempt. In comparison, this generation is open and receptive and healthy-minded.

Keep positive *bhaavs* for your children. This will bring good results. They will change for the better and this will happen naturally. Today's generation is the best that has ever been.

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Why do I say this? What special qualities do they possess? They are not bigoted like the contemptuous so-called 'superior castes' of the olden days. Their only weakness is their fascination for the material world, whereas children of previous generations had a lot of prejudice against other children of lower castes.

Questioner: Nothing like that exists nowadays.

Dadashri: They come with clean 'accounts'. They have no greed and care little about pride. Until now, people have been full of pride, greed, and anger, but these poor beings only have a fascination with material things.

Questioner: You say that this generation of youth is healthy-minded, but on the other hand they have some form of substance addiction and other associated problems.

Dadashri: They may seem addicted, but only because they do not find a right path for themselves. It is no fault of theirs. They do have healthy minds.

Questioner: What do you mean by a 'healthy mind'?

Dadashri: Healthy minds are those that care little for possession. When we were young we would immediately pounce on things we thought we could keep. If we went out for dinner at someone's house, we would eat more than we would at our own home. From young to old, everyone was possessive in nature.

Before People were Pure in Their Sexuality Even Ten Year Old was Digambar, Without...

Our generation was very good in one way. They did not have sexual thoughts. They did not view other women sexually. There may be five to seven percent people who did, they would only seek out the widows. Nothing else. Where there is no one (man) but a widow, that is considered 'homeless home'. Until I was 14-15 year old, if we saw a girl, we saw her as our sister, even if she is a distant relation. Such was the environment. Because, one ran around like a Digambari (naked) till he was 10-11 year old. Do you understand what Digambar is?

Questioner: Yes, yes, I know now.

Dadashri: At that time even the mother would say, 'Hey Digambar, put some clothes on, you look like a Pygambar!' Clothes looking like a Digambar. Therefore, there was no thought of sexuality, there was no problem. There was no awareness about sexuality.

Questioner: Is it because there was some kind of a societal pressure?

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Dadashri: No, no societal pressure. It was teachings, the values of the parents. Would a three-year-old child not know what kind of a relation his parents have? They have wonderful secrecy between them. The day when they have sex, children are sleeping in another room. Today, there is bed-room everywhere. Today, one's mother gives birth to a child at the same time his wife is giving birth to his child. The times have changed, have they not? Do they not have double beds in a room now?

In those days, no man would sleep in the same bed as his wife. There was a saying in those days, if a man slept with a woman all night, he would become a woman too, her phases will affect him. So no man would do that. It was some 'smart' guy who discovered this 'double-bed'. Double-beds keep getting sold. And so the (values of) public went down. What was the benefit of going down? That contempt disappeared. And so one became happy, 'it is good that they went down'. Now, it will not take long to take them higher. But that contempt and other madness disappeared quickly! They became noble, nobility arose. There has been a great benefit. It is good that the British and these people came together, contempt disappeared.

Old Generation Never Saw Double-Beds No One Know How That Rule Entered India

Should we allow double beds be allowed in India (as part of our culture)? What kind of animals are you? In the past, couples in India never slept in the same bedroom; they always slept in separate rooms. Just look at the parents of today. The father himself They put double beds in their room and so children accept all that is how it is in the world (as being natural). Do you know that husband and wife had separate bed rooms? You do not. I have seen all that. Have you seen those double beds? Is that so? What are you saying?

Questioner: There were no rooms big enough to put the double beds, were there?

Dadashri: Over, it is a good thing, these children have turned out useless, have they not? Fake goods; completely fake! However, if you tell them that twenty-five people will have to sleep in this hall, they will do so immediately. Then the father will teach him to go out and get a double bed. Then the poor boys will learn that too. They do not care either way. They may have a double bed, and the next day they may have this way too. They do not care. It is the father who is bad/uncertified, he has no wisdom and then he sends his son on the wrong path.

Not a single child who has come into my contact lies. They do not lie even when they are scared. When I look at them, I feel that children in my days (when I was young) spoke the truth. They did not speak the truth where there was a fear of being scolded; then did not even spoke the truth if there was slightest possibility of being insulted. Whereas, these boys do not lie, no matter what happens to them, not even if they had to die. So, see how good this generation is! How great is the future of India!!

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It is nature's grace that this generation is healthy minded. Such healthy minded generation never comes around; it would do wonders for the world if it did. They need someone to guide them? All they need is someone's guidance.

Questioner: What kind of guidance?

Dadashri: What I am giving right now, I prepare all those who are with me. Healthy minds were not there when I was born. It was a generation with minds to steal, some 78 years ago.

Questioner: Dada, he is twenty-three years old. Is he considered to have a healthy mind?

Dadashri: Yes, you are considered to have a healthy mind.

Questioner: If we want to give him a certificate of physical fitness, how can we do that?

Dadashri: Healthy minded people, and they have to live amongst healthy minded people. Therefore, the poor people do not have physical fitness at all.

Therefore, their mind is healthy, which is my discovery. If there was ever a healthy minded generation, it is in this current era. It has come having progressively becoming healthy. It seems that it has been becoming healthy since 'our' time, there is no *mamata* (illusory attachment) at all.

Questioner: Children of today do not have sense of 'mine and yours', but they have the sense of 'mine-mine'.

Dadashri: It may seem that way, but actually these poor children do not have that. They are very healthy minded. I can recognize them very well.

They do not see that how bad they will look. They will even run around in a *loongi* (garment wrapped round waist and reaching to ankles). Therefore, it is good that they do not have any opportunity. It would not take long for such opportunity to come into these people. It will not take such *sanskar* (impression) to come into them.

Questioner: These children indeed is a great puzzle.

Dadashri: It is a big puzzle, it is tremendous. But that puzzle can improve. It is only in this *kaal* (era of time cycle) that there are such worthless (*barkat*) children, and only those who do not have any worth will improve. Those with any worth will not improve. A person of substance would be concentrating on own self-interest, there will be hatred and other things along with it; he would be focused in being selfish. That is why whole India is in ruins, is it not? On the contrary, worthless stock is much better. They do not care about fame, they do not care about anything.

Today, there are people who will call their mothers auntie. If one's mother is passing by, he will say, 'Auntie, auntie!' Hey, she is your mother. There are some who, if the wife is passing by, they will say, 'Baa (referred to an elderly lady) wait, wait.' If her sari from the rear looks like that, they will say 'Baa'!

Therefore, one is completely worthless. He is into *moha* (attachment). They have become too attached (*mohi*), have they not? Therefore, the stock that is involved in *moha* is worthless. They are in *moha* in everything you see. Children are worthless today. If Suleman holds one's sister's hand, he will say, 'Hey Suleman, she is my sister.' Boy's of the past will would his neck off. Whereas to-day, the poor man can only say, 'Hey, leave her alone, she is my sister.' Such is a blend response. But because it is blend, it will become beneficial in this Gnan reaching everywhere. Our whole Gnan will reach, it would not do so if it were not blend.

There is no worth or mamata in the youth Straightforwardness and purity in life

One does not know how to be a father. Husband does not know how to be a husband, wife to be a wife, and mother-in-law to be a mother-in-law. When the son brings a wife home (gets married), she cannot get along. What happens if she acts like a mother-in-law? This is after attaining the Gnan, otherwise what would happen to her? Having attained this Gnan, she will somehow settle the file with equanimity. She does not know how to be a mother-in-law, does she? Is it easy to be a mother-in-law? One should pass a degree course in it, and if one can attain a diploma in it, then it will work.

Questioner: If one attains all this Gnan from a young age, then everything indeed will be pure, whole worldly interaction will be pure.

Dadashri: Yes, a lot of work would get done.

Questioner: Right now, we have all become shameless. When we leave from here, the machine keeps running.

Dadashri: Yes, that is true, you are saying it correct. One's work would be done if he attained this at a young age, would it not? Look at these children, how wise they have become because they attained it (*Gnan*) at a young age. Otherwise they would be worthless in this. When that sixteen year old boy came, I told him, 'You worthless person, why did you get into this? The same boy says, 'Whatever it may be, I am in your hands.'

Why did a husband and a wife get along in the old days? It was not that the husband was smart. He was not understanding. Wife was illiterate, and she accepted her husband as *parameshmewar* (God, almighty), whereas will an educated tolerate that?

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Those days, she did not have education (*bhantar*), but she had been molded (*ghantar*). These educated ladies do not have any *ghantar* at all. Even the children do not have any *ghantar*. Today's children are considered worthless. They are not worth this way or the other way. But what is the benefit of that? One professor asked why our *Aptaputras* were this young? I told him that the elder ones were weak in mind, today's generation is healthy minded. Why is it healthy minded? They do not have *mamata* (attachment) at all. They would have *mamata* only if they had any awareness, would they not? One who has awareness, he will have *mamata*. There is no *mamata* at all, and in the past, in my days, even if one has enough money to last him five years and if you have dropped eight *anas*, he will put his foot over it and talk to you. Absolutely a thief, in my times people were indeed thieves. Children of today have no worth at all. So they do not even have this attribute. *Mamata* has indeed gone from them. Therefore, I said, 'theirs is a healthy mind'. They need someone to guide them. These children need guidance. When 'we' guide them, they will be fine, they will become God.

Questioner: From which year you are talking about, when the minds were healthy? After which year, those born with healthy minds, left?

Dadashri: Those boys and girls who are within twenty years of age, they are all healthy minded. The reason I call it a healthy mind, is because whatever you teach them, they will become ready. They do not have the old disease. They look for food when they are hungry, nothing else. Because one does not have any attachment (*mamata*, my-ness), he does not care if his father is looking to sell his home. Whereas, in the old days one would tell his father that he does not want him to sell. Today, they have a healthy mind, they do not have any attachment. So whatever the 'vessel' (pot), that is how he becomes. Therefore, the professor wrote that this is an amazing discovery. It is a healthy mind.

How Frank and Straight Forward is To-day's Young Generation

.....In the Truth

Questioner: Which path is the young generation following today? What is their future in your view? What is the right path?

Dadashri: The current generation is experiencing suffocation due to lack of guidance. But there was never such pure generation ever before, it is pure. All it needs is guidance. If it is given the guidance necessary, India would become fine. And there will soon be one to give that guidance, everything will be found. And this young generation is so good that it will...it does not hide anything (keeps it a secret). They tell me everything. There was a young man who told me that he felt a lot of pain from within. I asked him what was causing that? So he tells me, 'I have bad thoughts. Why do you get such thoughts.' So I asked him, 'Tell me what bad thoughts you are getting? I will help cure that.' So he says, 'I have thoughts of shooting you.' I told him, 'yes, that is fine, this is something that makes you feel bad, does it not? But tell me why did this happen?' So he told me, 'When you were doing the vidhi, some other people came in. You welcomed them and kept me waiting for ten minutes. So I thought that I would like to shoot this Dada. I told him, 'That is

correct, that was my mistake, and because of my mistake you had such a thought. You will not have such thought now.' I let others in and not him. One will indeed have such thought, will he not? If one is hot tempered, he will indeed have such thoughts, will he not? They are rebellious... and so he told the truth. So I pat on his shoulder and said, 'bless your heart that you talked directly to me about shooting me, you spoke the truth. Bravo this young generation. If there is this much honesty, this generation will quickly climb great heights. And this generation will come in 'our' *nimt*, so whoever come they will climb in no time. Because this is a *nimit*. And young generation is wonderful. Absolutely correct. They do not experience any pleasure and yet they do not abandon the truth.

So, one gentleman tells me, 'You pat his shoulder, but he will not find someone like to listen to him. He is threatening to shoot you and yet are you patting him on his back? Some other person would throw him out.' So I told him, 'No, 'we' do not do such thing here. This is *Akram* Science. No matter how much opposition one shows, 'we do not have any problem. Any opposition towards 'us' is a result of 'our' some mistake on 'our' part. It is indeed 'our' mistake. Why would raise a problem? Any opposition raised towards 'us' is indeed 'our' mistake. Therefore, young generation is on the good path. They will come across a *nimit* (evidence).

Young Generation Needs One to Guide Them One to Turn Them Around Like Dada

Questioner: Why is religion disappearing from the young generation?

Dadashri: Religion has indeed disappeared; there is nothing left to disappear. Now religion is actually unfolding (arising). Something arises after it disappears completely. Just as ebb is completely over in the sea, tide begins to form within an hour. That is how this world continues, on the principle of ebb and tide. A man cannot survive at all without religion. What other support does he have besides religion?

Questioner: What should we do to turn the young people around.

Dadashri: To turn them to religion, they need good young age where they do not like to look to anything else. Their heart should become still just seeing that religion. Yes, then they will turn to religion. They do not see the people (in religion) that would still their mind, and thus they become scared of it. That is why, Kabir came out one day in Delhi, where many people were living at that time, and someone asked him what he was doing that day? So he replied, 'I have come to looking for something?' When asked, 'What are you looking for', he replied, 'I am looking for man.' What did he say? Now, would one have to look for man when there are so many people going back and forth in Delhi? He was asked. So he says, 'I wander around looking for man, there is abundance of them. They bump into each other, but why is there a famine of the one who will still the mind upon seeing him?' **p165**. He did not see one person who will still his mind in whole of Delhi, and so he wandered into another town, he says. Therefore, you will be blessed if you meet such people, and young and all will turn around. These young people do not move away from side at all. They say that they do not even get married or anything else.

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Questioner: What kind of guidance one should give for this generation to change and manifest more energy? What should one do?

Dadashri: You need a *charitravan* (one with good moral conduct). It is possible if the other person is *charitravan*. What can the business men do in this? All these (religious people) have become business men. *Charitravan* is needed. One whose speech, conduct and humility can win over one's mind (*manohar*).

Questioner: Today's students complain when a teacher even hits them with a ruler.

Dadashri: What else can they do? Teachers of today are such that they do not know how to extract work out of the students. Therefore it is not the fault of the teachers. What else can even the poor teachers do? If they do not earn money, their wives will complain. Therefore they have to go and do all this. They do not have the fitness, because they lack the conduct (*charitra*). *Charitrabad* (power in words) is needed.

Questioner: If the teachers themselves are not complete (competent), how can they prepare the students, to be complete.

Dadashri: Each and every student in a school, thousands of them, will become ready if you identify *charitravan* teachers and put them in their care. Bring me hundred thousand people, I am ready to get them ready within an hour. Bring me a hundred thousand students.



(9)

PARENTAL COMPLAINTS

Parents complain when one gets up late The only solution is to stop telling them

Questioner: We tell our children to get up early in the morning, and study early. But children of today get up late, after the sun is up. This is indeed a daily tussle.

Dadashri: And what time do you get up?

Questioner: I get up at five in the morning.

Dadashri: And what about the boss (the husband)?

Questioner: He too gets up at five, five thirty.

Dadashri: Is that so! So then he has to make them understand and get the work done.

Questioner: I get upset when my son sleeps till ten, and I consider that reasonable.

Dadashri: Yes, but your son will not listen to you if you become upset, and if you do not become upset, he will listen to you. When he sees your weakness, he will think that your nature is strange, and he will also tell others that, 'My father is so strange that he gets upset with little things.' He will say that. Father should have some aura about him. A son will indeed do what his father tells him, if the father does not get upset with him. However, he sees a weakness when the father gets upset and becomes scared that how did I get trapped? Where did I find parents like these? That is what enters his mind. Children tell me that their parents are completely useless. You should not be useless. If you completely correct, then weakness will not arise. It is better not to do it if weakness arises, just sit on one side. And one does not improve by saying something. They will indeed not improve as long as there is the weakness. Until then, he will do it just for the sake of showing you, but in his mind his intent is contrary (negative).

Questioner: Societal order /standard also have to be maintained, otherwise it is disorderly/mismanaged.

Dadashri: No, that is not considered managing societal order /standard. One acts whichever way he can due to lack of understanding. There is no need to become angry/upset. Society does not tell one to be angry.

Questioner: Suppose police do not punish the criminals committing a crime, that is not acceptable, is it? They have to be punished, don't they?

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Dadashri: They indeed have to do that, they do not have any choice. There is no problem in punishing them, but to become angry is wrong. Weakness/Lack in strength should not arise. What I am saying is that if there is lack in strength, it will not have any impression on the other person, and work will not be achieved if he is not impressed. Any work will be achieved only through inspiration. Therefore, you should not speak if you are thoughtful and lack strength. Children become spoilt through such weakness. Those poor children ruin their next life. Right now they will do as you tell them, but in their mind they will do the *bhaav* that what you are doing is wrong and taking them onto the wrong path, and thus ruin their next life. Therefore, you should tell them politely so that their next life does not get ruined.

Questioner: So does that mean that, when we all living together in the same home, we should not say anything?

Dadashri: No, you have to tell them everything, but without any attachment or abhorrence (*raag-dwesh*) tell them, 'what is wrong if you all get up early in the morning?' And if they tell you, 'we are not going to get up early, do not nag/badger us', you should say, 'I will not nag anymore'. You should say that, but people nag/badger', do they not?

Questioner: There are many children (in a home), and they all have to go to school together. They all have to take a bath and they take their own sweet time, and so we have tell them something. So he (the father) tells me that I should not tell them anything.

Dadashri: You do indeed have to tell them, you have to shake them up. You have to ring the bell.

Questioner: He leaves in the morning and does not come home till night. So he does not realize what comes and goes in the home, he does not know about the food in the home. I have to get three gallons of milk a day. If this much milk is not there, they start screaming, 'There is no milk'. So I have to tell them, do I not? And so he tells me that I should not tell anyone anything.

Dadashri: No, you should tell them. It is wrong not to say anything, and it is also wrong to keep telling them. You should tell them without any attachment-abhorrence (*raag-dwesh*).

Questioner: No, there is no *raag-dwesh* at all.

Dadashri: To say, 'no' is a kind of ego. Whatever comes out, after having said it, the other person will say why do you say that? You should tell him that I was your mistake, I will not do it again.

A man complained that his nephew does not wake up until nine every morning, and nothing gets done in the house. So I asked everyone in the home, 'Do you not like when

he gets up late?’ They all said no. And yet he does not wake up early, does he? I asked them that if he does get up after the Sun is up or not? They replied that he gets up even an hour after the Sun rise. So I told them that he does not even respect the Sun, does he? Therefore is he must be very great man? Otherwise, people get up before the Sun rise, but he does not even respect the Sun. They wanted me to reprimand him. I told them that ‘we’ would not reprimand, ‘we’ have not come here to reprimand anyone, ‘we’ have come here to help them understand. ‘We’ do not have any business of reprimanding anyone at all. ‘Our’ business to make him understand. Then ‘we’ told the nephew to pray and ask told him to pray for the strength to wake up early. Then I told the whole family that if he does not get up for tea, ask him if he would like you to put a blanket over him? If it is a cold winter night, put a blanket over him if he does not have over him. This is not to be funny, you should truly cover him up. Within six months he started to wake up so early that people at home stopped complaining.

People ask, ‘Should we not improve them?’ Those who are born to improve them, there are the ones who have indeed spoilt them, because they do not know the way to do it. Even I used to be always late for everything. I used to leave for school after the bell rang and always heard the teacher complaining about it. Now how would the teacher know my *prakruti*? Everyone’s personality is different and piston different.

Questioner: But in being late discipline is not maintained, is it?

Dadashri: All the quarrel you start because one gets up late is itself means that you have no discipline, therefore stop causing any quarrel. Whatever energy you want, ask hundreds of times a day from Dada.

Turn the playful ones to studies;Page 171
Use reward as incentive to win them!

Questioner: Today’s children seem to be more interested in playing, than their schoolwork. How can we guide them towards education without creating any conflict?

Dadashri: Start a reward system. Tell them you will give them so much for coming first, so much for coming sixth and so much for passing. Show them some incentive. If they see immediate positive reinforcement they will seize the opportunity. Another approach is to love them unconditionally. If you give them love they will do what you tell them. Children readily listen to me and will do whatever I tell them. We should always try our best to give them the right understanding. We should never give up on them. Otherwise keep explaining to them, after that, whatever they do is correct.

Questioner: If the child is not studying at all we have to scold him, do we not have to tell him to study?

Dadashri: Yes, but how for how? For two hours?

Questioner: No, no not like that. Not for two hours, not like that.

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Dadashri: How many times do you have to tell him?

Questioner: His focus is not in his studies at all. He is interested in other things, not in his studies.

Dadashri: If he doesn't have interest, then it is more than if he can somehow reach upto matric (tenth standard??). if he is going to be a businessman and then his prakruti is like that, what can one do? However, if you ask him to stop his studies, he will not.

In childhood, see which attributes are working. You have to see that he doesn't steal, he doesn't knowingly kill bugs, then you can except the rest.

Questioner: My main question is that we talk to the children and explain them the importance of education in so many different ways, they still do not listen to us.

Dadashri: They do not listen because you do not know how to be a mother. If you did, why would they not listen? Why does her son doesn't listen? They will say, 'She did not listen to her own parents.'

Questioner: Is it also the effect of the environment?

Dadashri: No, it is not the environment's fault whatsoever. It is because the parents do not know how to be parents. Being a parent is the greatest responsibility, greater even than that of a Prime Minister.

Questioner: How can that be?

Dadashri: If a Prime Minister does something wrong, he would hurt the country, but as a parent, if you were to do something wrong, it would hurt your own child. The children should be glad to see their parents as soon as they come home, but nowadays the children feel that it would be better if the father did not come home at all. What is one to do?

**Be a child (while dealing) with the child;
Adjust by applying a counterpull!**

Many people, when the son (child) does not study, when he does not answer the questions, the teacher will scold him, 'Do you understand anything? Say something, you fool.' So to pass his exam, he arranges for (private) tuition from the teacher. But if he does it the other way, the poor child will become an dunce/dull-witted and the teacher keeps getting annoyed. What would become the state of the teacher? If someone like us were to see this, we will say he has become idiot. Why are you acting crazy like this? Why don't you be straightforward? Otherwise you will not be of no use to your wife. That poor child has become idiot. Whatever you are saying is not reaching him and that is why that child has become an idiot. In all that the teacher acts crazy/silly, he keeps getting annoyed. 'Say

something, you are not saying anything, you have become dumb.' And then he makes the child hold his ears (as punishment). You fool, why do you keep doing that? Many teachers do this. They do tutoring and all that. Many do that and then they say that the child has become a burden. Would you not understand/realise that this child is dull. So feed as much water to him (teach him) as possible in that dullness, and no more. Tell him to memorise this poem. Then if can't recite, it is fine. But he imagines, 'The fool does not say anything, he is dumb.' Hey, he is not dumb, what you are saying is not reaching him. Whatever you are trying to say, it does not reach him, and so the poor child has become blunt/ obstructed. if you keep telling him (nagging), if you keep pushing him around, he will have a shock. He will become like someone who has had an electrical shock. He pushes him around unnecessarily. Now would happen if he had a wife who did not understand him? How would he spend his whole life?

Questioner: Wrong outcome is created mostly because of the excessive insistence that the other man should quickly understand what I have understood.

Dadashri: He measures the other person through his own viewpoint (view, vision). You find out the other person's viewpoint. The other person's viewpoint means to adjust to everyone, see it through such a vision. But one keeps measuring the other person through his own viewpoint. How many adjectives did he use? 'You are dumb, why don't you kill yourself?' He will also say, 'why don't you kill yourself?' If the boy's wife heard that, he would say, 'Sir (Teacher) do not say that, he is my only son.' His parents will put in a claim that, 'Teacher, do not say that.'

Questioner: We become so mechanical when saying something that the awareness of applying counter-pull goes away.

Dadashri: Human race are very particular about things. They are not foolish. People cover that human race with ignorance. otherwise no man is like that. A young four year old child will say, 'You are senseless, you do not understand what i am saying.' So how is he saying that? People talk in sweet and indistinct way like the speech of children. They speak like that with the little child. They do not speak like talking to a grown up child with a three-four year old child. Why do they not speak like that?

Questioner: He should talk in his language.

Dadashri: He knows that this is a child language. Talk to him in a child language otherwise the poor child will not understand. To him, you have to say, 'Look here son, this toy is like that other one, isn't it? You saw that other one, didi you not?' Tell him two to four times. so then he will say, 'Yes'. then you will know that it (the message) has reached him. Similarly, you have to talk to this one (student). You should realise that his brain is dull, and so his is a child-like state and so you have to keep saying, 'Son, son.'

Questioner: But to understand the child state one needs the use of chetan (consciousness, Self??).

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Dadashri: Hey, even in the ignorant (non-Self-realised) state child's mother interacts very well with him. Does a mother not interact well with her child? Who taught her that?

Questioner: That is a natural thing.

Dadashri: Not natural, there is such awareness within us. But as he grows up the ego arises a lot. There you feel that he has grown up, why is he doing this? A small child is like that, is a grown up child like that too? But understand the poor older child in a different language, that he is worse than the smaller child. So if the older one seems dull, know that he is a three year old child (deal with him as a three-year-old). So then you should deal with him accordingly. But who would listen to you if you push him around?

Questioner: One has to become a child with the child and then interact in that way. How is that?

Dadashri: You interact with your son as a son. now, because you are older, he continues to feel threatened by you. You should interact with him in a way that he does not experience that fear. Remove his mistake by explaining things to him, not through fear. Threatening will not work. You are older, he is young, the poor boy will become scared. Mistake will not be removed by that, it will keep increasing within. If you explain to him and remove it, it will go away, otherwise it will not.

Questioner: His mental age is young, isn't it?

Dadashri: You should adjust according to one's mental age. Whenever 'we' talk to anyone, 'we' see his mental age and then do so. That is why 'we' say that 'we' apply a counter pulley. That is why 'we' do not have any conflicts or difference of opinions. We see what his mental gradation is, what his verbal gradation is, what his physical gradation is; we see all that. Physically he is older, very shrewd, very valiant in his speech. But mentally very low. So 'we' reduce the revolution, consider him indeed like a child.

Questioner: I have lots of arguments/clashes with my older son. So when should I apply the counter pulley? In what form? I don't understand that, and confusion occurs even when i don't wish it to happen. So what should i do?

Dadashri: Hey, confusion occurs even against your wishes! You have to set it up gradually do the way I am showing you.

When you talk to your ten-twelve year old son, would he understand what you are saying, or not?

Questioner: What happens is that, this is my personal experience that i am telling you, this is indeed what my question is. This is my personal question, and this happens often.

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Dadashri: Yes, that is why I am giving you an example that if you have a twelve year old son and from everything you tell him, how much he understands and how much he doesn't? He doesn't understand your view-point so you have to tell him slowly (patiently) that, 'This is what you are trying to tell him, let me know if you understand it or not. And if I cannot understand you, I will try to understand it'. Say that. Did you understand that? So should you clarify that or not? Your tone should be friendly.

This is why I have told parents that after their child turns sixteen years old, they must interact with him as a friend would, haven't I? They must speak to them in a friendly tone so that their words will be more appealing. Otherwise if you try to be a father every day, nothing will be attained. The child will not heed his father if the father constantly asserts his role as a father. What would happen if you continue to do this even when the child turns forty?

**Puncture the tire, run the car?
Settled Old people's heart that way!**

**How do you fix a puncture in the tire and get the car running?
In the same way you gratify the hearts of the elders!**

'No one gets hurt, not even a child', such should be your intellect; that it even doesn't hurt a child. You should behave like a child with a child. What would happen if you use sharp intellect with a child? You will end up shave/peel the poor child. So that is how it is, nothing else.

Questioner: So what kind of intellect should one use with the elders? Should we keep sharp intellect even with them?

Dadashri: You should use childlike intellect with the elders.

Questioner: But all their old thoughts have become steadfast!

Dadashri: No. When they have become like that, then if you keep our intellect childlike, it would not hurt them.

Questioner: But Dada, the elders behave with us like that, when they have fixed old opinions, how should we handle them and with what kind of intellect?

Dadashri: If you are in a hurry to get somewhere and there is a puncture in the car's tire, are you going to keep kicking it?

Questioner: No.

Dadashri: There is a puncture in the car at the critical time when you are in a hurry, can you kick the tire? You simply have to tackle the problem quickly. The car can get a

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puncture at any time and so can old people. Therefore, you must learn how to deal with them. Can you keep kicking the car?

**Children fight amongst themselves;
Only by observation the relationship will progress!**

Questioner: When two of my sons are fighting amongst themselves and I know that none of them is going to understand, what should I do at that time?

Dadashri: Seat them down one time and let them know that there is no benefit in fighting with each other, as the wealth will go away.

Questioner: And if they are still not ready to listen, then what?

Dadashri: Leave them alone. Leave them the way they are.

Questioner: When they fight amongst themselves, things get out of control and we wonder how the problem becomes greater.

Dadashri: Let them learn their lesson. By fighting amongst themselves they will eventually come to their senses. They will not be receptive if you keep preaching to them. This world is for observing.

Questioner: They beat each other with whatever comes in their hands and because of that it indeed becomes a problem for us.

Dadashri: Why should you worry about that? What has that have to do with you? Don't worry, do everything dramatic. Something like, 'Son, why are you hitting?'

Questioner: At times I end up beat them.

Dadashri: Beating is wrong, that hurts your own hand.

Today's children are like a firecracker that would burst without igniting it. If you have kept some firecrackers here and they burst on their own without igniting them with any fire then won't you understand what type of firecrackers they are? They burst without any fire. They burst when they are kept in the shop.

On the contrary tell them, 'Fight even more. Today we want to watch you, go ahead and fight a lot.' They won't fight, the fools! They will fight only when you tell them not to fight. To do everything to the contrary are considered today's children. Tell them, 'Fight, you all fight today, I want to see who wins!'

All these really are not anybody's children, they are unnecessary worldly troubles. But stay dramatic from within. **OR** In reality, they are nobody's children. It is because of

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your past accounts that you have been burdened with them, so you should try your best to help them, but at the same time remain detached from within.

**The first one who complains;
Remember that one is the culprit!**

Who is the first to complain? In *Kaliyug* (the current time cycle), the one who is the culprit would be the first to complain! In *Satyug* (the past era when there *was* unity of thoughts speech, and conduct), it was always the honest one who complained first. In this era, the *Kaliyug*, people who dispense justice will always favor the one who is the first to come forward and speak.

This young girl will go to the father as soon as he comes home and say, 'Daddy, this boy said this and he said that'. The father will immediately take her side and tell the boy that, 'You, come here! Why did you do this?' Hey, before scolding the boy ask the boy what was the reason behind the young girl's story? And why did the young girl complain? Why did the boy not complain? What did the boy do? Being sensitive himself, he believes the young girl's story to be true. Then he would say I am immature in listening, so I made a mistake! He himself is stupid and then he blames it on to the ears! He does not derive/deduce that the young girl is the culprit because she came to complain first! All kinds of talks occur at home, 'we' get complaints from everyone. What 'we' used to do is that 'we' listened to everyone's story and then make the decision. By making the right decision the culprit/guilty one will not progress. He will understand that this one makes equitable decisions and so my mistake will be caught!

If there are four children in the house and two of them have not done anything wrong, still the father keeps getting annoyed with them. And the other two keep making mistakes but he doesn't tell them anything. All this stems from the underlying 'root cause' of their past lives. If one has two children, they should be treated equally. If you favor one over the others that, 'this older one is compassionate and the younger one falls short in his compassion', then all that would be spoiled. They should both be equal. Are you still partial towards one?

So if the balance tilts on this side and the other side goes up then you put some weight and equalize them. That weight you cannot take from the lower side. And put it on the other side. Get the weight from the outside and equalize that. So whenever you, check the balance, otherwise you would end up taking sides.

**Father gets perplexed when the child becomes obstinate;
Remedy is to stop talking!**

Questioner: My son frequently gets upset very easily and sulks.

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Dadashri: He is precious, isn't he? What can you do when he is so precious? Daughter is not so precious so she will not sulk. (In India, the male child receives more importance than the girl)

Questioner: Why does he sulk, Dada?

Dadashri: It is because you constantly give in to him. Just let him come to me and sulk! No one has ever sulked in front of me. I will never give in to him. Even if he refuses to eat, I would not bother with him, I know that on the contrary it would create a bad habit. It would create more bad habits (you are reinforcing bad habits). You would make a big fuss, 'Son come and eat.' Hey, he will eat on his own when he is hungry, where would he go? You don't have to pamper him. I know of other tactics. And sometimes if he is being very obstinate, he may not eat anything even if he is hungry. In such a case, I would communicate directly with his Soul. You should not resort to these tactics; you should just continue to do whatever you normally do. What would he get by sulking in front of me with me?

Questioner: So teach us that skill Dada, because the sulking and pampering goes on day in and day out. That's why give us give us your key, it will help us all

Dadashri: They sulk because of your own selfish interest. Why should you have so much self-interest?

Questioner: I don't understand what you mean by selfishness (self-interest), whose selfishness?

Dadashri: The other person has the need. One sulks when the other person has the need for him. [A person who is sulking does so because he knows that you want something from him (knows of your self-interest).]

Questioner: That means we should not indeed show our self-interest.

Dadashri: There shouldn't indeed be any self-interest. Why should you have any self-interest? You will get whatever your karma unfolds, so how much should you expect from it? And it is indeed unfolding of karma. On the contrary he will become even more obstinate if you show self-interest.

What can one do with angry children? First you should stop forever!

Questioner: In short, what should we do to get rid of temper tantrums of the young children?

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Dadashri: How will it help the situation by getting rid of his temper?

Questioner: So that they do not fight with us.

Dadashri: He will cool down on his own. When you force the remedy on to him, he will become angry. He will cool down again, that cooling down is not good, it is better that he becomes angry.

Questioner: No, not like that. Sometimes children are very hot tempered, aren't they?

Dadashri: Instead looking for any other cure, as a parent, you should conduct yourself in such a way that he does not detect anger in you. When he sees the father get angry, he will decide that he can be angrier than his father. If you stop getting angry, he will too. Look at me. Since I have conquered my anger, no one gets angry with me. Even when I tell them to get angry with me, they do not. Even children do not become angry, not even when I hit them.

**Do you become angry or does it happen?
That is a weakness, in the end it happens**

Questioner: To fulfill their duty of guiding their children on to the right path (habits) parents have to get angry (do *gusso*) with them, do they not?

Dadashri: Why must you become angry? What is wrong with simply explaining things to them? You do not cause anger, it just happens. The anger that you display is not considered anger. It is not considered anger when you scold your child. So you show the anger, but that anger 'happens'. It is a problem if you are 'doing' the anger.

One child throws something deliberately, he does not want to break but he throws it and it breaks as it falls. Similarly, you do not want to exhibit anger yet it happens. So if you exhibit anger, it should be controllable. When you exhibit anger, is it controllable or not? 'Son where did you go?' etc. Say that but there shouldn't be any *krodh* (anger with violent intent), in the anger (*gusso*) in it. It is because you do *gusso* that your son realises that mom is weak, she is useless. he feels that you are not good. He creates such an opinion.

Questioner: What is the reason behind anger?

Dadashri: Weakness. Anger is a weakness. It is this weakness that makes a person angry. And one himself does not get angry. After becoming angry, he realizes that it was a wrong. He is then remorseful, which goes to show that it is not in his control. This goes to show that he does not have control over it. This 'machine' is overheated, so you should wait for it to cool down and then you can stick your hand into it (pursue the matter).

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**Scold the child without understanding the incidence;
Forgotten the nine months of residence?**

Dadashri: Now, who do you get angry with?

Questioner: Many times I get angry with my son. I get angry at work.

Dadashri: Who do you get angry with at work?

Questioner: With the co-worker.

Dadashri: They make some mistake so you get angry, right!

Questioner: Yes, that is correct.

Dadashri: If you get poked by a thorn, would you get angry with it? (Would you get angry at a thorn when you get poked by it?)

Questioner: No, how can I get angry with it? I would not get angry with it?

Dadashria: Why not?

Questioner: Because, it is an object, isn't it?

Dadashri: In that case this *vastu* (self) is inanimate also. What you are seeing (the body) is also *jada*.

And you cannot get angry with your son, because you have carried him nine months in your womb. You did so much work and helped him and now what is the point of getting angry with him? Why would you want to create a debit by getting angry with him? Where so much credit has been created, what is the point of debiting? Who would give such residence for nine months? When you obliged him so much for nine months, there is no need to get angry with him

When you become irritated with your children, that is considered taking a new loan from him (binding a new karma for your next life). There is nothing wrong in displaying irritation to them, but the problem is that you internalize that irritation.

Questioner: They do not become quiet unless we scold them, so we have to scold them, don't we?

Dadashri: There is nothing wrong in scolding them. But when you scold them, your facial expression changes to one of disgust, thus the responsibility is yours (bind negative karma). Go ahead and scold them, but keep your facial expression pleasant. Your facial expression becomes bad, so show anger through ego.

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Questioner: Then children will think that we are not serious when we scold them.

Dadashri: It is enough even if they think that. Only then will it have an impact, otherwise it will not affect them at all. If you keep scolding them, they will conclude that you are a weak. They even tell me that their father is a weakling because he keeps scolding them.

**Why do you use such a tone?
Scold them and take out a new loan**

People indeed settle the karmic debt, but at the same time they take out a new loan. Liberation is attained if a new loan is not taken out.

Questioner: What is considered a new loan?

Dadashri: If your son is not doing well at college and you become irritated with him that is considered having taken a new loan out. The old loan is not paid off yet and you add a new loan to it. What does (nature's) law say? There is no rule of getting irritated. It is considered out of contract. It is outside of the contract agreement, and thus it is an extra item. All its debts arise. One goes on paying off his past debt and he gives rise to the new ones.

Ego convinces you that I understand everything and I know everything that is all. It convinces you that much, and so the knowing is left aside. Therefore this path is through ignorance. Wherever you encounter an obstacle/difficulty, it is due to lack of understanding, it is because one is not being able to understand it. Obstacle/difficulty goes away through understanding. Now, the understanding is not there and the nature of the ego is such that when one gets older he tells everyone, 'I know everything, know everything'.

And one quarrels all day long. If a child comes home having lost one or two things, his mother will scold the child. Hey, he lost something, what science will help that you are scolding him? The child will recognize that there is no substance in you so you are scolding him. Even the child understands that what is there one can do about what is lost? Still, the mother will scold him. If there is a solution for it, then there is no need to scold him. You just have to explain to him. How can you scold him? Even if you scold him, he is indeed going to become a father, is he not? He thinks/knows that whatever his father gave him, he will do the same to his child. That is how scolding continues, so then where is the happiness. So explain to him the consequences and make him understand so that the child will progress. He will also recognize that he has a good father, otherwise he will think that he has an untested father. I have an untested father, he will say.

Children are like an over ripped melon;

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Wash the room when by touch it bursts open!

These are all beings of the Dushamkaal (an era of moral and spiritual decline). If I show him that he has made a mistake, he will go away and he will never come back. So I have to deal with them gradually by coaxing and cajoling.

Questioner: You have given that example of the melon, like the over ripped melon.

Dadashri: Yes. Present generation beings are like the over ripped melon. When we have kept them in a room and if we shake then the over ripped melon it would burst open and we would have to wash the whole room. Similarly if you scold this child and he breaks, then you will have to keep pacifying him. This era is like that. Because they belong to the Dushamkaal, I do not stir anyone, even to the slightest. Even when he speaks wrongly (negatively) with me, I do not stir him. Tell him, 'Sit, you are correct in what you are saying.'

One father stirred his son slightly. So his son broke up and told his father that 'you and me cannot get along'. Then the father says to him, 'Son, I have not said anything bad. Why are you getting angry?' Then I told the father that. 'Why are you washing the room now? Why did you stir him in the beginning? Don't stir anyone. These are over ripped melons. Don't say anything. I keep silence and you keep silence. Eat, drink and enjoy.'

**Learn to scold a child;
Dramatic scolding and dramatic love!**

Questioner: Show us a way that anger goes away.

Dadashri: Then, how will you scold your child later? You will lose your weapon.

Questioner: Can something not be done so that we do indeed not have to scold him?

Dadashri: No, you have to scold him. You live this worldly life so you do indeed have to scold him, don't you?

Questioner: We should not scold them to the point where we keep thinking about it and it has a negative effect on our own mind.

Dadashri: That is wrong. You should not scold him that way. It should be superfluous, as though you are acting out a role in a play. In a play, one will say, 'Why do you do that?' but from within there is nothing, that is how you should scold him.

**Scolding hurts the child;
All cleansed through pratikraman!**

Questioner: What should we do when scolding is necessary, but it hurts them?

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Dadashri: You should then ask for forgiveness from within. If you told this lady more than necessary and she got hurt, then you should tell the lady, 'I am asking for forgiveness'. And if that is not possible, then you must do *pratikraman* from within for the *atikraman* (aggression towards other living being by thought, speech or action). You yourself are *Shuddhatma* (pure Soul), but you have to tell 'Chandulal', your relative self, to do *pratikraman*. You have to keep the two parts separate. Tell yourself from within that you should speak in a way that does not hurt anyone. But despite this, if it still hurts your children, you have to tell 'Chandulal' to do *pratikraman*.

Questioner: How are we to ask forgiveness if the child is very young?

Dadashri: You should ask for forgiveness sincerely from within. With 'Dada' (your pure Soul) as your witness, you should first do *aalochana* (confession of your wrongdoing), *pratikraman* (making an apology for it), and *pratyakhyan* (a resolve never to repeat the mistake) to the Soul within the child. This will immediately reach his Soul.

If Chandubhai becomes angry with his son and he slaps him once or twice, then You should tell Chandubhai to do the *pratikraman*, not directly to the son, but in your mind from within. If you tell the child directly to him that, 'Slapping you was a mistake, I will not do the same again. that 'I made a mistake for slapping and now I will not repeat that again', then he may take that in a contrary way. He is also smart and so the statement would always get misused. *Pratikraman* should be done in a way that he does not know about it. Otherwise he will be all over you.

**Parents get angry for the welfare of the child!
They bind merit karma, no demerit karma in that!**

What is the difference between the father getting angry with his son and the same father getting angry with his neighbor?

Questioner: The anger of the father towards his son may be beneficial to a degree as he may be doing that purposely.

Dadashri: Yes, won't you call both as anger?

Questioner: But is there not a difference between the two?

Dadashri: What is the difference?

Questioner: The purpose of that anger with the child is to improve him.

Dadashri: But the people will understand that the father is getting angry with the child. Will they say that or not?

Questioner: Yes, the people will say that.

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Dadashri: And he also got angry with the neighbor. How much angry this man is? He even got angry with this son. The purpose would have to be considered, but how does one see that as?

Questioner: If we scold our children for their own sake, are we committing a sin?

Dadashri: No, you are actually binding *punya* (good karma). If you scold your child, or even beat your child for his own good, you bind *punya*. There cannot be any injustice at the home of Bhagwan, right! If you become irritated for the welfare of the child, you got irritated because the child was behaving this way, you slap him twice his welfare, you still bind *punya* for it. If it were a sin (demerit karma) to do so, then none of these religious teachers and ascetics would attain liberation. They continually reproaches their disciples and yet they bind *punya*, because they become angry for the good of others. are beco intentions are good and he has their best interest at heart. All day they get irritated with the disciples but they bind merit karma because they are getting angry for the welfare of others. It is only sinful when one becomes angry for his own selfish gain! How beautiful and precise is Lord Mahavir's justice is. This justice is indeed the barometer for one's duties and obligations, isn't it?

When you scold or beat your child for his own benefit, you bind *punya*, but when you do it with a belief that you are his father and that he needs beating and you assume the role of a father, then you will bind *paap* (negative karma). Therefore if that understanding is lacking, it will cause divisions.

Therefore what would be the result when the father gets irritated with the child? He would bind merit karma.

Questioner: The father may get annoyed but what if the son also gets annoyed in response?

Dadashri: Then the son would bind *paap*. In the *kramic* path (the traditional spiritual path), if the *Gnani Purush* were to become annoyed with his disciple, he would bind the greatest of *punya*. This *punya* would be *punyaanubandhi punya* (good karma which leads to greater good karma). His annoyance is not in vain. These are not his children, he has nothing to do with them and yet he is concerned about their welfare and so he scolds them.

Here we do not reprimand anyone at all. When children are reprimanded, they will not tell the truth and deceive you. This is how deception arises in the world. There is no need to reprimand anyone in this world. If your son comes home from watching a movie and you tell him off, the next time he wants to go to a movie, he will make up an alibi, 'I had something to do at school'.. If a mother is too strict, her children will not know how to interact with others.

Questioner: When one has a young child in the house then even though one has no desire to see faults, he will indeed end up seeing them. We know that we do not indeed

want to see them and yet we indeed see that what he is doing is not right. So we have to caution him. Otherwise we would feel pain and get irritated, 'What is all this and why is he behaving this way? So what is the reason for all this?

Dadashri: The fact is that your awareness is on the wrong side. Your awareness is in *mithyatva* (deluded belief, wrong belief). Right now your vision is on that side so you see everything the wrong way. When the 'Gnani Purush' (Enlightened one) turns your vision around then your awareness goes into *samyaktva* (right perception). The awareness comes on the right side and you start seeing everything the way it is. *Mithyatva* means wrong vision and *samyaktva* means right vision. When the vision becomes right, there is happiness in all. Until then you use the wrong vision for everything and so you experience pain within. Still, since you are doing all this for your children, you bind merit karma. You are protecting your, you are cautioning him for good cultural values, and for that you bind merit karma. You receive worldly pleasures for that, but all those pleasures are temporary. 'Gnani Purush' gives you the right (enlightened) vision, so then you get permanent happiness arises.

**Caution them when they go on the wrong path;
Otherwise they believe that they are right!**

When a child drops cups and breaks them, the poor child becomes scared. There is no need to scold him for breaking the cups. We can tell him, 'why are you in a hurry? Walk slowly.' You have cautioned him, don't you! You should indeed caution him in everything, but not unnecessarily (without cause or purpose), but there should be some cautioning. This man says, 'I don't say anything!' So his child feels that, 'Whatever I am doing is indeed right. My father is accepting with pleasure!' He believes that whatever he is doing is indeed right. When he is wrong, you have to warn him that this is wrong and it won't be tolerated. You may have to tolerate that later but we should let him know first. He should not learn that that 'what I am saying and doing is all correct.'

So you should not scold the child but ask him, 'Son, did you get burnt?' If he says, 'No, I am not,' then tell him to walk slowly. That is all, there is only need to say one sentence, that you think about that. Then he would start thinking that 'Now, where did I make the mistake?' He would start searching. But if you hit him, he will say, 'I am going to do just that'. He would do the opposite. How do our people, Indians behave? To do the contrary is the nature of Indians. Even when you beat him, he would say, 'From now on I am going to do just that. Go ahead and do whatever you can.' Would that happen or not? What do you think, would they do the contrary or not?

Questioner: They will.

Dadashri: So don't make them do the opposite, on the contrary you ruin them. Instead comfort him and say 'Son, make sure this does not happen again. See, how much of our money is wasted! And you wasted your money, not mine. They came in your hands and broke, didn't they?' When you say it like that, he will understand. He understands everything, and he is not the one who broke the cups. It is the nature (*vyavasthit*) who broke

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them, otherwise the glass factory would not run. I am saying all this by seeing all this (in my Gnan). This is not falsehood. What I am saying to you is exact. So read this book and take settle the conflicts in the family. First conflicts in the family should to settled.

So don't scold the children when they break something.

Questioner: I don't scold them for breaking things.

Dadashri: So what do they do for which you scold them?

Questioner: I scold my them when they eat too many chocolates and drink a lot of Pepsi.

Dadashri: Why do you need to scold them? Just explain to them how unhealthy it is for them to eat too many chocolates and drink too much Pepsi. Does anyone scold you?

This is false assertion of your ego as a mother. You do not know how to be a good mother and yet you keep yelling at them unnecessarily. You would realize this if your own mother-in-law were to scold you. Do people like to scold their children? The children will feel that their mother is worse than a mother-in-law. So stop scolding your children. You can talk to them gently and explain to them that they will ruin their health if they eat the way they do. Do you scold your husband too?

Questioner: No, he scolds me.

Dadashri: Why does he scold? Is it given in writing? Scolding is not given in writing. You let him know that Dada has said 'the scolding is not given in writing. Whatever you have to say, say that in a straightforward way.' Do you have to scold? Are these cows and buffalos that you have to scold them? These are human beings. Is there any need to scold a human? What do you think? Don't we have any humanity? The cows and buffalos may fight!

**Have equanimity for one getting angry;
Creates reputation of Knowledge, increases venerability!**

Have you stopped quarreling at home? Completely stopped?

Questioner: I don't like quarrelling now.

Dadashri: Yes, why should you say anything? Unnecessarily spoil your mind, make a fool of yourself, whose house's story is that? One becomes a fool and on top of that spoil the mind! What essence did you derive from that? Shouldn't you extract some essence!

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Even when the older brother nags, you do not have to start nagging. If he thinks that you are a fool, let him believe that you are a fool. He does not carry the law to allow you to take you to moksha. You just have to acquire the certificate from Dada, that's all!

And what happens is that when it comes into your circumstance, then behave with him in such a way that he become impressed. You have the Gnan (Right Knowledge), so can you impress him or not? When someone becomes irritated, can you remain peaceful or not?

Questioner: Definitely.

Dadashri: Then he would get impressed that wow! What a man! I am getting angry, and look how peaceful he is (how he keeps his cool)! But today, where is such impression made? If the son gets irritated then the father would get irritated twelve times more. Then the son will challenge him!

All these parents scold their children. Children don't make note of what they are saying. Instead of that, when they say it without scolding, then they will be noted. That is because, in *Dushamkaal* one doesn't have venerability/respect towards his father. Because of the influence of the Dushamkaal they do the negative!

**Not by some mistake one is a son or a father;
Quarrelling is due to wedge of past karma!**

Does one have a passion for quarrelling? Father and son will quarrel but who has the passion for quarrelling?

Questioner: One who is hot tempered would quarrel. Those whose nature is hot would quarrel. If son has hot temper then he would quarrel and if the father has hot temper then he would quarrel.

Dadashri: If the father is mild tempered and the son is hot tempered, then why should they fight?

Questioner: The son fights so he fights.

Dadashri: Then what does the father do? What does he say? You are forcing me into saying this. But when you are mild tempered do you have to say anything? But he cannot refrain from saying, how can he remain cool? Because he is Chandubhai (self). Had he realized the Self then there would not be any quarrel. But he has remained as Chandubhai. So this quarrel would definitely affect him! Now in reality when there is a quarrel between the father and the son, it is not the fault of the son or the father. It is due to the wedge of karma. Karma instigates the son and also the father. Both are dependent

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(victims) to karma. We should have compassion! And our people would say 'why is he using abusive language with the father? Useless man!' No, don't give such opinion. 'Is he using the abusive language or is someone or something making him do it?' You don't know that. Why are you giving an opinion? Is he using the abusive language or is someone/something making him do it? What do you think?

Questioner: Yes, someone is making him do it.

Dadashri: Yes, someone is making him do it. Some evil spirit is behind that. Our people make the judgment. 'What a useless man, 'he is using abusive language towards his father!' No, don't judge like that, you fool. You don't have to become a judge. If you want them to turn back then help them both. You have the right to help them in turning back but no right to be a judge, because unfolding karma is making the poor people quarrel. Unfolding karma is making them do all this and what keeps good relations is also due to unfolding karma. 'It is my good nature that I don't let any quarrel arise in the house' (one claims). But that is one type of ego. Unfolding karma is favorable so quarrel has not occurred in the house.

One who wants to prolong the worldly existence should continue to quarrel in this worldly existence, do everything. One who wants liberation (moksha), to him we advise 'see' 'whatever happens'. Nothing is going to improve by scolding in this worldly existence. On the contrary one does the ego in his mind that 'I scolded him a lot.' If you observe after scolding that the matter has remained the same as before, if it was brass then it remained brass, and if it was bronze it remained bronze. If you keep hammering brass over and over again, will it stop getting rusted? It will not stop from getting rusted. Why is that? That is because rusting is its nature. So remain quiet. Do you have to tear up the curtain of the movie theatre just because you don't like the scene on it? No, you have to see that too. Does it have all the scenes that you like? Some people, sitting on their chairs, start screaming, 'Hey, he will kill you, he will kill you!' Look at these so-called these merciful people! All this has to be seen. Eat, drink, and enjoy!

**Try to control through fear;
Cannot win without love, you fool!**

At home the husband should not scare you. No one, including the children should not be scared of you. You should live such a life.

Questioner: I am not doing it with the intention that he gets scared, but if he does feel scared at times then I don't know.

Dadashri: They should not get scared for any reason. You should become prem swaroop (embodiment of love). They should not be frightened of you.

Questioner: Now I will try to do that.

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Dadashri: Yes. Do you like to scare others?

Questioner: I like to maintain control.

Dadashri: Yes. You indeed teach through fear. He will grow through fear, then he will bless you (sarcasm).

Questioner: We have to maintain control over the child, so he will experience fear when we do so, will he not? We have to teach him discipline, don't we?

Dadashri: Have they become disciplined thereafter?

Questioner: In certain things he learns that this is right and this is wrong.

Dadashri: That is all false! No one should be frightened of you. If someone frightens you then bear it. Some people do not quarrel at home but frighten others a lot. Poor wife remains scared. Children also stay frightened day and night. You fool, are you doing this? No living being should be frightened of you. Only the wild animals and wild men frighten others. Just as animals are wild, men are wild; they cause fear. Whereas do cows or horses frighten anyone? If a leopard/panther were to come, people would run and hide. There are men who are wild like that. Have you seen wild men?

Questioner: I have not seen.

Dadashri: In India they are in most of the houses. Even the children would say everyday, 'Daddy will beat us, daddy will beat us.' And the daddy will beat them also.

Questioner: In the old day it was said that 'with the sound of the cane, the knowledge comes swiftly'. They meant that without punishment, one will not acquire the knowledge.

Dadashri: That was not the only saying in those days. They used to say, 'with wise man the woman would be straightforward.' All those sayings were for those days, not for the developed times. In those days children did not wear the lungi (garment worn around waist to cover the legs) until they were eleven years old. That is the matter of those days, and at what age do they children start wearing them? From birth they start wearing them.

Questioner: But Dada, they should be afraid of some things. Suppose if the children were not afraid of the examinations, they would indeed not study.

Dadashri: But there should not be wild fear. The fear should not be wild. It should be as elderly person (as respect for the elderly).

Becoming helpless tolerate the beatings;

Keeping enmity become Leopards!

If the child is doing something wrong, you do not have to beat him. What would happen if you keep beating him when he does something wrong? I once saw someone thrashing his child as though he were a washing rag. Hey, fool, being his father why are you putting him through all this abuse? Does you have any idea what the child is thinking from within? He cannot tolerate such abuse so he vows to himself that he will get even with the father when he grows up. He will make such niyanu (firm inner resolution)! Then, when he grows up he will beat the father everyday! So you fool, why are you spoiling your relationship with your children right now? Explain to him properly/systematically, coax and get your work done. Beating will ruin every work. It is considered a beating when it instils fear in one. And that should only be done on a rare occasion. You just have to make him scare him, there is no need to beat him. That way he would not have any intent on this side (of doing the wrong thing). Then he will understand that what he was doing was wrong.

Fear and respect parents only through their eyes; At times by punishment or igniting wing of love!

Questioner: Some people believe that one has to beat the children to keep them straight otherwise they get spoilt. We should indeed maintain fear and respect through beating them. Only then children will walk a straight line. Is that correct?

Dadashri: You beat them as long as they are at appropriate age for beating. But if you try to beat them when they are thirty years old?

Questioner: They will strike back.

Dadashri: So 'we' say that you may beat them and also say that you should not beat them. As long as their ego for not tolerating the beating is not awake, you should eventually even have to beat them and keep them straight, otherwise they will go in the wrong direction.

People really do not know how to straighten them. They do not know that because they lack in such knowledge. Otherwise, there is no other remedy like love to keep them straight. But such love cannot be maintained and so one will indeed become angry, will he not? Still one beats the child and brings him on the right path then, that is good. Otherwise the child would go on the wrong way, because he lacks the knowledge. And if you beat a thirty years old person, he will strike back. So you do it as long as they accept your control and if they don't then drop it.

Questioner: But sometimes we have to beat the children when they do not listen.

Dadashri: If they don't listen then are they going to listen to you by you beating them? He certainly would keep resentment in his mind that 'when I grow up I will retaliate

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for this.' He will say that. In his mind he will keep the resentment, every being maintain such resentment! One should carryout every task with satisfactory resolution! If you want to beat him, tell him, 'Son, if you agree then I would beat you otherwise I won't.' If he says 'You may beat me'. Then go ahead and beat him, beat him with a solution. Should you beat him just like that? Otherwise he would keep grudge towards you. When he does not like your beating he will keep grudge towards you. When he is young, he may not have the grudge but he would decide in his mind that when I grow up I would beat my mom!

Questioner: But Dada, when I scold my daughter nothing registers, she forgets everything within a second.

Dadashri: She forgets. So she is that much less cunning. She is somewhat less impatient so she forgets. But the impatient/restless person are hot-tempered. So what is the point of scolding them now? If you want to scold your son then ask him, whether you should scold him for doing such work, and doing it badly. If he says, 'Yes, scold me' then go ahead and scold him. If he willingly lets you scold him then scold him.

You should not hit the child, as that is his individuality.

Questioner: Our people say that parents should have authority/fear over the children. What is Dada's view? Should the father or the mother have the authority/fear? What type?

Dadashri: Yes. The fear should be only in your eyes. It should not be by hand. And when you stop giving the love that you were giving everyday then they certainly will understand from within.

Questioner: The way you are keeping over the mahatmas!

Dadashri: Yes, I do. If I don't keep slight control, then how would he know that he is being punished? So, that is to make him aware. That's why you should do it like that, you cannot hit him. You should indeed make him your friend after he is sixteen years old; draw his attention until he is sixteen years old.

You can make the children understand. You can get your work done by making them understand and coaxing. You should not beat the poor children. Their intellect is not yet developed yet, on the contrary they become fearful because of the beating. One will slap him couple of times. Hey you fool, you should not beat the children. They are like flowers.

Questioner: All these Americans that around them, their enviornment, their values, will that have effect on our children?

Dadashri: Yes it will. If you keep beating your children at home, then they will seek protection. So when they find a teenage friend, then the relationship would continue. You should not keep beating your child, the child should have so much love that he would

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feel, 'When can I go home so that I can sit with my Dad?' Instead one keeps beating the helpless child so the child does not have the love, and so he or she wanders off (the wrong way). Is that not something understandable?

Questioner: Do children improve by beating or not?

Dadashri: They would never improve, nothing improves through hitting. Try and beat this machine! It will break. Similarly, even these children will break. They may look fine, but they break from within. If you don't know how to encourage them then keep quiet and enjoy your tea. You keep observing the faces of everyone and also observe the quarrelling of the two 'statues'. This is not in your control. You are only the Knower of this.

The world does not improve by beating. No one in the world improves through physical or verbal abuse. They improve through showing them the right way to act. However much you say, it is all madness. They benefit from being shown the right way to act.

**With total non-attachment bring back the morally corrupt;
Otherwise will oppose you mercilessly!**

Questioner: If the children do not turn around even after we tell them a lot should we beat them? Should we throw them out of the house, or should we leave it to whatever happens to them?

Dadashri: If you are going to give your wealth to someone else then throw them out of the house. But at that time they will file a lawsuit, so let them stay! If you tell him that personally you will not give any property to him, so he will file a lawsuit and that would look bad for you, won't it? Preserve your reputation by keeping him at home. Don't indeed keep beating them, because they are stronger, they will avenge you when you are old. 199

Questioner: How should I solve this question? If we don't take our children into our profession, we cannot turn them around, then what should we do?

Dadashri: If they do not listen to what you have to say?

Questioner: Yes.

Dadashri: It's over. You have lost reins from your hand. What can you do afterwards?

If you send him to me then I can improve him. Otherwise there is no one to improve (reform) him. This time I told a girl to refrain from eating meat, it was accepted by the girl!

Questioner: So what is the solution for this?

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Dadashri: No, no. The children do maintain discipline when there are disciplined men around them. They certainly would not maintain discipline with the undisciplined people. So it is indeed the parents' fault.

There was a man who would come home until two in the morning. What he did outside the home is not suitable to mention. You figure it out. The rest of the family was at a loss as to whether to reprimand him or not to let him in the house. What should they do? They went to him and experienced it. When his older brother tried to talk to him, he threatened him, 'I will not stop from beating you up.'. His family then came to me and asked, 'What should we do about this? He is saying this'. I told them, 'Do not say anything to him or else he would react adversely. And if you were to throw him out of the house, he would turn into a criminal. Let him come and go as he pleases without judging him. Do not tell him what is right or what is wrong, do not do any *raag* (attachment) or *dvesh* (abhorrence) towards him. Maintain equanimity and compassion towards him.' After three or four years, this man turned into a good person. Today he is an invaluable asset in the family business. This world is not useless, but we need to know how to extract use from it. All beings are divine and each person has his or her own duty to fulfill. So do not harbor any dislike for anyone.

**See what is happening in the Gnan;
At the same time wash it with pratikraman!**

Questioner: Children run around outside all day. Should they not help out at home, run some errands if there are? They do not do anything even when we scold them. Then I cannot keep quiet and I end up hitting them.

Dadashri: No, you should not become quiet like that. Do you maintain the awareness of Shuddhatma or not?

Questioner: It remains.

Dadashri: Then what is the problem? Infact what our science says is that You 'see' the one who is hitting the child. When 'Chandubhai' is hitting the child You 'see' what 'Chandubhai' is doing. That is all and then tell Chandubhai, 'You committed this aggression, why did you hit the poor child?' You can scold like that. 'Why did you scold him? That's why do pratikraman for all this aggression.' So when 'Chandubhai' is hitting the child You only keep 'knowing' that and at the same time keep telling him to do pratikraman over and over. Can you do that?

I once witnessed a man kicking the door of a toilet, so I asked him, 'Why are you kicking the door?' He told me that he keeps cleaning the toilet and it still smells bad. Tell me, how foolish is that? Even if you kick the toilet door, it stinks. Whose fault is it in that?

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Questioner: The one who kicked.

Dadashri: How big a mistake that is, isn't it? Is that the fault of the poor door? Similarly, whole world is trying to clean what smells. But by kicking the toilet door the self gets into trouble and even the door also get broken.

There are so many troubles/diofficulties there are. The whole worldly life is put in a difficult situation, because of not understanding properly it is put in a difficult situation. When this difficulty is solved the world will be blessed.

Questioner: Now another thing being told is that you should not do *dakhodakhhal* (interfere) and observe everything. Now when there is a four years old child at home doing something wrong then I would feel that now this child has lack of understanding so let me suggest something or scold and interfere. We do that believing that we have to do that because it is our child. Is that considered fine or what should I do at that time?

Dadashri: Yes, whatever he does, You have to keep 'seing' that.

Questioner: Should I not tell him anything?

Dadashri: Even when 'Chandubhai is scolding the child or beating him, You keep 'seeing' him, but when beats excessively You tell him that he should not beat like this.

Questioner: There is no beating now. But we know that it is indeed 'Chandubhai' doing that, but the interfering that is done in that action from within, is that proper or improper?

Dadashri: You should do everything. Interfere, warn him or scold him. You should not have the intent of doing all that, and you should see whatever happens. Doing is doership, you do not have any doership anymore. You do not have doership at all, do you? You see what is happening. You see when he interferes and also when he does something good!

Questioner: If the children become very mischievous then the society will not accept them.

Dadashri: Yes, but if you have the capacity to improve them then do improve them. But you should not improve them by hitting or scolding them. They wouldn't improve only from hitting or scolding. They would improve when done methodically.

Questioner: So when I ask him to stand for ten minutes or any similar punishment, would that hurt his self?

Dadashri: What do you gain from punishing him! Instead of punishing him tell him to invoke the name of God he prefers and ask for forgiveness. Then his mind may become better. Suppose your husband punishes you then what would you do? You will

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feel, in the mind that when would that time come when I could retaliate for this? Let me get the opportunity to get him! There is no fun in this and it should not be like that. Whatever he is like, if you show love, then the world be filled with love. The world is certainly your own photo (reflection), it is indeed your mirror. There are fifty thousand people with me but I do not have differences (*matbhed*) with anyone. If one tells me, 'Dada, you are a thief.' Then I would say, 'Brother sit down, please explain to me in what way I am a thief?' So he says, 'Written on the back of your coat is, 'Dada is a thief.' I told him 'correct.' People would certainly say that when that is what is written. Won't they say if it was written?

Questioner: Yes, they would say. So then the whole society would say that this mother is not proper, she does not take care of the children. In that way they all would slander the mother, won't that happen?

Dadashri: That is all unnecessary fear in the mind that people will believe this or that about me! We should indeed improve our children. You make your values so wonderful that the children would improve. Instead of that when the father and the mother are fighting with each other and make gestures, the son just observes both. 'Dad is indeed the bad person, poor mom is the good one.' So I had told many parents in India not to do that, otherwise when the children grow up, mom and children will get together and abuse you. So don't do such a thing. You live this life full of love. Why are you doing this?

Now, you are trying to do good for them. You are not harming them but you don't know how to be helpful to them. So what can you do about that? How to live life is an art. Should one not know how to benefit others? I don't have differences (*matbhed*) with anyone, why is that? So you should not have differences with fifty to hundred people. Shouldn't you do at least that much?

Questioner: We should.

Dadashri: Yes... so it can be done. You decide once that you indeed want to live life this way only. Then, on the contrary, your life will improve for better. And people in your home should indeed attain happiness. If you are fond of beating someone then go outside and beat a policeman. But don't do anything with these people. If you are fond of that then raise your hands (hit someone outside). This does not suit you. You are of noble quality; you are not uncivilized. You are an Aryan subject, and the ladies should not take revenge in any way, they should remain within their boundary. You should remain within your boundary.

Questioner: Quarreling and fighting occurs with the children. So what is the reason for that?

Dadashri: It is because you do not know how to be a mother. Poor children are young children, and they are going to be mischievous, aren't they? But the mother should be a mother, shouldn't she! But she would beat the children when they are being mischievous.

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**Handle children with care like glass;
They are India's future heirs!**

Some people keep beating their children. Are they the things to beat (punching bags)? They are really (fragile like) glassware. You have put the glassware down slowly. What would happen if you throw the glassware like this? So you must handle them with care. So put down slowly. You shouldn't do that anymore.

Questioner: The children in the house don't listen to me. I scold them a lot but there is no effect on them.

Dadashri: Have seen a (shipping) label on railway parcel? Does it not say, 'Glass with care'? Similarly, maintain 'glass with care' in the house. Now when you have glass and if you keep beating it with a hammer what will happen? Similarly, handle the people at home like glass. No matter how much upset you are with that parcel, will you throw it down? You immediately read 'glass with care!' What happens at home is that when something happens then immediately you start telling your daughter, 'Why did you lose the wallet? Where did you go? How did you lose the wallet?' This way you keep beating with a hammer. If you understand 'glass with care' then even if you don't have the Gnan, you will understand.

Did you understand? The children are (to be treated) like 'glass with care.' People don't understand that. Do you have to beat the children? But one doesn't indeed understand that, and he has become a father. He has become a father not knowing all that. This is a gourd that has been planted, so in the beginning there will be two leaves and then there will be a gourd growing on every leaf.

So this not a thing to be beaten. If it is written on the package that 'handle with care', then how will the people put it down?

Questioner: They will handle with care.

Dadashri: Not like a cement bag, will they?

These children are not made of iron that you can beat them with large hammer! On the contrary, they are (to be handled like) 'glass with care'. Can you beat a glass to much?

Questioner: That's true.

Dadashri: 'Glass with care' means you don't throw them but carefully put them down. People are throwing their children down. Hey you, these children are (to be handled) like 'glass with care,' you put them down carefully. The people throw the children down. These children belong to the future generation of India. How can you ruin them! After

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entrusting them everything you are going and leave this world. You have to entrust your whole world to them and look at your friend who left the world after entrusting everything to them! You do indeed have to leave everything handed over everything. So now I have written 'glass with care' to improve the children. Now look on the other side of the box.

Questioner: Glass with care.

**Can you improve the girl by beating?
Is someone else's property, entrust to 'dada'!**

You are not asking any question and just observing! No problem, you can ask anything.

Questioner: I will ask on her behalf. She has a girl and she finds it difficult to handle her.

Dadashri: Why?

Questioner: She says that she gives her a very hard time. That girl is a big problem for her.

Dadashri: I told her from the beginning that the problem is a file. File indeed means it is a problem!

Questioner: Hers is a bigger one (file), her girls's intellect is highly developed. So she is says that she is worried about her going on the wrong path.

Dadashri: It is a file, so it will indeed be like that. Some are sticky and some are non-sticky. This is indeed our karmic account, isn't it? So this is a file. You never know what a file turns out to be.

Questioner: How can you settle that with equanimity?

Dadashri: You take (invoke) the name of Dada and then do everything. I will give you the blessings. She is a good girl. She will go to someone's home (when she gets married). If it was a boy then for the whole life...

Questioner: Would make me miserable.

Dadashri: Yes.... So like that! You should understand, in your mind, that she would go to her (husband's) home in the future. There is no problem because she is a girl. If there were a boy you would straighten him out by beating. Did not you understand?

Questioner: Yes, It is correct.

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Dadashri: So I thought immediately that this is a girl and up to ten years the planets would affect her, but then? She will find a suitable husband and go to her husband's home. The boy would be a problem. Even when you are lying in the bed, he would ask you to get water for him.

Questioner: If there is such a sticky file then should I beat him to straighten out? Scold him?

Dadashri: If a file can improve with beating, would he not have improved by now? That is our animalistic tendencies. The children are not there for beating. As far as possible you make them wise by explaining. And if they don't, then it is their luck, what is it to you! It is their loss if any. One who wants to create a name for himself (become famous), it is his problem. You don't need to that, do you?

I asked one man if he wanted to create a name for himself (become famous). Then he replied, oh no, I am tired of all that. I told him to entrust them to me. After that he entrusted all his sticky files to me. Now they are all settled well. That man told me that now he wanted the blessings of Dada. He benefited quite a bit. So he became at peace. You should entrust the sticky files to me.

I cannot change their (karmic) effect, effect (prsrabdha_) cannot be changed, but I can weaken (make it milder) it. If the suffering is coming then I can make that lighter. I know how to divide, don't I?

Questioner: Yes.

Dadashri: So you should tell God that the division is mine and the remainder is yours.

**Understand what is the answer of the Nature;
Father works hard and son is the ruler!**

Questioner: We are not getting along with each other. What should we do so we can live together without quarrelling?

Dadashri: That does not happen, that has never happened, has it? This is Kaliyug isn't it, that used to happen in Satyug. Your father was telling me that he did not get along with anyone.

Questioner: Everyone lives self-willed and live the way they like. What should I do about that?

Dadashri: What for?

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Questioner: In the family everyone lives the way they feel like so what should I do about that?

Dadashri: You all get together and form some rules. Make the rule that this is the way we all should live. Any living guided by one's own whim and intellect should not be there. The behavior should be within the rules.

Questioner: And what if they don't accept?

Dadashri: If they don't accept then it is over. If the son does not accept that then he would live separately and the father would live separately.

Questioner: If we live separately then some elder might say, why I did not pay attention to the children?

Dadashri: He would say that, people will remark, won't they? . You should keep quiet at that time. It is true though, isn't it? There should be some mistake on your part that such a thing happened with the son. That happens everywhere.

Questioner: How can we remove the worries that the head of the household has?

Dadashri: What Lord Krishna has said that 'living being, why are you worrying, Krishna will do whatever he will like. ' Has that come across in your reading?

Questioner: I believe that the man should indeed toil/work, he should indeed take care of that.

Dadashri: You should do a lot of labor. You can get up at five AM in the morning, and do labor. But why do you have to do worrying?

Questioner: Because there are forty members of the house so won't there be worries?

Dadashri: No, but are you managing all this? What Lord Krishna is saying that let me manage! Why are you quarrelling?

Questioner: In fact, I have to do all the labor in the house. The children do not do anything. Everything would run smoothly if they learn about the labor. But they don't do any labor or work and do opposite of what is being told.

Dadashri: You worry about the children you have now, but what became of the children you had in your past life? What did you do with them? You have left your children behind in each lifetime. In some previous lives, you have even abandoned them while they were still helpless infants. Even though you did not want to, you were torn away from them. You have forgotten all of this and now in this life you have more children. So then why

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are you squabbling all the time with your children? Guide them towards spirituality and they will improve.

One boss was asking me, 'Say something to my son, he does not want to work and he is enjoying leisurely.' I informed him 'There is nothing indeed to tell him.' Why would we interfere when he is enjoying the merit karma of his fate? So he asked me, 'Don't you want to make him wise?' So I informed him that, 'In the world one who enjoys is called a wise man, one who throws away outside is considered mad, and one who is laboring is considered a laborer.' But one who labors gets the sweet taste of ego. When he goes out wearing a long coat, people would say, 'The boss is here, the boss has come', that is all. And the the one enjoying, he would not care about being a boss. When you enjoy whatever you have is fine.

Questioner: The children don't live with the understanding of their responsibility.

Dadashri: The responsibility is of 'scientific circumstantial evidence.' He already has understood his responsibility. You don't know how to talk with him and so there is interference. Your telling him is of any use is only if the other person accepts that. Instead, here the parents talk senseless things and the children act senseless too.

Questioner: The children like to wander around a lot.

Dadashri: The children are not bound by you. Each is in his own (karmic) bondage (self-created bondage). You do have to this much, 'come early.' Then whenever they come that is 'scientific circumstantial evidence.' You do all the relative interactions but without any *kashayas* (without *raag-dwesh*). If worldly interactions is done without *kashaya* there is liberation and if done with *kashaya* there is worldly existence.

This boy is yours, right? Now does he ever oppose you (talks back at you) any time? How would you remain happy when he opposes you (talks back at you)?

Questioner: That is God's wish.

Dadashri: Why someone else's wish? These children are yours, you take them to the hospital, you pay for the delivery and then the wish is someone else's? How can that be? How can the wish be of someone else? In your home, it is your wish. Do you buy the vegetables of God's wish? Don't you bring these saris of your wish! But in this case is it the wish of God? Did you ever receive any letter from God? How do these people run their daily life? Or is it just push and shove? After your son talks back at you, your day passes happily or not? Does one's child talks back or not?

Questioner: Of-course that happens!

Dadashri: So there is nothing in this world that can't happen! Anything can happen and how many dangers are there? One will have sons and daughters also! If you asked the

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daughters why did they come? They will say don't ask such question, we came due to our (karmic) account and you are here due to your account. They would say that so we cannot even ask them anything. That means no one is doing any favor to anyone; such wonderful is this world!

Questioner: The children speak rudely.

Dadashri: Yes, but how would you stop that? If that would stop on both sides then that would be good for all concerned.

When you get the college certificate then that cannot be changed! See, when a lawyer gets the L.L.B. certificate, can that be changed later? Any time you see.... And the one given by the father changes every hour. If the father were a religious person then he would find faults of the son all the time. You should not find the faults in one's *prakruti*. Finding the faults with a *prakruti*, that reaches to God. *Prakruti* is regular and is 'scientific circumstantial evidence.'

**Believe elder's intelligence has become dull;
Even then the elder improves relations with love!**

Questioner: Children believe that the elders have less intelligence and that is why children don't listen to them at all. When they say, 'let us do whatever we are doing', should we leave them alone and say that they are fine with what they are doing?

Dadashri: No, you should not give up. You do whatever you have to do. No matter what they say, you do what you have to. That is your duty, you can't neglect that. If the children don't obey then that is your fault, your short coming, your defect.

Questioner: What should I do to remove that defect?

Dadashri: You should cultivate/develop love. On the contrary if the child breaks a saucer, one will say 'your hands are broken' and hit with the fist two to four times.

Questioner: These days when our own children indeed don't listen to us and have gone onto the wrong path, how can we turn them around? And if they don't listen, what should we do to them? Should we let them go on their way?

Dadashri: What can you do if they don't listen? When you don't have the readiness of becoming a father, you don't have the understanding of becoming the father, then how can they listen to you? People obey the even a policeman, right? He is a policeman and though you became the father, they don't obey you?

When children talk back without weighing the effect;

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Don't keep a note of whatever they said!

What do you do when your son talks back at you?

Questioner: I explain to him that this is wrong and he should not do like this.

Dadashri: But do you not become strict when he talks back at you?

Questioner: It happens once in a while.

Dadashri: But then don't you get into conflict? Don't the utensils rattle some day?

Questioner: They do rattle. At that time I have to become strict²¹². That's all.

Dadashri: Do you become strict? What happens when the other person does the same with you?

Questioner: I have not experienced that, he does not strike back.

Dadashri: Yes but what would happen if he did that? Therefore, you should not even strike back. Why would you want to strike back? A snake would do that. Why should you have to strike back? How do you even know to strike back? You even don't know what to call striking back. There is no ego in striking back. There is definitely ego in your striking back, isn't it!

Otherwise there will be a fiasco! He will call you unworthy. So we use some other weapon, then what will remain in the home? Then the people will gather and say, 'Look, this boy is highly educated, the father has no sense, does he!' So people will look at your sense (intelligence)? Instead of that why shouldn't we look at our own sense, what is wrong in that? Otherwise the people will be watching *taipho* (deliberately involving others in a personal conflict by complaining profusely)! People certainly want such *taiphosa*!

So this is my discovery! And you should inform your son to carry that bag! Son, will you please take your bag with you. That is what I had said in worldly interactions. One of my acquaintances was using abusive language at me, so what did I do? This man was using language without any discretion and without weighing the effect so I kept that on one side (did not pay any attention). If I tried to reply or thought about that all night then it would be inviting trouble. Have you spent your whole night in weighing something? You must have weighed in the past?

Questioner: Yes, that may have happened sometime.

Dadashri: Yes, one does weigh. He will be weighing at night and even though it will be past eleven-thirty or twelve at night, he will continue to weigh. 'Wow, why so

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much, why so much? He may not have weights or anything else, and he will still be weighing!

Questioner: If the son has spoken bad words, he has talked back, one keeps a note of that. So with that opinion a tuber (grudge) is formed in his worldly behaviour. Due to that won't there be entanglements in common worldly interactions?

Dadashri: Keeping note is indeed useless in this world. Note is indeed what causes problems in this world. One does not make a note when someone gives you a lot of respect. And when someone uses abusive language, 'You are useless, you are unfit', after hearing that do not keep a note. If the other person wants to keep the note then he may keep. Why should you take on that pain? Do you like to buy books and keep notes? He may keep the ledgers and other things. You should not keep the notes. Let him say what he wants to. Because he will say only if there were previous accounts, otherwise he will not.

Questioner: If one understands that this is due to the unfolding karma then there is no question of keeping the notes.

Dadashri: If he understands that this is due to unfolding karma then there is nothing left, everything is indeed unfolding karma. There is nothing else.

When the ego gets awakened then he will talk back. As long as the ego is not present, until then his feet are not touching the ground, he will not do according to his own will. When he grows up then he will do according to his own will. Will he listen to you thereafter?

Questioner: He will not listen. It is fine until that but later he will find faults with us.

Dasashri: Yes, he will find faults, of those who raised him and did everything for him, he will find faults with all of them. What will be their condition at that time? One who has not tolerated insult from anyone and then what will happen when he talks back?

Questioner: If we have a fault and he shows us that, what is wrong with that?

Dadashri: Nothing wrong. As such there is nothing wrong. But the man cannot bear that. Man cannot bear children or the wife showing him his faults.

Questioner: He should maintain the awareness that the fault he showed is within him.

Dadashri: No, even if he tried to maintain the awareness, it will disappear. Because he can maintain the awareness with the outsiders but not with the family members. Because can he ever remove from his memory, 'I am his father'? He will not forget that 'I am his father!' You will only know that when you will experience that.

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**Giving freedom caused annihilation;
Correct the mistake by keeping gentleness!**

Questioner: Those people will always argue too much.

Dadashri: They argue because they all believe that, ‘I have become like this.... Like highly reputed writers or highly reputed ministers.’ That is what they all believe. He believes, ‘I am smarter than my father and everyone else.’ He is watching all of you and that seems imperfect to him, that you people don’t live life properly. I know how to live the life.’ He believes that ‘I am indeed smart.’ He doesn’t have proper understanding.

Then these people gave freedom into the hands of children and what did we do? We have a tradition that if you give freedom to a growing young man, that freedom causes annihilation. That freedom should not be given. Then these people gave the freedom and made them advocates of democracy. So they should be under control. That freedom causes annihilation.

Questioner: So this freedom is already given, then now onwards how can they be disciplined?

Dadashri: Infact the thing is that, on a dark night if you untie and let the loose a black horse that is tied to a peg and then if you call ‘horse come back, come back’ will the horse come back?

Questioner: It will not.

Dadashri: Once the horse is freed it will remain free. How will you find a black horse on a dark night? It is like abandoning the string of the kite. As long as you have the string you can pull it if the kite summersaults. But after you let go of the string from the hand then what can you do?’ So now you have to find another solution. There certainly will be some solution after that.

Questioner: Yes, but what other solutions can be applied?

Dadashri: He will look for the solution on his own. After that the invention will occur that utilizes this solution. The new things will come in; the old one is gone. That was already from experience. You hope that if you look for a solution now, you will find it.

Questioner: That’s right.

Dadashri: Freedom should not be given to a young person, but that freedom has been given for two generations, and that will cause annihilation.

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Questioner: When both the mother and the father are in the house, one of them is in favor of giving freedom to the child and other is in favor of not giving freedom to him. As a result the parents quarrel amongst themselves as soon as they see that child.

Dadashri: Yes, they will quarrel, as one wants to give the freedom and the other does not. When they quarrel, the child knows that as he is getting vote of one of them so why should worry?! So nothing will come out of this?

**Do you want to make the daughter better?
Or perform some operation?**

Questioner: Nothing else, Dada, this girl has the habit of talking back with any person.

Dadashri: Let her talk back! She will suffer on her own. Otherwise, in the end her mother-in-law will harass her. Nothing else, she will forget everything later as her understanding will increase, you make her understand that she should not talk back. You should tell her that much.

Questioner: Yes, Dada.

Dadashri: She understand that, she understands that she should not speak like that. Many times your own guru (teacher) may have come back as the son and then will scold the father. The habit he had in the past life will not go away. All this is due to past karmic ties (*roonanubandha*), isn't it?! What will happen when your guru has become your son? So such are the karmic ties. People will not understand this and on the contrary if you beat or quarrel then that will appear wrong. For that reason, from the beginning if you pay attention to your Self then the children will become wise. You are not doing for your Self and then try to educate the children! And all the children have the proper understanding, if they were mad or with mental problems then it is all right.

Questioner: I did my effort to explain to the other person but if he understands or not, is that his effort?

Dadashri: Your only responsibility is to make the other person understand. There is no other solution if he does not understand. Then you should say, 'Dada Bhagwan! Give him right understanding.' You should say this much. You cannot not let him hang in the air, this is not a lie.

Otherwise at the end there would be 'adjustment' by prayer!

**You should not make anyone behave by your vision;
That is against Vitarag, says Dada after visualizing!**

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Questioner: The file is sticky and close so it indeed seems like that. All those files can be called to have claims against him.

Dadashri: All the sticky files are due to your own mistakes only.

Questioner: What is that mistake?

Dadashri: As much noble and open-minded you stay with others, you do not stay that much open-minded with the sticky files. So 'we' made the discovery that 'we' had behaved with the open-mind only. So I can get along with this person and the other person. But one does not behave with an open-mind and thinks that I will straighten him and he should not behave this way.

Questioner: Yes Dada, it is certainly like that.

Dadashri: You want to make him behave according to your vision and will not let him behave by the vision he is following. That is against the view of Vitarag and that is known as opponent of the Vitarags. One who makes other person follow one's own vision is known as opponent of Veetraags.

Questioner: The sentence that by doing like this you become the opponent of Vitarag is like a warning!²¹⁸

Dadashri: One indeed is the opponent and that is the cause for the suffering! Nothing can be changed. One pulls until it breaks, that's all. Some who are wise will say 'instead of tying a knot after the string breaks' why not avoid the breaking! He will not understand tying a knot afterwards. Why not become wise instead of tying a knot after breaking!

Questioner: Sometimes that does happen, so to make him understand, should I say something or not?

Dadashri: Are you making someone understand? Are they your students? They are here to collect the accounts of *raag-dwesh*. They are not your students. Students means the teacher will be paid money or something sometimes. These are all the idols of *raag-dwesh*, and they have come to take everything. On the contrary they karmic account (*heesab*) teaches us that you are not behaving according to what they are telling.

Questioner: The story is certainly similar Dada, it is a fact. The children are saying exactly that.

Dadashri: They are telling the truth. Now when they say such a thing on your face then from there onwards you should become one without any substance and go around! Instead one would say 'I am with substance.' The outsiders will not tell us anything, they won't say that, 'You have no substance.'

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Questioner: No one from outside will say that.

Dadashri: That's why you should behave with the children in such a way that they will say that no one will get the father like my father. Not a single day we have any quarrel, differences of opinions or anything else.

Questioner: There is no other quarrel but whenever I try to say something then everything comes to a stop.

Dadashri: You should not maintain the desire to say anything to them, they are not students. Those who will accept when you teach or scold them, they can be called students. Instead here they are oppose you, so what is the gain! If I teach you something and if you oppose me then won't I leave right away!

Questioner: Yes.

Dadashri: That's why do I ever scold anyone?

Questioner: No you don't.

Dadashri: Would everyone not be crooked? Would they do what i tell them? Would they ever do what 'we' tell them? Everyone would follow one's own inherent nature.

Questioner: Dada, ever since I have come in contact with you, you certainly seem like a dictionary to me. You are like a dictionary, whenever I am confused about something and I come to ask you, you immediatly give the explanation!

Dadashri: I have got all the explanations and all the vision. I have got the combined vision of twenty-four tirthankars. One will get the immediate clarification of whatever entanglement or puzzle one has. The knowledge for that is not at the absolute state but the vision is at the absolute state. That has come in the understanding. The Absolute Knowledge (Kevalgnan) has come in the vision. As long as it is not in the experience I also keep doing 'Dada Bhagwan, Dada Bhagwan'. It has not come into experience, has it?! If this highest skill would come in the world, if this much wisdom would spread then it would very useful to the people in the world. Belief cannot be forced upon someone.

**Cannot cut Baval tree with a sledge hammer;
Can be cut with the sharpness of saw!**

Questioner: There is so much freedom and self-will prevailing in the house that our own children don't listen to us.

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Dadashri: Well, within five minutes they improve with me. When they don't improve with him in the whole life then don't you understand that he is trying to down the Baval tree with a sledge hammer. Should it be downed with an axe or a hammer?

Questioner: With an axe!

Dadashri! But if he keeps hammering this way or that way, will that down the Baval tree?

One father brought his three years old son here for darshan (devotional viewing) and told his son, 'Do the *darshan* of Dada, say Je' Je' to Dadaji.' Then the son said 'No.' He clearly said no and said 'I will not do that.' He did not listen and did not obey him at all. What did the father do at that time? He picked up the child and touched him here (at Dada's feet). So the son looked at the father and became very angry and then started hitting the father. What would be behind this? Then I said, 'This is the fault of the father.' Is this the fault of the son or the fault of the father? Whose mistake caused this quarrel? By whose fault did this car stopped? What is the reason for that?

Questioner: He does not have such sanskar (cultural values), that's why.

Dadashri: How can we say that he does not have the *sanskar*? Then I told his father that he didn't know how to open this lock with the key. The lock is from your own factory and you don't know how to open it with the key. Yes, it is different when the lock is from the other people's factory and it does not open! Then the father tried very hard and told the son that he will bring this and that, after plenty of temptations the son did Je' Je', but by keeping his hands behind. He did Je' Je' but not facing 'us' but by turning around. So I understood where the defect existed. This boy has so much ego that he could not even do Je' Je' facing 'us'. How much ego he has brought with him from the past!

Then his father told him, 'You cannot do this way. Do Je' Je' the right way.' How can he do that? You explain to him properly. Then he said, 'I do explain to him but he does not listen!' I said, 'How can he obey?', because you have become (act as) a father? He would have listened to you had you been (acted as) his brother, and not a father. But you have become his father. He keeps saying the son to do it. Are you doing it or not? Then he tells me, 'He is the one who will not do.' So I said, 'Wait, son, how about me doing Je' Je' to you? Come here. 'Jay Satchchidanand'. Then he immediately did it. He put his hands together like this and says, 'Jay Satchchidanand'. Hey, at least turn him around. What are you going to lose in turning him around? The he will continue to do. When you turn him around once then he will continue to do. When I did Je' Je' then he did that immediately. That is a sticking point (intense inner obstacle) for him! Then the father says, 'That was amazing what you did.' Then I told him, 'You learn this much.' You have become father just like that, unnecessarily. But he would make big eyes and try to scare him! Don't act like a father, the son has become obstinate, and this son is not really a child. In his last life he died at the age of eighty and at present he is eighty-three years old.

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Tell me, without the existence of re-birth, from where did that boy get all that ego? And such ego? I had never seen like this in the past. 'I would say Je' Je' this way, but won't do in a way that he can see'. How heavy is that ego?

So you need to know how to open with the key. Can you open the lock by beating it with a stone? Don't you have to know how to open the lock?

Questioner: You talk with the person at his level.

Dadashri: Yes, but what else can I do at that time!

One boy was so obstinate that when he was given a bitter medicine, he will not drink, he will not let it go down his throat. That is how obstinate he was. His mother was very shrewd. If the child is being obstinate, mother is n push over. So what did mother do? She pinched the nostrils and shoved the syrup into his mouth so that it gurgled down his throat. So the son became shrewder. The following day while the mother was giving the medicine and when she went to pinch the nose, the boy blew the medicine into mother's eyes! This is the quality of a child; he lives nine months in the mother's womb without paying rent and this is how she is repaid!! He lives without any rent for nine months!

**'Fault is of the sufferer' is the justice;
Alcoholic son is not injustice!**

A man complained to me that, 'My two boys are good but the third one is very bad..' I asked him, 'He is bad, so what are you going to do about that?' He replied, 'What can I do? But to the two boys I don't have to say anything, and for the third one my whole life is getting spoiled.' I asked him, 'What is that your son does?' He said, 'He comes home drunk at 1:30 in the morning.' I asked him, 'Then what do you do?' He said 'I just watch him, if I showed him my face, he would use abusive language. I keep my distance keep watching him from my window what he is doing!' So I asked him, 'What does he do after he comes home every night 1:30?' So he says, 'He doesn't say anything about eating, I go in and make the bed for him, he lies down immediately and goes to sleep and starts snoring immediately.' Then I asked him, 'What happens you then?' He says, 'He would collapse on his bed and doze off to sleep immediately, worry-free'. I asked him 'So then who does the worrying?' He said 'I am indeed the one doing the worrying.'

Then he says, 'I don't get sleep whole night after seeing his condition.' I told him, 'That is your fault. He goes to sleep peacefully. You are suffering due to your fault. You were the one who taught him to drink alcohol in previous life.' You taught him and then moved away. Why would one teach him that? It was because of self-interest. In the last life you did spoilt him and got him on the wrong path. So now you are receiving the effect of teaching him that. So now enjoy the fruit of that peacefully! So the fault is of the sufferer. Don't you see that stupid man is sleeping peacefully? And the father worries all night, he even knows that he has come at 1:30 AM and he cannot say anything. If he says anythin then he would be curse him, and if he goes to sleep he starts snoring loudly. On top of that

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he will smoke a cigarette before falling asleep soundly. See, what does he care? That father is the one who suffers. It is his mistake.²²³

So you have to tolerate everything about such kid. You have no choice. One can divorce his wife but not his son. Have you heard such a thing in the world?

Questioner: But some people do throw their sons out.

Dadashri: Throwing them out is one kind of offence. That is called irresponsibility. Then that boy may spoil his whole life somewhere in a hotel or some other place. Since he was born in your family you should have some responsibility for him, shouldn't you! So that he is your responsibility!

**If you heard abusive language from daughter-in-law;
Destroy the mistake by presuming you were not there!**

A daughter-in-law thinking that her father-in-law is in another room and cannot hear, tells her friend, 'My father-in-law is not very intelligent.' Now he just happens to overhear her comment and it becomes a source of ailment for him. How should he tackle this situation? He should just consider that what if he were in another room? Then he would not have heard her and her comment would not cause him to become 'sick', and therefore this was a sickness of error. So all he has to do is break the error. All he has to do is to assume that he was sitting further away and that he did not hear anything. This way the mistake is destroyed.

People used to talk even behind Lord Mahavir's back. People will talk in any case. You should destroy your mistake. She can say whatever she feels like, and she would only be able to say something like that only if it is in your unfolding karma. She can see such words only if your unfolding karma is bad.

If you overheard the daughter-in-law say about you that 'you have less sense', even then you know that it is going to be like that only. If you have gone to stay at someone's home and if she is someone else's daughter-in-law (saying that), then will you tolerate that or not? So then believes/assume that it is the same here. Otherwise when would this end? This gold will not become pure and your day will not be successful. Instead of that let the impure gold remain as impure. This gold will never become pure. If you melt it and strain it, and make a gold bar out of it to-day, even then next day it will become like the way it was before. And 'we' sit here having seen all this karmic account over infinite lives. That's why 'we' don't have any quarrel or useless tedious discussion about this! And 'we' immediately find a solution for this. 'We' have plenty of keys!

**Deal wisely with children;
Otherwise they will do 'drilling' of the heart!**

Then it is about the age, as the person becomes older he believes, 'I would never make a mistake and the son makes plenty of mistakes'. He makes plenty of mistakes but

he believes that he would not commit any mistake as if he is a magistrate. The son would even tell him that you don't have sense. Even then, in his mind he thinks that this one is young, he does not understand. Hey you fool, when he is saying that then you should evaluate. Assess whether you have the sense or not! When he says that then don't you have to assess that? Let me assess if I don't have sense. Then when you start thinking within, you would know that there is not any sense. If there were sense then the things would not be like this. If there were sense then there won't be any conflict. In the home of one with sense, everyone eats and lives peacefully. When there is limited then live within that limit, and when there is abundant then live with abundance, but there will not be any conflict. So how many homes are without conflict here?

Questioner: With reference to children, it is difficult to understand what is appropriate and what is inappropriate.

Dadashri: Whatever you do without being asked is indeed overwiseness. You have to do for them until the age of five years. Then when they asks, 'Dad give me the fee (money for tuition),' at that time you tell him, 'Son, the money does not come out of a tap here. You should inform me two days ahead. I have to borrow the money (make arrangements for that money).' Say that and then give him the money the next day. Children think that father is giving them the 'water' as it comes out from a tap. That's why you should maintain such a worldly relation with them that the relationship is maintained, they don't take advantage of you and become spoilt. But one shows so much affection that they get spoilt. Should there be excessive affection? Do you have affection towards this goat? What is the difference between the goat and the son? There is Soul in both. Do not show excessive affection but don't become disinterested also. You inform him that, 'Ask me if you need anything. As long as I am here, ask me (for help) if you have any difficulty.' You should not get involved unless there is a problem. Instead if the money starts falling out of the son's pocket then the father would scream 'aye, aye...' Why should you have to scream like that? He will know on his own when asked. Why would you want to cause an uproar? And what would have happened if you were not around? The matter is under the control of 'scientific circumstantial evidence' (*vyavasthit*) and you are interfering unnecessarily. Even the bowel movement is under the control of 'scientific circumstantial evidence' and You (the Self) have what is yours. For the Self to stay within its own real form is the real effort (*purushartha*). And that is your own - the realm of the Self. There is no real effort in this non-self complex. The non-self complex is subordinate to relative self (*prakruti*).

Once the ego becomes established in a child, you can no longer say anything to him. He will learn from his own mistakes. You can only discipline children until they are five years old. Between the ages of five to sixteen years, you may occasionally have to scold them, but when they reach the age of twenty, you cannot say anything to them. You cannot utter even a single word of admonishment. It is a mistake to do so. If you do, he may even shoot you.

Your work is over when you become *abuddha* (beyond intellect) like me. When the intellect is used then the worldly life arises again. Only when the family members ask you

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give the answer, and at that time keep in mind a vow that 'it is better if they don't ask', because if they don't ask then you don't have to use your brain. Infact, all of our old cultural values are lost. This era of moral and spiritual decline has spread powerfully and all the cultural values are lost. The man does not know how to make any other understand. If the father tries to say something then the son will say, 'I don't want to listen to your advice.' Then what kind of a person giving advice is and what kind of a person taking the advice is? What kind of people have come together? Why is this person is not listening to your advice? It is because it is not true, and if it were true then would he listen or not? Why do these people say something? It is because of infatuation. One ruins his own birth (avatar) because of this infatuation.

Questioner: So then I had another question about one should not give advise anyone unless asked for. If one insists on getting the answer then if I say the truth the listener would not like that, and I cannot say a lie so I am in that dilemma.

Dadashri: 'Don't give advice without being asked', 'we' have indeed written that! If someone asks you, then you should give him advice according to what you think is right, but you should also tell him that he is free to do whatever he deems right for him and that you are merely giving a suggestion. In this way you will do what you have to, without hurting his feelings. Say whatever you need to tell him, but do so with humility and respect.

In this day and age, it is better to speak sparingly. In this day and age people's speech is harsh and abrasive. The words hurt like rocks and so it is better to speak as little as possible. It is not worth saying anything to anyone; in fact we make things worse. If you say, 'Go early for the train' then he will go late and if you don't say anything then he will go on time. Everything will run smoothly even in your absence. All this is nothing but your ego. The day you stop arguing and nagging at your children, they will begin to improve. It is because your words do not come out right that they get aggravated. They do not embrace your words, but simply throw them back at you. You have to fulfill your duties as a parent and provide for them, but you cannot say anything to them. There is no benefit in you telling them anything. Are you able to come to this conclusion? Now that they are all grown up, it is not as if they are going to fall down the stairs. Why are you compromising your spiritual progress? With the children it is a relative duty, it is not worth expending all your efforts on your children. Instead of fighting with your children, it would be better if you were to remain quiet. By fighting, your peace of mind as well as your children's will be lost.

**Even when the children spoils something, don't have abhorrence;
Settle the accounts with Gnan, become complete at the end!**

Do you get into conflict with your children?

Questioner: That goes on.

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Dadashri: Not a lot. Just a little, doesn't it? What goes on?

Questioner: Conflict.

Dadashri: Yes, but what do the children lose in that? You are the one who loses. They have indeed come to generate conflicts. But we want only the moksha, don't we?

Dadashri: They don't say that they are colliding with you, they say the we are. One cannot see his own faults!

Dadashri: As long as one cannot see his own faults he cannot think about liberation, can he? That cannot be called having a vision, can it? There should be right Vision.

Questioner: Children quarrel with us, they do *raag-dwesh* with us. Now we have plenty of compassion for the children. We have the desire to be a family, have the desire that all of us live in harmony but such things keep happening. What should the parents do at that time?

Dadashri: What do you do when such things happen?

Questioner: What happens when such a thing takes place? There would be some arguments with the children and then everything will cool down by itself. Then it happens again two to four days later. That is what goes on.

Dadashri: There won't be any end to this! They do not beat you, do they?

Questioner: No. Not children have never beaten or nything like that.

Dadashri: You are saying that your children don't beat you, so they are still considered good children.

Questioner: Yes, they are good children.

Dadashri: He will call you bad and you call him bad and then the atmosphere gets polluted and then in this the fire will start. That's why you should call them decent, with what viewpoint? One viewpoint you should understand in your mind that 'after all he is a good man.'

Questioner: But Dada, other kinds of conflicts also occur. Children with sharp intellect say that, 'You are twenty years behind.'

Dadashri: They will say all that. In this day and age, to live with educated children becomes a puzzle later, it is tantamount to making a *kadhee* out of the brain. So come and ask me in private and I will show you the way. This problem is different for everyone, so

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I have to answer it in different ways. So ask me in private. Otherwise there won't be any settlement for this. Everywhere there is the same problem because each child is different type with different types of karma and so the method is different.

Questioner: If there is a conflict with the children then what kind of approach should I take, what should I do and what type of behavior I should have?

Dadashri: So, ask the self, 'Why are you getting into conflict, what are you going to gain out of it? Do you want to go to moksha or you want to keep getting into conflicts and suffer?' Everything happens according to the unfolding karmas.

Questioner: How should we conduct ourselves (behave) when we have a conflict?

Dadashri: *Raag-dwesh* should not arise, if has done something wrong, done some harm, even then you should not have any *dwesh* and see them as *Shuddhatma*, that is all. If *raag-dwesh* (attachment-abhorrence) does not arise, then the problem is solved; and our *Gnan* is such that *raag-dwesh* will not arise.

Questioner: And suppose *raag-dwesh* arises in us because of *raag-dewsh* in the children, then what should we do?

Dadashri: That won't happen. If you have taken this 'Gnan' and you are observing my special directives (Agnas) then *raag-dwesh* (attachment and abhorrence) will not occur, and if they do occur then you are not observing my special directives. This *Gnan* is not of *raag-dwesh*, and whatever you can see as *raag-dwesh*, it is of the file (self), not Your (of the Self). The karmic stock will be discharged.

**With entanglement start looking inside;
Keep the entangled one separate, not 'I'!**

If your mind gets slightly entangled then that entanglement belongs to no one else but you. So you should understand that this entanglement is yours. Put that aside. You should only see the 'Shuddhatma'. Whatever entanglements you see, they all belong to you. Who became entangled? You did. Why did you become entangled? You did not know how to see, that is why, otherwise entanglement should not occur. You should destroy the entanglement. 'I am *Shuddhatma*', everything else is 'scientific circumstantial evidence (*vyavasthit*)', I have given you this solution. If the entanglement arises, then know that your mistake has occurred. There is indeed no entanglement in the world. You don't have the entanglement, yet you see entanglements, don't you?

Questioner: I do indeed see that! But it goes away afterwards.

Dadashri: It goes away afterwards, doesn't it? But can you see them? It is your own mistake that has caused the entanglement, not someone else's mistake. Any entanglement that arises, it is your own mistake, no one else's mistake. Why do you see the entanglement? The world is without entanglements! Pure Soul is seen everywhere. All other things in the whole world are without any fault. How can you get entangled? So don't

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allow entanglements to occur. For a long time, for infinite lives you have created nothing but entanglements. You have not done any other business besides creating one entanglement after another entanglement. So now don't let any entanglement occur, and if they do occur, it is indeed your fault. Is it the fault of your American children?

Questioner: No, it is my fault.

Dadashri: Yes, it is your fault, not your children's. The children would write. They write due to their unfolding karma. He himself is pure Soul. Those children write according to the unfolding karma of Chandubhai. Then 'this' thinks that I am entangled with him. No, 'not You' but Chandubhai has got the entanglement. Yes, so You say, 'Brother, this is not my entanglement.' Therefore don't take unnecessary burden on your head because it is dependent on karma. If the son has written only one word such that it would hurt inside like a bell. Then that causes entanglement. Is that what you wrote? So then say that he wrote exactly the way you are. Larger bell has a louder sound, doesn't it? What if you tell a large bell to make low sound?

Questioner: It will not sound low.

Dadashri: Why not?

Questioner: That is it's nature, such are its attributes.

Dadashri: So the entanglements occur as per your account. Not like anyone else, this is a reputable man! You do bring entanglements! But they get solved and go away now, don't they? They don't remain, do they not?

Questioner: Yes. Immediately, then later I remember that this is indeed mine and it has come in front of me.

Dadashri: Yes, that is correct. It is more than enough if the entanglements go away. We have to bring the solution, don't we? Really there are indeed no entanglements, definitely no entanglements! But if you look on this side, you may say, 'did anything happen? Hey, nothing happens. Without the pure Soul nothing else really happens. You just see what is happening according to the time. Do you get the meals or not? And that not *chapatti* with mango juice, but do you just get *khichadee* alone? If you get *khichadee* alone consider yourself a great King! The body just needs a *khichadee*. All these are gestures only. However, if you get other things to eat, then eat them. What I am saying is that whatever you get in your plate, go ahead eat them. Don't try to create entanglement that 'why I don't have like that?' Don't do anything like that. Eat whatever you get. But if you don't get anything else, then all you need is just a *khichadee*. All you need is *khichadee-kadhee*, nothing else. Why all this unnecessary commotion? However take whatever comes, eat as some offering.

Should not do justice in someone's quarrel;

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After saying I am requesting, jump into the dregs!

Questioner: My friend had a quarrel with his parents at his home two months ago and my friend dragged me saying that come with me and give us a solution. Now what I observed there was that his parents were right. My friend was at fault. So now in trying to find a solution if I tell my friend that it is his fault then he will cut the worldly relations with me and there will be abhorrence with him. And if I try to look after my friend then there will be injustice to the parents. Then the parents will have abhorrence and there is no meaning if I stay silent. So what should do at such time?

Dadashri: In fact, there is no man in this world that can do justice to both the persons, and you went to do justice! It is like exploding the fire-works. Then what can you do if you get burnt? Don't go anywhere to do justice.

Questioner: Dada, if two people are fighting and we try to separate them, then we may have to take the beating with the club. When two people are fighting, many people have died in trying to separate them.

Dadashri: Yes.

Questioner: I gave you this example of my friend. Similar things also happen in the home. Now in the home I cannot keep quiet and at the same time can't say anything. When same thing happens in the home what should I do at that time? I have to say something and do something. If I have to bring a settlement. So what should I do when the same thing happens at home?

Dadashri: Repeatedly keep saying that I am humbly requesting you. There won't be any problem when you say, 'I request'. However do not go for justice. Who can decide on justice? One whose word, the plaintiff and the defender will not disobey can decide justice.

**Son and daughter-in-law repeatedly talk rudely to father;
Who can stop them causing suffering though younger?**

Questioner: Dada, my son earns fifteen hundred rupees per month. I am retired and staying with him. Now the son and the daughter-in-law keep nagging at me, 'Why do you do this? Why do you go out?' So I am going to tell them that am going to leave home.

Dadashri: Do they feed you well?

Questioner: Yes, Dada.

Dadashri: Then you should not say, 'I will leave'. Having said that if you could not leave the, then you will have to swallow your own words.

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Questioner: So should I not say anything at all?

Dadashri: At the most you can say in a mildly that, 'It will be better if you do it this way, but to accept it or not is up to your choice.' You slap someone only if your slapping hurts him (have an effect) and bring some change in the other person, but if your slap is mild then the other person will get angry. Instead, it is best not to slap him.

Questioner: When the children turn twenty to twenty-two years old than they start all this.

Dadashri: Otherwise what else (can you do)? You have to stay there. They will tell you, 'Be quiet and sit'. Instead of that what is wrong with each minding his own business (each one taking care of oneself)? Otherwise the children after sitting on the throne (taking charge) they will tell you to go and lie down. 'Be quiet and go lie down', will they say that or not?

Questioner: They will.

Dadashri: Haven't you heard such things before?

Questioner: So far I have not.

Dadashri: Yes, they would say, 'lie down quietly'. If you talk too much then they would say, 'You have no understanding and you keep speaking unnecessarily!' Then it is over, you have to tolerate everything that is coming to you. Instead of that you live comfortably in what is your own! You get your work done by becoming humble. You can ask your son twice to bring something. At that time he may be grooming his hair. If so, then you immediately get up and take it yourself. They will say, 'leave it, leave it ('I will get it for you'), at that time you say, 'No, I will get it.' Say that and get your work done. You have to deal with these circumstances. You are trapped in these circumstances so you have to somehow resolve these circumstances. You have not come here (in this world) to be a husband, not to become a father, but you have to deal with the circumstances and resolve them.

Questioner: The children are here in America, many times they want to accept the American culture and the education of the society and they do accept. And the parents oppose that, so what is your view about that?

Dadashri: If you are going to oppose them then don't send them to that place. And after having sent them there what is the point of opposing them? So why don't you get your work done through making them understand? You took the children there, you went the wrong way and then the opposition is bound to occur! Not only will they oppose you, they may even shoot you when they grow up. Because there will be high-handedness in their minds. Because of the association with these people they will say, 'You, you (bully you) and shoot you. They are without awareness. Now, after having sent them over there why

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are you looking for happiness. So if you want to caution them then do so, put him on some career path.

Questioner: No, he is asking that he is in this society and the parents are opposing!

Dadashri: So what can you do? How can the parents like that? The parents are talking about the past and he is talking about the present, there cannot be any harmony! The parents should let go.

**Living together mother and daughter-in-law quarrel;
Preserve love by living separately!**

Wherever we went in America, they were all complaining about their children that, 'Dadaji, what will become of our children?' So I asked them, 'What is the problem?' 'If he marries Mary tomorrow morning then what should I do? He has to go college with them. And what would become of me if he marries Mary?' So I said, 'Then you will become mother-in-law, what is wrong in that? Aren't you comfortable in becoming the mother-in-law of Mary? After your son marries, it will not help you to start any conflict with his wife. Therefore you must be cautious from the very start. If you all live together, it will cause friction, which will make your life and their life miserable. If you want your children's love, let them live their own life and preserve love, otherwise you will ruin your life. If not, then in this the love will diminish. Always, when the son has a wife and you all live together, your son will naturally side with his wife and not pay attention to what you have to say. The wife will say, 'To-day the mother was saying this and she was saying that', he will say, 'Yes, the mother is indeed like that' and all the domestic problems will begin. Now instead of that it is better to keep them away and it is better to become mother-in-law at their home. Everything is well from a distance.

Is it necessary to become blinded by love? You should not become blinded by love, should you? Then do you even want to keep your daughter-in-law at home and keep your son at home? And also until he becomes a father?

Don't do something that will give rise to conflicts within six months. When he grows up you keep (the relation) like the foreigners. When the son becomes eighteen years old ask him to live on his own. Our dealing is much higher than the dealing by the foreigners. After living separately we keep the dealing like we are united, the foreigners don't keep that way. Because times are different, and you are a fool if you don't keep up with the times.

**Don't express distress for the son living far away;
Everyone happy at home, don't start worrying!**

Questioner: I miss my children who live abroad and keep worrying about them.

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Dadashri: The children are having a great time abroad. They do not even think about their mother and here the mother worries about them.

Questioner: The children keep writing to us, asking us to come and live with them abroad.

Dadashri: Yes, but is it in your hands to go? What is wrong with letting things remain the way they are? You should live your own life and let them live theirs. Just because you gave birth to them, does it mean they are yours? If they were yours, they would come you when you die. But is this possible?

Questioner: No one will come.

Dadashri: So this is worrying unnecessarily. No one becomes yours. Whenever the children need anything, they will write to you, 'Mom, buy this and send it to me.' Then you send it. Otherwise don't worry if they don't ask. This is not any agreement of coming together (when you die)! Don't even flatter them! Do all your worldly dealings superfluously!

You will have to leave from here some day, won't you? Are they all going to come with you? Worry about those who will be coming with you. You worry unnecessarily! There is nothing to give or receive (nothing to do with each other), no one is coming with you. Why worry about them at all? You should worry about only those who are going to a company you (when you die). Only your soul can give a company you. Other than that no one else will accompany you. So why should you worry about them? Are these children going to come with you? Can your sister come with you? When you know that they will not come with you then you do not worry. You worry about the soul; you worry about your own soul.

So there is no problem with having children. Whenever they come say, 'Please come, this is your home, have a seat. I am also yours and all this is yours.' Have a conversation like that. If he is hurt then comfort him, do all such things. But anything, any memory that is bothering you, you don't let that memory touch (affect) you. What good is the memory that bothers you?

So say something like Navakar Mantra because at the last moment no one will hold your hand. Everyone will move away at that time. They will say, 'What can we do?' So you have to endure the effects of the karma you had created, don't you?! If you say I will say Navakar Mantra and I don't want to suffer the effect of karma, then that will not work. You have to endure the effect of your karma! No one can help you there. So if you say Navakar Mantra, even if you say it at midnight, it will give you the result. Otherwise say, '*Dada Bhagwan Sarvang Sharanam Gachchhami.*' This is the cash bank, it gives instant result.

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**Children living abroad, father does not like that;
Circumstance for the parents based on time and place!**

Questioner: All the children are asking me to go abroad leaving behind a well-established business. So what should I do?

Dadashri: The place you are sitting right now, that place and time have been calculated for you. There is a product of time and space, in which one cannot do anything. You can say that much that, 'Brother, this is my desire. It is better if you don't go.' Then you see what happens, because there is always the product of time and space. Suppose one wants to change his space, it will not happen without the time being right. And when the time is right, space will come automatically. There is a product of the two, hence the main thing is the time and the space.

That is why if there is a space for the children to enter another country then they the time will arise, otherwise they will not. So you should at least tell this much that, 'Brother, if you stay here, then we have well-established businesses; this way and that way.' You tell him all that, and in spite of that if that does not have any effect on them, then you see what happens. Nothing else is in our hands. You can just inform them, that's all.

Questioner: Dada, there is mental growth by going abroad so my desire is to go abroad for two to three years.

Dadashri: But keep seeing 'what is happening'. Don't insist that this is indeed what I want to do. But keep seeing what is happening and where the nature is taking you. Ultimately nature will take you the intended place. There is a product of both time and space. When you were in the factory, did you know that here you will sit in this space?

Questioner: No.

Dadashri: The house is yours. You can sit anywhere you like. But no, that space and time both are pre-determined, 'That is why I can have conversation with you in this corner. Otherwise the conversation would be in that corner.' So these are all arrangements. Only, what effort do you have to make? You have to maintain the determination that 'I definitely want to do this way. I don't want to do anything bad to anyone'. And then if it still happens, it is a different matter. It is not under your control. Even for that you ask for forgiveness that such thing should not have happened. 'I certainly want good things to happen, I do indeed want to do good,' keep that in your mind. And in spite of that if something wrong happens then you are not responsible for that. Only that much repentance you should have is that it would better if this does not happen.

Questioner: We lived in America for eighteen years. Last seven years we lived in India and there in Gujarat riots continued, so two years ago we came back here. But we

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keep having the attraction of going to India. So there is friction constant friction going on within. It is not like 'we want to stay here for money', but we have to stay here for the children's education. They don't get admission there now, so what should we do now? We have the desire to live in India and we have to stay here.

Dadashri: In that case discontinue the education, and if you want to continue the education then you leave the children here. Do what you think is right.

Questioner: How can I leave the children?

Dadashri: Then leave (the idea) of staying in India. You have to let go of one or the other. Either let go of children or let go of India, you can't have both, can you? You will have confusion your mind and nothing will come out of that. You will be confused your whole life. So tell that confusion to go away to its 'home'. You make a decision once and that is final.

Questioner: What decision would you make, going to India or staying here with the children in America?

Dadashri: If I have love for the children then I will stay with the children. I will see what do I have the love for. The decision should be towards that.

**In Satyug the home was like a farm with same nature;
In Kaliyug the home is like a garden, recognize the innate nature!**

Say something (here). You should find the solutions, shouldn't you? How long do you want to continue this way? When the son grows up and if differences occur with him, you will not sleep all night. And look, you didn't get the sleep because of your own son!

All this life, they are useless lives! Worries all, whole humanness/human life goes away! Shouldn't you have a good life? Have you seen the differences of opinions or not?

Questioner: Of-course I have seen them.

Dadashri: You have seen many, haven't you? Those differences of opinions cause all wandering. Where there is differences of opinions, there is wandering. Differences of opinions mean taking different paths. What is the reason for not been able to make adjustments? That is because there are many members in the family and there is no harmony with them, right! And the interference occurs with the yogurt, in the morning you will see the result of interference in it.

So this human nature, the nature of humanism, is not of one kind. The human nature becomes similar to the prevailing era. In *Satyug* everyone lived with one opinion only. Even if there were hundred people in a home they will act according to what the grandfather said! From that to this *Kaliyug* (era of moral and spiritual decline), if the

grandfather says something then one will curse him, and if father says something, he also will be cursed. That is how it is in the Kaliyug, it will be contrary. Due to that is the nature of this era. Now they say the nature of the era but why did that change? Then they say, man is after all a man, he is indeed a human being, but you have not learned to recognize. There may be fifty people living in the house, but because you cannot understand their individual nature and personality, you interfere with them. Should you not recognize the differences in their personality? Shouldn't you have to investigate whether it is a rose plant or what type of plant it is?

What was it in the past? In the *Satyug*, in one home they were all 'roses'n (personalities and characteristics), in another home they were all 'jasmine', in the third home they were all 'lillies'. What has happened these days is thast, a home will have so many different 'flowers' (personalities and characteristics). If it is a rose, it will have thorns. Andf if it is a jasmine, it will not have any thorns. Jasmine flower will be white and the rose will be pink, it will be red. So there are different kinds of 'plants' today (in the same home).Do you understand what i am saying?

The fields of crops of *Satyug* have turned into the gardens of *Kaliyug*. But what can anyone do when people do not know how to look at things? If you do not know how to perceive these differences in nature, you will be hurt. The world does not have this insight. No one is truly bad. All these differences of opinion arise because of one's ego. Your ego stems from not having this insight. If you could perceive things as they are, there would be no such thing as pain. I have no conflicts with anyone in this world. I can perceive all the different *prakrutis*; whether one is a rose, a lily, a tulip, or any other flower.

**Only sprinkle over the values that one came with;
No expectation, no scolding, you don't disorganize anything!**

Questioner: Main question of the Indians living in America is that their children don't have our moral inate (cultural) values, so how they can those values be preserved?

Dadashri: Innate values is that if it is a seed of rose then only rose plant will grow from it. All you need to do is to provide a good soil, water and fertilizer for it. Then you don't have to beat it everyday. Our people beat and scold the children. Hey you fool, what would happen if you scold the rose plant that why it has thorns? Whose foolishness is that?

Questioner: Ours, indeed!

Dadashri: If you tell *champo* (yellow flower) why aren't you pink? Then would it start a quarrel? So what our people are doing is that they are trying to make their children like themselves. If one is a cheapskate he wants to make his child a cheapskate, and if he is noble then he wants to make his child noble. So he is pulling the child according to his own intention and that causes all the quarrels. Otherwise, let the children bloom by themselves, you just care for them by giving water, fertilizer etc.

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The children are very good, they will never become bad. Whatever (bad) quality is in their 'seed', only that much bad they will become. You pour water on them this way or turn them upside down or this way, but that is exactly what is going to happen. All you need to do is to sprinkle water. If they see moral values in you, then that will help. On the contrary, parents beat them, 'Why you are a rose? Why do you have thorns?' and causes an uproar/an outcry.

So you should understand that his nature is like a rose, don't you have to recognize his nature or not?

Questioner: Definitely.

Dadashri: When you see this nimb tree, would you put its leaves in your mouth? Why not? You know the innate nature that it is very bitter, bitter like a poison. 'Let me try again and see if it has become a little milder or not?'

**Father greedy and son noble;
Recognize the innate nature and determine level!**

There were these noble, rich parents. In spite of that what do they tell their children? They complained to me about their son that he put their son in their shop (to work). 'He doesn't bring home even ten rupees in the evening', they said. I had seen that shop. I would sit there for a little while whenever I passed by he invited me in. The helpless, straightforward man has a cloth store. Now what the parents were asking him bring ten rupees whichever way he could. The boy had them that he could not do that. So the parents accused him of turning out to be of bad values. Now tell me, is it better if the son takes the moral values of the parents or if he does not take them?

Questioner: It is better if he does not.

Dadashri: But that is how it is! Are all the parents having good values to-day?! They all want to bring others to their own viewpoints. Does that happen or not? As a result, lot of people started having problems. Then good thinking people came to ask me, 'So then, what should we do in this era?' I replied, 'Recognize one's *prakruti* (innate nature) in this era.'

What happens is that one starts quarreling with his children when they don't do as he tells them (act according to his wishes). Will they conform to your wishes? Must a child conform to your wishes? If the father is greedy then does the child also have to become greedy? What will happen if the son is noble and the father is greedy? There will be quarrel/dispute everyday. There will be quarrel/dispute even if the father were noble and the son were greedy. That is not a thing to quarrel about. In the past era of Satyug it was

like that, the son and daughter of a greedy person would also be greedy! But in this Kaliyug highly noble people would be born at the home of a greedy person!

One father was slandering/criticising his son all the time, 'The boy is very bad, why is that? However, the father was somewhat thrifty even when he had a lot of money. The son was slightly noble. So what did the father wished for? That if his son turned out like him, then his home will be well taken care of. So then the father came to me again and said to me, 'Look at my son, he has become bad.' I told him, 'Why, are there not any other noble people in the world? Your son is the only noble person. Are there no other noble people in the world?' He said, 'No, but if he becomes like me then he will be fine and he will not have to suffer, will he? I replied, 'Recognize his *prakruti* (innate nature). He may even steal a thousand from someone. 'We' will not do any thing, that is indeed how it all is. Yes, 'we' can keep making him understand. If you bring him to someone like me then I will give him remedy. But what is the poing of beating him, you fool! Do you want to make him stupid like you! You cannot even spend one rupee and then you keep beating such a noble-minded person? Rarely there is one with a noble mind. When can one become noble mind? It is when he has developed a lot of inherent tendencies then he becomes noble minded. How noble is this man's mind? That's why he says that everything he has, he wants to use it for the satsang only. So how noble mind is that? Every year he pays for one book to be published!

Because people cannot recognize different *prakrutis*, I have written the following sentence in a book: "Homes today have become gardens, so one must make the best of it now." If a father is very noble and generous but his son is stingy, he will say, 'He is stingy, beat him up.' He will try every means to make him noble like himself but that will not happen. He is certainly different. The parents want to make their children like themselves. Hey, let them blossom on their own. They should know the children's strong points and nurture them instead. See what is in their nature. Why must you fight with them?

It is worth knowing this garden. When I say 'garden' then people begin to understand and recognize the different *prakrutis* of their children. For once understand them once and then deal with them accordingly. What happens when you deal with them knowing their *prakruti*? Do you not accommodate your friend's *prakruti*? In the same way you have to look at your children's *prakruti* and understand them and deal with them accordingly. Then you will not have any conflicts in the home. However parents nowadays go to extremes to make their children just like themselves. How can they become like them?

Now how can they be of one mind in this? So, until then he does not know how to adjust and he keeps suffering. What is this in reality? Don't you have to understand that? If you see that as a garden then won't you make some changes? You had five shrubs in your garden; two were big shrub and three small shrubs. Now are they all going to be of the same kind? Can they all be roses? Then you will keep feeling that why all the shrubs don't become roses, won't you?

Questioner: But Dada, parents everywhere say that their children don't obey, then what is that?

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Dadashri: Why would they obey? How can this jasmine obey the rose? If you are a rose and then tell the other, 'Why are you blooming such flowers! Why is your flower like this?' That is why by recognizing this there is nothing to fight for and everyone is certainly within one's own intrinsic nature. All you need to do is to give them fertilizer and water. But here everyone is going according to their own ideas and on the contrary people ruin everything. The people have spoilt all these children. Don't you feel like that? Is such a mistake being made?

Questioner: It is.

Dadashri: See, you recognize that, don't you?

Questioner: In the worldly life, one wants a rose and then curse its thorns, how is that possible?

Dadashri: Yes, but one who wants a rose, he will never complain about the thorns! Go and ask all the gardeners, if they complain about the thorns? They will never complain. They will work with them carefully. They work in such a way that they don't get hurt. Only those who do not care much about the rose will complain of thorns. Those who care about the rose will never indeed complain of thorns.

However, in the Kaliyug, all the homes have become like the gardens. In the old times, if the great grandfather was generous then every member of that family was generous, and if the great grandfather was miserly, then everyone in the family were like that. That means that they were all of the same opinion. Whereas to-day, everyone has a different opinion, so all day there is indeed problem of differing opinions and conflicts. To-day, the father's way (of doing something) is different, the mother's way is different, the elder brother's way is different and the younger brother's way is different. If we look at their *prakrutis* (innate natures), they are the best, but there is no harmony amongst each other. I recognize *prakrutis* so I feel very good.

At this man's home, it is indeed a 'garden', isn't it? One is white, one a black, one is short, one is tall, one is fat or one is thin. There are varieties of flowers, aren't they?

Those which are sweet may become tasteless but don't become hot. If you put the hot one in the mouth it will give you all kinds of trouble, and if you don't put it in, then there won't be any taste to it. And if it is tasteless then there is no pleasure. Even in a home, if it is one sided (they are all the same) then that would be considered tasteless.

**Finishing the course in nursery one rears plants;
Start thinking to raise the children that way!**

If the parents are the early risers then if the son wakes up around six thirty then they will consider him lazy and they will keep calling him that everyday. Now if the parents are the ones who wake up at six thirty and son is the one who wakes up at five then they will

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say he is very restless, very restless and troublesome. Without understanding all this, they keep talking haphazardly.

Questioner: Yes. That happens. Our son is indeed like that. He wakes up at five in the morning and we don't even know when he leaves home. We are asleep when he leaves.

Dadashri: No, you should not do such mischief. You should let him blossom. You let him blossom within his *prakruti* (innate nature) and you should keep giving him fertilizer and water. What is that fertilizer and water? The answer is, tell him the most important thing is that 'you should not eat meat and drink alcohol and we cannot tolerate unnecessary stealing.'

How can the children be trained? What type of nursery is there for that? These vegetable plants should be passed/approved by the nursery. Only then they are allowed into the nursery, otherwise they will completely ruin the nursery. Would there be anyone there who have failed?

Questioner: No.

Dadashri: So then what about in this? What do you think? Doesn't this sentence of mine demand pondering?

Questioner: It is.

Dadashri: When there is such a nice nursery for vegetable plants, shouldn't you not have one for the children too?

**One who understands should be selfless person;
Only the improved can improve other person!**

The Indians in America are better than our people in India. They all are smiling, aren't they? Do they have any problem? Do they have any raag-dwesh or any kind of quarrel with each other? Everything is very good

Questioner: And they also say it as it is.

Dadashri: You need someone to explain to them (make them understand). The things will run beautifully if one explains to them. The problem is that there is no one to explain to them, and those who come to explain to them, they come because of their own selfish motives. The one with selfish motive cannot make you understand the truth. Those who do not have any self-interest, they explain you the truth.

Questioner: We don't have any senior persons here, so who can explain to us? Here there are no senior persons at all.

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Dadashri: Yes, if there is no one to explain then the one will continue to get confused. What can one do?

Questioner: When we get confused and there is no one to explain to us, then what should we do?

Dadashri: You pray to God and He will bring you together with one.

So there are many other things for children to know about this, by knowing them over and over their life will become good. How should they behave with the wife? How should they behave with the mother? How should they behave with the father? How to behave with own self and with the persons from whom they have borrowed? How to behave with the person who has borrowed from them? If they understand all this then their work will go on. Otherwise they continue to become perplexed! And again, how is it? Again what do the people say in this world? There are saints who say that 'we will take away all your sufferings.' Have you heard that?

Questioner: I have heard.

Dadashri: Did you believe that?

Questioner: No.

Dadashri: You didn't believe that! But you did hear that, didn't you? Now there must be those who believe something like that, right? If there are people who take away your suffering, then there must also be those believe in them, won't they? Only when there are such believers such people come into existence! Covetous people. 'My son may get a son', that much covetousness! Hey you fool, you have your son, now why are you having covetousness for a grandson? But these covetous people! So what kind of life should one live? He should live an independent life. It is fine even if it is a delusory life, but it should be independent. It should not be like this.

The entire world is in search of such worldly knowledge, and this is not a religion. This is a solution for living in this world. It shows you how to adjust with your wife, your children, and everyone else.

When the disputes occur in the home, at that time these words of this speech are such that the disputes of everyone got resolved. So this speech (words) bring resolution to everything. People are searching for the speech (words) that will remove the suffering, because no one else has ever shown such a solution! There are no other solutions that can be applied directly!

Questioner: And your each solution is unfailing.

Dadashri: Yes, it is unfailing.

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[10]

Weapon of Suspicion

Suspicion causing Internal Torment

**Suspicion on the daughter will kill one's own self;
As soon as the suspicion starts, remove from the root!**

The whole world is trapped in suspicion. I can tell you that much. What is scientific circumstantial evidence, no one can change it. One gentleman was talking about his daughter. He told me, 'this boy belonging to another caste is running around with my daughter and all that, and I don't get sleep at night.' I asked him, 'Why can't you sleep?' Will she leave him if you did not sleep?

Questioner: She won't leave him.

Dadashri: I told him, 'Get rid of your suspicion.' Because he is the father of four girls, plus he is brilliant and alert, so his eyes keep a watch on the daughter since she is in the first year at college. 'Who would she be going around with? What must she be doing? Where would she have gone?' What would remain of him if he was going to watch after the four girls? It is good that this public is deluded so they lose the awareness. He would become engrossed in the business and forget that the daughters have gone to the college. That's why everything will go on! Otherwise, the fool would die.

So any kind or in any form a suspicion starts, remove from its seed and throw it away. Nothing at all will be accomplished by that suspicion and beside that the suspicion will kill you!

Page 249

**The daughter ran away in another caste;
Accept that, otherwise may end in suicide!**

One gentleman who had a daughter used to come to see me. I had explained to him from the beginning that this is *Kaliyug* so the effect of it may even affect the daughter and for that reason stay alert. So that man understood, and when his daughter ran away with a man he remembered me at that time. Then he came to see me and told me, 'the matter you

had told me was true. If you had not informed me about such matter, I would have had to take poison.' Such a hollow this world is. You have to accept whatever happens. Do you have to go and drink poison because of that? No, you fool! You would be considered crazy if you did that. One hides his self-worth by hiding behind clothes and then claims to be noble!

One man tells me, 'my daughters are very wise.' I replied 'yes, good.' Then that he started to criticize other girls. At that time I told him, 'why are you criticizing people? If you will criticize people then they will criticize you too!' So he says, 'what is there in me to criticize?' So I told him, 'I am going to show you, but you stay quiet.' Then I brought the books belonging to the girls and showed him everything. Look at this, I said. Then he said, 'Wow!' I told him, 'keep quiet. Don't criticize anyone. I know all this, even then why have I remained quiet with you (have not told you anything) even when you have been showing so much pomp?' I know that ultimately he is satisfied even through showing so much pomp, But when he started to criticize, I told him, 'do not criticize.' Because it is wrong to someone else's daughter when he had a daughter.

And the girls of today are also so naive that they believe that their fathers will never read their diaries. She will keep the letters in the school diary. Even the father is so naive that he keeps trusting his daughter. But I know that the girls have grown up. I just tell the father to get her married soon. Yes, what else can I say?

**Having suspicion on the college going daughter;
Forget that and remember victory sound for Dada!**

One of our very close relative had four daughters. He was very alert. He tells me, 'these girls have grown up and they are going to college. I don't trust them.' So I told him 'go with them. Go to college with them and when they come out of the college, follow them.' You will do that for one day but what about the second time? Send your wife! Hey, don't you even understand where to trust them and not to? Right from the start tell her, 'look young lady, we are good and reputable people; we are noble by birth.' Caution her this way. Thereafter, whatever happens is correct. Do not have any suspicions. Do some people have suspicions? One who is alert will continue to have suspicions. If you keep doubts like that when will that end?

OR

A relative of mine had four daughters who were going to college. He was well-informed about things and expressed concern in regards to his daughters. He told me that since his daughters were now grown and going to college, he could not trust them. So I told him that he could go to their college and follow them around, but for how long could he keep this up? I told him he was foolish in not knowing whom he should trust and whom he should not. Instead he should explain to his daughters that they come from a respectable family and that it was their duty to uphold the reputation of the entire family. Parents should caution their children this way, and after that, whatever happens is correct. They should

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not be suspicious. So many people harbor suspicions. Those who have more awareness (worldly) have suspicions. But where will such suspicion lead them?

That's why you should remove any suspicion from its roots and throw it away before it starts growing. But here one starts having suspicions when the daughter goes out for fun or play. Will you experience any happiness when suspicion arises?

Questioner: No. But there is no point of having suspicion afterwards.

Dadashri: Yes, that is it. So, whatever the reason, do not let the suspicion to arise. Be cautious but don't have any suspicion. The moment suspicion arises, know that 'death' has arrived.

Questioner: But suspicion arises on its own, does it not?

Dadashri: Yes, but that is tremendous ignorance. It causes a lot of misery. If the girl has gone out and someone says that she has found herself a friend, then that will raise suspicion on the girl, and so what will be the result of that?

Questioner: That is it, then restlessness will prevail.

Dadashri: It causes restlessness. Is that going to correct the situation outside? Will there be any change in her going out with the friend? Nothing will change and he will die of suspicion! Therefore, stop it immediately from the moment suspicion arises, by remembering, 'Dada has said no to this'. However, maintain all the caution.

People have their own daughters, don't they? Will they not go to college? Times are such that they will go to college! Will they not? This is not the old age that you keep the girls at home! So you have to act according to the prevailing times, don't they? Now, when the other girls are talking to their 'friends', then should they not talk with their 'friend' too? So then if he hears or sees something about the girls, then the real fun (!) begins. And if he comes and asks me, I will tell him to remove the suspicion immediately. You are being suspicious just because you saw that, and if you had not seen that, then what? If the suspicion arose just because of seeing that, then why don't you think as if you didn't see it, and correct the situation? All these things are indeed 'underground', but one thinks (believes), 'what if it is like this?' Then he becomes possessed by it. Then the ghosts (doubts) of it will not leave him whole night. That's why it is wrong to have suspicions.

**Be vigilant but don't have any suspicion;
Free from infatuation is the only solution!**

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Do not have suspicion even if your daughter is kidnapped, because the daughter is not an thing that 'to take along with you' (to your next life). And the kidnapping is not against the law (nature's). There is a law behind that! Would there be a law or not?

Questioner: That is correct.

Dadashri: Yes... this Gnan keeps you so much safe that you will not have any difficulty. It is those ignorant people with suspicions spoil all this. If you keep suspicions like that then when will that end? Justice is a thermometer, and what does justice say? If it happens like that then call that correct!

This lady was saying that even when someone comes (to see her), he will ask, 'Who is he?' That poor suspicious father becomes very unhappy about it. If they were to ask me, I would make them understand that mooa (addressing him with compassion), they should not become unhappy. They should be careful (keep on eye her), take all the precautions but do not have any suspicion on her. But helpless people do not understand, do they?

Questioner: Suppose her parents are taking precautions and keeping a strict watch on her, then she will indeed know that....

Dadashri: Do not keep a strict watch, take precautions.

Questioner: Even if they take precautions, she will know that they are taking precautions because of their suspicions, would she not?

Dadashri: Let her know that.

Questioner: Then she will feel that they are being suspicious about her, won't she?

Dadashri: No. That is not considered suspicion. You should not have suspicion. Precaution means you do not let her go alone with a group of only boys, something like that. You take all such precautions. We did not use to let certain age girls to go out, do you know that?

Questioner: Yes.

Dadashri: Because you cannot keep petrol and fire together. It is dangerous that even the worldly people understand the two have to be kept separate. Now nothing will touch those with this Gnan (Knowledge). Our Gnan is such that even if the five girls are going around with their friends, that will not touch at all.

Questioner: Who will it not touch? The parents or those who are going out?

Dadashri: If they have this 'Gnan' it will not touch anyone.

Questioner: That is if those girls have the Gnan, right!

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Dadashri: No, not the girls, when you have the Gnan then why have such botheration? She seem that she is your daughter, but as such she is not your daughter. It is like planting a watermelon seed and so watermelons will continue to grow. Many watermelons will grow. This is the suffering of ownership.

Questioner: So don't we feel for the kids that they will become unhappy and may go completely on the wrong path?

Dadashri: That may happen. But that does not mean that you should have suspicions about them. Find a way that will not make them unhappy. Change the college, change the place or change the circumstances. If there is no change even after that, then there is no solution, it is without solution. And when there is no solution for something at all then stay within *Shuddhatma*!

Questioner: We would change her college, change her circle of friends; but we do all that only after we have suspicion, don't we?

Dadashri: Not suspicion.

Questioner: Then what?

Dadashri: For the safe side!

Questioner: What is the difference in that?

Dadashri: It is not suspicion but safe side or prevention. Use any solution. I would not have a suspicion even if she were my daughter. I don't have any suspicion even towards Hiraba. Why should I have a suspicion towards anyone? What do I have to with them? That is not yours or mine, only the world keeps saying mine, mine etc. What do I have to do with that?

Questioner: Where there is infatuation, there is indeed we have the suspicion, don't we?

Dadashri: Yes, indeed there, nowhere else. When someone has taken the money then there is suspicion. When someone has taken the flowers from the garden then there is suspicion. Many kinds of suspicions occur.

Endless suspicions occur. And people, with their young boy... 'My good looking son, people will look at him and evil eye may affect him.' They will have such suspicion. So they will put a black dot on the face. Hey mooa, why should the evil eye affect? Is this a thing to eat? Such things used to happen in the past when someone did not have a child. These days no one cares!

**Daughter comes late at night;
Cannot throw her out, change with pain**

A father of four daughters came for an advice. He tells me, 'My four daughters are going to college, so I would naturally have some suspicions about them, would I not? So what should I do about these girls? What should I do if they become spoilt?' I told him, 'But they will not improve just from suspecting them.' Hey, don't bring in any suspicion. When they come home, sit down with them and talk to them properly, be friends with them. Talk about things that make them happy, don't just get busy running your business and making money. Take care of your daughters first and be friends with them. Have breakfast, have some tea with them so that they feel loved. You have a superficial love, and thus they seek the love outside.

So then I asked him, 'In spite of that, if your daughter falls in love with someone, and if she comes home at eleven-thirty at night, would you throw her out?' He told me, 'Yes, I will tell her to get out. I will indeed not let her in the house.' I told him, 'Do not do that. Who will she go to in the night? Whose shelter will she take? Tell her, 'Come, go to sleep.' There is that rule that says that the loss has already incurred, but make sure do not incur any more loss. If she does something wrong and then you throw her out of the house, that is the end of that, isn't it? You are already incurring hundreds of thousands of loss, but then would you want to do something that will decrease the loss or increase the loss? Should you not have a solution for the loss that is occurring? So do not cause more damage, let her to sleep at home and then explain to her next morning, 'Come home in time. I feel hurt and that may cause me heartache. So somehow or another make her understand.' So then he understood that. Who would take care of her if you throw her out at night? People will do all kinds of things to her, and that will be the end of her. If you throw her out at one in the morning how helpless will the poor girl feel? And this is the affair of the Kaliyug, should you not think a little?

Do not let suspicions take hold of you even when your daughter comes home late at night. How advantageous will it be to you to destroy your suspicions. What is the use of such unfounded, mental anguish? Nothing can change in just one lifetime. Do not hurt your daughters and sons unnecessarily. Just tell them, 'You should not come home too late because it is not right for children of a respectable family to stay out too late.' You should talk with them calmly and explain things to them, but you should not have suspicions about whom they might be seeing or what they might be doing. If your daughter comes home late again, then again you should caution her, 'Daughter, you should not do this.' If you throw her out of the house, there is no telling where she will go. Where is the gain? The gain is where there is the least damage, isn't it? That is why I have told everyone that even if their daughters come home late, they should let them come in, do not throw them out. Some parents are so strict that they will not let their daughters enter the house and send them away, do they not? How strange are these times! Times full of anguish and suffering. Besides, this is *Kaliyug*, and therefore you should explain things to them in a calm manner in the home.

**If others become suspicious, do not let it affect you;
'Fault is of the sufferer', and run from there**

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Questioner: If someone were to be suspicious about us, how should we deal with it?

Dadashri: You should dismiss your thoughts that he has suspicions about you. You should dismiss that knowledge. How do you know whether he is suspicious about you or not?

Questioner: He was telling me all that he was suspicious about?

Dadashri: If he says it to you then tell him, 'if you have suspicion, then you will suffer. You will be miserable if you have a suspicion.' Tell him that. Then whatever happens thereafter, what can you do? And if your conduct is not such, then no one will have any reason to have any suspicion. Such is the rule of the world. These suspicions have arisen as a result of some negative conduct of yours. Because, if you had done something wrong when you were twenty-five years of age, then at age sixty the case comes to court. This is how all this is. So whatever suspicion one has, it is his own fault.

Questioner: Should we ask him why he has these suspicions about us?

Dadashri: It does not do any good to ask that person. You should not ask. You should immediately realize that there must be some error on your part. Otherwise, why should anyone have any suspicions about you? Some people, even when they are not thieves, people have suspicions on them. Therefore, he must have been a thief once, otherwise there would be no suspicions.

Questioner: What can we say if the other person sees/view it that way.

Dadashri: No, other person's view is not like that, it is indeed the result of your own mistake. The world is not unjust like that, that it would give the other person a vision to suspect you even when it is not your mistake. The world is completely just, every second.

"The fault is of the sufferer." If you apply this sentence, it will solve all your problems. Just see who is the one suffering, the one having the suspicion or the one upon whom is the suspicion.

**Suspensions on the path to moksha is very impeding;
'Settle with equanimity', hey seeker**

So, 'we' say, 'Do *sambhaave nikal* (settle with equanimity)'. These are all 'files', karmic relations from the past (*roonanubandha*). These are not your daughters or your wives. All these (so called) daughters and wives are 'files'. Do *sambhaave nikal* of the files. No one will be yours when you are paralysed. On the contrary, if it is for long, people start becoming irritated with you. Even the one who is paralysed will know that you are getting irritated. But what can he do? This moksha shown by 'Dada' is straightforward, attainable with one more life (*ekavatari*). Hence, remain in *saiyam* (control of anger, pride, deceit, greed) and settle the files with equanimity. Whether she is a daughter or a wife; or

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anyone else, but settle (deal) with everyone with equanimity. No one is anyone's daughter in this world. This is all based on karmic unfolding. We cannot say this to those who have not attained our Gnan. If you do, then they will get ready to fight you.

Now, when is the moksha ruined? It is when *asaiyam* (loss of control over *kashayas*) occurs within. Our 'Gnan' is indeed such that *asaiyam* will occur. It gives you constant *saiyam*, such is our *Gnan*. Just give rise to suspicion and the problem starts. Therefore, it is a greatest fault to give rise to suspicion, become suspicious. I have seen father of nine daughters walking around suspicion free, even that during horrible *Kaliyug*. And all those nine girls got married. How long would he have lived, had he been suspicious? Therefore never have suspicions. One who is being suspicion is indeed the one who loses.

**Who is daughter and who is father;
Roles in a play, no one is correct**

If one is a vitarag and someone is kidnapping his daughter, what would he do? Did Lord Mahavir have a daughter or not? Similarly, if one's only daughter is being kidnapped, what would he do?

Questioner: He will try to stop that from happening. In spite that if he kidnaps her, then nothing.

Dadashri: even id effort to stop is 'dramatic' (play acting). Just as acting in a play, he will say, 'Who do you think you are? I will take you to court, I will do this and I will do that.' He will say all that, dramatically.

If she is his only daughter, what would a Gnani do there? He will act dramatically. She is indeed not His daughter. When the body is not His, how can the daughter be His? And whatever happens, whatever is happening, it is under noone's control. Still, you cannot say, 'Fine, go ahead and take her', at that time such interactions looks bad.

Questioner: Do everything but remain *nirlep* (detached).

Dadashri: Yes, yet remain *nirlep*. You understood it well. The body itself is not ours. People are out to be cursed and bind karma.

(11)

How much inheritance for children?

Questioner: What happens when we get more money than we need because of our *punya*?

Dadashri: You should spend it well and not keep too much aside for your children. Once you fulfill your duty to educate them and give them a good upbringing and when they are well established, you need not give them financial support. Just remember that yours is only what comes with you (your karmas) comes with you in the next life. Only money that is spent for anyone other than your blood relatives will bind *punya*.

How many children do you have?

Questioner: Three. Two sons and a daughter.

Dadashri: Who did all the work? You did. Who will enjoy it (fruit of that)? All these, but they have brought with them (from their past lives).

Questioner: I will leave behind so the children can use.

Dadashri: Even the children will leave behind. Because they too can't take it with them, can they?

Questioner: But is there a way to take it with us?

Dadashri: Did these children bring with them? Where did these children bring it from? Did they work for it? Did they work hard for it? And did it come all ready for them? They did indeed bring with them (from past life), didn't they?

Questioner: Can this person take any thing with him to his next life?

Dadashri: What can he take now? He has used up whatever he had in this life. Now only if he comes to me and attain something for moksha, then he will accomplish everything. It is not too late in his life, he can still turn it around. It is better late than never.

What are you able to carry forward into your next life? Whatever you spent here, it has all gone into drain (wasted). Whatever you have done for your pleasure, for your living, it all went into drain. Only that which you have done for the benefit of others will help you; that is your 'overdraft' (savings) for your next life.

Questioner: So one earns a credit.

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Dadashri: There is that much overdraft. So do things for others. Keep asking a Gnani Purush and do things for the others.

Questioner: Dada, you said that our happiness increases in making others happy. So then if I do illegal things and give my son five hundred thousand rupees and he becomes happy, does that increase my happiness?

Dadashri: No, what is considered giving happiness to others? It is to help those who have nothing to do with you. What you give to your children is mandatory, with love, with a lot of love. That is not considered giving happiness. That is a kind of a *moha* (attachment), infatuation (*asakti*). Whereas, when you give to others where there is no infatuation, that is considered giving. This one, if you do not give, he will file a claim and take it.

So how can attachment-detachment leave? It does not leave by removing it. When one realises the Self, he is indeed separate. Otherwise that will not happen even in hundred thousand life times. When you know what the fact is, what the reality is, then you will have all solution. You will also know how happiness and misery is projected. Once you know the way to project, you will have the solution.

**Anything done for the Self, that is real Self-interest;
The rest is all for the others interest.**

Dadashri: Is there anyone *swartha* (for interest of the the Self)?

Questioner: Everyone is.

Dadashri: I did not see anyone. Only I am *swartha* (for the the Self) in this world. How are these poor people *swartha*? They are all *parartha* (for other than the Self). They do what it takes (right or wrong) and then leave everything behind for the others. They are *parartha* (for the benefit of others). How are they *swartha*? *Swartha* will do only for the benefit of the Self, not for anyone else. He accumulates hundreds of thousands of rupees through crooked ways and meddling and then the fool leaves all that behind for his children. He does not take anything with him, that is called *parartha*. One lives for others and meddle; and then dies, plus he has to give it to others. And as long as the children were alive, one would scold them. And they are the same children you have to give them all that. And while the children were alive, he used to scold them. And they are the same children you have to give and leave. And if refuse to give them, they will say, 'We will file a suit and collect what is due to us, that is our right.'

That is not indeed *swartha*? It is for other's benefit (*parartha*). Even those in a play do not like these *pararthis*. One player in a play was singing, 'If death is the final state of life, then have *moha* of giving to other's benefit (*parartha*)?' What people mean by *parartha* is to give it to others, but that means *parmartha* (ultimate giving). It is a *parartha* because one gives it to his own children.

Educate him, get him married, help him get a job;
Use the rest for the **261**

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One man tells me, 'What are our obligations towards our child?' I told him, 'Your obligation is only that you get him good education. If you have the money, you should give him a good education.'

Questioner: We should get them married, shouldn't we?

Dadashri: You can get him married, do all that.

What is wrong when the foreigners say that the child will take care of his needs. Educate a child in whatever he is comfortable in, and when he is eighteen year old, he is on his own. What do the Americans say about these with tuber of greed? They say, 'Why do you Indians do this, accumulate money while depriving yourself? Eat, drink and enjoy yourself.' (Indian will say) 'hey, do we not need for those behind us (children)?' Giving it to the children is a huge crime.

A man asked me whether this meant that he should not give anything to his children. I told him, 'You should give everything that he inherited from your parents. Any surplus you should be spent on helping others (donate).'

Questioner: Even according to our (Indian) legal system, whatever one inherits from his parents, he has to give it to his children, and donate the rest to wherever he wishes.

Dadashri: Yes, you can decide to use it the way you want to. Therefore, leave aside whatever you earn yourself and use it to help others. Only that will carry forward with you into the next life. After attaining this *Gnan*, you still have one or two more births remaining and you will need something for yourself. Even when you go out of town, you take some food along with you, so will you not need something for the next life?

All you need to give to your son is the house you live in, if you own it. You should let him, 'Son, you can have this house after we die, until then we own it. But if you do not live properly and misbehave, then I will have to ask you and your wife to leave. But as long as we are alive the property is ours. After we die, everything will be yours'. You should also make a will. Give to your son, whatever you inherited from your own father. That is all he is entitled to. Do not divulge all your assets to him. Let him believe that, 'My father only has about forty-fifty thousand', but you may have hundred thousand. He will think that he will inherit forty to fifty from you. Let him be in that covetness until the end. And in his greed, he will instruct his wife, 'Go get something good for Dad to eat, bring some tea and snack.' Live your life with pride. So give your son whatever your father left for you. So what do the foreigners say? They will say, 'Whatever my Dad gave me, i give that to you. We have done nothing wrong or created any debt.'

**A drunk will make a a large inheritance;
True wealth is sansakr and education!**

Questioner: How much money should a father leave for his son?

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Dadashri: If you leave money behind for your son he will become alcoholic. Therefore, parents are considered to have caused harm to him. You have to do that only when you have surplus, don't you? You should save only so much that he does not complain that my father ruined everything.

And did anyone take any dollars from here (when he dies)?

Questioner: No.

Dadashri: No one is allowed to take anything along with him. They burn us on the funeral pyre when we go. If you leave an excessive amount of wealth behind, the children will think that there is no need for them to work for a living. They will start drinking alcohol and become alcoholic because they will fall into such company (of alcoholics). So you should give to your children, but within limits. If you leave them an excessive amount of money, they will end up abusing it. Make it so that they will have to work for their living. If they are idle, they will start drinking, won't they?

Questioner: Yes.

Dadashri: This is worth understanding. Otherwise, what happens when you give your son enough that he is never short of money? You turned him into a beast. A beast from human. This so called love of yours, can you consider this love?

Questioner: What you said is about later (after on dies). But parents do that even when they are still alive, don't they? Children blow parent's money in the presence of their parents, don't they? It is parent's money and the parents are alive, and yet the parents let their children blow the money, they also find ways for them to do so. There are still such parents.

Dadashri: It is good for the children, isn't it?

Questioner: Dada, today there are such parents that when the child goes to school, they give him a hundred rupee note.

Dadashri: What can you do? And giving a child cash is like a cart falling into a hole. People who give their children money like that, they do so out of illusion that those children are 'ours' and 'we are doing it for their happiness'. Therefore that is all an illusion. One does not spend the money and keeps saving it, so what does the son say? He says, 'Dad, why don't you donate some, why are you doing this? We will take care of our own selves.' what good is such misunderstanding? What is reasonable, it looks good. How long does one look after his father after he dies? That is how long he will take care of you, no matter how many dollars you give him. It is all a *moha*!

Giving inheritance to the son is the greatest crime. Because he will immediately meet an alcoholic. And after you leave all these alcoholics will get together and destroy your home. Many parent's inheritance has been lost like this. It is the greatest crime to give

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it to your son. On the contrary you are making them greedy, and they go onto a wrong path. However if he does not meet an alcoholic on his way, he will become a greedy man.

You should never give him the cash. People turn one into a greedy person, instead the parents indeed spoil their children. They leave behind great inheritance. Then that boy will indeed remain idle, he will not do any work, will he? Arrange in such a way that he cannot spare any time from work. When he has free time from work, only then will find such a thing, will he not? He will find such friends.

Questioner: Dada, he has brought all that *heesab* (karmic debt), has he not?

Dadashri: Yes, he has brought that *heesab*. But you have to be careful and thereafter he will ask for it if he has brought that in his *heesab*. But it should not happen from your part. This doctor has tremendous amount of money, but he lives here on his own earning, comfortably! It is not good to depend on parents or grand parents wealth. It is like eating a cold *khichadee*, it should be eaten fresh, and it will be very tasteful. You will not enjoy the cold *khichadee*.

Questioner: Yes, that is true, Dada.

Dadashri: So you cannot give your son such cold *khichadee*. Help him get a business, a car, that is all. You should get him something, even if your father did not give you anything.

Do children turn to alcohol if there is a lot of wealth around?

Questioner: Yes, he would. We give them enough so that they do not become alcoholic.

Dadashri: You should only give that much.

Questioner: That happens when we give them too much wealth.

Dadashri: Yes, it will always ruin his moksha. It is always best when it is methodical. It is a crime (wrong, sin) to give children too much. The foreigners understand that, how wise they are. These people (Indians) have greed stretching seven generations. This is how it is for my seventh generation child! How greedy are these people? You help your son start earning and help your daughter get married, that is your obligation, you should give daughters some. These days they make girls part owners. They do indeed help them get married, don't they? But one should spend what he earned himself.

**Help son with loan and buy business;
Learn dada's art of explanation, for happiness**

If you have any other means, then you should help him start a small business of around twenty five thousand rupees. That is all. Put five-twenty-five of your own in it. If your son likes a particular business, help him establish it. Ask him which business

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he would like to do and then help him towards what he likes. Help him borrow about fifty percent from the bank and you help him some, and the rest he can keep making the payments. Give him half of what he needs and the rest he can make payments to the loan from the bank. So tell him to take a twenty-five thousand bank loan make the payments on it. So the one who makes such payments makes him wise. When he receives a letter from the Bank that he has not made a payment this year, that will keep him alert. And you should deliberately make him get the loan, it will make him financially responsible.

Questioner: That is correct, Dada.

Dadashri: Otherwise, (if you were to scold him) he will make you suffer to no end. And if you scold him, he will strike back. If the Bank scolds him he will not strike back.

So borrow twenty-five thousand from the Bank and ask him to keep making monthly payments to the Bank. Hand that over to him of making the payments. So every time the bank pushes him, he will wake up. You cannot give him cash (directly), that is a sin/crime. If one understands what 'we' are saying, he will get his work done. Will you have to understand this or not?

When is it considered beneficial to the son? He needs a Bank to push him, 'You are not making payments, etc.' Whereas if you tell him, 'You are not paying me back, why don't you come and pay me?' he will tell you, 'Don't nag, you are bothering me unnecessarily.' Hey why don't you say that to the bank? You tell that to your father. But how can he tell that to the Bank?

Therefore, keep everything a secret. And when the Bank keeps complaining and then it comes to you and says, 'You are the guarantor'. You tell the Bank, 'I will pay you some how or other. For right now collect the money from my son'. Tell them, 'I will pay you some how or the other.' Show them that. You have to remain the guarantor to the Bank.

So then what happens is that the relation between the two remains cordial. Plus, if this boy becomes perplexed sometimes, then tell him, 'Hey, what is this? Why are you in this difficulty?' He will say, 'I have problem of coming up with two-four thousand, I don't know who to borrow from'. Then tell him, 'No, I will get it for you. I will borrow it from a friend of mine.' You do not give him (your own money). Tell him that you will borrow from a friend. Keep about ten-twenty thousand in a bank and whenever he is in difficulty, give him about five thousand, but don't tell him that you have the money in savings. Otherwise, he will get into difficulty even when there is none (because he knows that there is money around).

Questioner: Yes we have to do that, don't we? You are talking about needing to learn that, don't you?

Dadashri: In fact, this way no one will lose any control towards each other. It is easy to control Atma, but to control the mind is difficult. Mind has no control over what direction to run. It will run in that direction and it will run in this direction. Therefore this

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art (technique) is for it. This is Dada 'Bhagwan's' art, and it is called *bodhakada* (art of explanation). Everyone in the home will be happy and no one will feel that he or she is under someone's control. And no one crosses the boundry. 'If I say something and if he gets upset, he may not help me some day.'

Then, if he is in difficulty again, he will say, 'Daddy, I need about ten thousand.' Tell him, 'Yes son, I have five thousand and I will borrow the other.' So then he will say, 'Wow! My father borrowed five thousand for me.' You may have the money to give him, but keep it this way, technically. Should it be not like that?

Questioner: Indeed, indeed.

Dadashri: Then the other five thousand you have given are yours, but tell him, 'I have borrowed from someone else, so you make the payments to him.' Otherwise, he will know that you have this much and so he will think that let me go and spent it and worry about it later. When he has to make payments things will run fine. If there were no payments to be made, one will become irresponsible (careless). It is a good system in America where everyone has payments to make. I like that. At the end of the month they have to worry about that. There s a twenty-five thousand dollar debt so keep making the payments, with interest. Then one will run his business properly and keep making the payments to the Bank.

Then the son says, 'I cannot make the payments this year.' Then you tell him, 'I can borrow five-thousand for you, but you have to pay back soon.' Then get him the five-thousand. Then remind he of the other five thousand. Tell him that they have to be repayed soon. If you remind him that, he will say, 'You do not bother me right now.' So then you should recognise that. 'That is very good.' So then he will not come to ask for the money again, will he? So maintain safeside from your side and you do not look bad in your son's mind. Your son will say, 'My Dad is a good man, but my nature is bad.' It is because I said the wrong thing, otherwise my Dad is a good man. Therefore, try and escape in this world.

Then the son will say, 'I will still need some more money.' Then you tell him, 'I don't have any more money, i have just enough for our needs.' Then the son will say, 'Dad, you had all that money, how come you are in debt?' ' So say, 'I did, but lost it in stocks.' You cn't say to others because ypu would lose self-respect. You don't say a word and i won't to anyone, just understand what i am saying.'

**At times show financial difficulty to wife and children;
Otherwise they will get out of controlled and ruined!**

'We' had a neighbour who had four children, a three-year-old, a five-year-old, a seven-year-old and a nine-year-old. So he would bring hundred rupees in change and give a fist full of it to each of them on a Diwali day. Those children became spoilt on the contrary. When they ask for four *Anas*, you should tell them, 'Four *Anas* are sixteen *paisas* aren't they? So you take eleven *paisas*, I will give you the five later.' So this will make

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them live within limits. But he gives a fist full and he gives his wife five hundred. Then that becomes a habit for them (they start expecting that)

Questioner: Then they will also ask for that even the following year, because you have given them this year.

Dadashri: They will, ask for the same. And they will get upset if you give them less. You gave us in the past and why not now? But do so methodically. Give them but make them know that money does not flow like water from a tap. But even people believe that water will flow as soon as you open the tap.

Questioner: When you say people at home believe that, who are they?

Dadashri: Wife and children at home. Because, when you do that, they will indeed believe that, won't they? So one business man taught me something when I was sitting at his home. He was a rich man and he would wear Jain clothes. Only this short, any longer would cost more money. So let it be cold out there. I used to sit with him everyday. So his son came for some money to buy some vegetables. Usually this happens before I get there, but one day it happened in my presence. So the business man tell the son, 'Tell your mom that I am short of cash today. Tell her to cook those pigeon peas.' He said that he is short of cash today. Hey, what is this businessman saying? If someone else needed twenty thousand rupees, he would offer them on credit. He has enough money in the bank and is he saying this? So I said (to myself), 'has he gone crazy or what? What kind of sense does he have? I cannot understand this. So after the son left and we were alone I asked him, 'Seth, why are you doing this? Why are you being so cruel? Doesn't your son need money to even buy the vegetables? So he says to me, 'I give him everyday, however much he wants, but I do this once a week so that he feels that there is some financial difficulty.' I told him, 'You are very smart, otherwise it would become a habit for them (to keep borrowing the money)'. I recognise why he is being cruel like that? It is not cruelty, it is the right thing to do.

Questioner: I just brought to his attention that at times we too do have some financial difficulty. He cannot expect to get the money every time he asks.

Dadashri: They will recognise that there is indeed a difficulty so do just this. And when you really have the difficulty you will be able to tell them that you have a financial problem and they will immediately accept it. How well he is training them from the start. Wherever I go, I remember such cures/remedies more. I like them. When there is some new wise thing, I like that. The remedy is good, isn't it? There is no doubt about that, is it? His intellect is worthy of praise, isn't it?

**If money can be taken with him;
He would create debt and take a bag with him!**

Do they not let you take (to your next life) from here? Do they not let you take with you the dollars you have earned? Why aren't you saying anything?

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Questioner: No, no.

Dadashri: Can't you take it? So then, what are you going to do with the money? You didn't spend it yourself for your own happiness and pleasures. And you didn't even use it for a good cause.

If you have another five-hundred thousand, it is better to make another arrangement. So that you will atleast receive an overdraft from it! To spend it for others happiness is consided an overdraft. The rest you have to get the overdraft for the future.

Questioner: In which bank?

Dadashri: I will draw that out for you.

So give your son just enough (to get started) and use the rest of your wealth to give happiness to others. How can you give happiness to others? By appeasing their hearts. It is this wealth that will follow you into your next life. It comes not in the form of cash, but in form of an 'overdraft' from this life. You won't be allowed to take the cash with you. By helping the needy people and soothing their sorrows, you will acquire a 'draft' for use in your next life. This is the way to send the overdraft in before hand. So use your money wisely. Do not worry about anything. Eat well and do not be miserly when it comes to food. That is why I say, 'Spend it (enhance other people's lives) and collect all the overdrafts. Why are you doing that'. But to create overdraft are few, aren't they?

Questioner: Yes

Dadashri: I had asked a business man, he had substantial wealth, and a business man in a small village, and he wore his *dhoti* upto his knees and a short waist of hand woven cloth. All that costed three rupees in those days. That was his full dress. I asked him, '*Sheth*, how long are you going to wear this *dhoti*? You have so much money, why don't you wear good *dhotis*.' So he says, 'What is in it? What is wrong with it?' So I told him, 'so the take these one or two lakhs with you!' So then he says, ' then he says, 'Ambalalbai, that i cannot take it with me. No one has been able to take it with him'. I told him, 'You people are not naive, are you? 'We' become some weak (naive)'. So he says, 'No, no one can take them'. So I told him, 'I have found a way to take it with you, I will show you.' So then he says, 'What?' i told him, 'create some overdrafts this way.' He asked, 'I indeed have such intent within me.' But he escaped this way, he felty that why did he show this wrong thing.

So I asked a young man that your father has has worked very hard and accumulated all this wealth for you, depriving himself of good cloths and He told me, 'You do not know my father'. I asked him why? He said, 'He told me that his father was such a shrewd man, and that if he could, he would take all his wealth him and in addition he would borrow

millions of rupees to take with him to his next life. So don't worry about him.' So his own son explained that to me. I told him, 'Now I found the truth. I understood what I needed to know.' This way the business man left without taking anything with him.

**Give the son appropriately in the will;
Spend it for others and receive the overdraft for the Real!**

Questioner: If I want to make a will of my wealth for my son, so what kind of will is an ideal one? If I have a daughter and a son?

Dadashri: Give your daughter a certain amount. Ask the son, 'What business do you want to run? What do you want to do? Do you want to do a job?' Give him but only a certain amount. You should keep half of your wealth for yourself, private. Do not disclose that to him. Disclose the rest and tell him, 'We need that as long as two of us are alive, don't we?' then help him get a loan from the bank (let him owe to the bank). He should not do the business without a loan from the bank. So he needs someone to push him, so that he does not start drinking alcohol (as recreation). So do it systematically and with understanding.

Questioner: But what should be the will of after death be like?

Dadashri: No, after death, whatever you have left, two hundred and fifty thousand you have left, you should not have remaining when you die. If possible you should have created an overdraft (for the next life by giving it to others). You should make an overdraft of hospitals, *Gnandaan* (gift of Knowledge), and then give the rest to your son. You should increase also that a little. He has that greed, doesn't he? So keep about fifty thousand for his greed, and get the overdraft for the other two hundred thousand, otherwise what will you do for your next life? Right now you are using the overdraft of the past life, so then do you not have to create an overdraft in this life? What is this called?

Questioner: Overdraft.

Dadashri: Yes, we have not given it to anyone. Using the money for the benefit of others, for the good of the people, that is called overdraft. People have given to the sons and regretted it, regretted tremendously. You have to understand how to benefit your son. You should come and talk to me.

So what I am saying is that before going into dirt (it goes to waste) do something that it is used for a good cause. It will be helpful when you go (as a good deed by giving to others) and when you leave (die) he will tie four coconuts, won't he? And also what your son will say is, 'Bring cheap ones without water in them.' So use your money for good cause, use for other's happiness. Whatever surplus money you have, if you use it to make others happy, only that amount is yours, the rest goes in the gutter (is a waste).

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One should not say this but 'we' still say it.

**You cannot give away your wealth from the beginning;
Dependents receive kicks know the fact!**

A couple relinquished all their wealth to their heir and told him, 'Son, all this is now yours, we want to pursue religion.' If you tell him that all your wealth is his, it will become a problem. Because what happens when you give him all your wealth? That man gives up all his wealth to his only son, and then the son takes care of his parents. But one day he will say, 'You do not have any sense, go and sit in one place.' Then the father will feel that why did he have to hand over the reins to him? Instead of regretting later, he you should hold on to the keys.

In my presence the son tells me, 'Dadaji, my father does not accept what I tell him.' So I told him, 'Who do you think you are? Is he a party?' He thought that his father is a party and he is a party, I am a party too. He thinks him as a party. Then the son tells me, 'But my dad does this, so how can that be acceptable? I don't like that.' I told him, 'You are not the party.' Here there is no party or anything like that. That he does this. Then I said, 'Does your dad charge you for meals?' So he was startled, 'Would he take money from me?' 'Then who would he take the money from?' he feeds you food. He feeds you as long as you are young. And there is no need to look for justice here. Here, your father's law is the law, I told him. I quickly blew off what he was saying. The fool was looking for justice. Hey you fool, are you looking for justice here? It is all his, everything that you are enjoying, it is all his money. Then he says, 'The business is his. So he should work and handover the business to me'. I told him, 'Take out a loan and give him the money, and if you want this, decide what interest you will pay.' So then he thought that Dada will have me sign an agreement/contract from me too. But he understood that there is no way out but to make the agreement. Otherwise Dada,? Startled! And the son would say, 'None of you two have any sense at all.' So his father says, 'For all the dollars I gave him, is this how he pays back?' the father cannot say anything, because if he said anything, the son would tell him, 'But the law/justice does not say that.' Hey, you fool, are you looking for law/justice from your dad? You indeed have to do what your dad tells you. You want to inherit everything from him and then you are looking for law/justice from him? And if your nature is bad, you are indeed going to end up saying the bad thing. When you are saying this right now, what a fiasco you will cause for me that day? This boy is saying this, what kinds of things he is saying. I told him, 'Do not give it to him. He is caring but can he get rid of his nature?'

Questioner: No.

**Hold on to the rein, that is beneficial to both;
Use when needed, that is real affection!**

Dadashri: That is his nature so then... that son tells me, 'Dadaji I care about them. I will take very good care of them.' No matter how much he cares about his father, but he will tell the father, 'Nonsense.' And when he says that, that is the end of it. He will feel

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that how can he live this kind of a life? Whenn the son himself says that! What good is such so called caring? Then the father cannot live the way he is used to.

Questioner: Of-course not!

Dadashri: So keep the 'key' to living right till the end, the key. Support him in every way. Help him start a business, help him a lot. So they understood and they have made an arrangement now.

So maintain the reins in your hands and proceed with your work. He understood that very well. This is how they were all trapped. These parents are good that they tell him that this is indeed all his, isn't it? But by telling them, 'This is indeed all yours', children take advantage of them. They will not give to you. Therefore, methodically hang on to the reins. That is worth understanding. You let go of the reins and then you complain. We have a saying that if you release a black bull in the dark and then say come here come here. Which way will you say come, come when you cannot even see it? It is better to keep it tied down. Come here, come here. Do not release it, as it is it is black and it is dark out there.

Questioner: That is correct.

Dadashri: That is why 'we' said, 'Keep the reins to yourself'.

Questioner: So if we maintain straightforwardness (*saradta*) of the mind, body and speech, is that pure attribute? So what should one do about it? Should we not maintain that either?

Dadashri: That is not considered having maintained *saradta*. When riding a horse, if you losen the reins so that it feels comfortable, you do that so that it is comfortable, then what will happen? It will stumble and roll everything over.

Questioner: Yes, yes.

Dadashri: Therefore you should pull on the reins for your benefit, let it bleed if that is what happens, but it is for the benefit of both of you.

Questioner: So what shoud we do when the reins have already been relinquished?

Dadashri: When you know that the reins are gone, supress that matter (forget about it). What can you do about the mistake already made?

Questioner: That has happened to everyone, Dada?

Dadashri: Infact, when it has become very difficult bring it to me, I will fx it for you. If there is no difficulty, let it run. Whatever is happening is fine, what else can you do? Because 'we' Gnanis do not have only the Gnan, 'we' also have other arts like

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bodhkada (art of explanation) and *Gnankada* (art of Knowledge). They remain in such way during worldly interaction that differences do not arise with anyone. They interact with the one cursing them in such a way that differences do not arise. And no one will talk back at them, not even a King, such is their interaction. Therefore they have both; art of interaction (*vyavaharkada*) and art of explaining (*bodhakada*). When they have the Gnan, what do they not have? So get your work done. If you fall short a little, improve it again. Everyone have fallen short in worldly interactions. Today, people do not have any knowledge of worldly interactions, do they? It has become less in people. All they care about is dollars, that is all. They do not care about anything else. Day and night that is indeed their focus. As if they do not have any parents. One has to focus everywhere, it shouldn't be focused in only one thing. Focus everywhere, on children, on wife on money. You have a good son but even then you should maintain some control.

Questioner: Control?

Dadashri: Control, rein. He (the son) is a gentleman, but what has he learnt to say? When he gets upset he says what you say²⁷⁷. If you can digest that, then there is no problem. There is no problem if you can digest all his words, but you can't, not even when you have the Gnan. So what can you digest when you don't have the Gnan?

So that doctor says, 'Do that even for me, with my son'. I told him I will do it. One has to reach a solution with his son, doesn't he? His son will become wise if you keep him in control. Not all kinds of controls, not other control. If he and his wife remain within the boundary then there is no problem. But he will rule certain things only through his mind and you become his subject.

Questioner: That will not work.

Dadashri: That should not happen. You sweated to earn the money, not to make your later life miserable. If 'or' life were to become miserable, 'we' would lose our Atma. 'We' have come (into this life) for the Atma.

Questioner: But does Atma leave if one becomes miserable?

Dadashri: When he becomes miserable it spoils within. He will say things that will make your ears drop off. Then his wife will come, won't she? Then she will tell you that you do not have any sense. So maintain that self-respect (self-worth). Do not let it become a fiasco. Be warned! This is a worldly interaction. It is not a real thing, it is a relative thing.

Questioner: But Dadaji, it would be wonderful if we remain in the Gnan, maintain awareness, wouldn't it?

Dadashri: It is very good if you can do that. On the contrary, it is better if you find this. But if you cannot tolerate within it will happen to the contrary. You will not have that much energy to tolerate at that time.

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**Make out a will as worldly interaction;
Then you will be able to live life lovingly!**

A father will tell his only son, 'Son, I don't like it without you.' This is all yours, indeed all yours, isn't it? You fool what will become of you? If it is his, what does he have to do with here? Then the son will think, 'Whatever belongs to my Dad it is indeed mine, isn't it?' Who says it is yours? When your wife comes she will abuse us, won't she?

This is his only son, he started managing hotels and other things. His father says to me, 'He manages everything now'. I told him, 'You can't handover the management to him.' What happens when you do that? He will think that it is indeed his wealth. And we too many times, in our naivety say that, 'Son, who else is going to spend this, it is yours to spend it.' And he hold on to that.

So then I asked the son, 'Is he going to give you the hotel that you are managing?' He said, 'It is indeed mine, what is there to give it to me?' I asked him, 'How is it yours? Bring me the document, do you have something (that says it is yours)? Your Dad has them.' So he tells me, 'I am his son, his only son, am I not?' I told him that is not acceptable. Your father can give it to someone else tomorrow. It is his own wealth. It is not Dada's wealth, otherwise you would sue him and recover that money.

So then I told that son, 'What do you have got to do here? This belongs to your father, I know that and all these people know that too.' He became quiet and did not say anything. Before he indeed thought that all this belonged to him. His right was to raise you and educate you. That is how I brought him down (to earth, his senses). He will now be control. Would he be under control the other way? What do you think?

Questioner: That is true.

Dadashri:? And I asked the son, 'What other right do you have here? He is a good man, he at least lets you come here.' So he says, 'Yes, he is a good man.' So I told him, 'If he gives you the hotel, do you have enough money for the down payment?' He said no, and he cooled down. After that he tells me, 'But I am the one managing it, what is the problem with that?' I told him, 'No, there is no problem, why don't you have the motel in your name?' He says, 'Where would I get the money for that?' I told him to borrow the money on interest and pay the interest. So he asked me how much interest? I told him twelve percent. So he says, 'I will think about it and tell you tomorrow.' So he must have asked someone and he must have been told to accept it if were at seven percent. So he come and tells me seven percent and so I told him he could pay seven percent. I told him (his father), 'Make him an contract for this. Handover all your hotels and everything. As he is getting trained in the business (As he is studying), for two years pay him 5000 dollars every year for doing the work. Give him ten thousand for two years and have the contract for the business from today, that this hotel will be handed over to him after two years for so many dollars. Every year you have to pay this much and you pay just seven percent interest, instead of the going rate of fifteen percent.'

Questioner: Why all this in a father-son relation?

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Dadashri: That is for the sake of worldly dealing (*vyavahar*). Then the father would help him whenever he has any difficulty. He is his father, isn't he? But it has to be done for the sake of worldly dealing, doesn't it? *Vyavahar* is the Government laws.

That is all, is that fine? Is the contract correct? Is seven percent interest agreeable or do you want the fifteen percent?

Questioner: Seven percent is fine since he is family.

Dadashri: That is fine, you are correct. Yes, you cannot take more from the family. That is fine.

As long as one has money he will not be straight, such is human nature. When he has no dollars he will become straight, until then he will not, such is human nature. Therefore, 'we' hold on to all the reins. That worldly dealing is such that you have to hold on to the reins (control) so that the horse does not suffer and the one holding the reins does not suffer. *Vyavahar* should be called *vyavahar*. *Vyavahar* should be *anishuddha*. It should be such that differences do not arise, worries do not arise, it does not hurt anyone. You too should not be hurt. You are the son, aren't you? Now that you are married, your wife should not be hurt also, it should be like that. Just as arrangement is made with a bank, one has a right to count the money but no right to take it home.

He thinks that this is all his. So I told him, 'Make an agreement. Do it with a contract. And taking less interest from the son is a very good thing, isn't it?'

Questioner: Yes, yes.

Dadashri: Actually they are good, they are born here, aren't they? They are good at heart in the money matters. In India they will stick to you, 'How can you ask for a contract from me? This is my inheritance', he will say. We should tell him, 'Son, I am giving him what I inherited from my father. The rest is separate, it is indeed mine.' Inheritance is only as much as your father gave you, legally. What you earn is not your children's. The will you make is based on your wishes. So legally he cannot do that in the courts. If you have taken anything from your father, you should give that to him (your son). Otherwise he will ruin your life. Then you will feel that you are living a dog's life. Can such insulting life be any good? You didn't know how to be a father, and thus all this problem, isn't it?

Questioner: Of-course.

Dadashri: Now, if you get him married, his Guru Maharaj (bossy wife) would come and you will be 'blessed'. In your mind maintain the thought that you do indeed want to give it to him. But do not be fooled because of the Guru Maharaj. Hold on to the keys yourself.

Questioner: Yes, I have to do that.

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Dadashri: Hold on to the keys, show all the love, do everything but do *vyavahar*²⁸¹. You should take him under such a control that he does not listen to his wife (take her side). He will think that if he listens to his wife he will have to vacate this place. The world lives under that fear.

Questioner: Yes, it is indeed out of fear, that is true. There is fear everywhere.

Dadashri: Yes, of fear. The moment the fear is gone he will become spoilt. So I told him, 'This son of yours will create a fiasco, before that get a contract done. You have to get an agreement like this done. Then a psychological effect will remain in him'. So then his work was done. His agreement will be done, your agreement will be done. So now there will be no quarrels at home. Then I said, 'If he comes to borrow twenty-five thousand dollars tell him that you do not have any but I will borrow that from my friend for you', and then give that to him. Keep charging him the interest and tell him to give it back to your friend. Maintain all the dealings like that. Even worldly life, should you understand *vyavahar* (how to deal) or not?

Questioner: One should.

Dadashri: Those who did not understand *vyavahar*, they became confused. Then there is no turning back once one is trapped. If there is a quarrelsome boat owner and there are two or three other owners of boats standing there and you go there, one of them will say, 'Hey, don't go in his boat, he quarrels all the time. Wait a while and go in this one.' Even then you sit in it and then you have to tolerate him quarreling all the way till you cross the river.

Questioner: Yes one has to.

Dadashri: So one has to do *vyavahar* (interact, deal) with understanding, otherwise there is entrapment.

Will he talk back at a policeman? Why does one not talk back at a policeman, even if that is his nature? There, why does he not say that his is of awkward nature? No, you do indeed need humility. Wherever you look, you need absolute humility, even towards your father, don't you? If absolute humility is not there, everything will be destroyed.

**Gave up his wealth to help son a business;
Insult filled life of father ruined a life time!²⁸³**

One father told me, 'I sold my home in Ahmedabad and my wife's jewelry and gave the money to my son to start a business. Now the son tells us to live with him now and called us over to America. And now he tells us to work in his hotel and he will give us some partnership. What do we need the partnership for? So he tells us that if we work he will give a partnership. He is taking care of us right now, but he tells us to work and he will pay us five hundred dollars a month. Do I not need five-ten dollars to spend? But he

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does not give us anything and two of us are living a dog's life for the past ten years.' So I told him, 'Why did you sell your home? Who told you to do so? Can you sell your home and give him the money, you fool? It is like giving him a horse and making an ass of him. 'He now makes us work and does not pay us. If we want anything, if we want to give hundred-two hundred and does not pay us. If we want anything, if we want to give hundred-two hundred dollars towards religion, he doesn't give us even that. So I told him, 'Are you complaining after you let go of the reign (control)?

Questioner: Yes, that is true.

Dadashri: You didn't like that (what I am saying), did you?

Questioner: That is correct.

Dadashri: Correct. I like it. Keep holding on tight, the reins.

Dadashri: Not tight. That is called *vyavahar*. Vyavahar indeed like that. But you should not be too friendly with the policeman so that he starts abusing you. How bad it looks, see you gave all that away. And these are heartless children, they will destroy you completely. These are not your sons yet you have love them. But he should not think that this is how he is from within. Business system is worth understanding. (It is worth understanding how a business system works).

Questioner: Why does so much independence come into them, when they come out to live in the foreign country?

Dadashri: By watching others. These foreigners tell their children right from start that they have to live on their own. Now, when our people learn from that, when will it end? And that does happen. One does not speak even one word haughtiness, does not act arrogant. But then he speaks in such a way that your hair fall off. And then you have to leave. 'I would rather eat someone else's food, but I don't need this', one will say. Once trapped you remain/are trapped! Once you have given it away, you will never get it back, would you? Doesn't that uncle come here?

Questioner: Yes, he was talking about it there.

Dadashri: He is in so much difficulty that you cannot even talk about it. He wrote a letter and gave it to me. I did a *vidhi* (especial ceremony) for him so things will settle down for him now.

Questioner: No, that is why I used to explain to him many times, that do not to give it away.

Dadashri: No, we are indeed the ones who have spoiled it. Others are not wrong, we give them the freedom..../

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Questioner: Yes. And then they take advantage of us (they abuse us).

Dadashri: Now, his son was not at fault either. His intentions were not so. Circumstances had entangled that son in greed that whatever little he had, he put in the business and kept expanding that business. But he has to give whatever his parents need. However the son was not giving that. Children are not guilty/culprits but the children go on to their nature, don't they? So then 'we' did a *vidhi* for that too. 'We' called the son and put things right. It happens gradually. It should not be like this. Poor parents, they sold their home and jewelry and gave all to him!

**Walk carefully with eyes open;
If you collide thereafter, consider vyavasthit!**

One lady come and says, 'This son curses me so much, he does not earn anything, he has lost his job. I go out and work four hours and bring home hundred and fifty dollars. We have our own home, but we have rented out part of it, and we make do. We do not get much in rent, but we make do with the hundred and fifty that I bring. All day he quarrels and makes me miserable. Dada what should I do?' Now, that is her only son, and he makes her suffer tremendously. So it is good that she told me that. Then I called her son. 'Hey you fool, you do not earn and then you are coercing like this? Stop doing that from today. Will say a word? So he says, 'I will not. I will stop that from right now.' Then I asked the lady and she said that he does not say word now.

We have all kinds of departments, police department etc. Not only the Civil Department. Civil alone will not work, will it?

Questioner: No it will not.

Dadashri: We have the Police Department. Therefore285

Questioner: We have send the son for education and there he is spending money wrongfully, he does not focus on his studies and keeps failing, so then should we take *taht* as *vyavasthit*? Or should we do something about it?

Dadashri: You have to do something, Don't take it as *vyavasthit*, do something.

Questioner: We say that everything is *vyavasthit*, don't we? So should we believe that (as *vyavasthit*)?

Dadashri: You can't say that, can you?

Questioner: So then what should we do there?

Dadashri: *Vyavasthit* doesn't mean that you go around with eyes closed; that is not called *vyavasthit*. Go around with eyes open and watchfully, and then if you collide it is *vyavasthit*. Understand the meaning of *vyavasthit*. Walk around with eyes open and watchfully.

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Questioner: So what steps should we take towards the children?

Dadashri: You have to understand them. There is no need for any fight.

**Father educates and son blows if off;
....collects with interest!**

Questioner: Dada, I told my son he can go to college which costs fifty thousand dollars, I will loan him the fifty thousand dollars with interest on every penny. My wish is that you grow up well, and it is my wish whether I give to him or not.

Dadashri: Yes, yes that is fine. All that talk is of a businessman.

Questioner: Because, otherwise he will say that all this is indeed mine. I sais, yes... don't believe that. My duty is that you become ready, that is all. You earn ten times I do, but I will not give you anything.

Dadashri: So we have a main saying that giving independence/freedom to a growing child, that independence/freedom will destroy that child. I have seen it everywhere, these are not Gnani that you can give them the independence/freedom. They are *agnani* Ignorant). But, look at this; the son is killing his poor father. He was crying yesterday this is what goes on there. So I know all that. Whole world has become rotten. When you have too much attachment, 'my son, my son' and he hands everything over to him. 'All this is indeed yours, isn't it?' then the son has a psychological effect.

Questioner: My son and I have a joint bank account because he lives far, in San Francisco, and he needs the money. We tried that for a year. Then I told him that this is enough because that gave him the freedom, didn't it? So he justifies all his expenses, that he needed that. Then I noticed that I run around for five cent (saving), while he sits there and blows twenty-five dollars talking to his friends on the telephone. So then I said no to this.

Dadashri: That is it, they will improve when you do that. The son himself will in future feel that wow, my father raised me well. He trained me well. Otherwise he will be controlled fully by his wife. Because the son would not have any clue, the poor man will have no experience. Many a men get lost like that.

**Emperors have killed father for the throne;
Raised a snake by giving milk!**

This is way to live life, an art of living. Otherwise, as a father if you give all your money to him, he will blow all that money and tell you that you will have to give some more. Hey, this is my life earning. So the son will say, 'So what if it is your life earning?' otherwise he will show him a knife, because many emperors were killed by their sons, in Delhi. Have you heard that?

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Questioner: Yes.

Dadashri: Why do they kill them? For the throne! You fool, how long is this old man going to live? 'If the old man lives, I would not get my throne. What good is it if the throne comes late to me? Not while i am young.' That is how one kills his father.

This is just a joke. If you like what I am saying, then take it If you like (seriously). Keep it if you like it. This is a Patel home, if you don't like it, it will be swept away by these people if remains here. Did you like some of this talk?

Questioner: That is correct! You are absolutely correct.

Dadashri: How much self-interest of mine must be in telling you this?

Questioner: None at all.

**Spent for home is considered necessary;
Better when? When used for others!**

Questioner: Right now I can afford the home I have. Children are young, and if I have a large home on an acre lot, the children will enjoy more. And with that thought in mind, I put the money in a bigger home.

Dadashri: There is no problem with that, no problem.

Questioner: So then is it not considered throwing into a gutter (waste)?

Dadashri: No, no. That is not considered in the gutter. But it is considered in the gutter when on the other side the son is not on the right track. You have to maintain that standard.

If you have fifteen *lakhs* (hundred thousand), you used all the fifteen in keeping your children happy. If five-seven lakhs go that other side and five-seven remain this side, then there is no problem. But they should go into that other side. If the other canal is indeed dry and dirt is blowing away, what good is that? When you send where it is dry, that is considered yours (earned merit karma), the rest is all going into gutter.

**Today's youth do not have expectations;
Mainly depend on their own earning!**

This man told his son that he is going to give all his wealth to him. So the son told him, 'I have not had any expectation about your wealth. Use it wherever you want to.'

Thereafter, nature's destiny is a different thing. But he has given his opinion about his decision, hasn't it? So he became certified and he has no pleasures left.

Asks for dowry, should one give or not?

Sign based on the circumstances!

Questioner: If one asks too much dowry for my daughter, should i give or not?

Dadashri: If you have such gold, then you should give it to her. What is the problem in giving her if you have pure gold? Instead of getting her brass, it is much better to give pure gold.

Questioner: I have made a principle of not giving, I will throw him out.

Dadashri: That is if you can find other (prospective husbands), isn't it?

Questioner: We can find another one. We can do without him.

Dadashri: You will find one, but if you have *moha* in your mind you should fulfill it. But you have such *moha* don't you?

Questioner: Dada, to give to the daughters, is it a good intent? They are our own daughters and according to worldly custom is it good intent to give what we have?

Dadashri: Not according to worldly custom, but you should give her what you have.

Tremendous entrapment by being gharjamaya;

Cannot say or endure the conflict!

Son, did you like what 'we' are saying?

Questioner: Yes. But we do not have any children. We do not have a son so we have to bring in a *gharjamaya* (man living permanently with his wife at his father-in-law's house).

Dadashri: Son is better because you can scold him, whereas what can you tell the son-in-law. You cannot tell him anything and you have to suffer. You have to be very careful with your son-in-law. You give her a lot of bracelets and necklaces, 'Here, take these, we have been saving them for you.' But you should not give that at all. Tell them that you are saving all that for them. We do not have to sell them.

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**Son is never going to be related;
The body also betrays you in the end!**

Dadashri: You just scold for one hour! Useless fellow, rascal, you thief, what if you scold him like this? Just beat him for one hour like this and see! What will he say when you beat him?

Questioner: When scolded, he retaliates.

Dadashri: He retaliates and in turn even strikes you back. So how can you call him your son? One is considered a son when you beat and beat him up yet he would say, father, you are the father whatever you do, that is fine. All this is indeed yours. That is called son. Is he like that?

Questioner: No. There may have been in the times of Rama-Sita.

Dadashri: Not even in the time of Rama. This body itself is not yours then how can this son be yours? This body, will your body ever be yours?

Questioner: No it does not.

Dadashri: Day and night you brush and yet your molar teeth hurts, and they do not let you sleep at night. So this body of ours betrays you. Now because of this body further interference has arisen. So until then (as long as there is the body) how can a one be happy?

Questioner: We have life; don't we need to have a goal to lead our lives?

Dadashri: There should be a goal. What is your goal? Raising your sons and making them sit in your store (business), is that your goal?

Questioner: The children will grow up and then will they remain as ours or not, no one knows?

Questioner: Who is to know whether our children will still care about us when they grow up?

Dadashri: Yes. Does anyone ever remain ours? Even this body will not be ours! This body will be taken away from us eventually. Because how long can something that does not belong to us remain with us?

Dadashri: Of course there is no telling. Does anything remain yours forever? Even your body does not remain yours. It is taken away from you. How long can anything that does not belong to you, remain with you?

Due to this moha, when the son (child) says, '*Pappa* (daddy), *pappa* (daddy)', then the *pappa* keeps rising higher and higher, and when the son says 'mommy, mommy' then the mommy starts rising higher too. The *pappa* never tells off the son even if he pulls his

mustache. These little children do a lot of things. If the daddy and mommy have a fight, then this child will be an arbitrator and settle the matter. There will always be fights will there not! A woman and man will always have some kind of disagreement, will they not? Then how will the child settle this matter? In the morning, if he is not coming to drink tea, when he is pouting (upset and non communicative) then what will the lady tell her son? She says, go and tell your *pappa*, 'My mommy is calling you to drink some tea. Let's go *pappa*'. So the son will go to *pappa* and call him, *pappa, pappa*, and so the father will forget everything and come to drink the tea. This is how things go on. He said '*Pappa*'. Wow! Wonder who knows what a *mantra* he said! Hey you! You were just saying that I don't want to drink tea!

Because parents have tremendous attachment for their children, when they hear their child utter the words 'mommy' and 'daddy', they become further entrenched in their attachment. Even when the child pulls the father's mustache, the father does not say anything. Children are very useful. They act as a median when their parents quarrel. There will always be quarrels between husbands and wives, so how does a child act as the peacemaker? If the father is sulking, the mother will tell the child to relay messages to him. The father 'melts' and forgets everything when he hears the word 'daddy', as though it were some magic *mantra*!

Hey! When the son goes and says in a sweet childish way, '*Pappaji* lets go mommy is calling you to drink tea'. So then this father smiles and smiles, just like a bull smiling!! First of all it is a childish talk, sweet talk, and then that he calls him '*pappa*', so then if there was a great Prime Minister, he is not in his league (not in his account). He thinks that there is no one who is a *pappa* like me. Hey let go of this madness! These dogs, donkeys, cats, are all *pappas*, aren't they? Who is not a *pappa*?

The one who knowingly never becomes a *pappa*, when such a conduct comes into fruition, that person needs to be worshipped and celebrated. Otherwise, the rest indeed become '*pappa*', do they not? If he has been reprimanded by the bosses at the office and when he comes home and the son calls him, '*pappa pappa*', he forgets everything and becomes very happy. This is also called one type of alcohol-intoxication, as it makes one forget everything!

**Fighting for three hours; there is explosion(of kashays)
Can never bond with father (again); there will be separation**

When son talks in sweet lovable childish talk, won't he understand? However if the son called him *pappi* instead of *pappa*, will he be upset? If the son says, 'you are *pappi*, you are *pappi*,' will he become upset? He understands that the poor child is talking in a sweet lovable childish talk.

One has never become a son for anyone in this world. world find me one son from this entire who, after fighting with his father for three hours, can still say, 'Dear revered father, No matter how much you fight with me, you and I are always one'. Can you find me such a son? If you test him for half an hour he would explode long before that. This

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firecracker will take time to explode but this will explode instantly. You start to scold a little and he will explode even before that, won't he?

No man is truly a son to anyone in this world. Is there anywhere in this world, a son, who after being chided continuously by his father for hours, tell his father he still feels oneness with him? Generally, half an hour's worth of rebuke will make the son indignant towards his father

It's a borrowed pleasure from children Repay that by suffering the pain

People will tell us, there goes the father (*pappa*). Hey you! Why are you calling me *pappa*? While signing papers what does the father tell his children? 'Hey you, write down P, P as in Pappa. So the people gave the name *pappa*. In writing a letter, while signing if P has to be written they say write P as in *Pappa*. So they used to call him (a father) *pappa* and make fun of him. Now if one is called *pappa*, he becomes excited (happy)!

Now, all this pleasures that you take, you are taking them all on a loan, which will have to be repaid. Therefore, be careful. Pleasures taken on loan, they will all have to be repaid. You take pleasure from wife, from children, don't you? You take that on a loan and will have to repay it. As much as you have the strength to repay take only that much of loan because later you may not be able to endure (bear) it.

Questioner: In living this *sansar* (worldly life of birth and death cycle) we enjoyed all kinds pleasures, so then what kind of sufferings will come?

Dadashri: This loan will be so very heavy that you will get thoughts about dying and feel 'where can I go and die'! You will realize that when the time comes to repay this loan. The loan paper has not yet come, therefore understand this and then take this loan. 'Once I take loan then I will have to repay'; understand this and then take the loan. All kinds of pleasures (*sukh*), worldly pleasures that are there, all of these have to be repaid.

Questioner: My parents enjoyed the worldly pleasures and gave birth to me, yet they are indeed happy until now. They are enjoying the pleasures. They are not suffering in any way.

Dadashri: It seems they are happy. When we tell a suffering man, to his face, 'You are suffering a lot, he will tell you, 'Your Bapo (derogative way of saying Dad)', and yet he will be crying. All of them cry a lot when they come to me and yet they will not say it openly. If told openly then all their reputation (self respect) is lost.

Why does he call him *pappa*? In this way he calls him a rental daddy (*pappa*)! Not a real *pappa*. To be called as rental *pappa* once, they take (charge) 20\$ in return!!

When your son call you 'pappa, pappa' then that should feel bitter. If it feels sweet within then it means you borrowed the happiness, which will have repaid in the form of

suffering (pain). When he grows older he will tell you, 'You have no brains (you are not smart)'. Then you feel what (why) is this? You had borrowed before, that is being taken back. Therefore be aware from the beginning. We have stopped this interaction of taking borrowed pleasures. Wow!! There is infinite bliss in one's Soul! Keeping this aside, do we fall in this dangerous filth?

If you are swayed and delighted with your child when he endearingly calls you 'daddy', you should understand that the joy you are experiencing is 'borrowed' happiness, which eventually will have to be repaid in the form of sorrow. When your son grows up and insults you, you will feel sorrow, and that sorrow will be the repayment of the borrowed happiness. Therefore you must be cautious from the very beginning. For myself, I have stopped borrowing such happiness. When there is infinite bliss within your Soul, why seek temporary happiness?

**Until the foot touches down son is straight;
Later makes the father bewildered!
OR
He then makes the father agape!**

Say you take a child on your waist to the beach, it will stretch its legs to check for the ground and if its feet do not touch the ground it will not let go of you; and if the feet touch the ground it will let go of you. It will press down and try to touch its feet down. If they do not touch the ground, it will not let go of you. If you say, 'let go, let go', even then it will not let go. But as soon as the feet touch then instantly it will let go. Therefore all this is a puzzle!

As it grows up and ego rises, then when the feet touch the ground (gets on his own feet), it will show some attitude (become arrogant/ egoistic), will it not? Until the feet touch the ground, it will just sit very quietly. As soon as they touch, it will get ready to be arrogant towards you! It is always in its self-interest.

**As much attachment there is for children;
One receives that much beatings, with interest!**

In our neighborhood an old woman who is blind lives with her son. She takes care of the house whole day and keeps on working. One day this the son's boss came home to visit. The son is the boss of the house and the other is boss at work! Both of them came home. So this son felt if my boss sees my blind mother then my reputation will be lost. So right in front of his boss, son tells his own mother off, 'Hey you blind one get up, my boss has come'! The fool kicked his own mother to cover up his reputation in front of his boss! What a big boss!! This fool, what a sack of reputation! Do you protect your mother's reputation or boss's reputation?

When coming from Calcutta, you see very good mangoes, even if you don't get any help from anyone and you don't get bamboo basket, you bring those here very carefully. After you bring them here, you eat those mangoes and after eating you throw away the seed and the rind (outer layer). Hey! You went through so much trouble to bring them and now

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you threw all that? Then you would say, ‘Yes, I only needed the juice-pulp. Similarly, in these people too there is seed and rind, and when all the juice-pulp is gone, the children kick them!

If you ask, ‘Why do you keep bringing these mangoes?’ Then they say that is for the juice (pulp), for the taste’. This world is all selfish! Therefore our Lord within is real, when you attain *moksha* your work is done. If not, ‘Get up you, blind one’, they say!

In my childhood I saw this with my own eyes. One old man was blind. When he sat down to eat children would put stones in his plate. That old man was tired of it (aggravated) and he would scream. These children would enjoy that and put more stones in his plates! This is how the world is! And how many such birth one takes there is no telling! If the seal of *moksha* is stamped then there will be a settlement at least in two to three life times. But such a seal has not been stamped and yet people have so much *moha* (attachment) for this world!

One has taken lot of beatings, for infinite lives one has suffered numerous beatings from this *moha*!! After coming to Hindustan (being born in Hindustan) if one is still getting beaten by *moha*, it is not befitting us. The reason is, until you are outside it’s not a problem to get beaten by *moha*.

**Moha makes the worldly life feel sweet;
When children scold then feel downbeat!**

Now it’s decided for sure that there is no liking for worldly life!

Questioner: Yes.

Dadashri: Is it then confirmed?

Questioner: It is confirmed.

Dadashri: That confirmation is needed. It is called a developed community (nation) when the women of that community say that we do not like this worldly life (*sansar*) at all. This is called a developed community. If not all women are *mohi* (intoxicated in illusionary attachment). They take beatings yet they like it. But why is this nation called developed? It is because the women have also become aware that what kind of pleasure (happiness) is there in this? It feels bitter. Hey, it feels salty! All the waters of this worldly life (*sansar*), all waters related to this worldly life are salty. Even then what people say is, ‘no, it is sweet.’ Now tell me how much of illusion is there! So many delusions (illusions) are there!

There was a 70 year old mother, she came out and started to complain. ‘This worldly life is bitter, like a forest fire, I don’t like it at all. O God! Please take me away. Then a boy who was there said, *Maaaji* (mother) every day you tell it is so nice and today

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why did it become so salty? Everyday it would feel like sweet grapes (sweet fruit) and today why has it become salty', the boy asked. Then she said, 'My son is quarreling (fighting) with me and at this old age he is telling me to get out from here'. Yes, this worldly life (*sansar*) feels like a salt forest! As long as the son was not saying anything, it seemed sweet and when he confronted (talk back) her, that *moha* went away. So you see that as salty and salty. When they confront (talk back) *moha* does goes away, does it not?

When the children are troublesome then only that much of delusion blows away and worldly life feels salty. But later on delusion comes back again and one forgets everything! An *agnani* (one without the knowledge of Self) will go there at that time and then forget everything. However for a '*gnani*' everything is present (in His awareness) 'at a time'. He constantly sees the world 'as it is', so then how will the *moha* stay? The former has no *Gnan* (knowledge of Self) therefore he takes the beating.

Do you like bondage? Do you feel tired of it at any time? Do you ever get tired of this bondage?

Questioner: There is indeed boredom.

Dadashri: It is indeed boredom. It does not become boredom, it is indeed boredom. Don't you experience boredom? Experience just a little, not much? While drinking tea do you feel any boredom? Do you experience boredom even when drinking very tasty tea?

Questioner: It doesn't feel boredom all the time. When I am very engrossed in it, I forget at that time.

Dadashri: When you are engrossed in it, you will forget boredom, will you not? Therefore isn't that called *moorcha* (deluded state)? If once you get boredom, when you get burnt once in a fire, and then if you forget again and again, it is called *moorcha* (deluded state). If you get burnt once from touching a red hot charcoal, will you forget that?

This is forever salty. Yet due to *moorcha* it feels sweet. When one gets insulted, suffer a loss, house gets burnt, then the *moorcha* comes down. Until then the *moorcha* does not come down, does it! There are all in this *moorcha*, remain in donkey like wild intoxication. A donkey is in excitement in its own mind! This is delusional happiness. Real or true happiness, once it comes will never leave. There is no end to it. This is called eternal (permanent) happiness.

Questioner: We should express gratitude (*upkar*) towards these children.

Dadashri: You should indeed show gratitude, should you not? Therefore, in this time cycle the beneficial ones are born right in your own home. Earlier one had to go in search of them outside, but now they are born right in your own home, where you sit. So peacefully, take all that children give you.

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Mahavir Bhagwan could not find such beneficial ones. In *Arya Desh* (nation) he could not find any one beneficial. So he had to travel to *Anarya Desh*, 60 miles away; whereas we find a beneficial one right here while sitting at home. The son will say, 'if we are early or late you don't do any nagging. If you want to sleep just go to sleep quietly. We say, 'Ok, I will sleep now. I didn't know about all this and that, if I did I would have never indeed started all this (get married and had children). But what's done is done. One is not aware of this before, and so he starts this and then get trapped!

Questioner: Does it mean that when the unfavorable circumstances come our *upyog* (focused awareness) should be towards the Self?

Dadashri: Unfavorable is always beneficial to Soul. This is indeed a vitamin for the Soul. As crisis arise then immediately you stay in Soul, isn't it? If someone were to insult you right now, your focus would not remain in the external world and you would become one with your Soul. But this applies only to those who have knows (attained) the Self.

**In old age parents hopes to be cared for;
Who knows if they will get served or baked like bread?**

Questioner: Who will take care of us in our old age?

Dadashri: Why do you have such expectations? It will be good enough if they do not 'bake you like bread' (abuse). Do not expect to be cared for. Only about five percent of children take care of their parents; the rest mistreat them. Therefore if you don't get 'baked like bread', that is the best thing, then there is no *punyashadi* (one with lot of merit karma, lucky one) like you. You should say (to yourself) that, if they allow me to eat and sleep peacefully,) then that will be very good.

If the mother-in-law cannot do the work, the daughter-in-law will tell her to sit aside. If not she will make her mother-in-law sit at the grinding mill. She tell her, 'you sit and grind so you won't come in my way', and what does this mother think? She thinks that when her son grows up, he will take care of her. She will find out later, whether this take care of her or bake her like bread.

Previously they used to nurture mango trees. Those mangoes used to come home. But today when nurturing a mango tree, mango tree in the form of children, they get two mangoes (of their own), and then they ask two more from us. (Does it mean: You raise children, they get their own 2 children and they expect you to raise the grandchildren). You have to nurture this mango tree, you have no choice but to nurture them. If they come to you then you have to nurture them. But this is today's stock, a stock of *Kaliyug* (era of moral and spiritual decline).

**Earning more for children?
Scolding ends in sending us to lower form!
OR**

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Scolding, they retaliate by taking you down!

Questioner: We have enough for ourselves. But don't we have to earn for our children! That is why we go to earn.

Dadashri: That is true. If the children are yours then you have to earn, if they are not yours then why earn? Now if he is yours or not, to see that, when he is 25 years old scold him again and again for one hour. Then you will know for sure if he is yours or not. It could be anybody's son, tell him off for an hour and then see? 'You are not smart; you are an ass', try and test him like that and see what happens. He will say, '*Pappa* (dad) careful what you say, or else I will hit you'.

Really if you see your son's limit and put him to test, he will strike back, 'Who are you and who am I', he will say this! Hey, aren't you my son?! He will say, 'You don't know how to be a son to your father, why are you asking me?'

One who end up being your enemy within an hour he is not your son. All this is nice, as long as we are nice to them they are nice, otherwise they are not. If not they are not nice. If you spoil things with them then they are indeed ready to spoil things with you. You believed that 'he is my son'! Can he be anyone's son? All this is indeed an illusion!

This cannot be understood because of illusion, and so one says, 'My son is just like me'. Hey, here comes the one with a son! You don't even know how to walk and you have children. When son talks back at you, you say, 'What can I do, he talks back at me. He curses me.' So why do we bother (*levadeva*)? We have believed them to be ours and if they are ours then when you instigate, you will know. When instigated, 'Yours and mine' will start and curse you a lot. When tested, won't you know or not?

Questioner: We have to wait until he becomes 25 years old, it is too late for testing. We should do it at 18 years.

Dadashri: You can do at 18 years. At age 25 he would have more understanding. Infact, his ego will be standing tall (developed fully), and so there is no father or no son. As long as the ego has not blossomed, they keep saying, '*pappaji pappaji* (daddy, daddy)'. As soon as ego develops, they start striking back!

**If you believe it to be authentic, infatuation will arise;
Testing reveals fake, so worship the Self!**

Questioner: I feel affectionate towards the children.

Dadashri: There will be. If the son talks back at you, will you feel that affection? If the son tells the father, 'you are useless (*nalaayak*), an unfit man.' Then would the father be affectionate?

Questioner: No he won't.

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Dadashri: No, no, no. It needs only one hour's scolding. (It needs to be) Tested. To see if it is authentic (coin) or not! You will know immediately whether it is fake or authentic. If it is authentic, then it is worth keeping. Can you tell if the rupee coin is fake or not, before tapping (testing) it? You will know if he is yours or someone else's! Have you 'scolded' (tapped, tested) and seen the rupee? You realised that there is no point in scolding now, right?

Are the children authentic or fake (within), how will you know this without scolding? What's the use of son without scolding? Even the wife, if one scolds his wife for one hour, he will know if she is authentic or fake? Therefore if one is our own or not, you will know that right away when you scold him or her. Scold just once and see for yourself, then stay together! What I mean to say is, if you believe the fake coin to be authentic then you get infatuated (*aasakti*)! They are all fake coins and fake talk!! There is no fun in this. It is indeed better if they are kept under cover (hidden). It is fine as long as it is covered. Needs to be covered!

**Beat you for wealth (property), and take (you) to court;
Not real, this is relative relation**

If father and son have difference of opinion, will they go to the court some day? If there is a very strong difference of opinion, won't they go to court?

Questioner: Many of them do go.

Dadashri: Yes, so tell me, are these real father and son or what? Don't we have to know its correctness or not? How long should we let such falsehood go on? If they were a real father and son, will there be even a single case like that? Therefore all these are not real relations. They are all relative relations, and how long will you believe them to be real? How long can you let this falsehood continue?

Hey! What does a son do? One son told his dad, give me my share of the property; I cannot tolerate your nagging and quarrelling every day. So the dad tells him, 'you have tormented me very much; I will not give you any share at all in this property'. Then the son said, 'How can you not give? It's my grandfather's wealth. If you don't give I will have you thrown in jail. You may not give but it's my grandfather's wealth, so I will file a case against you and take it'. It is inheritance, isn't it! What does the *pappa* say? 'I have earned this wealth (property) by myself, so I will not give it you'. So the son said, 'All this belongs to my grandfather, so I will file lawsuit against you in the court. I will fight for it in court. But I will not let go.' Therefore these are really not our children.

Questioner: What if we keep the key with us?

Dadashri: Today's children, they will beat you and take it! Is there any rule of any kind? They will beat you and take it.

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One son told his father, 'Give me my property (inheritance)'. He asked for it because his father got remarried. The father told him, 'Son, I will indeed give you (later), what are you going to lose in this! I will give you your share.' Then the son raised a problem and started a dispute. Since he started a dispute the father too must have said a few wrong things. So the son filed a law-suit in court. Every day he would say, '*Pappaji, pappaji*' (Daddy, daddy), and *pappaji* would become happy with this very son. So he filled a law-suit. The *pappaji* lost the law-suit. The son won the case. Then he talked to his lawyer. He said, 'You have won the case for me, but now I will pay you Rs.300 if you do one more thing for me.' The lawyer asked him what he wanted done. Then the son says, 'Do something that will humiliate him in the court-room and I will give you Rs.300.' Now tell me, what kind of relation is this?

Questioner: Even then a son is called a son, isn't he? And a father is a father isn't it? No one can change that?!

Dadashri: Yes, that can't be changed, but the dad feels that when will he kill this son, and son feels when can he humiliate his father? This is how vengeance arises within. How can you call this happiness? Will the son gain any happiness by suing his father?

Now is the father good or the boy? Who is good? If you have a son, have such a son! Get such a son who will make you have an intent to attain liberation (moksh). What else can you do? The one who says, '*Pappaji, pappaji*' everyday, he will not let you to go to *moksha*.

Therefore, there is no need to say or do anything in what is mandatory for us. I am just giving you an example (to make you understand) that it is mandatory (duty bound). To extract oil in an oil-mill is a duty (mandatory). You don't have to tell others, but in your mind understand that you are being bound to this oil-mill. You get abused (by the son) and you say, 'I don't like it without my son!' I said, 'Hey, before you used to say that you don't like it without your wife. Now pushed the wife aside and you say, 'I don't like it without my son'. Later you will say, 'My grandson is very sick'. Hey, if he is sick, why are you getting sick over it'. He has come to take your property (his inheritance). You extract the oil (work hard) and he will collect all the oil in a container and take it. Father is there to extract the oil.

**Affection-attachment (myiness) all this is abnormal;
With obliging intent always, solve your questions!**

Questioner: Among our family or relatives if anyone is suffering in pain because of financial matters or due to pain of insults, or due to health issues etc. Then what if I worry about these things?

Dadashri: All this is our egoism, it is attachment (*mamta*). If you have attachment, you feel the pain. If he is your own brother and you are attached to him then that happens.

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But one day if you have a big fight and you tell him not to show his face again; thereafter you will not feel the pain even if he is in pain, will you? At that time the attachment is gone. It's the attachment that gets hurt.

Once, a father was familiar with a doctor. His son had hurt his finger which became infected, so it had to be operated on. The father had spoilt him a lot, as he was a very rich man. The doctor said, 'I will do the operation in no time, you don't worry about it.' But the '*sheth*' (a reputable man/ a business man) said, 'You must let me sit in the operation theater.' *Sheth* was a very heavy man so the doctor had to let him sit. Now this father was sitting eight feet away and the doctor started the operation by making an incision. The father had lot of attachment towards his son. The doctor applied anesthesia and made the incision. Nothing happened to the son, but the father saw that, and he started sob. Hey! there is no connection through any 'wires' or anything like that' and so how did this happen? But this is *mamta*; the one who suffers is at fault. 'The fault is of the sufferer'. Does this happen? Does father suffer like this? Does he cry? The son's finger is way out there. Now there was no string tied, there was nothing yet this foolish man had tears rolling down his eyes. If tears flow without a string then what could it be? He is considered foolish. Did you not understand?

Questioner: Yes, I understood that.

Dadashri: Now, if a father fights with his son and curses him for an hour, what will the son say? He will say, 'Who do you think you are?' He will also file a law-suit in court to claim his inheritance. Will the father still worry about his son then? His worries will cease once his attachment (*mamta*) for his son leaves. Attachment towards the son is gone. 'Now I don't want this son', the father will say. Those who have attachment experience anxiety.

Questioner: Not like that. If we do not have fights and we are tied with attachment then what to do?

Dadashri: Let go of this *mamta* slowly. Within your mind say, 'Hey Dada Bhagwan', he is not mine. 'Hey Dada Bhagwan', I believed him to be mine, because of that I have anxiety (problem).

Questioner: How can this be even possible?

Dadashri: Yes, it does indeed happen. If you do like this, do this for one whole day and see. Next day it will go away. These are all the solutions.

Questioner: If one has *mamta* (attachment) towards the parents, how can he let go of that?

Dadashri: It is possible to let go of it even towards the parents! 'Parents are for the worldly interaction (*vyvahaar*), and they are obliging in my worldly interaction. And for that obligation, I will repay, but what do I have to do for the rest of it?' You can let go of

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mamta even for the parents. Their worldly interactions are obliging, which you can repay through worldly interactions. But, 'Mother, I don't like it without you; I don't like it without you', and then one will indeed have the worries, will he not? That doesn't happen to you does it?

Questioner: No.

Dadashri: That's good. Then there is no such problem. This happens to him a lot.

Questioner: In *vyavahaar* (worldly interactions) how can the attachment between the parents and the children leave? It will not leave.

Dadashri: What is considered *mamta*? Attachment which becomes abnormal, that is called *mamta* (attachment with my-ness). Otherwise, how can you call it *mamta*? If it has become abnormal, then that is *mamta*! And below normal is also not good! Because we are humans, we should have feelings (of affection) towards the parents, towards the children!

**You visit your father only two times;
If brother-in-law is in hospital you visit twelve times!**

Questioner: Dada, why do we have intents such as we give them something to the grand children, do something for them (as inheritance)?. What is this? Why do we have such intents?

Dadashri: Hey! He does not even remember his father's name (think about his father), after the death.

Questioner: Yes, that is correct.

Dadashri: Where he needs to remember, he does not. He does not remember the obligations made on him and yet he remembers twice the interest and its interest (son and his son- grandchild). What was not 'my', he made that 'mine' and what was his he treated that with contempt. Parents obliged us. For nine months mother keeps one in her womb and yet he or she treats her with contempt.

Questioner: Yes, that is what happens.

Dadashri: And they feel son is 'mine-mine'! Now if we ask the son, then he feels that they have become old (aged) so they are nagging unnecessarily, and yet these parents end up playing with his son (baby sitting the grandson). They keep taking care of it even when he is abusing them. Even when his father talks to him softly he will not like that. So I had erased it all by saying 'they are not mine, they are not mine'! This *mamta* (my-ness, attachment) is all wrong!

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Some days he will say, 'My wife's nature is not good', but when time comes both would become one again. I understood it as soon as he said! This world is getting cheated by *moorcha* (deluded state, swooned by attachment). They are getting beatings (suffer) due to *moorcha*. For me this path was not affordable at all. How can one afford such a path! Give him all the property and in return he scolds.

If his wife's brother-in-law were ill in the hospital, he would visit him at least a dozen times, whereas if his own father were ill, he would probably go to see him only a couple of times. Hey you fool, what key is there that influences this kind of behavior! At home, the wife turns the 'key', 'Go and see my brother-in-law'! The wife turned the key so you are one with her. The world has surrendered to wives.

**Could not do without a mother for 22 years;
Just as guru (wife) comes, mother seems childish**

You got this husband, got a son; do you have any joint partnership with all of these?! The average human life span is about 70-80 years. In this if the son is 18-20 years old, that means 20 years are gone. Then you get him married, so his *guru* (wife) comes and new kind of changes occur! He is under your control for only 20 years and as soon as the *guru* comes, he changes immediately! So shouldn't you understand from the beginning that everything will change when the *guru* comes. Therefore you must be ready for it from the beginning. You tie a knot and keep it closed. Tell your husband too, 'tie a knot (bundle) and keep it'. What is obvious give it to him!! Then the son will not claim thereafter!

A son is generally quite good as long as he does not meet his 'guru' (the wife). However, it is inevitable; he is bound to meet her, whether she is Indian or otherwise, what I am saying is that once this happens, the control will no longer be in the hands of the parents. Therefore the parents should control things properly.

If the son has acquired high qualities (*guna*), then all of you at home will have peace, happiness and everyone has pleasure. And you indeed have to get your son married. Once he gets married then outside stock will come and she will end up becoming the *guru*. Then he will learn only what she teaches. But I would prepare the son from now, so that his wife does not end up becoming his *guru*! Everywhere now, (wife) becomes a *guru* and put their (husbands) parents in difficulty!!

Questioner: To remove this *moha* are the sons more beneficial or daughter-in-laws?

Dadashri: Of course daughter-in-laws are more beneficial. Daughter-in-laws are most beneficial! But main cause of it is the sons. It seem that the daughter-in-laws are the cause, but main (root) cause is indeed the sons. Because the son used to be a true devotee of his mother. These poor sons are devotees of their mothers. One lady was telling me, 'My son will never do anything without asking me first.' His mother was telling me like that. So I told her, now let his *guru* (wife) come, then you see what happens! Everything is fine

as long as he has not found the guru. Then, once he finds himself a guru, everything starts, 'Guru Brahma, guru Vishnu, guru devo Maheshwara'. [*Brahma*-the force of creation, *Vishnu*-the force of preservation, *devo Maheshwara*-the force of destruction or transformation] Sons are usually good, but after marriage when their *guru* (wife) comes, then you have to see (what happens)! His wife, he will make her as his *guru*! When the *guru* tells him, do you know what your mother is like; your mother is like this! At first the son will be hard on her and slap her, 'why are you talking about my mother like this!?' He will tell her, 'If you say one word against my mom, you will know the consequences, I will throw you out'. He will say that two or four times and quieten her like this. For right now, she has time so she will let go and remain quiet. Then for a year or two he will talk to her like that, she will realise that she must take him into task. Then slowly and slowly she will tighten the nut, so that the engine will not go up or down. She knows all the art of doing this and slowly as it warms up she will hit with a hammer and straighten him out. (Just like an iron rod) He will not bend when cold. When a 1 ½ to 2 inches thick rod is hot and one hits it with a hammer (to straighten). She will keep straightening him gradually and then she will say, 'Look today mother was talking this way, what do you think about that?' Then the son will say, 'Yes, my mother is indeed at fault. It is true, you are right'. It now goes in reverse. She will change his vision!

Therefore if woman (the wife) is a little shrewd she will recognize the man's (husband's) attachment (*mamta*) on words he likes and dislikes. Then this woman will find out which are the words he likes most. If we have a cow; in four days we will know (figure out) how to treat the cow so that it will eat well. Similarly, woman (wife) will know and she will use such sweet words with the man so that he will have a fight with his mother.

**For nine months you stay in a room (her womb) without rent;
As guru (wife) comes, you torment your mother forever!**

There was a 35 year old B.Com graduate who was a big officer, my nephew's son. So I was grandfather to him. He came to me and said, 'Dadaji my mother is dead yet even now I feel like saying she was very partial'.

This is two years before I attained the Gnan. So I did not have the Gnan, and I had practice of giving a reply to any talk. So I told him, your mother was partial, that is true. Now I will tell you what your mother has done for you. So, listen to all details. I know, you were this little. She carried you for nine months in her womb. For 18 years she took you around like a puppy. A child will indeed go around with the mother, won't it? She will hold the child's hand even if she moved a little. If she moves a bit aside then he grabs hold of her hands. If mother moves aside he then would grab hold of her sari and move around but now the son does not hold on to mother as much, today's son. But before, a child would hold mother's hand a lot. And then you changed after the guru came. You are doing as the guru teaches you?! I asked him, 'Who kept you in womb?' This big of an officer! And I knew his mother had kept him in her womb for nine months without being given any kind of rent. No rent for taking rest for nine months. No, but look at him, he is saying that my

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mother is very partial. Should he be talking like that?! Even if she has done partiality he should never speak like that. Mother means mother. What do you think?

Questioner: Yes that is correct.

Dadashri: Nine months you stayed in that cabin. In these nine months whatever mother used to eat, you ate that *rus* (juice extract) and you were formed by that, you fool! What kind of person are you? For 18 years, just as a cow cares for her calf and moves around, she took you around and cared for you, and even then you lost trust in your mother? And this wife came and you started trusting her? Unless you talk to such a big officer, educated, he will never listen! To carry one for nine months inside the womb, that is no ordinary feat, is it?! Try to pay rent for it and see! For eating, drinking, sleeping all of these put together, with complete reservation! Even after all that, these people have no value for it!

Now after growing up, you become a boss (officer), so what? You did not have scornful feeling towards your mother when you stayed for nine months in that room of the womb.

The children do not understand and that's why they don't feel obligated towards their mother, do they? A mother's favor (obligation) should never be forgotten. Even if you peel your entire body's skin and make a pair of sandals for your mother, you cannot repay her favor. Because for nine months she will keep you in her womb, for 18 years she moves around with you like a baby calf is moved around; and just because your wife comes you become enraged!

What kind of nonsense is this?! Are you fighting with your mother? You don't trust your mother so you trust your wife. How can you afford this as a human? Human birth (*manushyapanu*) should not be such that others can make a fool of you. In this world, no one should make a fool you, such should be the human birth. But when the wife comes, she comes as a guru and instantly he changes, does he not? Such people listen to others and get instigated by others and change. They become hostile to the parents (They become against the parents).

He felt very ashamed. What is Dada saying! He is right, how can one believe in a/listen to the wife? No matter how mad or crazy one's parents are. What do you think?

Questioner: It's correct. That is exactly right.

Dadashri: This time cycle is *dushamkal* (era of moral and spiritual decline). During the time of Lord Mahavir, the son would obey his parents and he would not listen or obey the wife. But these days, he calls his wife a guru and then he curses his father a lot. He makes his wife his guru and he does exactly as the wife says. So he does not listen to his father.

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Therefore we show our mahatmas all the ways (*gnan*, guidance) so that they do not suffer. Even in worldly interaction (*vyavahaar*) they will not suffer. So teach this to everyone in the country. There should not be a fiasco again. Or else Dada will have to come to fix everything (to bring things into a balance). I will loosen the nut for you. What else can one do?

So we have to be aware. Because the son is indeed yours but now his wife is yet to come and we are the ones who will bring him a wife. Who else will bring her?

Questioner: We! Indeed the parents.

Dadashri: Yes, the same guru will move you away from your seat (depose you). She will move you; then see the fun!

Questioner: Perhaps one may get a good wife. He might even get a good guru.

Dadashri: The stock (stuff) of today itself is indeed not good at all!

Questioner: Weren't you good?

Dadashri: That time (era) was different, it's gone and this present time that has come is a different kind!

**Vengeance that wife pays back is *vyvasthit*;
Fault is of the sufferer, there is nothing to love in this! (There is nothing to
like in it)**

Questioner: You said that, when we get our son married, his wife comes and what if our *vyvasthith* is such that she says that your mother is like this, what kind of weapon should we maintain? What kind of weapon should we keep in the face of that so that we maintain the awareness or we can tolerate that. What steps should we take?

We approved her (daughter-in-law) and brought her home and then she started saying bad things. Then we say within that all this is '*vyvasthit*' because we approved and brought her. We even blessed her and brought her home, gave her a golden necklace. Now she started talking negative. Then we just have to understand that it is '*vyvasthit*' and since we are suffering we just say, 'The fault is of the sufferer'. We are suffering so we tell ourselves within, 'The fault is of the sufferer'. This Dadaji has given us understanding of each and everything.

Questioner: You are talking about the things afterwards, but we want precaution from now on....

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Dadashri: There is no precaution at all. In precaution all you can do is to have an intent that we need to bring in a good person. The one who is going to come, you cannot stop her (leave her out). Yet we keep on seeing.

Question: And if we keep on seeing *Shuddhatma* in her, may be she will become soft.

Dadashri: She will soften, she will soften. But the vengeance (enmity) from the previous birth, she will not let go until it's repaid.

**From raag (attachment) arises vengeance (ver) hence the sansar;
Only vitraagta can take you across in this life (birth)!**

What is the real *swartha* (selfishness, Self-interest)? *Swa* means Atma (Self) and *arth* (meaning) of *swa*, anything done for the Self is considered real/true *swarth*. The *swarth* that is going on in the world (in worldly meaning), it is all considered *pararth* (done for non-Self). Everything is done for someone or something else (*parka*). In this, one is not going to take anything at all with him (when he dies). Does anyone say this son is not mine? This body itself never becomes one own, then when will the son ever become yours! Yet in *vyavahaar* (worldly interaction) you have to keep and treat the son as a son and you have to fulfill your duties. And this bondage (imprisonment) is natural. And that is indeed the way it happens, there is no need to worry about this. If you carry your son around on your waist all day, will it look nice? The son will get tired (in a disgusted way) and even bite you. Therefore it is better to have normality in everything.

These sons, they are karmic ties of previous birth's (*roonanutbandh*, account of raag-dwesh), and the bondage are of *asakti* (infatuation; strong covetous attachment). *Veyr* (vengeance) is bound by *asakti* and it is the cause of karmic bondage of vengeance (*veyr*). So as per the vengeance it will extract (to fulfill) the repayment and leave.

Questioner: These sons will fulfill the vengeance and leave. I did not understand this.

Dadashri: In fact, if this son has a bonding of friendship (affection) with us then he will fulfill the friendship (affection) and leave; and if it is a bonding of vengeance then no matter how much you are affectionate (love him) to him, even then he will only repay you with vengeance. Therefore we can deal with affection; there is no problem in the bond of affection. But if the bonding is of *veyr*, it will give rise to lot of difficulties. Why do we keep the *veyr* in front? It is because this *veyr* is extremely difficult thing. If the bondage is of affection (friendship) then it is not difficult. But in this *dushamkaal* (era of time cycle with no unity of mind, speech, body) there is very little bonding of affection and maximum bonding is of *veyr*.

The strange part of this time cycle is that family members themselves blame each other that you did like this, you did like this. Hey, I did not do that. So he will say, 'No,

you are indeed the one who did it. So as long as the profit keeps coming they will say, 'Welcome Sir, Welcome Sir'. But if there is a loss they will say, 'You have done wrong and you spoilt it, you did like that. You don't have any sense'. Everyone will blame you again and again in this way, at that time it feels like bitter poison. Then he will have a grudge in mind that I am entrapped and blamed and when he comes into my grip I will blame him too. When that time comes, he will blame the other fellow and avenge him. Therefore whenever we are entrapped, he would blame us, so we just tolerate it. But again he comes into our grip (hold), he gets entrapped then we blame him. That is how this worldly life (of birth and death) remains standing.

This worldly life (*sansar*) remains standing on the seed of *veyr* (vengeance). In love (*prem*), worldly life will not be bound. But it is indeed from *prem* that vengeance arises. From what does *veyr* arise? It is indeed from the *asakhi* (infatuation; covetous attachment). Therefore do not dislike your son, and yet there is no need for you to keep hugging him again and again. There shouldn't be any *asakti* in anything, there should be only normality. Everything should be within normality.

**Can you beat your son and make him straight?
He will settle up the veyr with you by any means!**

Questioner: If we had bound vengeance towards one, hated someone in our past life, then we will have to meet him in some life to repay the debt, will we not?

Dadashri: No, it's not like that. Vengeance is not paid off in that way. When you bind vengeance, you create *raag-dwesh* from within. If you had animosity (had bound vengeance) towards your son in this life, you may wonder when the two of you will reunite to pay off that debt. When will you meet again in this way? It may even be that the son comes into your home as a cat that scratches you even when you offer it some milk. This is how all this is, the accounts are paid off. It is the law of ripened time (the right time) so in a short time the account gets settled. Many children come with such intent of vengeance (*veyr bhaav*), that they will extract oil out of us (will make the parent's life miserable). Do you understand? Does this happen or not, if he comes with the intent of enmity!?

Questioner: It does happen.

Dadashri: People beat their sons trying to straighten them, this is what binds vengeance. A man locked his son up for the whole night in a room. Hey fool, imagine how much pain and suffering goes through his mind. Do you know what kind of intent arises in his mind?! The intent, 'When I grow older I will severely beat up this father!' So he will decide, he makes a decision. Hey fool, do not bind vengeance. This son is a living being. What kind of state will the one be who has bound the vengeance?

Once there was a Queen. She felt like eating the King's flesh. So the Queen felt in her mind, 'Why am I having such thoughts?' The Queen told this to the King, 'I shouldn't, but I get such thoughts in my mind.' Then the King realised that there is something wrong. So he summoned an astrologer. Astrology was seen on that. The astrologer said that the

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fetus that is within the Queen, it's the power (force) of that which is speaking. The fetus within is making her talk. It wanted to kill the King and cut his flesh and eat. It (child) enters the fetus and instantly starts speaking! The vengeance will not let go!

Questioner: One parents have four sons. All of them fight and bind terrible vengeance. One son behaves (his deeds are) like a monkey and he will go into monkey's birth. Second son is going into donkey's birth, they are binding karma like this for going into different animal births. Their *roonanubandha* (karmic bondage of *raag-dwesh* from previous birth) is very severe so then what happens to that parents? Will they go into donkey's birth?

Dadashri: They indeed have to go, there is no escape at all, is there?

Questioner: Parents's deeds (behavior) are not like that, only the sons' are like that.

Dadashri: One who has such deeds (behavior) will go into donkey's birth.

Questioner: But what happens if that son had bound vengeance with the parents?

Dadashri: If the parents retaliate only then the problem arises. Otherwise people would not have allowed even Lord Mahavir to go to *Moksha*. The Lord was very *dehakarmi* (saw them as karmas of the body), therefore people did whatever they wanted with Him. He Himself never kept any attachment (*raag*) on anyone, did he? No *raag* and no *dwesh* either, *vitrag*. Then one can do as much *raag* as one wants on Him. If the other does not resist (oppose/react) then there is no problem.

**When children trouble you should become happy within;
They are liberating you from moha through obligation!**

Today's children, older people do not see eye to eye (there is no harmony) with this younger generation. Therefore they take the beating and have to live together. 'He (the son) talks bad yet I will let it go', and the father lets go like that. However, he experiences tremendous restlessness within and he feels that, 'it would be good if he had died early, or had I died early.' He will decide either one of the two. So everything goes on with such restlessness.

Even if he torments his mother, she feels affection towards him, but the father cannot tolerate that. How can the father tolerate that? Where there is light of intellect. Even the woman has intellect but she has *moha* too, does she not? Will darkness come over the intellect due to this *moha*? And we would have focused on that and thus causing confusion.

In this time cycle, the husband will say, 'I am going to the old people's home, do you want to come?' She will say, 'No, I like to stay with my son, the daughter-in-law is very nice!' She will not come; she will never come. This talk is for people outside. 'I'

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understand how extremely difficult it is for the people outside! (people without Dada's Gnan).

If I had seven sons, and if these children would torment me repeatedly and

Dadashri: Yes, you have made these same mistakes over and over again, haven't you? Wherever you see, they are the same mistakes. People in *moha* say, 'My son'. Hey, he is not your son, just clash a little with him and then see what happens. Have an argument with him for an hour then you will realize (whether he is yours or not)! Everything is good when it is regular (within rules). Maintain your love for him within; do not show your love openly to children, this is called *asakti* (infatuation). So we should do everything within rules (maintain regularity). Don't we have to work towards our salvation! In which birth you did not have children?! There were children in each and every birth, were there not? Then why do you have such excessive *moha*!! In any way, do not agitate (instigate) the children. Give them whatever they need. At night when you sleep, do you put him on the side of your body (and cover with a part of your sari) and sleep? He will say I don't like this then? Therefore, do only what is doable within a certain limit. If we get burnt, will the children feel the burning? Why not? Are aren't they ours? So it's all like this! Therefore each should care for his ownself.

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**From *sthool* (gross) *moha* to *sookshmatam* (subtest);
Gnani explains; understand you futile one!**

Questioner: Gross (*sthool*) *moha*, subtle (*sookshma*) *moha*, subtler (*sookshmatar*) and subtlest (*sookshmatam*) *moha* what are they, explain them with examples.

Dadashri: It is like this, we take the milk, taking the milk is called gross (*sthool*). If you start adding a little water to it; this is called subtle (*sookshma*). Then add even more water, add a lot of water to make tea, it is still called milk isn't it. It is called subtler (*sookshmatar*) even when water is added to it, and subtlest (*sookshmatam*) means relative (*sapeksh*). This is how it is.

What is gross (*sthool*) *moha*? Father was in America and the son had grown up here, in India. He had become eleven years old, when the father returned from America. The son went to him respectfully saying *Pappaji*. The father picked him up and hugged (squeezed) him very hard out of love that the son bit him. One will ask what kind of *moha* is this? It is called a gross (*sthool*) *moha*.

Staying far away from the son and greet him, and put hand on his head; this is subtle (*sookshma*) *moha*. And if the son does something wrong and you scold him, that is subtler (*sookshmatar*) *moha*. This is one kind of *moha*. And what is subtlest (*sookshmatam*) *moha*? He insults you, he does not let you enter the house, and even then you give all your wealth to him. So these are the forms of *moha*. Did you understand?

Questioner: Yes.

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Dadashri: Therefore give your son whatever you want to.

**Mamta on the child is six months for a cow and buffalo;
Humans keep it (*mamta-myness*) for seven generations!**

One is in nothing but pain and suffering, the children are suffering and we are suffering too. Children belong to someone else! That son will tell his father, 'What do you and I have to do with each other?' Then we tell his father, look now, don't you see that? Even then what will the father say? He will say, 'This is indeed my son!' You fool! So just let go, leave it. What these children are is that, it is like this squash (bottle guard) seed, when sown it sprouts and spreads. Every leaf to leaf a new squash sets in. Such are these 'squashes'.

Father and son is a relative business, if it runs then it runs well, otherwise it will not! When the son says, 'Now you don't say anything'. Then know that, 'that is good, I don't have to worry about it! How long should I carry this unnecessary burden on my head?'

Questioner: We have kept it just like this.

Dadashri: Yes, why should we worry about that? Just as you cannot force one into becoming somebody, can you force one to become your son? In fact, no son will ever take care of his father, he will take care of his own son only.

Questioner: That is indeed the system of the world, the father takes care of the son!

Dadashri: Yes, that is in this *Kaliyug* (5th era of time cycle, era of moral and spiritual decline). In *Satīyug* (4th era of time cycle) it was proper, the son would take care of his father and his son would take care of him. That is how it used to be. But it is to the contrary now, one (son) does not take care of his father and transfer the property under his own name. Instead is it not proper to sell some of the property and give some poor and needy person about thousand- two thousand rupees, monthly five hundred? How long would he feel obligated? He would feel such all his life! He will say, 'Thanks to you, we are happy.' But the son will never say that. He will tell you, 'it's all mine so I took it. What's it to you?'

Questioner: You were saying that a man would make his nephew take care of him all his life and then leaves everything to his children when he dies.

Dadashri: Yes. The one who is taking care feels that his children are not even asking about him, so even if he gives something to them, he may give a little to them and a lot of me, land etc. to me. At the time of death he would take the gold chain of ten *tolas* (measurement of gold) and say, 'Here, son, take this. You have taken great care of me', and he will call his son and give him the keys. Actually this is indeed karmic effect (*heesab*) towards each other.

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One of our relatives kept taking great care of his children even if he had to suffer some misery and scarcity. I said to him, 'I don't see your father's photo? So he said there may not have been any photos in those days. I asked him, 'What do you worship? How do you worship your father? Do you worship your father?' So he said no. Then I asked him, 'But these children of yours will worship you, won't they? Don't you work very hard for (behind) these children (to raise them)?' He said no, no one will. Then I asked him why he was so much after (working so hard for) them? The cows and buffalos will let go (of their off springs) in six months, if they are twelve months old, then their children get separated. You are on your own and I am on my own, and in animals if the son is two years old, he would even come as a husband! They don't have rules which apply to them, do they! Rules are for *gruhastashram*, these are humans, are they not?

Questioner: In this matter, it is said that there is no law in nature.

Dadashri: It will not be there at all. The laws that are there are, they are different but they don't have the human laws. These laws of the courts are different! In animals, if the little one has not been nursed, the mother will keep looking out for it. But there is a limit, only of six months. The foreigners have a limit of 18 years, and we (Indians) have no limit, not even after seven generations! 'My son's wife of the seventh generation churning the buttermilk in a gold round pot and on the seventh storey (floor) of the house and this I must see with my own eyes', this is how blindly one asks. I can see all the way upto that storey. And that too daughter-in-law of seventh generation, if it's the daughter-in-law of her sons then how old is he by then! What is he asking for? The Lord became puzzled that how did He end up in this world!

**The parents that manage them!
Now from where can get a new one?**

Questioner (a married lady): I come alone from home, so I feel very lonely.

Dadashri: Whom do you call your family? Scold them for one hour and they will tell you to get out.

Questioner: If two-four people at home are like minded (have same kind of thinking) then it would feel very nice.

Dadashri: But only if it happens like that, isn't it? Why would one want to give a birth new one just for that? Whatever we gave birth to they are fine. When will you give birth to a new one and when will that work out! Even if you deliver now, you will need another 25 years, will you not! Instead whatever you have is right (correct). Therefore if you try to look for all the safe side it will never end. Yet do not discriminate among the family, family is after all a family. But to do have excessive affection for them. Yet have an intent that they all attain this Gnan!

In their absence affections overflows;

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When stock gets empty, then their presence brings out kashayas!

Have feeling (*bhaav*) towards your son. He is human, an intellectual being. So you must have feelings for him. You cannot keep it below normal. But you should keep attachment (*mamta*) towards him within the limits of normality. And to above normal *mamta*, people will say, 'Why so much *mamta*! Have little less *mamta*, why are you having (keeping) so much of *mamta*?' If this son goes to college, 'I don't like it without him', what kind of worry is this? Even people will scold. Will they not say why do you keep such excessive *mamta*? Will they say that or not? This *mamta* means it's too much, it's in excess, this *mamta* has become above normal. Our relation with everyone increases but it is not above normal. Here it has gone way above. When we go we would not remember (think of him), and if we remember (think of) him, then it is excessive *mamta*.

Questioner: Not remembering (thinking of) him is not *mamta*.

Dadashri: Yes, he should indeed not come into your memory . How is it helpful in remembering that?

Questioner: Then can one not say that we are affectionless?

Dadashri: Who is without affection? That you remember is without affection (*laagani*). The one who is affectionate never remembers at all.

Question: What you said is the opposite.

Dadashri: You are the one who keeps this affection (*laagani*), what benefit is there to him (son or children)?

Questioner: Nothing. We get worried, but nothing happens to him.

Dadashri: Therefore it is not helpful. In your affection (*laagani*), why not show full affection! But when you part from here there is nothing. Then when you meet again you show full affection (*laagani*). When you part from here then there is nothing, that is how it should be like. But what happens is that you get up from here and you take the affection with you, then when you meet again you jump about and fight (quarrel). This is not called affection (*laagani*). Because your affection is getting used up, it is getting used up in a wrong way. Keep this affection as balance in hand, do not throw it on the street and then you use this affection (*laagani*) when you meet again. Did you understand or not what I am saying?

This is a very subtle talk. Even the saints cannot understand this talk.

Questioner: That cannot happen, it is impossible.

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Dadashri: There is indeed nothing impossible in this world. You take Dadabhagwan's name and do it. (You do it in the name of Dadabhagwan). Whatever you do by keeping Dadabhagwan as witness, it is all possible.

Questioner: Although we live here in America, how can we forget our parents?

Dadashri: This world cannot be forgotten and that indeed is *mamta*, it is all a wrong *mamta*. Above normal *mamta*. All my relatives tell me, your love is such a tremendous love (*prem*), Dada. And for you, your own family members at home complain that you are like this and you are like that. Your own family say this. That is because you do not know how to pour out love. You spill *prem* (love) on the street and when you meet them you give them only half a glass. In this kind of life the mind and body will fracture.

Therefore there is no need to do (pamper) too much. It is good within certain limits. In drama dress (actor in a drama) no one should point a finger at you (accuse you). In a drama if someone points finger at you, your pay will be reduced, it will be cut. So you have to act. Yes, in a play if the son dies and if you don't have tears in your eyes, you have to do this and bring tears. However, you have seen the 'taste' of children (experience of having children) in every life, life after life, have you not? For one hour, try and take your son to task and then see 'taste' of that (see what happens). See the butter that's churned from it!! All this is nice when it is within limits. But no one is ready to die after the father! Do we have to stop (him trying to die) by saying, 'No, you cannot go (die) after your father, come on lets go back.' No one has to take him by the hand and take him away, it is not like that. But he doesn't go at all, does he? He will say, 'My father died, so what's that got do with me? I will go home and get married', and he will bring biscuits and crackers and eats peacefully at home.

Hence what is the limit to this; we should know this and then get the work done. Not understanding the limit (boundary) is considered *moha*. Being a father is correct but it is not to become foolish.

**Did everything for everyone for entire life;
No one is there when needed except the 'Gnani'!**

Everything is run by the *vyvasthith*; there is nothing to be said. 'One' has to attain one's *dharma* (the Self), Before (attaining the Gnani) we thought that we are running this life and so we have to extinguish it. Now we do not have to run it anymore, do we? Now this is a 'top' and that too is a 'top'! Forget about this and stop worrying! Even if the cups break, *kadhee* spills, wife is scolding the children, just turn to the other side and sit peacefully. If you look that way see only then she will tell you, 'You are watching all this, why don't you say something?' And if you do not not look, then take the rosary beads in hand and start counting. Then she will say, 'Forget him, he is busy counting the rosary!' What's it to us anyways? If you are not going to the cemetery (die) then you can quarrel (argue)! Therefore it is not worth saying anything. Even these cows-buffalos say (only what is there to be said) to their calves, they don't talk (nag) too much! Whereas these humans nag all the way till the end. This is foolishness, it destroys the whole house (family). When

will all this ever end? For infinite lives you have wandered in *sansar* (worldly life cycle of birth and death). Neither did you do good to others nor for yourself. A human who can do good to himself, he can do good to others. Today no one cares about anyone. All this is a drama. We do not have to ignore it. Say, 'Please come son.' You have to show some love like that, all this can be done.

This is like if the mother-in-law (any adulta) is dignified then the daughter-in-law (the younger ones) too will stay within her limits (an old proverb -*bhabho bharma tho vahu laajma*). Nobody becomes yours. Only this Dada becomes yours. Whenever you see, in pleasure or pain, only Dada will be yours, other than that nobody will become yours. I give you this guarantee. At the time when you need one the most, nobody will be present. Earlier that *sahib* was saying, 'I have roamed many places. For 20 to 25 years I stayed with a saint, but when I needed someone at the right time, nobody was present for me; Dada was indeed present for me. Nobody was there but Dada was there for me.' Dada will be present instantly during any kind of pain and pleasure circumstances. And I do indeed say that. I say, 'Do not be afraid. No one else will be present. These children and aloike, nobody will be present.'

**Worrying about the future ruins the present;
Stop looking far away mountains, prevent stumbling now!**

Questioner: I have three daughters. I worry about what will happen to their future?

Dadashri: Instead of worrying about their future, it would be better for you to secure a 'safe side' (attend to the present and do your best). Every day secure a 'safe side'. Your worrying about their future is not helpful in any way, it is detrimental. Your greatest solution is to secure a 'safe-side' everyday. Did you not understand

Questioner: Yes, I understood all that.

Dadashri: There is no point in thinking about the future. It is not at all under our control. One dies within no time. There is indeed no need to think about that. The efforts that you put in thinking will all go to waste. Worries will occur, anxiety will occur, and this is certainly not helping. This is not scientific way at all.

When we go out, how many feet ahead do we look and walk, about 100 feet, 200 feet or closer?

Questioner: Yes, we look closer.

Dadashri: Why don't you look far? If you try to look far you will miss what is close to you and you will stumble. Therefore stay within normality. So, everyday keep seeing their safe side. We give them good *sanskar* (good values) and do all those things. You are responsible for this, not for anything else. And human has no right indeed to worry like this. A human being has no right to worry in any way at all. This right (authority) he

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uses it up silently. In a secret way he cheats even the God. There is no need to worry at all, why do you have to worry at all?

You being a doctor, are doing something like this, do you this thing? What do you worry about?

Questioner: About everything.

Dadashri: Why, do you worry about all patients that die? Or is it about the family?

Questioner: About everything. About the family, about the outside, about the patients. Everything is nothing but full of worries.

Dadashri: This is considered a kind of egoism. Lord Krishna said, 'Mortal one (*jeeva*) why are you lamenting? Krishna will do what he has to do!' When you leave from here and to outside, do you look far away and walk? Why do you decide on the sight (to look close) closer? It is so that accident does not occur, then you keep going further and further. Therefore, that is considered having attained the safe side. Did you not understand this? Will this help or is this talk futile?

Questioner: It will help.

Dadashri: So much useless talk! If you see too far ahead then you will have an accident, every time, every five you will have an accident.

Did you understand? This is a scientific way; all that other talk is falsehood. Your daughters will not have any problems. I will give you the medicine so that they will not have any problem. So then, do questions about your daughters end? Are you sure that they have ended?

Questioner: Yes.

Dadashri: You have to be a guardian or a trustee for your sons-daughters. You don't have to worry about getting them married.

This is Science. Once in a while (very rarely) '*Akram Vignan*' has manifested. *Akram* means no steps, step-less. This is not the main path, it is a narrow path. The main path (*Kramic* path) is going on, isn't it? That path is not in its original stage, it has become upset. Right now all the *dharma*s (religions) have become upset. When the *dharma* was in its original stage, for the *Jain*'s, for *Vaishnav*'s homes would run without worries. But now if the daughter is three years old, one says, 'See I have to get this daughter married.' Hey, your daughter will get married when she is twenty years old, but why are you worrying now? Then why are you not worrying about dying? Then he says, 'No don't remind me about dying at all.' Then I say, 'What's the problem in reminding you of dying? Are you not going to die?' Then he says, 'But if you remind me of dying then I will lose today's happiness. Taste of today's happiness is lost.' Then why do you think about getting your

daughter married? Your taste will go away then too, will it not? This daughter has brought with her (from her past life) all the *sadhan* (tools, all she needs) for her marriage. Parents are just a *nimit* (instrument, apparent doers) in that. More or less, whatever the expenses are, it is exactly what she has brought with her. All this is merely entrusted to the father. Therefore this world is not to worry about. If you look at it exactly, this world is not worth worrying about, it never was and it will never be.

The girls (daughters) have brought their karmic accounts (*heesaab*) with them. You don't worry about your girls (daughters). You are their guardian. Your daughters have brought their own suitors for them (from the past life). You don't have to go and tell someone to give birth to a boy for your daughters. 'I have a girl (daughter), would you birth to a boy for her?' Do you have to go and tell others that? So she has brought everything she needs but the father says, 'She is 25 years old and she is not married yet, etc.'. This he will be whining whole day long. Hey, there is 27 year-old-boy ready (somewhere) for her, but you have not found him yet. So why are you complaining? Just go to sleep, in peace! This daughter has come with her timings all properly arranged.

Some of them worry about their daughters when she is only three years old, 'In our caste it costs so much, how will I do cope?' They keep on complaining. This is nothing egoism they do. Why do you keep worrying about your daughter? The girl will get married when it is time for her to get married, she will relieve herself when it is time for her to relieve, she will experience hunger when it is time for her to be hungry, she will feel sleepy when it is time for him to sleep, why are you worrying for no reason? When it's time to sleep, the eyes will close by itself. Waking up has brought its time. Similarly, the daughter has brought with her the time for her marriage. Will she go (die) first or will we go first, is there any telling?

**Worrying creates obstacles;
Only efforts should be done!**

How is it going for you? Sometimes do you have externally induced problems (*upadhi*)? Do you have worries?

Questioner: Our oldest daughter engagement matter is not settled yet; this is causing problems (*upadhi*)!

Dadashri: Did Lord Mahavir not have to get his daughter married? She too had become older, did she not? Why did the Lord not do *upadhi*? If it is in your hands then do *upadhi*, but is this matter in your hands?

Questioner: No.

Dadashri: No? Then why are you doing *upadhi*? Then is it in any *sheth's* hands? Is it in that lady's hands?

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Questioner: No.

Dadashri: So then without knowing in whose hands it is, if we do *upadhi*, then what is it like?

Say there is a horse cart drawn by two big horses and ten of us are sitting in it. Now a man is driving (steering) the cart and we keep shouting from inside, 'Hey steer it this way, hey steer it this way,' then what would happen? Just keep 'seeing' the one steering it! If we 'know' who is steering (running) it then we will not have to worry. Similarly, if we know who is running this world we will not have worries. Do you worry day and night? How long will you do this? When will this ever end? you tell me.

This lady has brought hers with her, did you not bring everything of yours with you? Did you meet this *sheth* or not? If you met (your) *sheth* then why won't this lady meet one? Why don't you have some patience? Being on the path of *Vitarag* if you do not have patience you will experience *arthdhyani* (adverse internal meditation that hurts one's self) and *raudradhyani* (adverse internal meditation that hurts self and others) happens.

Questioner: It's not like that, a natural concern will occur, will it not?

Dadashri: This natural concern is indeed called *arthdhyani* and *raudradhyani*; we caused pain to the soul within. It is fine if others are not hurt by that but you hurt your soul within.

Who must be running all this? Madam, would you know this? Would the *seth* know that? Is there someone running it or is it you who is running it?

Questioner: Nobody.

Dadashri: How can this run without anybody? Someone must be the manager (or director), right? Without a manager it will not run, right? Some day when fever 'comes' (you have a fever) you feel that you have a fever but you do not check to see who 'sent' it to you. So then you think that what will you do if that fever does not leave. Hey, it has come, the 'sender' has sent it and he will recall it back too, why should you be concerned about it? You did not call for it, sender send it, then the sender will recall it, this is all natural creation (natural arrangement) (*kudrati rachana*). If you want to think you should have thought before you ate, 'will this lentil soup cause problems in the body or not?' But what is the point in thinking, 'What will happen to me? What will happen?', after eating?

On the contrary, worries create obstructing karmas (*antaray karma*) and they only serve to prolong the work at hand. If a friend tells you about an eligible boy for your daughter who is of age, you should make arrangements for them to meet. The Lord has said no to worrying. But if you worry, your anxiety will just be another obstacle for you to overcome. And *Vitraag Lord* has said, 'If you worry, then you are indeed the owner? Do you indeed run this world?' And if you look you will know that you do not have an independent energy (*swatantra shakti*) even to evacuate your own bowels. When you are

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constipated, you will have to summon the doctor. Until then you think that this energy (*shakti*) is yours, you keep feeling like this but it is not. Should you not know under whose control this energy is?

In which scripture it is written when you have to start worrying about getting your daughter married? If you have to get her married in her twentieth year, then when do you have to start worrying? Is it from when she is two-three years old?

Questioner: After she is fourteen-fifteen years old parents start thinking about it, do they not?.

Dadashri: No. Still five years remain. In these five years, who can say whether the one who worries will die or the one for whom he worries dies

Questioner: If it were like that, then the people will not even go to earn and they will not worry at all either.

Dadashri: No, even going to earn is not in their hands at all, they are ‘tops’ (*bhamarda*). All these are being ‘spun’ by the nature and they do the ego of saying, ‘I went to work’, and then they worry needlessly. And that is from seeing others, ‘Look how much that other person worries about getting his daughter married, whereas I do not worry at all.’ Then in the process of constantly worrying he becomes like a ‘water-melon’, and when it’s time for the daughter to get married, he will not have even four *annas* in his hand.

Where will the worrying one get money from? What is the nature of money (*Lakshmi*)? The one who is a happy person, her abode will be at his home. She will not dwell (camp) in a home of a worrying one. The one who is happy, he thinks of Lord, *Lakshmiji* (goddess of wealth) will go there. But one worries about his daughter from now. When do we have to worry? When the neighbors say, ‘Have you done anything for your daughter?’ Then know that the time has come to worry and from then on you can start worrying. Worry in a sense that you continue making preparation for her to get married. Here none of the neighbors say anything at all and one starts worrying 15 years before you have to. Then, he will tell his wife, ‘Do you remember that our daughter is getting older and we have to get her married?’ Hey, why are you making your wife worry? Our people are such that, if there is famine for a year, they keep thinking what will happen next year, what will happens? They start worrying from the month of *bhadra* (11th month of Vikram year). Hey, why are you doing this? Why don’t you worry when you run out of things to eat and drink and there is no arrangement for you anymore?

**While dying jeev -the one who wants his daughter married;
A sack of intellect no one would want to buy even for four annas!**

During one’s entire life, if the balance sheet of devotion is good, if the balance sheet of *satsang* is good, if this balance sheet is very big then in the final (last) hour his *chit* can remain more and more within that. If the balance sheet of sexuality is very big then at the

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time of death his chit will go into sexuality (*vishay*). If someone has attachment (*moha*) for his daughter or son then in the last (final) moment *chit* will stay in them.

One *sheth* (a reputable man) was dying; he was very rich in all aspects. He had four to five children. They told him, 'Father, now say the *navkar mantra*.' Then the father said, 'You have no sense. Hey, do I not know that I have to recite this? I will do it when I want to. You keep telling me this!' Then the children understood that right now father's *chit* is wandering around somewhere. Then all the children realised where his *chit* was roaming? We don't have suffering because of money. There is no other kind of inconvenience (difficulty). But three daughters were married and the youngest one was not. That *sheth's chit* was on the youngest daughter, that 'My daughter remains to be married, so now what will happen to her? The sons realised this, so they sent the youngest sister to him. She said, 'Pappaji (daddy) you don't worry about me. You now say the *navkar mantra*.' The father did not say anything to her, but in his mind he thought that she is still a child, what does she know?' Hey, it's time for you to go, at least now you straighten up. In an hour or two you will go (die). Do as your daughter tells you, start saying the *navkar mantra*! But what can one do? How can he say the *navkar*? Because his karmas do not let him straighten up, his karma at that time takes over!

His *jeeva* (heart, focus) remained in that his daughter wasn't married. So he got elevated to four legs and a tail (attained a life in animal life form). See the sack of intelligence! When it's time to go, people are alerting you, why don't you straighten out! And you fool, now when it's time to go you are trying to get her married?! When there was a good boy to marry her you did not get her married, and now you are sitting here to get her married?!

Even on his deathbed, he worries about the future of his unmarried daughter. He dies worrying about her and so he takes birth (is reborn) in the animal kingdom, where his life will be torturous. But what happens when he does not remain straight in human birth?

**Entrust your burden of children to Dada
It's a guarantee then no worries in the least**

Questioner: In this country things like kidnapping the children and torturing them occurs if we don't keep a proper watch (on children). So I worry a lot sometimes about that.

Dadashri: So then children you should not have given birth to the children. Why did you do that unnecessarily?! If you carry so much fear!

Questioner: This is true, Dada.

Dadashri: What if the bullies kidnap you tomorrow? Therefore you entrust (hand-over) your worries to 'Me' that these children are entrusted to Dada. If you handover to me then it (worries) will stop. All these people have entrusted their worries to me.

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Questioner: We have indeed come here for that reason, to entrust you all our worries now.

Dadashri: Yes, 'we' will stop your worries, then what other problem (*bhanjgad*) is there after that?

Questioner: Mine is a worrying nature, so this happens in little little things.

Dadashri: So, what happens when a cup breaks?

Questioner: No, no. not in that case. But it is about these children, if I need to do something and it's not happen, then I worry.

Dadashri: So, does children's work gets done, by worrying? If your worrying is not fruitful, then you should stop worrying. If worrying is not helping, then it must be stopped.

'You don't worry about me unnecessarily; look how your body has become.' The girl says this to the mother and she still worries! They are both fools. Now the worrying that you do, you keep remembering, that is egoism, wrong egoism. Of what use is this egoism? The egoism that is not helpful, which is harmful, of what use is that egoism? Without knowing in this world what happiness do you have? You have to know that from a *Gnani purush*. The *Gnani Purush* has the knowledge of the whole world. He can give every solution to your complex problem. If mother is told, 'You don't worry about me' and she keeps worrying even now. 'One cannot do without worrying', she will say. Wow! Now is this madness or wisdom?

**Children are indeed our thermometer;
They make you worthy of Moksha, let go of worrying!**

If our son has grown and he talks back (confronts you) then know that this is our 'thermometer' (guage). Where can you get a 'thermometer' to guage how much effect (result) your religion has produced? If you can find such 'thermometer' within your home, you don't have to go outside to buy it!

If the son slaps you and you do not have any *kashaya* (anger, pride, deceit, greed), then know that you are going to *moksha* now. Even when he slaps you two-three times and *kashayas* do not arise, know that this son is indeed your thermometer. Where will we get another thermometer like this? Others don't hit you. So this is your thermometer. Do theromometers at home ever help you?

Questioner: Of course they do, Dada.

Dadashri: People at home are indeed our thermometers. You will immediately know how much fever has gone up, how much has it come down? When we give one some advice, by giving advice meaning say something strongly, he will immediately say

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something (talks back), we will know right away if our fever goes up or not. So we have a thermometer sitting at home! If you ask for a thermometer at the Pharmacy, what will one give you? Will anyone give you this kind of thermometer? Do children become thermometer sometime or not?

Questioner: They do.

Dadashri: Would you know that this is your thermometer? Would you feel that way? Therefore, do indeed keep it safely. Do you not want to break it? Do you want to save it? It will be useful if it's there. Then you will never break it, will you? Thermometer is of use, isn't it? So would you keep it carefully or not? Therefore keep it safe.

**Children are squandering, keep seeing that;
'Live like dead', have this aphorism in heart!**

Questioner: If the son is doing something wrong in *vyavahaar* (worldly interactions), we don't tell him anything. Usually what they say in *sansar* (worldly life of birth and death) is that we have to tell him. We must tell him, and make him understand. But we never tell him anything, we never say anything at all. So no one interferes. Because after taking this *Gnan* (knowledge of the Self) we understand that whatever is happening with the each other, it is happening because of unfolding of karma of each other. We cannot change anything in that, so why should we say anything at all?!

Dadashri: That is correct, then?

Questioner: That's it. I wanted to ask just this much, is that correct? If we don't say anything at all?

Dadashri: Hundred percent. And if you have said anything, then repent for it. It's wrong, so you repent for it. Otherwise, what will he do when you are not around (dead)? He is acting as per the fruition. He is acting according to the unfolding karma. It is his unfolding karma so he acts accordingly.

For the worldly people (those do not have the *Gnan*) it is wrong even if they do not say anything. Because he will not know that it's a mistake. The unfolding is not wrong, but people believe that to be advice.

Questioner: Yes, but that is where the problem arises. If anything happens, they say, 'You should say something, should you not? For the sake of *vyavahaar* you should say something.'

Dadashri: If they say that, then tell them, 'Yes, that is correct. What you are saying is right.' Whether to say or not to say is it in your hands? The best thing is not to say anything.

Questioner: Yes, it is best not to say anything.

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Dadashri: Hey, even when you don't want to say, you end up saying.

Questioner: Yes, that is correct. But not to say ...

Dadashri: There is nothing better than that. What would he do when you are not around?

Questioner: Yes, that's what I am saying. I did once say that what will happen once I was dead?

Dadashri: That is why, *Srimad Rajchandra* (the Gnani of Karmic path) said, 'Die and then live (live as if you are dead, live like the dead)'.

Questioner: Yes, that is true. I have told everyone to think as if I am not around.

Dadashri: Yes, once you die you don't have to die again. Even this has to happen, does it not! Living like dead, if the son is squandering all the money, what will the dead person do?! Keep on seeing. This is like that. Such should be the life.

(13)

Good it happened, not bound to this entanglements....

**In the eyes of Gnani blessed is the childless;
In previous birth karmic debt is cleared, now empty!**

Dadashri: Do you ever worry?

Questioner: Generally I do not worry. Sometimes I feel I have everything but no children.

Dadashri: Wow! That means there is no one to eat. You have everything yet, you have everything to eat but no one to eat it so then even this is a problem, is it not!

One man came where we were staying and he sent all his luggage with his servant. I said he looks like a *marwadi* (person from the region of Marwad, Rajasthan), he had tied elaborate head gear with long piece of cloth! He was the owner of a big factory. He had brought three large bags, I didn't know what he had in them! He must have brought silver ware or something! His servants had carried those on their heads, and when they put them down, I heard the noise from within the bags. It sounded like utensils. So I realised that he has brought something, this *marwadi*! I asked him, 'What is this *sheth*? What is this thing? He said, 'It's nothing *saheb*, it's nothing, it's nothing, it's not flowers but just some petals he said! (meaning a small insignificant gift). So I understood that.

I said, '*Sheth*, what is this unnecessary thing that you have brought?!' Then I said, 'why did you bring the flower petals here? I am not a saint or priest (*maharaj*).' Then he said, 'No, no please accept this much.' Then I told him what this was like, I will give you an example. Yours is a silk mill (camp). From that comes the mucus. The excess mucous you have, you come to smear it on me, is that right?! But I am a business contractor. Whom will I smear my mucous, now tell me. You indeed tell me, you find me a solution, that you are smearing your mucous on me. But if my mucus comes who do I smear? So he got scared, poor fellow, as I called that mucus! I told him to go and smear on to those who do not get anything, like those saints- ascetics (*sanyasi*). Why did you come here? I get lot of mucus, as this is a contractor's business.

Then he says, 'But *Sahib*...' Therefore I understood what his wish was, at least let him ask. I asked, '*Sheth* what do you want? You send all these things back. But you tell me what you want and then go'. 'Nothing at all, nothing ...I don't have any children(*sher mitti sher mitti*'. *Balyo taaru jeevtar*)!' Shame on you! I asked the *Sheth*, 'In which life did you not have children?'. You had in dog's life, in monkey's life, in lizard's, in cat's, etc etc and in everything, wherever you see there were babies, you went into plantain tree

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life there too you had babies! The plantain (banana) tree has a plantain that gives rise to baby. Wherever you see there are babies, babies and nothing but babies! Even now, are you not tired of that (are you not vexed), you fool?

And then I said, 'Let one person in this world be pure. Keep at least one man completely pure in this whole world! Why are you putting in such entanglements?'

In certain lifetimes, those who are born with great *punyas* (very fortunate) will have no children. It is because *karmas* determine whether or not a couple will have children. Consider yourself very fortunate that you do not have any children in this life. Hey, who taught you this (that a childless couple is unfortunate)? He told me that his wife constantly gripes about not having children. I told him that I will go to his home with him. Then I made his wife understand, and she finally understood (the blessings of being childless). *Sheth* did not have much problem (*bhanjgad*). In your karmic book there is no account (of having children), that is good, isn't it?! Therefore you are absolutely happy one.

**For the sake of progeny you married the second time in old-age;
Got a ten year old wife, even then had a defeat!**

One *Sheth* did not have any sons and his was very rich family (millionaire). He felt in his mind that what will happen if I die? What happens when one is 60 years old? His first wife did not have any sons. She gave him the permission to get married again, see if his wish can be fulfilled! So the *Sheth* married again! Then he got a ten year old *Marwadan* (a girl from the region Marwad) girl. Because he gave fifty thousand rupees one *Marwadi* (a man from the region of Marwad) gave his daughter's hand in marriage to this *Sheth*! The *Sheth* felt that if he died in a year's time what will happen? So the *Sheth* was hurrying that how he can have a son quickly, how he can have a son quickly! If he keeps solemn religious promise or vow to offer specific thing to deity (*badha rakhe*) will a son be born? Why would it not happen? If the wife is ten years old how can she bear a son? Should he not understand this? And for the *Sheth* fear had unnecessarily entered his mind that 'What will happen if I die in a year's time?' Hey, you are not going to die! Why are you having such a fear?! But what can he do when fear had entered his mind?

**Grandfather, Grandfather, listening to this you become happy (within);
A signal has fallen, you won't live much longer!**

Some, when grandchildren say, 'Dada (Grandpa), dada', the grandfather becomes happy within! Hey, if the grandchildren don't call you grandpa, grandpa (dada, dada), will they call you 'uncle, uncle'?! These children will say dada, dada but inside they understand that dada means a person who will die in a short time. The mango that is now useless, that which is ready to be discarded, that is called dada (grandfather)! And the grandfather becomes happy within that I have become a grandfather! This is how the world is!

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If one does not have even a single child and if a son is born, he brings laughter, he will make this the man very happy. But when he goes away (or dies) then the father will suffer just as much. So you should understand that the one that comes will also have to leave, and when that happens, what will become of you? Therefore it would be better not to laugh today, so then you will not have any problem later, will you?

**If you remember past life then you won't look for children;
Do (work towards) for Moksha, nobody is right in this!**

Questioner: We do not have the memory (*smrutii*) of past life and so we keep asking (for children).

Dadashri: In fact, it is indeed good that one does not remember the past life. Otherwise, if you remember the past life, you will throw your wife out immediately. All this is not in your memory so the world goes on in falsehood (*polumpol*). Today the father picks up a child and puts him or her on his side! The Lord says, 'Hey, in your past life you were saying you don't want to see his face, the one with whom you were getting upset, to the same person you are now doing this.' This world is a fool's paradise. What awareness do these people have?

Questioner: Lord Mahavir knew about his past lives, did he not?

Dadashri: He can afford to do that. The Lord can afford that. If these people could see their past lives, what will be the state (condition) of them! So they should never be able to see them. If these people are given *trikaal gnan* (knowledge of past, present and future), if you were given *trikaal gnan*, then what will happen of you?

In fact, lady where have you left the children of your past life? You left them when they were this little! This little sons and daughters. At that time you did not even like to leave them. At that time you felt that it will be nice if I live longer, son is very young. But you could not live longer, and you left the sons and daughters behind. Did you forget that? *Lyo!* (Here you go!) And now this new body, new world! You betrayed those other (former) children and you seized these new ones! How could you do that?! Just see all of this! And you have created all these 'lumps' (children) everywhere! That dog leaves her puppies there and comes, and men and women leave their children behind and come here. They have done this same thing wherever they have been.

Question: And created millions of rebirths in doing the same thing.

Dadashri: Yes, millions of such rebirths have been created. You want to go to *moksha* that is why I am telling you this, so this time, in this birth or in two births, why don't you understand this? You will not get to meet this 'Dada' again. If one is fortunate, he will meet Him, otherwise he will not meet Him again. So understand what I am saying! Then endless wanderings from one life to another will end and everything will get resolved.

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Should one have a little bit of dispassion (*vairag*) or not? ‘We’ are not telling you to runaway or ‘we’ are not telling you to become an ascetic. And our sages and sage’s wife used to live together, and for whole life she would bear only one child (*putradaan*); whereas now one has five-seven children! One person told me at home he doesn’t even get enough milk for a cup of tea. I asked why? He said that he has four daughters and two sons. Hey, who had tied you up high (who forced you to have all those children?)? When the Government had made a law then should you have straightened out or not?

Then they have created maternity wards! Then the burden is on this poor husband, isn’t it! In our contract work the labor class women work. To work with dirt and for the labor work women (did the work), they were *Malwani* women. One of them says to me, ‘*Sheth* (master) I am due in two-three days for baby.’ I told her, ‘Why don’t you take off from work. I will pay you salary.’ But she took only one day off and the next day she was back to work. She delivered the baby on her way home, she took that baby in her hand and put it in the basket and took it home. Now where did the maternity ward go! For these dogs and cats, where do they have a maternity ward? By opening these maternity wards it has made humans very weak and cowardly and for the husband the burden of spending money increased!

Why don’t you just settle down? But one won’t! Then when the son grows up slaps him two-four times he will say that this *sansar* (worldly life) is ‘salty’. Because of *raag-dwesh* (attachment-abhorrence) it seemed sweet!

Children are really our karmic accounts of *raag* and *dwesh*, not money; *raag* and *dwesh* are the consequences of relationships from our past lives (*roonanubandha*). To settle this account of *raag-dwesh* a child will then extract the oil out of father (will harass the father to no end). Even the great King Shrenik (in the time of Lord Mahavir) was tortured in prison by his own son every day.

Then People complain about having no children. Hey, *chokraney shu thopney barey chadavva che?* When they make their parents’ lives miserable, of what use are they? Instead of this, being childless is good and in which birth you did not have children? You have attained this human life form after so much difficulty, then why don’t you straighten out? And search for some ways (tools) to attain Moksha, and get your work done.

**What throne do you have to give that you look forward for a son?
Daughters are made in line what kind of desire is this!**

Questioner: You said that after one or two sons and one daughter, one should practice *brahmacharya* (life of celibacy). Now many times it so happens that instead of two daughters or sons, only daughters, all three of them or even five daughters fall in a line, the sons dies, so in such circumstances what is your opinion?

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Dadashri: So what do you want to do with them (sons)? Which throne do you have left (to give)? Does anyone still have thrones left yet? There is nothing to eat, there is no money to drink milk, and children have to be raised! Hey, if a throne is left to be given, then one can understand that, that there is341.! If one is doing a job and he is let go for four months it will be cause a problem. There will be no milk for him to give (to his children). Then in such conditions, if there are children don't throw them away and if you don't have children there is no need to invite them, 'come, come to our home!' They are fine where they are.

**Based on your karma you get the progeny (children);
Going around in circles to see astrologers, you will suffer!**

Questioner: Many are childless, so some of the astrologers tell them few solutions from the scriptures but nothing is attained. And shows such a solution and they have children and their problem is gone. Can you show us something like that?

Dadashri: 'We' do not know any such thing. This is not in our line (profession) at all, is it! People will indeed ask 'us' for such a thing, will they not?

Questioner: Yes, but you explain us that on what account one has this progeny (children) and one does not?

Dadashri: He knows all this. But he doesn't let go of *lalach* (covetous intense greed), does he! Everyone knows it. If he has to bring some justice in other's case then he will do it and give but when it is for his own self, there the *lalach* does not let go, so he forgets! Indians understand everything.

Other sufferings have to end, there are so many other kinds of sufferings! Not everyone has suffering of having children, do they? Only very few have this. On the contrary, everyone have more than enough children. People have become tired of having them. The suffering of wanting to have children is only for few (rarely) and this world is *lalchu* (intensely greedy) poor fellows! 'My son doesn't have children', he says! Hey, you have a son, don't you!

Everybody has children, but he doesn't. Yet look he is very happy isn't he! However, if he has in his mind, 'Oh man, he has children and I don't', will these two be able to sleep? They won't, will they?

One man says this to me whenever he sees me, 'I am happy in every way, but I have pain of not having any children.' I asked him, 'On what basis (on what rule) you don't have children?' He said, 'Both of us must have done some bad deeds (*paap*).' I asked him, 'do you wish to go to *moksha*?' He said that who doesn't want this! Then do you know what these children are? However much account there is pending, only that much is recorded in the book (the book of karma). Three daughters and seven sons, ten accounts are recorded. Or if it is one daughter and one son that much account is recorded. Or if there is nothing pending at all, then there are only these two (husband and wife)! That is the best!

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Then that (childless state) becomes instrument for going to moksha sooner.’ Then he understood this. So then he said, ‘This is very much in his benefit.’ I told him that it was mostly in your benefit. The whole case is in your benefit, but you understood that as a loss.

If the account book is clean (clear) then one will not have any children at all. However, even if they are born they die. But as much there is in the (karmic) book, there is that much disorder. Some will have eleven children and some will have only one child. You have only one child, don’t you?

Question: Only one.

Dadashri: That’s good! You designed/painted that much less in the book! What would be your plight if you had three like him?

**Who shoved you into this hoax of ceremonial offerings for dead;
Shoved the ghost of ‘must get married’ into you!**

Questioner: They are only two of them, husband and wife. They have no children, so naturally his wife keeps feeling in her mind that they have no children and he is in a high position as a judge. So their parents also keeps feeling that this couple doesn’t have children and everyone keep getting hurt in their minds. But when we read what you say, that if there are no children (progeny) then they are most fortunate (*punyashadi*, with great merit karma). Only then these people get such *yoga* (union). Please explain this a bit.

Dadashri: Who had said this? Regarding progeny, these people have just put it in those ‘higher’ books. Because people’s focus (*drashti*) was more on that other side. There was no full understanding and they did not have more focus (*drashti*) on celibacy (*brahmacharya*). There was once a time like that. This keeps changing from time to time. Those people were turned only in that direction. So they had introduced that if you don’t get married and not have a son then who will do your final rites and religious ritual ceremonies after death? And if there is no proper ritual then the next birth will not be good. They had introduced that in those days. That is this entire storm!

If there is an account of *roonanubandha* (the karmic accounts of attachment and abhorrence) then one will have children. Without this karmic account (*heesab*) no one will ever come, so they are the most fortunate ones (*punyashadis*) that even if they ask for children, it will not happen. They will come only if they are in the account, will they not? They have come here, having cleared the accounts.

You are considered very *punyashadi*. You are moving around with clean and pure account!

Questioner: They just wanted this *samadhan* (closure and inner satisfaction). With that sentence he found the *samadhan*; even his wife found *samadhan* with that sentence. But in their minds his parents, from the old generation of old understanding, they felt that their son is a judge and there will be no one to light a lamp (*divo*) after him!

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Dadashri: It is indeed how it has all arisen. Now, who can tell if that lamp that comes turns out to be a charcoal or what? But the people of the world have introduced a kind of a delusion (*mohaniya*) in it.

If one is not *mohaniya* then they *topa ne bare chadave*! If this (a child) is not in the book then how can it come? (How can the children be born?) Where will they come from? He is an educated man yet he goes to see the mendicant, and says that mendicants will give children. What is yours will come to you, what is not yours how will it come?

**By weak understanding comes out a heave of sigh
Wise one says it's good that it happened, worldly troubles are gone.**

In this time cycle, the one who does not have children is extremely fortunate (*mahapunyashadi*)! The (karmic) book is indeed clean! No borrowing and no depositing, such a one is considered *mahapunyashadi*. But then one creates new accounts by saying, 'You are like a son to us'! Hey, do you want to force yourself into such situation (*topa ne bare chadava chhe*)!! Why don't you let him stay with his dad?! You have not designed this and yet what is all this commotion? But he gets cheated like this. What do the Gnanis say? Become so wise/smart that you don't get cheated by *moha* anywhere. You are getting beaten by *moha*! After attaining this Gnan will anyone go back? Here, one brings in a bit of money, lives in a two room place and keeps doing the *satsangs*.

For the one who interferes a lot, he will have a very long karmic book. 'He is just like my son.' Then his wife answer, 'what, do I get excess milk? He does not remain straight even after she says that. *Gnanis* are very shrewd. They do not throw away what has touched (affected) them, and what has not touched them, they do not let it stick to them. But what do these people do? What has not touched them, they they make it stick to them, and what has touched them, they throw it away. They keep pushing it away. He will not settle this nor will he settle that. In this matter, Gnanis are very shrewd. Have they become Tirthankar Lord just like that (without having to face all this)? What, did He not have a daughters? Did He not have a son-in-laws? Everything was there. But He would not let all that touch (affect) Him. And from outside (superficially, dramatically) He would say, 'Oh our son-in-law has come, son-in-law!' He will say that, He will act like that, He did the entire drama but never ever let it touch Him.

And here squeezes him on the chest. Hey, just let go of him. What an affection! Should you be showing such affection?! Affection should be with Atma. Why have affection with *pudgal* (non-Self complex)?! The *pudgal* which stinks after an hour, it becomes quite a sight next day when one does not take a bath. Do you understand my talk?

Questioner: That is true.

Dadashri: Go about with understanding. Now who will caution you like this? And *roonanubhandh*, it's an account in the karmic book, and so if he torments or troubles you

then just tolerate that. But after troubling if he leaves you (karmically), should you go there again (wish for a child)?

Questioner: No

Dadashri: If he says that he does not need to know what you have to say, then 'It is a blessing that the entanglement (worldly trouble) is broken.' But these people won't let go. As long as they get the juice out of the mango they will not let go of the children. When there is no more juice they throw it away. If not will the little boy throw away the mango? It won't throw it away. There is still juice (*rus*) coming out of it, is it not? So the son sucks the juice out of the father and throws him away when only the seed and skin remain! Then should we not understand that there is a limit to this! Should there be a limit to this *moha* or not? Now *moha* will not arise now, will it?

Questioner: No it won't.

Dadashri: You will stay in this happiness (*sukh*), won't you?

Questioner: This is my sister's daughter, a niece.

Dadashri: Yes, one will set it up like that. They find someone. If no one wants to come, they find someone and bring her over. Now what happens after you make them sit? One makes a big mistake. They make them even sit! Then they protect them, by waking up all night long. Then the father stays up all night. **346**

We don't say that you become a hermit (ascetic), you raise the children, you give them good *sanskar* (values). Educate them, mold them, do everything. But are you making it to where you cannot do without them? 'I cannot do without my son', what kind of a man are you? There is a tree of *jambuda* (a rose apple; a small fruit with a seed in it) growing at my home. So it is like me saying, 'I cannot do without *jambuda*'. There are so many trees out there, and these children, these children are human births (forms). After coming into humans if you don't make the human birth fruitful, if you don't get your work done then you have (as good as having??) gone into squash (butter squash) poor fellow!

**Where the rushi-muni married for a gift of one son;
Blinded by sexuality - created family planning!**

This squash, it springs up on every leaf? These worldly 'creepers' (parents) are like that. Then, whether it is a human 'creeper' (family trees) or a squash creeper, they are all similar. Do they spring up or not? In the past upto twelve use to spring up (have offsprings). If we asked, 'How many children this uncle has?' Then he will say, seven daughters and five sons. If there is a humorous person, he would say one full dozen!

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Why do then not have twelve now days? Now it is one-two-three. Only few have the fourth. Why do we not have one with a dozen? Have you seen anyone with a dozen anywhere?

In the past the woman and man in *sansar* (worldly live) had not become impure by touching. She would get married at fourteen years of age and he would get married at sixteen years of age, so only a little bit of leakage (leakage here refers to making sexual mistakes) would happen. Leakage was nothing major. So it would start from then on and it would 'spring' up from every leaf (it means giving birth to children very frequently). Whereas now all of them are full of leakage. By getting married at an older age what happened? Everything has already been a complete leakage, and so only one or two 'flowers' remain within! Does this talk make sense or not? 'We' never say that what 'we' are saying is the truth, because it can turn out as false. Because our talk is true, that is in our viewpoint (in our vision)! In the path of *moksha* 'we' say that our talk is hundred percent true. But in this it can turn out to be false too, this is now the work of the power of the intellect!

These older people would have been squeezed dry and then they would get married at the age of twenty eight. Then only one son is born. Then its Rama-Rama! (meaning enough-enough)! The lady is like that too.

You would not know this. But with me, I am a doctor, am I not? So, with me these people, these women write about everything they did from their age of twelve and give it to me. All the mistakes they made! If she is forty years old, she will write down about all the mistakes she made until that age and give it to me. And the men write and give me from when they were eight years old. One writes down about from when he was eight years old to age forty and give it to me. So I am aware of all these things, am I not! What kind of stock is there in them! At eight years old he learnt how to do *adapla* (making sexual mistakes by touching) (sexual pranks)! From when did he learn to do the *adapla*? Why aren't you saying anything?

Questioner: I am listening.

Dadashri: Did you not learn to do *adalpa*!! It is all the same stock. But all this is to keep the wealth of body good. If it gets filled for some time (without doing anything), even if there is a leakage, but if it's filled up he lives a little bit. The physical frame is good and strong isn't it! And the former has a loose/weak body?

Therefore, our people will not let the mangoes establish. If the mango tender shoots or flowers arises to it. But what do people do? They pluck it off so that mangoes will not increase. So now one has one son and one daughter, that's it. Then two is more than enough. In the past we have seen a dozen. We have even seen eighteen children! They had two wives. As long as the ear of corn (the flower spike) has not come, the plant looks green. And once the ears of corn spike starts coming, the plant starts drying up.

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All this that you asked, did you like it? Did you like all this talk? There was nothing to object about. You didn't feel like debatng/questioning, did you! If the mind does not feel like debatng/questioning then that is *Gnan* and if there is debatng/questioning it is *agnan*. Then one will keep doing kaw, kaw, kaw like a crow.

**Why misery arises when a child dies?
The account is finished; no one can avoid death!**

Questioner: He said that last year when one of his sons died he had lot of suffering and he had to mentally tolerate a lot. So we feel like knowing that what is there that caused him this. What did he do in his previous life to deserve this?

Dadashri: It is like this. However long one has an account with us he will stay with us for that long. If the account is finished then he will leave from the book. That's it; this is the law.

Questioner: When a child dies immediately after birth, does it mean that the child had just that much account (of give and take) with us?

Dadashri: However much one has an account of *raag-dwesh* with their parents, when that is completed, it (the son) makes the parents cry and suffer tremendously suffering and leaves. It will also make them bang their heads and spend lot of money on medicines and thereafter son goes away!

In our Vadodara (Baroda), we have Friday markets (flea markets?), do you know about this? In these Friday markets people bring their buffalos, one sees the buffalo from all sides and angles. They ask every agent, 'how does she look?' And every agent will say, 'she is very good.' Then he brings her home and ties her. Three days later it dies. Hey, what was that? She made him pay up and then she died. Otherwise, would it not have died at his (previous owner's) place? Does this happen? All these karmic accounts have to be settled. A child is born and dies immediately, it makes everyone cry and leaves. Then everyone feels that it would have been better had it not come at all.

**The entrusted fruit from the God's garden;
Do not have the pleasure and pain of give and take!**

Ask anything you want to ask. Whatever obstacles you have in reaching the God's place you can ask 'us' about them. Then 'we' will remove those obstacles for you.

Questioner: My son died of an accident/unforeseen event, what is the reason for the accident/unforeseen event?

Dadashri: In this world, whatever we see with these eyes, hear with the ears, they are all 'relative correct', they are not the absolute truth! Even this body is not ours, then how will the son ever become ours? It is by interaction (*vyavahaar*), by worldly interaction

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he is considered our son, but really he is not our son. Actually this body is also not ours. Therefore, what remains with us, only that much is ours (of the Self) and the rest belongs to others (the non-Self)! So if we keep believing that son is mine, mine then problem (trouble) arises and restlessness occurs! This son is now gone, if that is God's wish then you have to let go of him.

Questioner: This is correct, it was God's property (*amanat*, entrusted to us) that we had, he took it back!

Dadashri: Yes, that's it. All this is indeed God's garden.

Questioner: Is it because our bad karma that he died like that?

Dadashri: Yes. It is his bad karma and also your bad karma. In good karma you get good in return.

Questioner: Can we find out our faults that it is because of this that we had created the bad karma?

Dadashri: Yes, all this can be found. For this you will have to sit in *satsang*.

This is God's garden. You are also in the God's garden and your son was also in the God's garden. Everything goes on as per God's wish. You have to find happiness in this. In whatever God is happy, we are happy too! That's it, we need to become happy!

Questioner: So then no question indeed remains, does it?

Dadashri: What God has said is that, if you are the one running this world then you worry. But I have to run this world, then why do you worry? Therefore if you worry it is a crime against God.

Questioner: That means God is there and we must not interfere in His realm, is that it?

Dadashri: Not only interfering but we must not even worry at all. If we worry then God becomes displeased.

Questioner: The questions that arise, we need to get answers to those don't we?

Dadashri: Questions arise, and the answer is just that God says, 'It is indeed mine, so why do you worry?' Do not worry. You have to take care of him, give medicines; make every effort till the end. You have the right to put in all efforts but you do not have the right to worry.

**Do not worry about the dead;
Those who are alive for them be the right father!**

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When parents grieve for their dead child, it brings suffering to that child. People do all these things due to ignorance. Therefore you should know things exactly as they are and live peacefully. What is the point of going through of all this unnecessary fuss? Everyone will lose his child at some point in time. This is *sansar's roonanubhandh* (worldly life's karmic ties from past births), an account of give and take. We too had a son and daughter, but they both died. The guest had come and the guest left, when were they ever our property? Aren't we going to leave too? We should give peace to those who are living, those who are gone are gone, stop even remembering them. Now those who are alive here, those who are dependent on you, make them happy. That much is your duty. If you remember the one who is gone and you cannot give peace to these others, what is that? So you are neglecting all your duties. Do you feel that way? One who is gone is gone.

If one *lakh* rupees fall out of your pocket and you cannot find them, what should you do? Crack your head?

Questioner: No I should forget about it.

Dadashri: Yes, so all this is wrong understanding. We are not indeed father-son in any way at all. Even if your son dies, it is not worth worrying about. If there is anything worth worrying about in this world, it is when your parents die. If the son died, then what do we have to do with each other? Parents have obliged us so much (done so much for us). Mother kept us in her womb for nine months and then raised us. Father gave us fees for education and many other things. If you have to appreciate anyone, it is the parents that you should, what have the children to do with that? The son will take away the property and then insult you. So you keep relations with children but if they die you should not suffer because of that. What do you think about what I am saying?

**Don't go into intense bewailment (deep sorrow) of the dead;
Your suffering will reach the loved one, understand this talk!**

This is not in our hands, and that poor fellow will feel that pain there. If we suffer the pain here, the effect of it will reach him there (wherever he is). So then we don't let him be happy and we are not happy either. Therefore, scripture writers have said, 'After they are gone, don't worry'. So what did our people do? They started *Garud Puran*, they started this and that, did *pooja* (worshipping) so that they can forget. Did you do any of that? Even then you did not forget?

Questioner: But I cannot forget it. The father and son relation was such that everything was running smoothly. So it's not possible to forget.

Dadashri: Yes, it is not possible to forget. But if you don't forget then this will cause you lot of pain here and it will cause him pain there. As a father it is not good if you worry about him like this.

Questioner: How will he feel the pain?

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Dadashri: If you suffer here, effect of that is bound to reach him there. In this world, everything is like a telephone, this world is like a television! And is he going to come back by you worrying about him? Is he going to come back in any?

Questioner: No.

Dadashri: Then if you worry, that will reach him, and if you do religious devotion in his name, even that will reach him and he will feel peace. How do you feel about this talk about giving him peace? And to give him peace is your duty, isn't it? So do something like that which makes him feel better. One day do something like distributing *penda* (a sweet cookie like dessert) to all the children at school.

Questioner: I did all this!

Dadashri: Yes, do this again and again. Whenever youu have five-fifty (rupees) available, do something like that so that it can reach him.

Questioner: This man is experiencing a lot of suffering form his son dying, but for me I had a personal experience that after my parents died, I have not indeed remembered them any day. Seven-eight days after they died they have not come into my memory, why is this?

Dadashri: That is good for you, your parents are fortunate (*punyashadi*). If you had their memory then it would cause them suffering.

Do you understand what I am saying? Therefore, whenever you remember him, say this much, that, 'Dear Dada Bhagwan I have entrusted my son to you!' So this will bring about a solution. Remember your son and keep saying something in your mind that will help his *atma* (self) attain salvation. Do not let the tears flow in your eyes. You are a man of Jain theory. You know that after the soul (*atma*) leaves you must keep having the intent that, 'May his soul attain salvation! Dear Krupaludev give salvation to his soul.' But you cannot afford to become weak instead. Making our own loved ones suffer is not our job. You are such a wise man, thoughtful person, and people with good values (*sanskari*), so whenever you remember him say, 'let his soul attain salvation'. Dear Vitarag Lord, give salvation to his soul'. Keep saying this much. If you invoke Krupaludev's name or Dada Bhagwan, it will work fine, because Dada Bhagwan and Krupaludev are indeed one in the form of Soul! Physically they look different, they look different through the eyes, but in *vastu* form (as the Self) they are both one. Therefore if you invoke Lord Mahavir's name, it is the same. 'May his soul attain salvation', that should be yout constant inner intent. For the one with whom you have constantly lived, ate and drank have an inner intent of how he can attain salvation. We have good intents for other people (who are not our own), but this is your own, what should you not do for him?!

A man whose only son had died came to 'us'. I asked him, 'Does your son have any sons or not?' He said, 'Yes of-course, he is still young, but my son is dead, is he not?'

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Then I said to him, 'If you go to the next life from here, what is going to go with you? Then he said, 'Everything will be forgotten there.' So it's not the worry of son's death, it is indeed the problem (*bhanjgad*) of not forgetting! So then I asked him, 'Shall I make you forget him? He said, 'Yes Dada, you make me forget'. So then I gave him the *Gnan*, and he forgot. Later 'we' asked him, 'Try and remember him now.' He could not remember.

So say, 'Dada Bhagwan I entrust him to you'. Do you feel convinced or not? Are you convinced hundred percent or is it still lacking (weak)? Entrust him to Dada and everything will be solved!

**After death they ask to do the worldly things;
Everybody cries, but within it is a drama!**

When the son dies, the father starts crying. If you ask the son's uncles, 'Why are you all not crying?' Then they say, 'How can one afford to cry like this? The one who is born will have to die, will he not! Look at them, do they not know *vyavasthit*? But one has self-interest that his son will be helpful when he grows up, it is all selfishness. Others do not cry along with him, do they?!

Questioner: Now if he does not cry then the people in society will say he doesn't feel anything at all.

Dadashri: Yes. They will also say that. People in society will talk both ways. If you are sleeping they will say you are sleeping pretentiously and if he is running around then they will say, whole day long you are running around, you are wandering around like a dog. So what can you do? Therefore do not take into so much consideration what the society has to say, consider only as a worldly interaction. Take into consideration only what is beneficial to you, not take notice of the rest. Otherwise there is no end to it if you take notice of everything.

If the society (people) think that you have a heart of stone, they run down to the bathroom and smear water on eyes and come. Because all this is worldly (*laukik*). Don't people say, 'Just come for worldly sake'? *Laukik* means artificial (fake). *Laukik's* itself means artificial, all false! They beat on their chests like they do, but they do not 'crack' their chests. They place their hands, one palm on the other and hit. See, do they not do exactly *laukik*? And each one remembers their own and cries. One remembers his own little brother who died, that lady remembers her husband and cries! Now when will all this wrong understanding ever end?

These cows and buffaloes don't cry. Even their sons and daughters die, but they don't cry do they! But this so called civilised ones cry more! Do these cows and buffaloes ever complain, 'My son has died, my daughter died?'

And what I want to say is that if you are going to cry behind someone's death then promise that, 'I will cry for three years and then I will stop crying.' Promise like that, make

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an agreement like that. Even if ladies come to cry tell them, 'Promise that you will cry for three years and then cry.' But after fifteen days there is nothing! Then they will wear nice sarees and even go to attend the wedding!! What is the reason for this? It is unawareness! Now, why would you want to be with those with the unawareness and cry? You just have to act (as if you are crying) there, you cannot laugh there. If you laugh you are considered foolish. But you have to act, don't you? You have to act just as one does acting in a play.

**No one has desire to leave this body!
Says that can still see and so wants to continues living!**

Our father's health was not good. So my elder brother Manibhai told me, 'You stay back at work, I will go and enquire about father's health.' Little after he left for Bhadhran, I had a thought that I had assigned the work to everyone so let me also go and enquire and come back. So then I left and got on the train. Manibhai was on his way from Borsad, so he met me on the way. He asked, 'Did you also come?' I told him, 'Yes I had a thought from within that I must go. So then I assigned the work to everyone and came.' So he said, 'Now you go home and I will go back to the work.' I went to my father, and he made preparations that very night to leave, until then he was not leaving. Therefore, one will leave only on those shoulder that he is meant to leave on (be carried to the funeral pyre).

Questioner: The *jeev* (life) has the illusionary attachment (*maya*) to the body, does it not?

Dadashri: It's not the *maya* of body. He has another kind of *maya*. It has great *maya* of what it can see through these eyes: 'This is my son, this is my son's son (grandson) etc.' If he sees his grandson (son's son), he will say, 'Dear boy come here, come here.' He likes all this very much as long as the eyes can still see. If we ask him, 'Uncle is your *maya* not going away?' he will say, 'No, it is good as long as I can still see with my eyes.' If we say, 'uncle even when this leg is broken, the hands are broken, you cannot eat anymore?' Then the uncle will say, 'No my eyes can still see, so until then it's good!' No one will have the desire to go.

**Baby dies as soon as it is born;
Having settled vengeance (veyr) from the previous birth!**

Questioner: When a baby dies as soon as it's born, a newly born baby dies, what kind of next birth (*avtaar*) will it attain? What type of karma it has created?

Dadashri: In fact, a small baby who who is born, he the same old person who died from this place and goes there and he immediately takes a new birth. He has come to torment the parents a little, so he will go in the womb to hurt. A little bit of vengeance (*ver*) that is still there and for that he will go inside the womb to instigate and cause gripping stomach pain and while taking birth he comes out in a crooked, breeched. He will let go only after having to cut her stomach open and then he comes to get his vengeance settled. All these children come to settle their vengeance (*veyr*) in this *Kaliyug*, while in the *Satyug* they

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came to give love (*prem*). So they come to settle their vengeance, whatever *veyr* is settled, it is that much good.

Then when he leaves from here and goes to another place, he will live for eighty years. He must have this much vengeance here, so he will finish that much and go away swiftly. All this is *veyr*. There is *veyr* even with husband in this *Kaliyug*. The husband will have *veyr* against his wife. Hence by cajoling and coaxing get your work done. At least your next birth should not become spoilt! You came and got trapped. Why are you not saying anything? Haven't you come and got trapped?

Questioner: Yes.

Dadashri: After this, however much you are trapped, you are trapped. The one who eats a wooden *laddu* (indian special sweet) he repents; the one who doesn't eat also repents. If one doesn't get married then also there is regret, isn't there?!

**Fruit of One *kalpant* is bound;
Till the end of *kalp* you wander!**

When one's only son dies that too is *vyavasthit*. But because of his greed, due to his self-interest he cries and hence he believes that it is *avyavasthit*. When the pocket gets picked, that too is *vyavasthit*; but due to self-interest, due to greed, he keeps complaining. Will he ever come back by weeping and wailing? Why? What if you cry for six months?

Questioner: Even then he won't come back.

Dadashri: Yet you might have seen people mourning intensely (doing *kalpant*), haven't you? Why is it called as *kalpant*? It is because it makes one wander until the end of one whole *kalp* (4,32,00,00,000 years). They cry, smash their heads and then say 'call the doctor'. We say, 'If you don't have to call the doctor again then smash it, if not just let it be for now, will you?'

Questioner: They do not understand that they are ruining that many years.

Dadashri: They are not aware of that (have no awareness) at all, do they? Hence 'we' have written in the books that you will have to wander until the end of '*kalp*'. That is called *kalpant*. No one has given the meaning of *kalpant*, have they? You heard this for the first time today, did you not?

Questioner: We heard it for the first time.

Dadashri: So one will have to wander until the end of *kalp* and what do people say? They will say, 'He is doing lot of *kalpant* (intense mourning).' Hey, at least ask what *kalpant* is? So only some do this *kalpant*. *Kalpant* occurs when one's only son dies.

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The Lord has said that there are two punishments for the one who worries and only one punishment for the one who does not worry. The amount of worrying that one does, the amount of suffering that he undergoes, smashes his heads, and all the other things that he does when his only son, an eighteen years old dies, he incurs two punishments. And for the one who does not do any of that there is only one punishment. Dying of the son is one punishment and smashing of the head is the extra punishment. 'We' never incur two punishments. So we have told these people that, 'If you incur a loss of five thousand rupees from your pocket been picked, understand that it is *vyavasthit* and move on and go home peacefully!'

One punishment is indeed our own karmic account. Therefore there is no need to worry, that is why I have called it '*vyavasthit*', it is exact '*vyavasthit*'. So whatever has already happened call it 'exactly correct'! When someone's only son dies you cannot tell him that is 'correct'. There, you will have to say, 'what happened to him? He was very wrong'. You must act accordingly and make a show. It has to be done as 'dramatic'. However, understand from within that 'it is indeed correct' and go about it.

**Is a son ever by *nischaya* (in the Real)?
It's in *vyavahaar*, therefore he will not go with you!**

When the boy is two and half month old and dies even then one cries. When a twenty two year old and married dies even then one cries, and if he is a 55 year old man and he dies one cries. Then *moah*, what did you understand in all this? You don't indeed understand where to cry and where not to cry? Are you stupid or what?

Questioner: So the intellect has never been used in this way before.

Dadashri: Until that does not happen how will this world attain any happiness? Humans indeed have happiness. Every animal has happiness, and can the humans have any suffering? It's only that they do not know how to enjoy it, that's all.

And if one dies, and you ask who died? One will say, 'My only son died'. What happens is very wrong. But he should understand that the son died, but have you yourself died (referring to father)? He is a son only for *vyavahar* (worldly interactions). Why are you creating so much conflict when your only son dies? Give some proof that the son was indeed yours by *nischaya* (in the Real). He does not have such proof, and if this son goes (dies) with his father then we would know that the son was his (belonged to him) in *nischaya*. But after the father has died then does he come home (from the funeral) and drink tea or not? Then how can he be his son? He is a son in *vyavahar* (worldly interaction, in the relative). As long as he is there he will respect the father, just as he shows respect to his neighbors, what is so special in that?

**Dada had a son and daughter, they came and went;
When they went (died) there was penda party,
So that's how He became a Gnani!**

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Questioner: How many children does Dada have?

Dadashri: There was one son and one daughter. When the son was born, I treated relatives and friends with *penda* (a sweet dish made with milk and sugar). He was born in 1928 and he died in 1931. So then I treated everyone with *penda* again. Everyone first thought that he must have another boy so he is treating us with these *pendas*. Until they all ate I did not announce to them. After feeding them I told everyone, 'The guest who had come (in our house) has left!!' We greet them with love and respect when they come, so we should do the same when they leave. So I gave him respect. Then all of them started to scold me. Hey, don't scold, we must send them off with respect.

Then a little girl was born. We invited her respectfully and sent her respectfully. All who came, they all went away. Then there was no one else. There are only two of us now, Hiraba and I.

When our son died, when our daughter died I was happy. Being happy does not mean that it is good, but if they are alive that's fine too, it's correct, and if they are not there it's not a problem. Because they are guests.

No one is anybody's son and no one has ever become anybody's father. This is nothing but a relation/connection of give and take. This is not about give and take of money. I had given you pain (suffering) so you come to give it back to me. People are unfolding the vengeance that they had bound. Therefore when son and daughter died, then I felt, 'Is anyone ours? When this body does not become Ours (of the Self), how can this body's son ever become Ours? Will it become Ours? Is the son of the body or of the Soul?

Questioner: Of the body.

Dadashri: So, when this body is not Ours, how can the son become Ours? All these are relative relations. All these relatives are temporary adjustments. What should we do there?

Questioner: When a son is born, people distribute *penda*, but when son dies there is no one to distribute the *penda*.

Dadashri: Yes, after death no one distributes *penda*.

Questioner: What was Hiraba's reaction at that time?

Dadashri: Hiraba did not like that. 'How can you do something like this?' she said and our friends said, 'You did like that?' I made them understand, that had I told them that the son for whom you all were treated with *penda*, he died. On your faces if you did not feel sad (depressed) and if it was not felt heartily, then you would have to put on an act (pretend to look depressed). Instead of that, this way there is no such problem at all. Eat, drink and enjoy.

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**Dada says guest came and they went!
What an understanding, when the children died!!**

However, I did not like to become a *pappo* (daddy). I was indeed *pappo*, wasn't I? When they left I said '*Sacchidand*'. Had they stayed, there was no problem. And I would have happily married off the daughter too. No, this was not a problem.

Questioner: Why did you not like to become a father (*pappo*)?

Dadashri: No, it's not that I didn't like it. It does not mean that I liked it or disliked either. Whatever it is, whatever customer came to our store, it was fine (correct) with me. When they left, they too are customers.

Questioner: But when they leave is there a feeling of ease or gratification? When they are gone we feel we are free now, don't we?

Dadashri: No, it's not like that. 'We' were not bound at all, so where is the question of being freed? For me I just felt that, 'The guest had come and that guest is gone'. Guests come and go.

There must have been some karmic account pending and so they came to our home. Otherwise would people carry them and play with them? No, there is pending account that's why.

Yes, I did not say what my brother used to say. My brother used to say like that. He used to say, 'I don't say that. 'Children are like...'. he said. He had a son but he died. **362** Then they couldn't have any. He married a second time, even then he did not have any children. Dhade deva chhe, he said, so then they never had any. One should never show such contempt!

Whoever comes to our home, they are welcome. We would say, 'Welcome, good that you came.' They are not Our children, are they? It's just that one believes in his own mind that he is 'my' child and feels proud, 'I am this boy's father, am I not?'

Before attaining the Gnan, Hiraba used to say, 'Children have died and now we don't have any children. What will we do? Who will take care of us in our old age?' This would bother her too! Won't it? Then I would tell her, 'Today's children will drain your energy away. They will drink alcohol and come, will you like that?' Then she would say, 'No I will not like that for sure'. Then I said, 'He will drink alcohol and come home. He had come and now he is gone. That is why I treated all with *penda*'. So when she experienced that later she said to me, 'Everyone's children are giving them lot of pain (suffering)'. Then I said, 'We' used to tell you from the beginning but you would not believe!'

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This is of the non-self (*parku*), will it ever become Our (of the Self)? One worries unnecessarily. This body is of the non-Self (*parko*) and he is related to it. It is of the non-Self and all the 'capital' belongs to the non-Self; will it ever become of the Self?

**Worrying about children binds animal birth;
If you remember about the past birth –then you will be on the right track!**

Dadashri: Don't you have a desire to go to *moksha*?

Questioner: This life feels miserable (and boredom).

Dadashri: Isn't there any desire to get rid of this boredom? Why have you become bored? Don't you get anything to eat and drink?

Questioner: I get everything.

Dadashri: So then what have you become boredom from?

Questioner: From the family entanglements.

Dadashri: Are you the only one with a family? All these, even dogs have families. Even the dogs have children (puppies), two-four-five, don't they? The worldly entanglements are indeed everywhere, aren't they! *Sansar* means entanglements. These people don't get bored, why have you become bored? The dogs don't get bored. What are you bored of? You get everything to eat and drink, don't you? To sleep, do you have a place to live or not?

Questioner: Everything is there.

Dadashri: Can you afford clothes? Can you afford to pay fees for the children or not?

Questioner: I can.

Dadashri: Then where is the suffering/misery? What do you consider suffering? That you feel so much of boredom!

Questioner: I have only one son and he has alienated himself from me.

Dadashri: Even if you had three sons, they may have done the same thing. And if not, you yourself would have to leave them one day. Even if you all lived together, you would still have to leave them (when you die) one day. Would you not have to leave them. So why worry about it? What about the children you left behind in your past life? Where do the children from previous life live?

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Questioner: God only knows.

Dadashri: You have no idea about what is happening with the children of your past life, and this life's children happened to do like this. When will this ever end? Why don't you talk about going to moksha, otherwise you will unnecessarily you will end up going to lower birth life form (*adhogathi*). What kind of birth is attained when one has these troubles, miseries and boredom? Where does he go from here, from a human life form? To the animal life form. And one can end up going to a birth in hell. Does the prospect of hell and animal's birth appeal to you

Questioner: No, who would like going to hell?

Dadashri: Then how can you cause all this fiasco?

**After death you have to leave everything here;
Let go when alive then you go to moksha from here!**

Questioner: The problem is that one cannot let go while he is alive.

Dadashri: One has to leave everything behind when he leaves. There is no problem of letters-papers or anything. One cannot let go while he is alive, that itself is the problem. You come here and 'we' will help you leave it.

One has forgotten the children of the past life, and he forgets those of this life immediately after he leaves from this life. He is considered a Gnani if he forgets upto there. If he forgets while he is alive, he considered a *Gnani*. Otherwise everyone forgets after they leave anyway, do they not? One who forgets while alive is Gnani. Do you agree?

Questioner: One cannot forget, that indeed is the problem.

Dadashri: I will help you forget it.

Questioner: You show us in such a way in the Gnan that we don't have to forget. It will fall off by itself (it will be forgotten by itself).

Dadashri: It will indeed be forgotten by itself. It will fall off by itself.

In every birth one has taken terrible beatings, but he keeps forgetting the previous beatings and keeps ending up taking the new beatings. You leave the children from previous birth behind and in this birth you bring forth the new ones.

One had two-three small girls and a son in his past life, he left them behind when they were this small. Is he worrying about all of them now? Why? And while dying he worries a lot that what will happen to his little baby, does he not?! And he takes a new birth

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here again, so there is no worry at all about the past, is there?! No paper work nothing!! What is not in your power do not design it. Therefore all this is *parsatta* (in the realm of non-Self). Do not stick your hands in it at all. So what ever happens in *vyvasthit*, let it happen, and if its not there that too is fine.

**Abortion binds animal birth;
Heavy pratikraman can remove the sins!**

Everything is indeed an effect. The hospital that you run, whole day it is indeed an effect. It is not a cause even for a second.

Questioner: We have a question related to our business (our line of profession). Those abortions, now it has become legal. Therefore whenever a mother feels like she wants to get rid of her baby, she goes to the doctor and the doctor has to remove the baby for her, that is the law. Doctor cannot refuse it. So the question is, actually this is very wrong, but we (as doctors) do not have an say in it. So what should we do in such situation?

Dadashri: Everything is indeed an effect.

Questioner: Many times very young girls, 16 years old and 14 years old come and say, 'You remove it (abort) for us. If not then I will have to commit suicide. I cannot live in the society.' So in such a situation what should we do?

Dadashri: How many dollars do you charge them?

Questioner: I don't do that, but everyone generally charge around \$175.00.

Dadashri: But you don't do it, do you? What do you do if they come?

Questioner: I don't do it, but I send them to others. So do I not incur some (karmic) fault? Like, for supporting it (anumodna)?

Dadashri: No, no. You have to say, to the Shuddatma Bhagwan, 'Why has this kind of work come to me'. That's it. That is enough. Or say, 'I ask for forgiveness from Dadabhagwan. I have made this mistake'. Then that is more than enough. Haven't you killed (dissected) frogs in the past!?

Questioner: Yes.

Dadashri: Yes. Thereafter, say, 'I, bow down to Dadabhagwan, I ask for forgiveness.' Take the name of Dadabhagwan and ask for forgiveness, that's enough. If you feel that what happened was wrong, then ask for forgiveness.

Questioner: What happens to all those souls? These are not even born yet and nearly one million abortions are done every year, and these very young girls, teenagers,

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girls younger than 18 years old. One million such girls come and get the abortions done like this. What happens to all these souls?

Dadashri: Nothing is going to happen. Then they go to the animal life form from here. Nothing else will happen. Even the ones performing the abortions will attain the animal life form. It won't happen if the person is in *Gnan*, I give you this guarantee.

Questioner: And what will happen to the baby?

Dadashri: The baby has its own account. This is nothing but an effect.

Questioner: Does it not bind any karma from that?

Dadashri: No, why would it bind any karma? It got released from this karma.

**Two year old child dies;
It wanders around due to remaining karma!**

Questioner: You have said that whatever karma one has brought with him, he discharges in that very life and leaves. Whether it is a year old baby or six month old baby, this baby will make its parents suffer and then dies. When it goes into the next life, what kind of karmas it takes with it? Right now (at present) what kind of karmas it must have bound?

Dadashri: Yes, It has completed all its karmic account (with this parents) there. The six month old gives its karmic effect and leaves. But all other karmas remain exactly as they were, so those karmas will give it the next birth in another place.

**From when does a child bind karma?
From when the antahkaran develops!**

Questioner: What *dhyan* (meditation) will a six month old child be in?

Dadashri: It will not have *dhyan*. As long as the *antahkaran* (inner complex of mind, intellect, chit and ego) is not fully developed, *dhyan* does not arise. *Dhyan* will develop only after the *antahkaran* has developed.

The child will cry when it is time to cry and laugh when it is time to laugh. Its work is just that, and the one who does *dhyan* does not cry. Whereas these (adults?) will not cry when its time to cry, but they will do *dhyan*! Those doing *dhyan* are separate and a child is separate. A child will cry if it's the time to cry, that's all. It does not see whether its reputation is at stake or not, and if it is an older person he will feel that his reputation will be ruined.

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Questioner: There is indeed innocence within it, is it not?

Dadashri: It is indeed absolutely innocent, isn't it? Until the *antahkaran* starts properly it is indeed considered innocent! And plus they do not have the awareness, 'I am doer'. It dances to whatever goes on from within. They dance as per the dance that goes on within!

Questioner: If a small child steals then will he bind the karma of stealing or not?

Dadashri: He does indeed bind! Whatever awareness he has within, he binds that much. First awareness that comes is that of *kapat* (deceit). In the *antahkaran*, the stock of *kapat* (deceit) is the first one to come, so the child learns to do *kapat* first. Now for him the *karma* will indeed be charged, it will be as much as there is ego. Now the ego is still not yet matured completely. In spite of that it will not refrain from acquiring such value (*sanskar*). Not all the *sanskar* go away, do they?. Therefore from there itself the tuber forms.

Questioner: Does a small child have likes and dislikes? Is everything the same to it, or is there a difference?

Dadashri: If you take away its things it feels hurt. It does indeed have likes and dislikes, it is not the same for them. It cries when it does not like something, and laughs when it likes it. This *raag-dwesh* karma starts charging right from there. As its intellect start increasing, it's charging also increases.

If you give bitter medicine to a child, it will spoil its face. If we see that face it looks like we should take a picture of that face and if you give good medicine, sweet tasting medicine, it becomes very happy.

(14)

Relationships, Relative or Real?

Father- son relation is relative;

If it were real, they die together and live exactly the same way!

This is not a real father and son, really speaking no one is indeed a father in this whole world. And really speaking, if there were a father then when the father dies, the son will indeed die (go) with him. He will say, 'Father I cannot live without you. My father and I are indeed one?! But he doesn't die with him, does he? No one will die like that, will one? All of them are wise, aren't they? They will eat bread and biscuit and *paav* (a kind of bread served with curry) and everything else!!

Hence the thing called Knowledge (*Gnan*) is true. All this is exact Knowledge (*Gnan*)! So there is *shukladhyan* (constant awareness as the Self), in which you 'see' as it is! And in this there is no one, no one is a mother-in-law and no one is daughter-in-law, no one is a paternal aunt or a maternal aunt either. In *vyavahar* (worldly interaction) there is nothing wrong in you doing all that, but when you do with *nischaya* (as the Self) then that is a mistake. People's conduct is in *nischaya*, don't they?

Questioner: But we have to stay in *vyavahar dharma* (in the religion of worldly life interaction) do we not?

Dadashri: You have never indeed remained in *vyavahar dharma*. *Vyavahar* is always ideal. The one who slipped from *nischaya*, that cannot be called as *vyavahar*. *Nischaya* should be kept as *nischaya* and *vyavahar* should be kept as *vyavahar*, this is called *adarsh vyavahar* (ideal interaction). Whole day I remain indeed in *adarsh vyavahar*. If you come and ask my neighbors around me, they will all tell you that. They will tell you, 'He has never fought with anyone. He has never shouted at anyone. He has never become angry towards anyone. When neighbors and people all around say that, is that called ideal (*adarsh*) or not?

Questioner: Yes indeed.

Dadashri: And what if we go and ask your neighbors and others around about you? Will they say that he has never raised his voice towards us?

Questioner: No.

Dadashri: So then, you spoilt *vyavahar* and you spoilt *nischaya* too. The only *vyavahar* you should do since you are a father is that you do not run around for your son, otherwise he will feel bad. And as a son you have to do as much *vyavahar* as to run around

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for your father, otherwise it will look bad. You do not have to miss your worldly interaction and obligations in this way.

In the past, because of *moorcha* (deluded state, infatuation) your *vyayavar* was very weak (had shortfall, imperfect). In so many places you remain silent (dumb, unvoiced), you will not speak to anyone at home for the entire day.

**It is relative therefore tread carefully;
If not this will break the glass-ware!**

All these relationships are relative (temporary)! One must get the work done with great care. These are all 'relative' relationships and they will remain as 'relative' as you keep them. This is called *vyavahar*.

You believe that he is your son, so where is he going to go (he will be loyal to you)! Hey fool, he may be your son but at any moment he can go against you. No *atma* will ever become father or a son. These relationships are merely karmic accounts of give and take. But do not go home and tell your father that he is not your father. In the worldly sense he is indeed your father, is he not?

Hence it is relative relation. Take great care and get your work done, do not go around trying to improve anyone. Improve them as much as they would, and then let go. If not they will become confrontational. You should just see if there is any chance of improvement? Then make some effort and see. But if he becomes confrontational (aggressive) instead, then let go. Or else you will create another problem! On the contrary, he will become your enemy. If you try to improve him he will become your enemy. He thinks that my father is my enemy. Will he say that or not?

Questioner: He will say that.

Dadashri: Do not try too hard to improve even your wife . Do so if she can be improved, but if she doesn't then let her be that way. Because this problem (*bhanjgad*) is only for this life! Is it for ever! If it were for ever, then let us go ahead and improve her!

So these are all relative relations. Relative means it is with respect to something. Therefore if some karmic debt (*heesab*) is owed, or if there is something else, or a third thing, all this comes together because of that. It is all *roonanubandha* (karmic ties of raag-dwesh from past life).

All these relatives are temporary adjustments. As long as you 'adjust' to them, everything will be fine. Your intentions should be to preserve (mend) the relationship, even when others try to destroy it. Keep doing this for a while, but when you feel that your efforts are in vain, then as he tears it off, then you do the same. As long as possible, try to keep things together.

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Questioner: I did not understand this.

Dadashri: You must understand that this relation is relative; it is *vinashi* (temporary, destructible). If the son is tearing on one end, you keep mending it, if you need to. If he keeps tearing whole night, you keep mending it, then by morning at least little bit, half of it will remain mended and if you realize that you don't need this son, there is indeed nothing to be gained from staying with him, you can go ahead and tear as he tears. That brings a solution to it.

**For the fish it is called a net;
For the humans, *sansar* is entanglement!**

Questioner: You called *sansar* (worldly life of birth and death) a strong entanglement (worldly miseries). But how would one become free if there was no *sansar*?

Dadashri: Then he was indeed free, wasn't he! What is there for a free one to do?

Questioner: But only after coming into human birth he can become free, right?

Dadashri: No, no. If this *sansar* (worldly life) was not there, then he is indeed free, isn't he! This is *sansar* and that is why it is called entanglement. Of course it is entanglement, isn't it? If we do not call it an entanglement (worldly miseries) then one will not make an effort to turn around at all, will he?

These are indeed not nets. The fish net is much better. If the fish puts its teeth anywhere into it, it will cut it off. But this 'net' cannot be cut. This is called entanglement. It is not a net, it is an entanglement! However it cannot be cut, one has no choice but suffer through the experience! It untangles after suffering (experiencing), after all the karmic accounts are settled. But by then we would have already created a new net, we have already give rise to the net for the next life!!

Will anyone ever be anyone's father or son? This is like sparrows that have flown suddenly from this side and that side and sat down for the night, as dawn sets in they all of fly away on their own way. That is how this is. Ones sitting next to each other will 'marry' to each other for only twelve hours. They have to leave in the morning when they wake up, do they not?

**The animals live a spontaneous natural life;
Humans establish a caravan of *vikalps*!**

Are humans the only class or are there other class too? Cows, buffaloes, small living organisms, scorpions, snakes, there are so many classes, aren't there? Out of all of them,

only the humans have created such madness. Even the celestial beings (*Devas*) have not caused such madness! Even the *Devas* never say such things like my father-in-law has come and my brother-in-law has come etc. No one says that. Only the humans who have raised this web (net) of *vikalps* (wrong beliefs)! For them, as per the law of nature, intellect has arisen and they have abused that intellect and given rise to the net (web) of *vikalp*. He himself gets trapped in this net (web). He was *nirvikalpi*; instead of that he became a *vikalpi* (one with wrong belief). Now what can one do?!

‘This is my father-in-law’, now to say that is not a problem, it is a temporary adjustment, but one says as though he is permanently his father-in-law. Until now you thought that all this is indeed permanent, did you not? This is permanent father-in-law, this is permanent uncle, you believed everything to be permanent, did you not? But all this is temporary adjustment. If the husband and wife don’t like each other he will say, ‘I want to get a divorce’. And she will say, ‘I will not give you a divorce.’ Then starts the storm! Is there such a storm in other castes? The cows, buffaloes also have wife, children everything just like us. But is there any problem (*bhanjgad*) there? They do not have any weddings, no quarreling (*ladvad*), no showing of condolences, no news of death or sorrow, no grieving, mourning (weeping). Even their daughters run away but they do not have any problems at all! Because they all abide by the laws. They stay within the God’s law? They don’t start any other caste like this thing is different from this. Do you feel that it is indeed our mistake?

Questioner: Even animals have the bondage of *maya* (illusionary attachment), do they not?

Dadashri: No, that is not the bondage of *maya*. Only the humans have bondage of *maya*. They (the animals) have only the bondage of the worldly dealings (*duniyadari*). The cow keeps the calf only until it is very young. And when it grows older, the cow doesn’t have anything to do with it and calf does not have anything to do with the cow; whereas here we will not let it move away for seven generations. For us, the *mamta* (my-ness) is very heavy, is it not? People hoard (accumulate wealth) so that ‘My son’s son (my grandson) will eat from (use) it’. Will this cow think like that? Does a cow have children or not? But will her children make a name for her (make her proud??). She does not even make a name for herself. And here for us, we expect to make a name for us, etc. And do we not cry when someone dies? Do these cows and buffaloes cry? There is no crying at all. They don’t have any worries about getting married or getting widowed, absolutely no worries at all. Yet they marry, get widowed, everything happens but there is no worrying. The natural *vyavahar* (interactions) keeps happening, doesn’t it. We interjected our ‘wisdom’ into it, and that is why among all the life forms the most unhappy ones are the humans. The cows-buffaloes also do not have such suffering (pain), there is no worries-conflicts, nothing. They have the pain of hunger for sure. When they do not get anything to eat they feel pain (suffering), but there is no other kind of suffering. And these humans, they suffer all day like a sweet potato in a fire-oven. There is no end to this at all, is there!

Therefore this is all entwined. These are all imaginary entwining. One should not get entwined in it. You can wander around leisurely in it, move do everything, but do it but

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dramatically (superfluously), do everything dramatically. Our Gnan does not say that you have to abandon your family and run away. If one did that then how many people at home will he betray? When one abandons his wife-children, mother, father, how much pain they all feel? But we don't have betrayal or any such thing, do we! We have to settle all files with equanimity, right!

This science of ours is very true. There is coolness within. Do you not experience coolness right now within? There is no thought of businesses or anything else. Otherwise, the world cannot be forgotten at all. Real science is that which will make one forget the world. You do not have thoughts of anything right now, do you? Like your family members or anything?

Questioner: No, nothing at all. I cannot think of any (worldly) entanglements.

Dadashri: The entanglements (miserics), these entanglements are very long, aren't they? If one goes to paint it, it can turn out (end up as) huge map. Son's son and his son, this is like every leaf bears a squash, in a natural way! No squash will tell another squash that, 'Hey, I am your father.' Whereas these intellects say, 'This is my son, this is my son's son!' All these squashes don't shout or scream like that, do they? But the squashes keeps setting on the creeper, it is all in natural order of nature! So it is these humans who have given rise to all these *vikalps* (wrong beliefs). They have created a whole nest through this false *vikalp*. When one becomes *nirvikalp* (without any ego, the Self) then all this will end.

Act your part in drama (the play) knowing 'Who am I'!
Can you tell the queen 'Let us go home', believing she is really your queen?

So these are all *vikalps* (false beliefs of ego). Now by staying in these *vikalps* we have to get our work done. Because all these *vikalps* are made permanent by the people when they are really temporary adjustments, they are dramatic adjustments. This father of yours, your wife, your brother; they are all of the drama, only for drama. As long as there is this body, this drama is for as long as that!

Father will tell his son, 'Had I known that you would be like this, I would have killed you at birth!' Then the son will say, 'It is indeed a wonder (*ajaayabi*) that you did not kill me, isn't it? Such a drama has to take place so then how can you die sooner!!!' Hey, endless such dramas have occurred! Just by hearing about them will blow the ear drums!! Hey, even more various things have happened in this world than this, therefore beware of this world! Now turn towards Your own abode (the Self), go to '*swadesh*' (your own true Self). In *pardesh* (foreign - the non Self state) there is nothing but ghosts wherever you go!

This is a drama (play)! If you make the wife and children of the drama as your own, will that work? There is nothing wrong in saying, 'My eldest son, may you become *shatayu* (blessing him to live for hundred years)', **375** in a play, but that is all superfluous, dramatic.

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Since one believed all this as true (real), one has to do *pratikramans*. Had he not believed it to be true (real) then there is no need to do any *pratikraman*. Attachment-aborrence (*raag-dwesh*) begins where one believes to be true (real), and only through *pratikraman* there can be *moksha*. Moksha is attained through *alochana* (recalling and confession of mistakes)-*pratikraman* (asking for forgiveness)-*pratyakhan* (resolve never to repeat that mistake) which 'Dada' shows.

**'Dada' enacts the drama day and night;
Doing the karma yet is in akarma Atmasath!**

Even once if one can become aware of the Self, he can be free from these entanglements (worldly miseries). But one has not indeed attained that awareness. Had he attained the awareness of, 'Who am I', there would not be this problem and he would not tell people that, 'I am the father-in-law of this Chandulal.' Hey, can you become a father-in-law? Are you permanently the father-in-law? You have latched on to him as if you are a permanent father-in-law, haven't you?! This is all a temporary adjustment!

One unnecessarily says (believes) that this is my mother-in-law and this is my father-in-law! In the beginning I too used to believe that today I have to visit my mother-in-law's place. But all this turned out to be false. If she is your mother-in-law, but she doesn't have any other mother-in-law of her own, then you know that she is really (truly) a mother-in-law. But she has a mother-in-law, and that mother-in-law has her mother-in-law, therefore what is the meaning in all this? If we have a son-in-law then we know that oh ho ho! He is our own son-in-law. But this son-in-law will have his son-in-law, so then let go of this madness!! This is my son-in-law, this is my wife, this is my son, all this itself is the bondage, what else is it? If this bondage is known as bondage, then there is no problem with worldly interactions (*vyavahar*).

Questioner: If a person does not come into worldly interaction (*vyavahar*), then he will get thrown off, won't he?

Dadashri: But one should indeed remain in worldly interaction (*vyavahar*). One must maintain this very well. See, I am indeed staying in *vyavahar*, am I not!

Here, everyone calls me *Bhagwan* (God), some call me *Gnani Purush*. They give me whatever titles (adjectives) they want to. When I go to maternal relative's place they say, 'Nephew has come', and in the train when I meet a ticket examiner and he asks, 'Who are you?' I say, 'I am a passenger.' And when I go to run the business I say, 'I am a contractor, I am a *sheth* (the boss).' Therefore wherever and which ever drama (role) I have to play, that is what I put forth.

Questioner: There is a difference between our drama and your drama, isn't it?

Dadashri: It is like this, you become the father of this person and act the drama, and I act the drama in the real form (in the Self). Whatever is the role, I act exactly as per that role. In all these I do not see the form, color and all that, I see the Soul in every one.

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What is there to see in the form, color etc.? Will all that this come with you (upon dying)? Whether it is fair or black, fat or thin, will any of this come with us? Soul is not like that. Soul is always the same by nature. These are packings of all kinds. Packing as a man, woman's packing, donkey, dogs, these are all packing and God (Atma, Self) resides within them. If one recognises that 'material' (Soul) his work is done. A real business man (a merchant) will not look at the packing, will he? He only looks to see if the main 'material' within the packing is spoilt or not?

Hey, this is a drama, only a drama! World is the drama itself. In this you are an actor and I am an actor too. In the drama Bhartuhari says 'I am permanently Bhatuhari.' He cannot say that, and also he cannot get attached to Pingala, 'You are my permanent Pingala.' So how does he remain as Bhartuhari? He does that only for the purpose of acting. But from within he knows that, 'I am Lakshmichand Targalo.' He will not forget that, and these people cry for real. Therefore if you act your part just like Bhartuhari, then there is no suffering (pain) at all for you. But one forgot himself in playing that role. 'Who am I' has been forgotten! But if Bhartuhari maintains awareness of 'who am I' and then does the drama, what is the problem? 'I am Lakshmichand and I have to go home and eat *khichadee* (mashed rice with lentils)', if he remembers this and then acts, 'Please give me alms mother Pingala?' will this be of any problem at all?

Questioner: The whole problem is because we have forgotten that, is it not?

Dadashri: Everyone has already forgotten that's the reason why we are making every one aware that come into the 'drama'. Because sleep comes when it is time to sleep, one feels hungry when it is time for hunger. When it is time to take a bath, the hot water is ready for you.

Therefore we have entered into this drama. We make you aware of 'who are you?' Then this indeed becomes like a drama. I am also doing a drama. What do I have to gain by becoming God?

**The family interactions is only a karmic discharge;
Remain superfluous and empty the raag-dwesh!**

In worldly interactions (*sansar*) stay dramatic (conduct yourself as though you are an actor in a play). Say things like, 'Welcome sister, welcome daughter,' but do all this superfluously. But what *agnani* (the one without Dada's Gnan of Self-realization) does is that he puts (carries) them on his side and even the daughter gets annoyed with him. And the *Gnani Purush* remains 'superfluous' (detached) in worldly interactions (*vyavahar*) and thus everyone is very happy (pleased) with Him. Because people want 'superfluous'. People do not like a lot of infatuation (*asakti*). So we too must remain 'superfluous', do not get involved in all this *tofan* (storm).

What the 'Gnani' understands is that when the daughter gets married it is a *vyavahar* and when the poor girl becomes a widow is also *vyavahar*. This is not 'Real'.

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They are both *vyavahars*, both the situations are relative and no one has the ability to change them. Now what do people say? If the son-in-law dies, do they bang their heads? On the contrary a doctor has to be called for. So it is all under the control of *raag-dwesh*, isn't it! This is because *vyavahar* is not understood as *vyavahar*, is it!

Children have to be scolded, the wife will have to be told a few words, but that should be done in a dramatic language, get angry calmly. What is considered a dramatic language? It means that you have to pull the chain of 'calmness' and then show the anger. That is called a drama.

Just as in a play, they do the drama, it is 'superfluous', but one believes every action (*kriya*) as his own. This wrong belief that has occurred. This is 'superfluous'. This should not be stored and kept in the mind. This should not be photographed in the *chit*. This is just 'superfluous'! Hence we tell you that you have been given this Gnan, You stay within the home department (in the Self), in your room and remain 'superfluous' in foreign (the non-Self). All this *vyavahar* is foreign. Whatever *vyavahar* you see, whatever is considered a *vyavahar*, it is all foreign (non-Self). And this relative, it is indeed all *vyavahar*, only the 'Real' is *nischaya*, it is in the form of a fact, a reality!

Even in *vyavahar*, if it happens with awareness (*jagruthipurvak*) then it's called 'progress'. In *vyavahar*, one does say that he is my son, but within there is no resultant feeling that he is his own. Soul does not become anybody's son. Will Soul ever become a son or a father of anyone? So, this has to be with awareness. In worldly interaction (*vyavahar*) one can talk like that but it should be superficial, and within the awareness should be that no one is anybody's father or anyone's son. He is indeed a Soul, I am indeed a Soul, it should be this way. Keep seeing the *Shuddhatma* (pure Soul) in everyone. What else is there to do, besides this! Do not bring any other *vyavahar* in it. The other *vyavahar* is there for sake of doing *vyavahar*. If you want to go to *moksha*, then no one is your son or daughter. If you want to remain in *sansar* then son and daughter are yours indeed.

**Entrust your son the earned black money!
He will put you in old-age home, where you will die suffering**

If your boy is sick, give him all the medicines and do everything but superficially. What should one think of his son? A step-son. Say 'my son' to the son, and son says, 'my mother' but within there is no long term relation. Therefore in this time cycle keep a 'step' relation, if not know that you are going to suffer. Children will not take anyone to *moksha*. If you become wise, the children will also become wise. Should you ever become affectionate towards the children? Such affection will kill you. Such affection will turn in to *dwesh* (abhorrence). Reluctantly show the affection externally, say 'it feels very nice'. But from within know that you are showing the affection reluctantly, this is not a real relation.

All this is a misery is of the non-Self. Sons don't tell you that you leave everything on them. It is the father who indeed leaves everything onto the sons. This is indeed our

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own fault. In this *Kaliyug* (current time cycle) those with whom we have mutual indebtedness, they become our sons and come to us! If we tell a customer, 'I cannot do without you, I cannot do without you', what will the customer do? He will hit you. These are all relative relations, and *kashayas* (anger-pride-deceit-greed) arise from this. From this *raag kashaya* (attachment) will arise the *dwesh kashaya* (abhorrence). There is no need to get too excited at all. When the rice pudding (*dudhpak*) starts to boil, remove the wood from beneath, that is how it is.

Children and we have nothing to do with each other. This is an unnecessary trouble! Everyone is under the control (influence) of karma. If these were true (real) relations, then everyone in the house would make a resolve that we should not quarrel (fight). But here after one-two hours they start quarreling (fighting). Because it is not in anyone hands isn't it! These are all unfolding karmas exploding like the fire crackers.

This *moha* (attachment) is on whom? On the false (fake) gold? If it was real then *moha* can be kept. This is like customer-businessman relation. If the goods are good, the customer will pay the money. If one has problem with her husband for just one hour their relation will break. Why would one want to have *moha* for such a relation?

The *Sheth* says, 'What can we do? We have to give our wealth and property to the son. Hey! You earned the money by illicit means, and moreover you earned all that in a foreign country, and then you will give it to the son? Sons are of relation; relative relation and moreover egoistic. If it were an eternal relation and you earn the money and give it to him, that is fine. It is because of the pressure of the society that these relations indeed remain, and that too sometimes father and son fight and quarrel. And on top of it so many children tell us that they will put their fathers in the old people's home! Just as the oxen are put in an asylum for old and unserviceable animals (*panjarapod*), that is how old people's home is! What a wonderful name they have given to it! Why are you still staying in this relation that I cannot indeed understand. In this relationship if there were no ego (*ahamkar*), it is all right to go ahead with that relation. It is not that you don't know that the father has been put in the prison and killed, and the kingdom was snatched!

This are like the people having met on a boat. They will get down when the shore comes. And he says that, I cannot be without him. How can that be: 'cannot be without him'? This is *roonanubandha* (karmic ties of *raag-dwesh* account from past life). How long can this go on like this? What kind of interference is this? There is nothing to give and nothing to take. One eats a little and carries around the weight of the whole village on his head. And when legs hurt no one comes to even see him. He has to massage then on his own.

What *Bhagwan* (God) said is that, 'Each one should take care of his own-self. I will take care of my own!' Once there was a group of men. They would cook *khichadee* (mashed rice with lentils) on their own and eat. They had all stopped in a field. Each of them took their own *khichadee* in their earthen pot and placed it on three stones. Then they all went to the village for trading, leaving one person behind to take care of them. When they all returned in the evening what happened was that one of them could not recognize

his own earthen pot. He started worrying that is 'is this one mine or that one? Is it the one under this tree or the one under that tree?' And he thought that if he took the one that belongs to others, they will say he is mad. Hence he figured out a plan. He took a big stone and he yelled, 'I will break my earthen pot, each of you take care of your own.' Then immediately each one of them got hold of their own earthen pots and this man found his earthen pot! So one has to take care of his own earthen pot and move on.

**What is the essence in relation with self-interest?
Real relation is with the Soul, remember this indeed!**

Understand the end result (effect), yet they are children. Keep the love towards children, think of them as indeed your children. You should understand what relation are the children. Because would we not understand what relation we have with everyone? You will know this when teeth hurt, when the ears hurt, the stomach hurts. Therefore do not have excessive illusionary attachment (*athishaya maya*). It's a trap. Understand first and do all these things. I am not telling you to let go of the *maya*. It is not something that you can let go if you want to. But do not have too much *maya*, do not worry also. Do you find what I am saying reasonable?

Real (true) relation is that which will never spoil. Real relation is only with the Soul, the rest are all of self-interest (self-serving). Self-interest (self-serving) means that there is a relation as long as one has need for that person! They take you into their self-interest, don't they! Doesn't anyone take you into his or her self-interest? This worldly life (*sansar*) is indeed about self-interest. Where there isn't self-interest in any form, there indeed is the presence of the absolute Soul (*Paramatma*). God is far away from self-interest. As long as there is some kind of worldly self-interest, worldly desires are there until then the truth can never be spoken by anyone. Not even one word will come out as the truth.

(15)

This is about give and take, not relations!

**As the account is bound, so will be the repayment;
The accounts are of give and take, can be settled peacefully!**

Questioner: I have some arguments with my two sons sometimes, but I have to tolerate a lot about one of my sons.

Dadashri: You have to tolerate all that. If he has come to push you around, then you will have to get pushed around. In fact what kind of *roonanubandha* (karmic ties of *raag-dwesh* from past life) was bound? If it was bound with love (*prem*), it will give happiness, and if it was bound in any other way, then he will push you around. You will end up being pushed around, you have no choice at all, do you? Therefore you have to settle with equanimity because you want release from this (liberation). He doesn't care at all. He is ready to fight. This is on your side and the other is in your opposition, but don't say this out loud. To them you say, 'I don't like it without you.' Tell him that. If not they will become confrontational. Then they will feel that this fellow is indeed like this.

Questioner: So then is there a give and take relation with children from past life?

Dadashri: Of course! All this is indeed of give and take, isn't it!

Questioner: In all these humans, someone is a mother, someone is a brother, someone is a son. To all of them is there a contextual (past and present) **384** relation from the past?

Dadashri: Contextual (past and present) means, if we have account books in a store and the store owner takes the store back from you, you take the books back to your home. So, if there is a customer who owes you the money, you can collect the money from him, can't you? You can go and collect from the one who owes you the money, can't you? That is how they have come to give and take the karmic debt (*heesab*). All those people who have come to us, they have come to give and to take. So, from what he gives you can see, if he has come to take or to give? These are all karmic accounts, they have come here to settle those accounts. Have you had some such experience or not? That they are settling the accounts?

Questioner: I have experienced that very well.

Dadashri: When you get cheated, that is your own account. He settles your own account for you, he is just a *nimit* (instrument).

If your wife and your child were truly yours, then your wife would share all your pain and suffering, she is considered your better-half (*ardhangana*), isn't she! If you were

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to become paralyzed, would your son share your paralysis? No one can take away your pain; these are merely your accounts (from your previous life). You will receive (from him) only what was owed to him.

**Due to raag-dwesh children and parents met;
To suffer more they made them their own!**

Questioner: What can we do if such a son is born in our home? Do we ever throw him out?

Dadashri: No, you cannot throw him out.

Questioner: So then we will indeed have to keep him, won't we.

Dadashri: You do indeed have to keep him. Keep him and endure his insults, his beatings and yet keep him!!

Don't get involved too deep with your children. What is the difference between someone else's son and your own? Other's son does not demand anything while yours does. Does he demand money? No, his demand is not just for the money? He has come to give you either *ashata vedaniya* (pain and suffering) or *shata vedaniya* (pleasure). And in this *Dushamkal* (current time cycle predominant with pain and suffering) they do not give you *shata* (pleasure). Then what remains to be given? *Ashata* (pain) is given.

Therefore that is how father and son have *roonanubandha* (karmic ties of raag-dwesh from past life), do they not! It is not a *roonanubandha* due to money. This is the karmic tie (*roonanubandha*) of attachment and abhorrence (*raag-dwesh*). This son will give this much pain, and the father will try to give this much pleasure. And the other son will try to to give him this much pain. So then he give pleasure through money or by some other means. Money doesn't indeed come in this (first??? Otherwise it contradicts the previous sentence).

Questioner: Is it indeed decided that the father tries to give happiness and son gives pain?

Dadashri: No. They both give each other happiness, it is also possible that one gives happiness but the other gives pain.

These daughters have come to settle the accounts. It is indeed our own account. How is that poor girl at fault here? But one calls her a stone. God resides within her, and so when you call her a stone karmas are bound again. And this one who becomes a daughter and one who becomes a son, they come with their own bank balance and enter into a limited company, into a Corporation. They do not come into it without anything (any investment).

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**Parents cannot say, why these children are born?
Children say, you are surviving because of us! (you are surviving under my
footsteps)!**

Questioner: Dada if we have a big family, we have to live among all the files, but we do not have *raag-dwesh* towards every file. So it can be said that the accounts are settled, right?

Dadashri: This indeed is the account that has to be settled. You have indeed met for that reason. If you make a mistake, then *raag-dwesh* occurs. Hence the world is bound by mistake. If the mistake does not occur, then there is nothing. On the contrary, he was telling people that it was because of him their lives were running. They fell at my feet therefore their life starting running. When he says that, just listen to him. What can you say? Should you fight (quarrel)?

Questioner: No.

Dadashri: They are settling the karmic account that exists. What would he say when his son says that?

Questioner: Nothing.

Dadashri: What happens when the son says, 'After my birth my father became happy, before that he was very unhappy'? If the father is not wise, he will say, '.....', so what can I do! Hey,**386**.....? Therefore it is necessary to understand this world. This world has arisen because of mistakes. It is only *Akram Vignan* that can make one stop the mistakes. No other science (*vignan*) can do that. Did you understand it?

Questioner: That is correct.

Dadashri: No one is the owner (of anyone's happiness). If someone said, 'After you were born your father became happy'. Then it will be taken in the wrong way. He gets a weapon to fight with. So then what you have to say is, 'The stomach is swollen'. **386**What can you do where the stomach has swollen, where to get the operation done!

Karmic accounts created from the past life's mistakes are settled, it does not allow new mistakes to occur, such is our science. This is not a path to make one become an ascetic, it is a path to settle the karmic ties of *raag-dwesh* from past life (*roonanubandha*). Without settling the *roonanubandha*, running around and becoming an ascetic accomplishes nothing. Therefore settle the *roonanubandha*. Suffer the insults of whoever's insults you have to suffer, the beatings of whoever's beating you have to take. Do *seva* (serve) of whoever's *seva* you are supposed to do, but all the accounts must be settled. What ever is designed in the book that must be cleared, isn't it?

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**Father says you won't get anything;
Sons go to court and fight that!**

Questioner: When a child is born in a family, is it born because of its own merit karma (*punya*) or is it born because of the family's merit karma?

Dadashri: By its own merit. The family's merit (*punya*) is indeed there. It is its account with the family members and its own account, but it takes birth by its own merit karma. What about the family members? The family members just distribute the *penda* and showoff (pomp). But when it dies then they will know these *penda* that they distributed to the people. Then they cry intensely! Do they not have to understand this before distributing the *penda*, that he has come because of the karmic account (heesab)? When that heesab is over, it will leave. What is wrong if one understands this first?

Questioner: There are some barrenwomen (childless women). Don't they have any *roonanubandha*?

Dadashri: If the account is not pending in the book so then there is no account also. When there is nothing in the book, there is indeed no account at all. If there is something pending then there is an account. People are such that they will not let those happy people to be happy.

Questioner: That is correct. In this worldly life (*sansar*) there are many such experiences of such *roonanubandhaa* with the children.

Dadashri: They have indeed happened. But because of *moha* they take the beatings (suffer). Due to *moha* they suffer endless beatings. They all suffer the pain and misery like that of hell. Son talks back and becomes confrontational, talks wrongly, and shout insults. But because of *moha*, they keep on taking the beatings in unawareness state. Obsessed by *moha*, do they take the beatings or not?

Questioner: Yes, they do.

Dadashri: Yes, kicking and punching! A good beating (spanking). He will curse so much that that the nerves in the head can burst!! And moreover they are entitled (to inheritance). If we say, I will not give you anything, he will say, 'If you don't give, then I will get it through the court.' Now tell me, isn't a loan shark/ a creditor better than him? Therefore it is this very account book that is the obstacle on the way to moksha!

**Necessary troubles can be taken upon
Do not attract unnecessarily from outside!**

So try and have as few problems as possible. Now, in all this, it is indeed worth having problem of the wife, because having come into worldly life (*sansar*) you need something to help you, don't you? You need a partner even in the business, don't you! So then, having acquired the problem of having a wife, whatever children are written in their

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kama, they will come. But do not deliberately take up all other kinds of problems from outside

Questioner: You said that whatever is in one's (karmic) account happens for the father and the child, so what is this account?

Dadashri: There is that much account. In my house, we had a son and a daughter. They all came and left. I said, 'they are all guests'. Whatever (karmic) claim they have against me, they will take that much and leave. There is no relation with anyone at all in this. This is relative!

Therefore, this is a relative relation, so there is some kind of a relation from the past, and therefore they meet us at our home. This relation has to be solved, but on the contrary one increases the relation, it becomes stickier (strengthens it).

What you see with your eyes, it is not completely true. And it is also not completely false. It is all relative talk. Relative means that it will run smoothly as long as we have a *roonanubandha* (karmic ties of attachment and abhorrence from past life) with that person. And when *roonanubandha* turns negative (wrong), that person will immediately run to the court against us.

These are not even our acquaintances or anything else, these are all karmic accounts. When our merit karma (*punya*) is good, we will eat peacefully, and if the *kadhee* gets spoilt, it means that our demerit karma (*paap*) is unfolding. Eat less, but just bring a solution to it!

**Not all her children equal to a mother;
Like -dislike based on the attachment-abhorrence!**

A mother beats one of her children although he does nothing wrong, while she pampers another who is mischievous and unmanageable. All five are her children and yet she treats them all differently, why is that?

Questioner: Has each brought different unfolding karmas with him?

Dadashri: These are indeed karmic accounts being settled. 'I should maintain equal intent towards all five children' but how can she? And then the children will say, 'my mother is on his side. They complain this way. This is the cause of disputes in the world.

Questioner: Why does that mother have such a *bhaav* (inner intent) (feeling) like that towards that son?

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Dadashri: That is her vengeance from the previous life. The son has a *raag* (attachment) from the previous life. So that suggests *raag*. People look for justice, 'Are all the five sons not equal for her?'

Questioner: So this *roonanubandha* of the son is indeed all his karmic account. That is why all these *jeevas* have come together.

Dadashri: In this account, one should not look for equal attachment or anything else. Whatever comes is correct.

Questioner: But even if the other son is good, he...

Dadashri: Don't see anything like he is a good son.

Questioner: Whatever happens is correct.

Dadashri: Whatever happens is correct. That's the reason this world remains standing. Sufferings are indeed because of that!

Questioner: Based on what theory is this happening?

Dadashri: Theory of justice! Action and reaction are equal and opposite. In this his mother is correct and the people who criticize her are wrong. His relation with his mother might have been negative like this. Therefore his mother becomes negative with him.

Questioner: Yes. That is what goes on now: 'He did this, he did this, he did this.'

Dadashri: You have been kept alive this long, that in itself is justice for you. If not, some poison could have been given to you, then what would you have done?! You have been kept alive that indeed is your justice. Therefore just sleep peacefully and say that they are very good people.

**Because of sticky karma one stays with the parents;
If not one stays faraway in a foreign country!**

Questioner: Our sticky karmas are greater with our family members, are they not?

Dadashri: Yes. Family members means it (sticky karma) is a lot with the ones who are very close to us.

Questioner: Hence parents are considered close, aren't they?

Dadashri: If parents are living in a different town then it is less sticky and if they are staying close by then it is extremely sticky. If the parents are living in Africa it is less sticky. Due to this sticky karmic account they stay with us all the time. They don't go far

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way at all. If one has kept a servant, he will have the same servant for whole life, and if we have a cat for twenty years, so for twenty years its karmic account is indeed with us. It is even more than the relatives. Therefore based on the account of karma, all they come together.

Questioner: So generally, if the give and take relation among these family members' is not completed, until that time they will indeed keep getting born with us, will they not?

Dadashri: Yes. It's the same thing over and over again. As long as the give and take is not completed, you have to keep wandering together. If taking is left incomplete and one is gone, he will come back. And if we have given rise to new debt this new (account) keeps on increasing.

**If one can become his own (!)Son;
Karma's path is considered so amazing!**

Questioner: So is it possible for one to be born again in the same family?

Dadashri: No, there is nothing really like that. Only rarely such a thing happens and that happens only two-four times, not more than that. The reason is that as soon as death occurs, the (account of) give and take ends. Or if there was (account of) giving then the giving gets completed. But he will not come back here if he has not started a new (account) of taking. If a new account of taking is created in another place, then he will go to that place. Therefore the account of give and take with everyone is indeed completed in one birth. Therefore we give this Gnan and say that don't (bind account of) give and take again, do not bind the karmas so then you are free, and all the accounts will surely settle by themselves, there is no other way, is there! They will indeed give you pain while you are alive. If one doesn't give pain in-person, he will give pain in dreams and only then they will leave. Won't they give pain in dreams or not? Therefore one will have to suffer the pain in dreams but the account will get settled.

Questioner: Is it possible for a grandfather to be born in his own house?

Dadashri: Yes, everything can happen. One can become one's own son!!! It is possible to have connection of the prakruti upto there!! Chandulal's soul and Maganlal's soul can indeed be one and the same, such connection can happen. That does indeed happen, it has also happened! It has happened many times. This world has become very strange. After being eighty three year old one comes back right here! So many of them leave their son's son and his son and come back !!

**What is bound in this life gets carried on;
So beware, do not take out a new loan!**

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Really there is no relation at all between a father and a son. This has been just believed because of karma.

Questioner: Whatever karmas we have created in this birth, merit and demerit, will that get evened out here or we will have to carry it on to next birth as credit-debit?

Dadashri: One goes to the next birth with everything ready for his next life, otherwise what will he do in his next life? Where will he get the parents from? So if someone has done a good deeds (karmas), he has acquired merit karma (*punya*), then he gets a good parents. If he has done demerit karma (*paap*), he will get demon like father and mother. From that point he starts using up his merit and demerit karmas. Therefore even in the womb pleasure and pain remains. It is all fruit of our own karmas done. It is like this for the whole life. In this life, you are experiencing the effects of the karmas from the past life. Why can he not learn anything in school? It is because he has done wrong karma.

**Same sprinkling of water (*sinchan*) yet different prakruthi;
As per the seed so is the fruit, this is indeed natural!**

Questioner: Say a father has three children, one son takes care of him while while the other two sons harass him (give him a hard time), what is the reason for this?

Dadashri: As is the one's karmic account, that is how the account will torment him. Say we have planted trees in a farm, one tree gives bitter fruits and other tree gives sweet fruits. Do we not have bitter *gilodi* etc.? In a farm, all the *gilodis* are together but one is sweet and another is bitter. Similarly, there is a 'bitter' son and one 'sweet' son , even the father is bitter!

Questioner: They have received the same kind of milk from the mother, haven't they!

Dadashri: Mother's milk is indeed the same kind, the bitter *gilodi* and the sweet *gilodi* have been fed the same; even the lemon tree and the mango tree are fed the same; the feeding is the same; but each grows according to its nature. They all grow into what is intrinsically in the nature of the seed.

Questioner: But the seeds are indeed the same, aren't they?

Dadashri: No, the seeds are not the same. Seeds are of various kinds, just like this mango, lemon, there are various kinds of seeds. But the mother's milk is of only one kind.

Questioner: Only one kind of seed if sown.

Dadashri: One kind of seed cannot be sown, can it! All kinds of seeds are indeed sown. Only when it grows (sprouts) one can say what kind of seed had fallen, and when

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one eats and tastes the fruit one will know that it is a bitter *gilodi*. Until then he cannot even know if the *gilodi* is bitter or not. He will know when he tastes the fruit.

Questioner: What if all the seeds are taken from the same *gilodi*?

Dadashri: They just seem to be all from the same *gilodi*. But in for humans, they themselves keep changing from one moment to another. One great man says, 'When my son was born my thoughts were that of Muslims, so that son married a Muslim.' So whatever is our account, those kinds of seeds keep arising and then seeds can be bitter, can be sweet.

The fruit of what one had done (cause) has to be suffered. The fruit of whatever we have done has to be experienced. Sons can do *seva* (take care of you) or *meva* (give you trouble) too.

We must not oppress or cause fear in anyone, so that no living being will come to our home (as a family) to oppress or cause fear in us. If a farm is clean, if the farmer cleans out and sorts his seeds before he sows them, he will have clean crops, otherwise even if he plucks out the weeds and unwanted germinated seeds, it will also work. But people don't refrain from doing the wrong thing, so where can we even begin talking about weeding?

Questioner: Yet from only one *pappaya*, from the same orchard, from the same field, cared by the same gardener, don't *nar aney maada* (male and female reproductive parts of a plant) grow separately? **394**

Dadashri: Hey! if you have sown sweet *gilodi* in a field and if a slice it comes in between/ earthen vessel (broken pot) shred then all of it becomes bitter, how long can it take for them?!

If we are pure there is no one who can bother us. We must stay clean (pure) then the children who come are also clean (pure). All this of yours and mine, we have come together by *roonanubandha* (karmic ties from past life).

If you have friction and one insults you, if there has been repeated harm done, then that person's karmic account gets bound with you. And you will come to him to settle this account. The worries are not just about the money. It is not just the demand (asking) about money alone. There are so many other problems. Only rarely the asking is about the money. Then if all other problems are fulfilled, *raag-dwesh* (attachment-abhorrence), *krodh - maan- maya- lobh* (anger- pride-deceit-greed), this uproar of quarrels and quarrels, for him all this account will be (taken into consideration) resolved and children are born.

If father is a thief, then he will make his sons into thieves. Even if the son is honest, he will turn him into a thief. And this does not comport (not fit, is not consistent), hence this is what all the dispute about, and in *kaliyug* it is extremely painful! Children come to give misery, don't have any expectations.

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**Five children of a saint; all never turn out to be a saint;
As per good values, perseverance alone is not enough!**

Questioner: A saint and his wife both of them were *sanskari* (good values). They had five sons, why did the five not turn out to be saints!

Dadashri: They cannot turn out to be saints. In what way can they turn out to be saints. They were both *sanskari*. Therefore if they were *sanskari* (had values) then *sanskar* (values) falls on the children. But the karmic stock has come from outside hasn't it? Then that is indeed what will come out. Our father's *sanskar* will not come into us. They come with (bring) their own *sanskars* (impressions from past life). However, whatever is our karmic account, only that gets joined with us here. Our own *roonanubandhaa*, only that karmic account comes to us. The children bring with them their own independent *sanskar*, don't they! But parents should certainly give *sanskar*.

Questioner: That saint did not fall short in giving them the *sanskars*, did he?

Dadashri: No, no. what falling short? When he has not left anything short for others, why would he do that for his own children?

Questioner: So then why did his sons not become like saints?

Dadashri: They cannot indeed become saints! They can never be the same kind. It used to be like that the in past. How can there be the same kind in this developed times?! Only our acquaintances and our *roonanubandha* people indeed come to us as our children. No other new stock will come. If their intrinsic property (quality) match yours, then you come together, and you also meet may be one or so even if your qualities don't match, because it has happened as a result of *dwesh* whereas the other has happened by *raag*. Therefore, they have all come together due to *raag-dwesh*.

Therefore as a result of *raag-dwesh* he met all of them. Among them one or two will be good too. There is no question about that. One of them turns out to be bad. As per the the karmic stock, the 'powder (explosive)' is stored. Then, based on the powder, one explodes accordingly

**Due to our crookedness, we acquire crooked;
A dacoit is not born without a reason!**

Questioner: But Dada, so many of their parents are *sankari* (have good values). But their children are very bad (wicked). Why is that?

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Dadashri: If you have a very a high quality wheat from Indore. But if the seeds are sown here, the ground (soil) is inferior, no fertilizer, water is salty, then what kind of wheat will be produced?

Questioner: It will be bad

Dadashri: This is how all this has happened. All the garbage has (deficiencies) come together. Salty water has come together. Besides this is not unjust (unlawful). Then again it is one's own account from which one has acquired the stock. If the children are useless, then you must understand that your unworthiness is not visible, but this worthlessness is indeed your own. We can see our own unworthiness in that. It is like a direct photo (of yourself), do you understand?

Questioner: Yes.

Dadashri: Will this sentence be helpful? This talk will be helpful for you!

Questioner: Yes, yes.

Dadashri: Here the nature or God does not do anything at all, and no one else interferes in it. All this is indeed yours, and yours alone. Good children are born that is also your photo, and wicked (bad) are born that is also your photo. That saint had said that, 'I had bad thoughts so that's why my son turned out bad! He turned out to be bad like the bad thoughts I had before he was born.' How can a Muslim like boy be born in a Hindu's home? It's one's own account!

Ask, ask all other things too. Ask about whatever entanglements there are. This is a place to remove all the entanglements. If the entanglements are eliminated then one can go to *moksha*, otherwise *moksha* cannot be attained. How can an entangled person attain *moksha*? If an entangled person does not know how to live in *sansar*, then what?! At whose home have bad children (sons) born? Is it in your neighbor's home?

Questioner: I am just talking generally!

Dadashri: Yes and children turn out bad! And so many children serve and take care of parents; they serve them so well that they even forgo eating and drinking while serving them (put their parents before themselves). But this is not for them. Everything is indeed our own account. It has all come to us because of our own fault. Why did they have to come to us in this *Kaliyug* (current time cycle lacking in unity of mind, speech and body)? Weren't they there in the *Satyug*?! In the *Satyug* everyone was straight forward. In *Kaliyug* everyone we get to meet is crooked. If the son is good, his father-in-law turns out to be bad (wicked) and they quarrel (fight). If his wife is bad, she will fight with him. Someone or the other is bad, and in the house the stove keeps on burning, the stove of disputes (fire of discontent) indeed keeps on burning.

Similar *parmanus* brings each other together by birth;

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One indeed fits there and collects what is due to him!

Questioner: Say there is a father who has four sons. Father treats everyone equally in their education and in food and drinks. Now from them one or two sons turned out to be more or less good. So in those sons the changes that appear are they due to their own past life's *sankar* or it is due to the parenting skills of parents.

Dadashri: Parents has nothing to do in all this. Parents 'fertilize' (nurture) them equally. But it depends on what kind of place he gets, what kind of land he got. Is it grown in salinity, is it standing on a stagnant water land or is it standing on a hill (raised ground), is it on a nourishing place or not! He has come with everything from all his past life and so he turned out to be good!

Questioner: So everything runs according to what each brings with him from his past life.

Dadashri: There is nothing of the parents in that. Only thing that is of the parents is the matching (similar) *parmanus*. The rest is all our own. The nature itself is our own. Do people not say that he turned out to be angry person because his father is an angry man? So I said, 'What is the other son like?!' He does not have even little bit of anger, what is the reason for this? 'That I do not know', one will say. Hey know that. All these people live indeed on their own natural state (*swabhav*). Parents are merely an instrument (*nimit*). They merely get to meet those *parmanus*. It is a matching nature and therefore they take birth there. If there is something that's in accord with father one takes birth at his place.

Questioner: That's right.

Dadashri: You have some similarity (in accordance) with a saint! Only then you take birth, if not how can a person take birth just like that?

Questioner: That's true.

Dadashri: Then you got married, you had some matching (accordance) with this person so you got married, isn't it? Otherwise, how can you get married to that person?! Then do you have anything matching (accordance) with me?

Questioner: There is a lot.

Dadashri: Is it more with Dada than anyone else?

Questioner: Yes.

Dadashri: Yes. So, everything comes together only if it is all in accordance. Therefore this a karmic account of the past.

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Questioner: Many times what happens is that parents have two children from which one is dull (less intellect) and the other is very smart. Why is that? Parents are the same and yet why is there such difference in the two children?

Dadashri: This is not a '*masala*' (nature, attribute) of parents. It is one's own *masala* that is being shown here. Parents may be angry people and yet one child can be an angry person and other can be a calm person, he is really a very calm person. Hence parents and the children have nothing to do with each other. Only the subatomic particles (*parmanus*) of the physical body look similar to each other, but those *parmanus* are not of parent's. The reason is that your circle, that which fits you, from this very circle they come to your place as your children. They will come to you only if some of those *parmanu's guna* (subatomic particle's attribute) matches with you. In this if one with less intellect feeds you ice cream won't you have a friendship with him?! Some day if he treats you with an ice cream and makes you happy, won't you develop a friendship with him? *Raag* arises. Therefore you are nothing else. You are just a karmic connection from the past (*roonanubandha*), nothing else.

Questioner: Hence it is because of previous (past) birth.

Dadashri: It is indeed *roonanubandha* from previous (past) birth, nothing else. Parents and children have nothing to do with each other. The only connection they have is of settling the karmic accounts. Whether one gives this much pain or that much pleasure. He will give one of these two, there is no third thing.

Questioner: But Dada, biologically it is that if parents has diabetes then the children will also have diabetes.

Dadashri: That is why they are sitting with us, are they not? If you have those qualities only then they meet you. Hence it has nothing to do with that. This is indeed your *raag*, wherever you have attachment (*raag*), one will come to you as the account of that *raag*. If you have *dwesh*, he will come to you. He will come to you as a result of *raag* or *dwesh*. And if you have nothing to do with him, then no one will come to your home.

Therefore what Lord Mahavir say is that, 'I have nothing to do with anyone now.' Then one (His karma) said, 'You do not have to come here.' As long as you have something to do with it, you have to come into this worldly life (*sansar*). Did Lord Mahavir not say that, 'I have nothing to do with anyone at all. I am *vitrag*. I have no *raag* towards anyone and no *dwesh* towards anyone either. No *dwesh* on the killer and no *raag* on the one who offers garland of flowers on me.' Therefore these things have arisen through *raag-dwesh*. Hence this is *roonanubandha*. There is no thing of our ownership at all. We have just believed that to be so.

**Difference from mango to mango, every leaf branch to branch;
Space differs then changes occur in intent, matter and time!**

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Questioner: It is said that in our plant and trees (*vanaspati*) too there is life (*jeev*). Now If a mango tree bears fruit, all the mangoes, no matter how many, they will all taste the same, whereas children of the same parents all have different qualities of thought, speech, and conduct. Why is that so?

Dadashri: Even the mangoes from the same tree will differ from one another. You do not have the power to discriminate between the subtle differences. Each mango differs in taste and appearance. Even the leaves are different. They may all look the same, the aroma maybe the same, but they all differ some what. This is because the law of nature dictates that whenever there is a change in space, there will be differences. Changes occur because of change in space. Do you understand?

Questioner: Yes.

Dadashri: In humans, you can see all their differences but cows-buffalows cannot. Cows can see one kind of humans in all. Similarly, we can't see variations from leaf to leaf and from mango to mango. Everything changes as the space changes. This space is different, this space is different. This is the law of science, changes occur even when the time changes. Now when *rotlis* (circular thin flat Indian bread) are made, the first *rotli* has a different taste from the second *rotli*. They both look the same! We don't have that level of subtleness to examine that, do we? The one making them is the same person. Space is also exactly the same but time keeps changing. So the taste keeps on changing. That is why a person becomes famous in something or the other. The reason is that each person makes it different through his *bhaav* (inner intent), time, space. This is how the world runs, if time and space changes, that means everything will indeed change, the *bhaav* (inner intent) changes. Our *bhaav* changes. Say a lady is making *rotlis*, for the first two *rotlis* she would think that she will feed the best *rotlis*. Then one of her acquaintances walks in. As soon as she sees his face, her mind spoils. 'Why the hell did he come?!' This then spoils the *rotlis*. It is exactly the same dough!!

The rose flowers are never exactly the same. There is a subtle difference in each, which you cannot perceive. There is a difference because there is a change in space. There is as much difference as there is in making the *rotlis*.

Questioner: While making the *rotlis* if the intent is spoilt, and if this *rotli* is served, what happens when one eats them?

Dadashri: His face will become spoilt.

Questioner: Even his face will become spoilt?

Dadashri: Yes. As soon as one puts the first *rotli* in his mouth it melts, while the other will not even if he chews and chews. Change in the time, change in the space, change in the inner intent (*bhaav*), therefore everything is changeable. This entire world itself is changeable. Hence the children at first seemed the same, but there was indeed changes in them. However all the children in the past that came, they were all of one kind. Rarely there

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was different. Otherwise, all the children were indeed 'roses'. So in the past, whole house was a rose garden But now one is a rose himself, but among his sons one is a rose, one is jasmine, one is champa, they are all kinds. As a result now one becomes fed up that why are they all not like me?!

**King Shrenik was put in jail by his son;
He met Mahavir yet had to go to hell, this is the play of karma!**

Questioner: The *prakruti* (the nature of non-Self) of a human, does it develop from the circumstances and values (*sanskar*) around him from birth, or does it develop from the values one has brought from his past life?

Dadashri: It is based on past life. Based on the past life, all this *sanskar* of ours is seen today. Whatever circumstance (*sanyog*) comes to us it has come due to the past life. There is no other reason for it to come. First parents's circumstance happens. In this physical body the bones, the blood, all these circumstances come together, all that supply is based on the past life. Due to the past life's *sanskar* all the circumstances come together, circumstance for parents come together, circumstance of a place comes together! If not one would get wicked parents. Right from the birth till death it is all based on circumstances; but in all that one has arrogance in mind (of being the doer). I did this and I did that. Hey, you spinning top, you do not have any energy or power to evacuate the bowels (at will) and you are unnecessarily claiming all this. In return he binds karma for the next birth, nothing else. And there is no problem in binding karma. But he binds bad karmas that will make him suffer.

Questioner: For many the parent's *prakruti* (nature of the non-Self) and their children's *prakruti* are completely contradictory. It is completely different. So what is this?

Dadashri: Parents have nothing to do with *prakruti*, absolutely nothing at all. This person's *prakruti* and that person's *prakruti*, just as people of similar nature come together, these people with similar nature take birth as related to each other! They have nothing to do with each other otherwise. The parents are in one direction while son is in some other direction.

King Shenik was beaten by his son everyday and moreover he put him in jail too, such is this world! They are not father and son. Nothing else, only because of *roonanubandha* they come together. Yet in *vyavahar* we cannot say no to that. When you say no, then people, the neighbors will say, 'Hey, he is your son and why are saying this?' Therefore say that this is indeed my son. In *vyavahar* (worldly interaction) you have to say yes. Whether mad- crazy, if you don't let him in your home, people will get after you and say, 'How can you let your son wander outside? Keep him in your house.'

**Children and parents settle karmic ties;
Neither takes or gives, each has brought his own provision!**

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Questioner: There is a common saying that all these families are simply a succession of a series of sons, grandsons, great-grandsons, etc.

Dadashri: Yes. They are indeed all our own acquaintances. Our entire circle of acquaintances will stay with us. They all have similar qualities and due to *raag* and *dwesh* they are born close to each other. They come together to settle accounts of *raag* and *dwesh*. All that you see with your eyes is an illusion. From the perspective of real Knowledge, things are not as they appear to be.

Questioner: Just like you said, every living being (*jeev*) is independent.

Dadashri: Independent means it is so very independent that not even a fraction can one give to another. People just say what they can see through their eyes. They say what they understand by the intellect. But this is not a thing that can be understood.

Questioner: Sometimes because there is no understanding we do end up saying that because you are an angry person, I too have become an angry person.

Dadashri: Yes, one will say that too and make a fool out of his father.

Questioner: Are they making a fool out of him?

Dadashri: He is indeed making a fool out of him, is he not?! When one tells his father, 'I am an angry person because you are an angry person', does that not mean, 'You are at fault, not I'? So then did he not make a fool out of dad? What he is saying, 'I would have been smart if you were.' However, one cannot give out even a fraction of *gunadharma* (one's own inherent attributes). But one will say, 'His looks and colour are indeed of his dad.' Hey, it's not like that. This is just an adjustment so it looks like that. The parents can be very tall and the son can be a dwarf, this is contradictory.

Questioner: The one who is going to be born, he takes that birth due to his karmas, doesn't he?

Dadashri: Yes, the fact that he is fair, tall, short, white, or black is all because of his karma. Whereas people make the adjustment (conclude) from what they see through their eyes that since the child has a nose just like his father's, that he has inherited all his father's qualities. So if the father becomes Lord Krishna, does that mean his son will be Lord Krishna too? Millions of such people have become 'Lord Krishnas'. All Self-Realized beings can be regarded as Lord Krishna, but have any of their sons also become Lord Krishnas? Hence that is a meaningless talk!!

If the traits of the father were to be transmitted to the children, all of them would receive the same type and amount of qualities. But it is because of the acquaintances of the father's previous life, that he has such traits. What are your acquaintances like? If traits of those you knew in your previous life. If your acquaintances from your past life had similar intellect and thinking as yours, then these acquaintances will be born as your children in

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this life. And that is why their characteristics and personalities are similar to yours, but in reality these attributes are their very own. The scientists believe that they come from subatomic particles (*parmanoo*, it is because of genetics), but in reality they acquire their own characteristics. A person may turn out to be a drunk or a lecher. Then if one is a wicked, useless, he can even turn out as a drunkard. Whatever circumstances he surrounds himself with in his previous life, is what he will find in this life. No living being ever gets anything at all in inheritance. Therefore inheritance is nothing but only a show. In reality these are all his acquaintances from the past life that have come here.

Questioner: But these gross attributes that are there, the shape of the body, all this more or less do match, don't they?

Dadashri: The shape of the body and everything, he would have brought with him. All this is indeed because of one's own account. The parents become only the *nimits* (apparent doers), that he is from the parents side. However, whatever is the account, it is indeed one's own. If not every son's nose will be exactly the same. Design would be the same. But it is not like this at all. It is just a belief that mom's and dad's attributes come down into the son. But the fact is completely different. If one wants to understand this, I want to explain it scientifically. Because of not understanding this, they say without any reason that he inherited his father's attributes. Hence what he tells his father that, 'You have anger (you are an angry man), because of that I too became angry man.' Hey, you were an angry man in your past life and your father was too. So in this birth you two have met. So you get angry again now, and if it were indeed like that then why does the second brother not speak angrily at all? The reason is that the other acquaintance will not speak at all. Like wise all these are different (various) acquaintances that have met (come) together. While in the other son, there is not even a single father's attributes.

Questioner: But it is true that only a banyan tree comes from banyan seed and not a bitter guard, isn't it?

Dadashri: It just seems like father's attributes have come in him. However if he smokes a cigarette or does any such thing, he has brought all his own independent attributes with him. It is not dependent on others. One's has his form (*roop*), shape (*aakar*), everything is one's own independent attribute that he brings with him.

Questioner: What the psychologists say is correct, but I am taking about the physical body.

Dadashri: Even this body he has indeed brought with him. Nothing is belonging to others. Otherwise the father will insist that it's because of me, my nose is good and that's why your nose is also good! But it has nothing to do with him, not even in the least. One enters the womb only based on *roonanubandha*, and all the attributes are indeed independently his own. This 'We' see this in the Gnan and say this. Until now everyone has spoken aimlessly (without any reason) that father's attributes come into the son. But it is not so. A father who was a thief and his son became a Gnani, even a prostitute gave birth to a Gnani. Therefore these people have spoken all this aimlessly (without any reason).

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Questioner: However, we are talking about the form and color (*rooprang*) of prostitute's son, are we not?

Dadashri: Even the form and color (*rooprang*), he has brought independently with him. Everything is brought independently by oneself.

Questioner: But in form and color (*rooprang*) there are many such examples that match with the parents.

Dadashri: No, they seem that way. And they will match, will they not? The question is not about matching. But it is not scientific talk. It seems matching (similar) for your mere sight. But to calculate like this is of no meaning, it is meaningless talk, this is not scientific. Look, if his father's attributes would come down into him (inherited), the father would show off that, 'Because of me...I have fair skin that's why you too have fair skin.' Then the son will say, 'Why is my other brother is dark? My mother if fair, you are fair, but why is my brother dark? Straighten that for me' Therefore in reality one brings one's own independently.

Questioner: Even in this independency is there a small portion from parents?

Dadashri: No, not even to the slightest. Parents are only *nimit* (instrumental) in this. This is *roonanutbandh* that through his *nimit* the father settles his account. He settles his *bhaav* as a father. The other (former) settles account of his *bhaav* as a son. All this is merely to settle these *bhaavs*. Otherwise, everything is in independently one's own. Each and every living being is completely independent.

Questioner: But this science is not a whole lot of false. This science is one of the reasons for observation. 406

Dadashri: People call what is visible to the eyes a science. But this is something that is not visible to the eyes. What I am telling you is scientific. From what is visibly to the eyes one says that because the father was fair (skin), the son too became fair. So then how did the other brother become dark? When the two have no contradiction, it is called science. When it does not give rise to any contradictions it is called science. However, there is contradiction wherever you look, such as the mother is tall, father is tall but the son is a dwarf. This entire discovery I see it and I am telling you. I am ready to give answers to this entire world. All these scientists will look foolish if they ever say like that. It is meaningless to look externally and say it.

Questioner: They have talked only about the external. Never talk about the internal. It is indeed all external talk.

Dadashri: No, but one should know what exactly it is. If not the father will act pompously and say, 'You are fair skinned because I had fair skin.' Oh ho ho! Here comes the fair one!! The entire world is *vignan swaroop* (in the form of science). The son has to

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fulfill (settle) the *bhaav* (inner intent) as the son and the father has to fulfill (settle) the *bhaav* as a father, therefore wherever that father is, the son has to take the birth.

Questioner: But the one taking the birth does he know this physical frame (body)?

Dadashri: Physical body has nothing to with that. The physical frame is independent. It has nothing to do with it at all. He would say that, 'I educated you'. But it is just an adjustment just occurs. However it is a play of the intellect. You will indeed see like that because of intellect.

Questioner: No, I will give you an example.

Dadashri: No, there cannot be any example in this. This is scientific, what I am saying is a scientific thing (talk) and in scientific talk there are no contradictions. In this one son has dark complexion and is a dwarf. Both the parents have fair complexion and they are tall, how is this? There is that much contradiction!

Questioner: But show me where in the non-Self part there is no contradictions.

Dadashri: In science (*vignan*) there are no contradictions. Ours is Akram science. Not a single letter is contradictory. This is exactly what I have been saying for twenty years. How can science (*vignan*) be contradictory? And even the world is not contradictory. Since people cannot understand this, they talk all kinds of things (nonsense). Even the wealth (property) is not given by father. However people feel that father gives it. But he takes only as much property which owed to him in his karmic account. The father cannot give him anything at all. The mother or the father cannot give even a *parmanoo* (indivisible form of an atom -subatomic particle).

Questioner: So then for all these that are born, there is indeed no need for parents at all. There is no need at all for anyone to come into the physical body (frame) (through parents). Do they come directly into it?

Dadashri: It's like this, if there is an account to settle then there is need to come in the body.

Questioner: If there is an account to settle why does it have come into the womb? Why not just come straight? You said that one is independent to come!

Dadashri: No, but there is the account to stay within the mother's womb. There is an account of give and take!

Questioner: Accepted, accepted.

Dadashri: Yes, that's it. If what you are saying is true then 'we' would accept it. No, but what is the point? It is a meaningless talk and it never indeed happens like that.

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Even a single *parmanu* cannot be given by any father at all. If he has given even one *parmanu*, he would act pompous.

Questioner: According to psychology (psychiatry) is that the body which is ...

Dadashri: Whether it is psychology or any other science, not a single *parmanoo* can be given at all. When one takes birth from womb, it is merely to settle the karmic ties (*roonanubandh*) as the inner intents of the father. For mother, at young age if there is *roonanubandh* of insulting her, she will experience insults, father will be treated with respect. Or else the father will suffer insults too; thus to settle all the accounts one takes a birth in their place.

This world is indeed to settle all the accounts. '*Jagat jeev hai karmadhin kuchh na kiska lena-dena*' [The worldly being is jeev, it is under the control-influence of karmas, there is nothing to give or to take]. It says that each one should stay within his own nature (*swabhav*). One keeps wandering around accordings to one's own karmas. No one can give anyone anything at all. Even God cannot give anything at all, so then how is a father, who does not have energy or power to relieve himself at will, going to give him!! Things should be methodical so that there comes an end to it. There should be an end to any talk, should there not!

Questioner: Talks come to an end however the *alaukik* talk (beyond this world, real) and *laukik* talk (worldly talk, relative), the two become separate. Humans do worldly interpretation of the *alaukik* talks in their own way; therefore it seems that there is difference of opinion in these talks. But really it is not.

Dadashri: But it is wrong at its core meaning (original meaning) itself. Then you do what ever other meaning you want to do.

Questioner: Hence whatever *bhaav* (intents) that has to be settled, *roonanubandh* that has to be settled, they are given and they leave.

Dadashri: Yes, it is indeed all paid off. Therefore, that is where I had to open up this whole science, that, 'Hey, where is the fault of the father in this? You have anger, you father has anger but then why is your brother so calm! If you had your father's attributes arise within you, then why is your brother so calm?' People do not understand this, which is why they draw all sorts of wrong conclusions and believe what appears on the surface to be the truth. This is indeed worth understanding; it is a very profound matter. It goes much deeper and beyond what I have said so far. Even God himself cannot give or pass on anything. These are all the accounts of giving and taking being settled.

**Let go of this net of illusion, improve your next life;
See the balance sheet; is the birth into six legs or four?**

. The Soul does not have children, but look they have believed the children to be their own, have they not? The children may be good but instead they say, 'It is better you

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don't come to my house.' Even then one will say, 'No I will come there. What do I need moksha for? What is the hurry?'

Soul does not become a son to anyone and It does not become a father to anyone either. Soul neither becomes a wife to anyone nor does It become a husband to anyone. All this is *roonanubandh* (effect of past karmas). Due to the fruition of karma it has come together. Now the people have perceived this and we too have perceived that, and it just seems that way, that's all. It is not even seen exactly as it is. If it was exact then no one would ever fight at all. But here, within an hour the problem starts and difference of opinions arise and end up in disputes or not? Thereafter will they do, 'Mine, yours', or not?

Questioner: They do.

Dadashri: Hence it is an illusion, not exact.

In this current time cycle of *Kaliyug*, do not have expectations of any kind. In this *Kaliyug* work towards the salvation of the Soul, otherwise a very peculiar time is coming. It is still going to be good for another thousand years. But after that extremely dangerous time is to come. Then when will favorable times (or opportunity) come? Therefore we must do at least something for the Soul.

Children and wife will never become yours. All this that has happened, it happens when our karmaic account is straight forward (suitable). Otherwise, it won't happen, if it was not straight forward. Everything goes on in this world based on our account. If we are straightforward (within) then outside it is straightforward, if we are crooked then outside it is crooked. If there is a big dry thorn from a thorny tree growing on the road, hundred people come and go by but it will not come under anyone's shoes. And one who never goes out without his shoes, he will say, 'Yes, I will go and wear the shoes and come'. As one goes bare feet, the circumstances (*sanjog*) will bring him together with scorpion, with big dry thorn, with a thorn (barb), with a snake.

Questioner: As we turn (move) towards Self realization (*Atmagnan*), do *Atmadarshan* (have the vision of Soul), would the children's mind not change (transform)?

Dadashri: Nothing will change (transform). If it is meant to change (transform) then it will, otherwise *ram tari maya*, nothing will ever change. It is necessary for us to change. Other person will not change. Each one must take care of his own. Time cycle is very strange. Hence we must maintain the inner intent that 'may the son, wife and everyone attain salvation'. However there should not be so much of insistence that it ruins for us instead. Maintain your distance and get your work done. No one will ever become yours among all of them. People of the *Satyug* were different. These people and these *roonanubandh* are of different, and the *roonanubandh* of the past were different! Hence what is the point of keeping such hopes? Why don't you do at least something for the salvation for the Soul! What enjoyment are you gain from all this?

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Each should take care of his own. Each one's Soul will be in peace. That, at the time of death atleast the Soul's *parinati* (state of the Soul) is good. At the time of death the karmic account is going to come, the balance sheet of it going to come. A balance sheet of what you have done in your whole life will come at the time of death. Just as we do in a busines, on the day of *Diwali* a balance sheet is extracted, or at the end of December or March, but the balance sheet will be what is indeed in it, profit-loss is indeed there, is it not?

That other is the entire life's balance sheet, what is it of? It will tell one whether he will become four legged, six legged or two legged. One can become a human or celestial being, one can never tell. But whatever one does, he will be repaid with the same. Therefore, look after your own self first.

Vyavahar of children towards their parents!
(Utrardha)

Chapter 16

‘Dadashri’ with teenagers!

Goal of studying right from childhood;
In Dada’s name one fourth part of sheer, load of forty sheers!

Dadashri: Do you like studying?

Questioner: I like studying.

Dadashri: What are you studying right now?

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Questioner: I am in 9th grade (standard).

Dadashri: Will you pass every year or would you sit for two-three years?

Questioner: I will pass.

Dadashri: That's enough. Then that's more than enough. But from now on take the name of Dadabhagwan everyday.

You will get ready; say the name of Dadabhagwan, while going and coming. If you study just once, then everything will come to you, you won't have to study much. Keep reciting Dadabhagwan's name as you are going to school and when coming back home. Do you like this?

Questioner: Yes.

**No matter how much she beats even then mommy is liked;
She is looking at your benefit! It right from birth!**

Dadashri: Does your mommy ever scold you?

Questioner: Very rarely.

Dadashri: Not rarely! Only when your fate unfolds, does your dad ever scold you?

Questioner: Yes.

Dadashri: Is that so! Between the two who scolds justifiably?

Questioner: Both of them. Both are justifiable.

Dadashri: Both with justice! I think that only your Dad is justified, not your mom.

Questioner: Both are justifiable. Mom and dad, they both tell me for my own good, but even then I don't like it. Why is that?

Dadashri: If a doctor gives bitter medicine, do you not like that?

Questioner: If I have to, then I have to, don't I?

Dadashri: Similarly, you have to take this too, even if you don't like it? If you want to improve your body you have to take it, and if you don't want to improve it, then don't. Then tell them, 'Don't even tell me a word from today.'

Questioner: Are parents indeed right every time?

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Dadashri: Just believe (assume) that they are right. Do you have to rent a judge to gauge this?! He will charge you five thousand dollar for that. Are they right or wrong?! Instead of that, just think that they are correct, then you won't have to hire a lawyer, would you?

Questioner: If ever the parents are wrong, would that not harm the children?

Dadashri: What harm?! Will this motel become small!

Does your mommy beat you?

Questioner: Yes, she does sometimes.

Dadashri: Don't you tell her not to hit you like that?

Questioner: No I don't.

Dadashri: Do you like to be beaten? You don't like it, do you?

Questioner: No.

Dadashri: Does she still beat you?

Questioner: Yes.

Dadashri: Does she hit you because you do something wrong?

Questioner: Yes.

Dadashri: What wrong do you do?

Questioner: Sometimes she hits me when I run inside the house.

Dadashri: Is it when you are running? Do you talk back or what?

Questioner: Some times I do talk back.

Dadashri: Who do you talk back to? Is it to your Daddy or your Mommy?

Questioner: I talk back to mommy sometimes.

Dadashri: Wow! That means mommy's threat doesn't fall on you (have no effect)! Now, it doesn't look good that you talk back to your momy! Do you like to talk like that?

Questioner: No.

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Dadashri: She knows all this that she doesn't like, and what is the point of you beating her? You may have to beat her if she doesn't know that, but she knows all that. She will tell you all that if you ask her. All you have to do is explain to her that she should not do that, should she?

Do you ever hit your mommy?

Questioner: Sometimes I do.

Dadashri: With a rock?

Questioner: No.

Dadashri: What do you hit her with?

Questioner: With my hands.

Dadashri: How much can it hurt with your hand? Instead if you hit her with piece of rock, it will hurt. Do you like to hit her with rocks?

Questioner: No, I cannot do that.

Dadashri: Then that's good.

Dadashri: (to another sister) Have your parents ever hit you?

Questioner: They haven't hit me yet.

Dadashri: Not yet? And if they hit you, do you like it? What would you do at that time?

Questioner: Nothing. Just bear it (tolerate it).

Dadashri: But you would get irritated (enraged) that, 'Are they hitting me without any fault of mine?'

Questioner: They would beat us only if we are at fault, wouldn't they?

Dadashri: And you may not even be at fault. It is possible that you are not at fault but they feel that you are. What would you do if they feel that you are guilty?

Questioner: Yes, then we will realize that, so then we just have to believe (accept) it as correct.

Dadashri: *Jaisatchitanand*. Where did you learn that?

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Questioner: I read Dada's books at home.

Dadashri: Is that so?!

**At home, at school, one who keeps everyone pleased;
He is an ideal student, in everyone's 'yes', he has a 'yes'!**

Questioner: What qualities should an ideal student have in his life?

Dadashri: The student should keep everyone happy, both at home and at school; friends and everyone else. He should please everyone wherever he goes and concentrate (focus) on his studies.

Where did you get this ideal word from? It is considered ideal if one speaks well with the elders, behaves well, he does not talk-back at them.

Do you know how to keep them happy? How do you keep them happy?

Questioner: I should behave (get along) well with everyone.

Dadashri: Yes, that's it, well with everyone! And what if someone is behaving badly, then what?

Questioner: No one has behaved badly so far.

Dadashri: Yes, but if some one conducts (behaves) that way then what do you do?

Questioner: I try to guide them on to the right path.

Dadashri: Otherwise you must move away (back off) at that time. Just as we move aside when a cow is hitting with its head, do you understand? But then you should not hit the cow with any stones (rocks). Recognise that this is violent and this is not violent. When you know that (have that knowledge), should you not be cautious around them? Will you know how to be cautious?

With whom do you not get along? (Who do you not get along with?)

Questioner: I indeed get along with everyone.

Dadashri: Who do you get irritated (get enraged) with?

Questioner: I don't get irritated (enraged) with anyone? Not with anyone!

Consider the damage caused by lying;

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Causes you suffering and there will not be a bit of trust!

Dadashri: Do you like what I am saying? Are you getting bored?

Questioner: I like it, that's why I am sitting here.

Dadashri: Do you ever lie?

Questioner: I do.

Dadashri: What harm can be caused by lying?

Questioner: It causes damage (loss).

Dadashri: We will indeed lose the trust that is upon us. (People will indeed use trust in us.)

Questioner: Think (believe) that the other person doesn't know, and say it.

Dadashri: Yes, but once the trust is gone then the worth of that person is gone! If someone were to lie to us we would feel hurt, likewise if we lied to others, how much will it hurt them?

**Honest people don't steal out of fear;
When police are not around then one lifts even from the dust!**

Have you ever stolen anything?

Questioner: No, I haven't.

Dadashri: Haven't you? Do you not like stealing?

Questioner: I do like it but I feel scared!

Dadashri: I asked a person, 'Your community (street) is of rich people, so you must not have any stealing going on, do you!' Then he said, 'Get rid of the police station that is in front and then see what happens. Then the neighbours and others will not even spare the mug used in toilet!' So it is just the way you said it, out of fear!

There is no problem if there is no fear, is it?

Questioner: Then there is no problem.

Dadashri: Do you steal? Those things that you like?

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Questioner: I bring (steal) the things that I like.

Dadashri: If there were gold bars lying around, would you get those or not?

Questioner: Anyone's mind would be enticed if such was the case.

Dadashri: These people's minds are not steady like that. They remain straight only out of fear. One man told me that because of such unworthy people the government has to keep the army and police force and the worthy ones have to bear the cost of it! Similarly there are many people for whom there is no need of a policeman.

Have you ever stolen? (Dada asking another child)

Questioner: I did once.

Dadashri: Did you do it during the night (in the dark) or during the day (in the light)?

Questioner: During the day.

Dadashri: We will forgive you for that. With us we can grant forgiveness to you. Do you want to be forgiven?

Questioner: Yes.

**Hey Aryaputras, don't do adulteration;
Or else union is with animal birth!**

Money which is not rightfully yours should never be taken away from someone. People in Mumbai do not do any adulteration, do they?

Questioner: The business people (merchants) do indeed do it.

Dadashri: So if you know any such person (who does that), caution them that if they want to become four legged (have rebirth in animal life form) then do adulteration. Even if you don't do adulteration, you will not die of hunger, 'we' give you this guarantee. One should understand atleast somewhat, should he not? Which country do we belong to?

Questioner: We belong to *Bhaarat* (India).

Dadashri: We are of the country *Bhaarat*, so then what is our quality? *Arya praja* (spiritually exalted people! And what are the outsiders called?

Questioner: *Anarya* (non Aryan).

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Dadashri: Here some people become like that, what are those people called as? *Anaadi. Arya praja* means *arya* (spiritual) conduct, *arya* thinking and *arya ucchar* (*arya* speaking).

Will you do this type of crooked business? Do you want to become an animal (take rebirth in animal life form)?

Questioner: No.

Dadashri: With these two legs you can fall, instead of that it is much better if there are four legs, atleast you won't fall! And for bonus you also get a tail, as a prize. You can go around jumping! Now, do you want to become like that, or do you indeed want to become a human?

Questioner: Become a human.

Dadashri: So then you will need human qualities. If you treat others as would want to be treated, then you will attain human birth. Would you like if someone called you useless?

Questioner: I would not.

Dadashri: Therefore you must understand that if you call anyone worthless then how would he like that? Therefore you must say something like, 'brother please come, you are a very nice man'. So he feels happy.

**One who can create life, he has right to kill;
The one who is non violent has a higher light of intellect!**

Dadashri: Have you ever killed any insects?

Questioner: Yes.

Dadashri: Where?

Questioner: In our garden.

Dadashri: What sort of insects? Are they cocroachs?

Questioner: I had killed all kinds of insects.

Dadashri: Would you ever kill a human children?

Questioner: No.

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Dadashri: One must not kill children! This is someone else's child, so you cannot kill them.

Questioner: No.

Dadashri: Why is that? Since you killed those insects, will you now make an insect for me? I will give a reward of a hundred thousand rupees if you or anyone else can create an insect for me. Can you create one? It is not possible right?

Questioner: No.

Dadashri: So then how can you kill them? Can anyone in the world create one, can even a scientist create an insect?

Questioner: No.

Dadashri: So then you cannot kill anything that you cannot create yourself. You can make this chair; you can make all such things, and so you can destroy those things. Do you understand?

Questioner: Yes.

Dadashri: So what will you do from now on?

Questioner: I will not kill any more insects.

Dadashri: Do you think that insects have a fear of dying? Do they run away when you try to kill them?

Questioner: Yes.

Dadashri: Then how can you kill them? And this wheat, millet don't feel fear, so it's not a problem, what did I say? Wheat, millet, the squash (*dudhi*) will any of these run away? If we take the knife (and go near the squash) will the squash (*dudhi*) run away?

Questioner: No.

Dadashri: Then you can cook it and eat it. Are you afraid of dying?

Questioner: Yes.

Dadashri: Yes, similarly they feel fearful too.

**When Parents keep friendship with children;
They will not seek for any other person's love (friendship)!**

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**(Be friends with your children,
They will not seek friendship else where)**

Dadashri: So tell me, what what do you like? Do you like to get married?

Questioner: Yes.

Dadashri: Do you want to get married now, or when you are older?

Questioner: Not now, when I grow older then.

Dadashri: Do people have friendship without getting married? These girls who are out there, do they have (do) friendship without getting married?

Questioner: Yes.

Dadashri: Should one do that or not?

Questioner: They should not become too close to each other, remain as friends.

Dadashri: So, they should not become too close. And if the parents knew how to be friends with their children, the children will not seek friendship with anyone outside at all. They don't move away from me. And these (children) get tired of their parents; they get fed up (bored) with them!

**Cannot enjoy sexual pleasure which is not rightfully yours;
Dada shows red light, watch-out for slipping!**

Then, one cannot enjoy (sex) that which is not rightfully his (with anyone other than his spouse). Do people enjoy that which is not rightfully theirs?

Questioner: Many people do.

Dadashri: Hey, they even childnap one's wife, do they not? Keep your own wife who is rightfully yours. But they go and seek someone else's wife! If the wife is rightfully yours then no one will tell you anything. Also no one at home will tell you anything. Therefore which hole is it better to fall into?

Questioner: Into the one which is rightfully mine.

Dadashri: The hole that is not rightfully one's is extremely deep. He will not be able to come up (out of it) again. Therefore it is better to maintain caution. Therefore you become aware. You are still young and that is why 'we' are cautioning you. If you were an old man, 'we' would not say anything. Hence we are showing you this signal of fear.

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Questioner: Yes, yes, I will not take away someone else's wife.

Dadashri: Yes, that is good. Don't even think about doing that. If you are attracted towards any woman then say, 'Hey Dadabhagwan! Please forgive me!'

**When bad thoughts arise, take the name of God;
Don't let go until the end, only this will help!**

Dadashri: Do you have bad thoughts?

Questioner: They do sometimes.

Dadashri: Then what do you do at that time? When you have bad thoughts what medicine do you apply?

Questioner: I make an effort not to have the bad thoughts.

Dadashri: But who sends you those thoughts?

Questioner: My brain indeed does that.

Dadashri: Where did you get this new ones! Does it sneak in from the outside or does it arise from within?

Questioner: It sneaks in from the outside.

Dadashri: Why does it sneak in?

Questioner: It is due to whatever we see or hear on the outside... that...

Dadashri: Does it sneak in more when you are watching a movie?

Questioner: I watch it sometimes, but not a lot.

Dadashri: Then what you see on the outside, do those thoughts sneak in?

Questioner: Sometimes if I listen to something bad, then that stays on my mind.

Dadashri: So then what will you do now? What have you done to protect that?

Questioner: When this happens, I take the name of God and make an effort to remove it out from my mind (try to get it off my mind).

Dadashri: All the time, does that mean that you will have to do that all your life?

Questioner: Yes, it will have to be done all my life.

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Dadashri: So then how much happiness is there in, how much happiness in making all this effort?

Questioner: I do indeed experience happiness.

Dadashri: Until then you will indeed have to gather up (wind up) all the bad thoughts, wouldn't you! What will you do? And thoughts can come with a force even at night. They won't even let you sleep. Does this happen or not?

Questioner: Yes, that happens.

Dadashri: Yes. So then what will you do?

Questioner: Then by taking the name of God, sleep will come (I will fall asleep)...

Dadashri: What name do you take?

Questioner: I call God indeed by the God's name.

Dadashri: He must have some name, does he not?

Questioner: He has so many names so I would address him only as the God's name.

Dadashri: But is the word Bhagwan (God) an adjective or a name itself, is it an adjective or name?

Questioner: A name.

Dadashri: It is not a name. If it were a name then no other person can become *Bhagwan* at all. Then we will have to call him *Bhagwandas*. *Bhagwan* is an adjective, any man (human) who becomes ready for it, you give him that adjective. If it is Krishna then for Krishna, if it is Mahavir then it is for Mahavir, and if it is Ram then for Ram, anyone who fits into this, and if you too fit into this then you too will get the status of Bhagwan. It is an adjective. Whoever has these many special qualities, give him this adjective.

**Give children love and respect as a friend;
The neighbors will flatter you and cause a commotion!**

Do you feel good when you are scolded, or do you feel good when you are not scolded?

Questioner: If someone scolds me too much then I am not happy.

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Dadashri: Do you feel happy when one says, 'Come here son, you are very nice, you are very good'?

Questioner: Sometimes I do.

Dadashri: Does it not happen every time?

Questioner: If they are not saying it genuinely then I don't. That means if someone says it as a flattery then I don't feel happy about it. But if they really mean it then I like it.

Dadashri: So if they are saying just to deceive you then you don't like that?

Questioner: No.

Dadashri: No, you will still like it. Always, the human nature is such that they will talk to a child respectfully, 'Come here son, you are a very good boy.' Then they ask about the family. At home if something is going on with the parents, if arguments are going on, then he would say, 'Why, your father is not someone who would ever say anything to you!' He (the child) will say, 'No, he becomes very angry.' That means everything becomes exposed (family secret gets disclosed by children). At the neighbor's house many children blurt out (the family secrets). And in turn the neighbor takes advantage of this. Because one likes that, that's why they will say, 'Come in dear, have some tea.' He the (child/son) wants respect; he gets the taste of pride (respect), does he not!

Therefore, what should the parents do for these children? They should maintain such a relation that they don't look for respect (*maan*) from outside. They are not hungry for respect and they do not go outside for respect, in the hotels of *maan*. So what should they do for that? When he comes home, call him lovingly and say, 'Dear child you are very good, etc.' give him some respect, so maintain a relation of friendship with him. Pat him softly on his head and say 'Son, let's go!' Let's sit down to eat. We both can eat together.' That is how it should be, so he will not look for love on the outside. We love even a five year old child and have a friendship with him.

Questioner: I have seen that. In Aurangabad all the children would gather together and you would talk to them, verily according to their viewpoint, 'Dada' also would become a five year old along with them.

Dadashri: Even with this (little) girl there is friendship like atmosphere. Yes....and in turn they tell with all their *bhaav* (heartily) all the truth, they tell everything. Because what is there in you, 'I am older than them', therefore your door is closed, and 'the other person is young' causes the differences. So the doors are all closed. Here the doors are open. An year and half old boy will even play with 'us'. One and half year old boy will play, with Dadaji here he will do '*Je, je*' (Namaste), he does everything.

Questioner: He does *vidhi*.

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Dadashri: Yes, one and half year olds do *vidhi*, many children do that.

***Mamta* (my-ness) of parents is strong;
They will have to let go when they leave!**

Do you have *mamta* (attachment with my-ness)?

Questioner: Yes.

Dadashri: Even for your Dad?

Questioner: Yes.

Dadashri: Who all do you have for? Even for the neighbors?

Questioner: Not much for the neighbors. More for Dad and Mom.

Dadashri: Then, you have a Grandpa (grandfather), don't you? There must be his father too, must he not right?

Questioner: I have not seen him.

Dadashri: But they must have been there, right? Are you sure? Your intellect does accept that they must have been there? Or does it not accept that?

Questioner: They were there.

Dadashri: So then wouldn't your Dad have *mamta* towards your grandfather?

Questioner: Of course he would.

Dadashri: So then how would he have let go of it? Has he passed away from here?

Questioner: He passed away.

Dadashri: So then how would he have let go of the *mamta*, at the time of leaving? One does indeed have to let go of *mamta*, does he not? Whenever we leave (from this world) don't we have to let go of *mamta*? If not how can we even leave? Those can't go. They roam around right here. If we don't let go of *mamta* then they (loved ones) will roam right. Would they have let go of *mamta* or not ?

Questioner: They must indeed let go atleast once.

What is considered real happiness?

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The one that never leaves once it comes!

Dadashri: Do you find any happiness in this worldly life (*sansar*)?

Questioner: I do find the happiness.

Dadashri: What do find happiness in? Do you find happiness while eating or while sleeping or while going to school?

Questioner: Whenever I do anything good then I feel happy.

Dadashri: When you do what?

Questioner: When I do anything good I feel happy.

Dadashri: And when you do something bad, then?

Questioner: When I do anything bad I feel bad (pain/unhappiness), that why did I do that?

Dadashri: When you get angry with your mommy doesn't she feel hurt? Soesn't she feel hurt because of that?

Questioner: Sometimes I feel bad (*dukh*). If feel bad whe I become angry at her.

What is real happiness?

Dadashri: Now, if someone insults you do you experience happiness at that time?

Questioner: No, that indeed will not happen, it will give rise to only unhappiness.

Dadashri: What do you consider *dukh* (pain, misery, unhappiness)? That which feels as *sukh* to you, that is also *dukh*. That happiness is only an imaginary *sukh*. It is not a real happiness (*sukh*). Then do you want another imaginary such like this again? Do you want eternal happiness (*sanatan such*), real *sukh*! Real happiness is the one which is not followed by *dukh* (unhappiness). It is the bliss which is not followed by unhappiness (*dukh*)! These are not *sukh* at all. What feels like *sukh*, like when eating good food, when there are thirty-two varieties of food, you experiences happiness (*sukh*), but what if someone feeds you too much? What happens when someone insists and makes you eat too much food?

**Resolve not through intimidation but through explaining;
To remove the entanglement, parents must initiate!**

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Questioner: Right from childhood we have been intimidated, if everyone scolds, becomes annoyed or vexed then we cannot talk as it is.

Dadashri: But here, even with me, do you feel intimidated? You can talk to me, can't you? Where ever you don't feel intimidated atleast there you can surely talk, can't you! Where one feels intimidation he cannot talk. Therefore, with parents people don't say all their personal facts, their reality. You feel intimidated they they will say something, and so that gives rise to entanglement again. Therefore, I say to the parents, 'Sit with them (children) and have a conversation with them. What is the problem? What is it? What are your thoughts?' Look into what is happening. Otherwise, the bomb is going to explode anyway. If the gunpowder has been filled, its best to know recognize that earlier then you can find a way that it won't explode or it will explode later. Nevertheless the bomb will not stop from exploding!?

Questioner: No, it will not.

Dadashri: Therefore we tell all the parents, they should all sit down together and think. After she is 12-13 years old, sit with her and talk to her. Open your minds. The entanglements will arise in her mind, who will remove those entanglements for her? She will find other friends, the good ones (good girls) will not come and stand by her, and others who are just like her will come and stand by her. They will all encourage each other. Who will discourage? Do you understand?

Questioner: Yes.

Dadashri: Hence we solve all these worldly questions.

**What should one do when parents become angry?
Say 'Jai Sat Chit Anand' and pacify them!**

Questioner: What should I do when my mom or dad become angry? What should I do when my mom gets angry with me?

Dadashri: Say 'Sacchidanand'. Continue saying, 'Sacchidanand, sacchidanand, sacchidanand, 'jai sacchidanand'. Keep saying this and they will eventually calm down. That is indeed what the children in India say. If parents are filled with anger, the children say, 'Jai sacchidanand, jai sacchidanand' at that time and so they become quiet.

If dad is quarrelling with mom, and the children start saying, 'Sacchidanand, sacchidanand,' the parents will become embarrassed and everything will stop. Just press the panic button that will start the alarm, "Jai Sat Chit Anand," and the quarrel will come to an abrupt end.

Questioner: They understand, 'Sacchidanand' is very effective.

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Dadashri: Yes.

Questioner: Dada if we talk even a little bit about someone then our children who are standing there tell us, 'You have taken Dada's Gnan, Dada is in your *dhyan* (mediation) twenty-four hours, then why do you talk like this? Therefore if we say anything in front of the children, they immediately catch us and tell us, 'Why are you talking like this?'

Dadashri: When they say *saccdidanand*, know that you have to become aware. Then the fighting will stop.

Questioner: It does indeed stop Dada, we become aware immediately.

**At home recognise the viewpoint of children;
May be young but he is innocent, so he will speak the truth!**

Do you feel that your dad has become trapped here? You didn't say?

Questioner: He indeed comes to the true path, doesn't he?

Dadashri: Do you feel that this is the true (right) path?

Questioner: Yes.

Dadashri: That it is absolutely true?

People say that, we will go and ask some experienced person. Hey, why don't you ask these children? What is there to ask an experienced one? These experienced ones don't know how. Ask these children? Because they are *nirdosh* (innocent).

**Open a store of giving happiness from today;
Increase the business of happiness (you intellectual one) *matimaan!***

Questioner: Dada, this little girl is asking; just as you give *Agna* for all the adults, what *Agna* will you give for all young children like us?

Dadashri: When the Gnan is given, the *Agnas* are indeed the same (for everyone). Whoever wants to take Gnan, they have the same *Agnas*. Whoever wants to enjoy the pleasures of this worldly life and practice the religion well, for them we give another kind of *Agna*.

Questioner: Children cannot be given the Gnan (*Gnanvidhi*). So what is there for them? That is what she is asking.

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Dadashri: That is why we give them the religion of this worldly life (*dharma of sansar*).

Questioner: Dada, what is the religion of worldly life?

Dadashri: Our nine deep inner intents (*nav kalamo*), *Trimantra* and ‘*Dadabhagwan Na Aseem Jai Jai Kar Ho*’, *Namaskar Vidhi* all this. All religions (*dharmas*) can do this. There will be lot of satisfaction from all of this.

And one must give only happiness to people. Never give any pain (unhappiness). This business is good; do clean (pure) business. In the store do we have to keep the goods of happiness or unhappiness? If we open a store, do we need to keep the goods of happiness or unhappiness?

Questioner: Only of happiness, Dada.

Dadashri: Yes. Give everyone the stock of happiness. If unhappiness comes at that time, even then we must give them happiness. Do you understand that? Happiness wins in the the end. Unhappiness will not become victorious. Keep only the goods (stock) of giving happiness in the store. Open the store of happiness. If someone comes to ask for advice, give him good advice. If someone comes to fight then we have to tell them that, ‘Hey brother, I ask for your forgiveness if I have made a mistake, but what has happened? Why are you doing like this?’ Pacify him. Can you not do that?

Questioner: Yes. I can.

**Flour of Vedmino has to be nurtured;
If you can’t nurture, Lack of equanimity!**

These are indeed the improved children, where are they spoilt? This is like cleaning (washing) a plate that is already been cleaned (washed), on the contrary people will consider you a fool. People will say, what kind of a man is he? He washed it before he bought it here? And he goes to clean (wash) it again. And he sits here without having being cleansed (washed) himself. The other thing we must do is for our Soul (*Atma*), all this will just go on. These children who are born in a good home are they crazy?

If you want to make sweet bread then will it work if you make dough like that of a *bhakri* (hard bread)? You have to keep kneading (systematically nurture and develop). We make sweet bread, whereas people make *bhakri* (hard bread) out of their children. Moreover *bhakri* they make are thick, now you make it into sweet bread. Yes, instead of making *bhakri* if it were sweet bread, the dough has to be kneaded, only then it becomes the sweet bread. Gently put your hands on the children’s head, take them out two to four times, you must have a friendship with them. If you have something then give them a bit to eat. Does this not suit you? We suit everyone. Children are indeed very good. They are Indian, *sanskar* (values) are good. It is really a very good quality wheat flour, but what can

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one do? If you don't know how to make the sweet soft bread, so then you make the *bhakri* (hard bread)! If not (or else) they make a paste of wheat flour (for sticking things)!

**In real love (prem) there is no *dwesh-raag*;
That which increases-decreases is indeed *aasakti- anuraag* (infatuation-attachment)!**

Questioner: All my relatives are very loving, they show affection towards me.

Dadashri: When you talk back at them then you will know how much of love (affection) they have.

Questioner: If I talk back they get angry.

Dadashri: So then how can you call that love? That is called infatuation (*asakti*). It is considered love (*prem*) when it never increases or decreases. It will not decrease even when you insult, get angry. Similarly, it will not increase if you show them love. That is called love (*prem*). How can this even be called as *prem*? And I hit one with *prem*.

Questioner: I don't feel any hurt at all. I do get angry, it happens a little but I then think about it and try to forget it.

Dadashri: No. But the moment you get angry it is considered as *dukh* (pain/suffering), isn't it! It is considered *dwesh* (abhorrence). In *prem* there is no *dwesh*. Where there is *dwesh* there is no *prem* and where there is *prem* there is no *dwesh*! There is neither *raag* (attachment) nor *dwesh* (abhorrence) in *prem*. Right now if you put a garland of flowers around me, my *prem* will not increase, and if you slap me twice it will not decrease, this is called *prem*.

Have you witnessed such a *prem*?

**One seems innocent when you see *shuddhatma* in him;
See *prakruti* and you will see many faults!**

Am I pressing this machine or not? Does it get angry? We must stay in that state. Does it do anything even when I press it?

Questioner: I will come into that state, I too will become like that!

Dadashri: You become angry because you believe that there is no Soul in him, that's why. You think that he is 'not *Shuddhatma*', that's why. That's the reason you become angry, isn't it?

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Questioner: That's not the reason. Because what happens is, many times when parents accept we cannot accept and we cannot say anything to them. Therefore in one way it pains that I am not able to do as they ask me and in another way I get angry. Because they are trying to make me do that. So then I get caught within.

Dadashri: That's correct. Now, conduct yourself in such a way that everyone at home is happy with you. If you feel bad about that, do *sambhave nikaal* (settle the dispute with equanimity; without *raag* or *dwesh*) and try to make them all happy. Then watch the love that develops between you. Right now you are breaking down the *prem*. If you keep throwing stones at these people's love, that love will eventually shatter.

Questioner: I feel that these people too do the same thing to me.

Dadashri: Yes, that's because as long as these people and you are separate, all this exists.

Questioner: It is because we see that as 'point of view', isn't it?

Dadashri: No. Not point of view, you see them as separate. Are they not Soul (Atma)?

Questioner: Yes, I understood.

Dadashri: And whatever they are doing, it is not under their control, so they are faultless (*nirdosh*). They are doing without any control, therefore they are *nirdosh*. Now the *Shuddhatma* (pure Soul) is indeed pure, and this *prakruti* is *nirdosh*, so then whose faults are you seeing?

Questioner: It is my fault! I understood that.

**In school they educate you;
But where do they mold you?**

Questioner: My father believes that I am educated but did not get molded (learn life's knowledge).

Dadashri: Yes, but what did you learn?

Questioner: B.Com, and then I acquired a degree in banking.

Dadashri: Yes, but your father says that you got educated but didn't get any knowledge of life (*gantar*). One needs *gantar* first, if he lacks education, that is fine.

Questioner: This is only from his viewpoint, isn't it!

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Dadashri: No, whole world says that one indeed needs *gantar*. Now no matter how much you study (how much education you get), even if one studies for twenty years about pick pocketing in a college, would he know how to pick a pocket?

Questioner: Its classes are different. Its school is also different.

Dadashri: A thief will swiftly teach him within six months! And if he teaches him well, the *gantar*, that is called *gantar*!

**For the machine you get 125 everyday;
The rent for human is 40, for the lodging!438**

Dadashri: What was your goal of studying?

Questioner: To gain the knowledge.

Dadashri: Yes, but why did you have to gain knowledge?

Questioner: I want to work for myself. I want to get a job, hence I need that.

Dadashri: Do you want to work? You want to work for someone else? Having attained the education, do you want to be someone's slave?

Questioner: I don't consider that being slaved.

Dadashri: How can a slave recognize (know) slavery? The one who is a slave himself, how can he know what slavery is? You don't consider it slavery, do you?

Questioner: Yes, I get paid for the work I do. How can it be called a slavery?

Dadashri: Oh ho ho! Therefore you get the remuneration for the labor? How many rupees is the remuneration for your labor everyday, daily wages?

Questioner: Monthly, not daily.

Dadashri: Yes. How much is it monthly?

Questioner: Rs.800.

Dadashri: Rs.800. So that makes Rs.27 a day, doesn't it? Only that much for hire? Is it given on the rental basis? One man gave his machine worth Rs.20,000 at rent. He was charging a rental fee of Rs. 40 a day for that. So then what was the condition? The oil-water is all yours and you have been given in a running condition, and I will take it back in same condition. One gives his machine for Rs. 40 for a day. You are considered living

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and from a good family, and what you get is Rs.27? Rs. 27 including oil-water! That other man takes Rs.40 and oil-water and tells the Government that they have to pay.

One devoted person in Ahmedabad came and said, 'I want to know your whole Gnan. We don't have any peace within at all. We move around wearing this garment and wear all these sacred necklaces (that makes us seem happy), that is all. We have our own group of people, and in that group we have fun and enjoy ourselves, but tell you the truth that we don't have the inner peace.' So I asked, 'What salary do you get?' He said, 'I am an engineer in the municipality and I get Rs.2800.' Then I said, 'So that makes a daily rent (for hire) of Rs. 90. 'How can you call it for hire (rent)?' I asked him, 'Then what else can you call that? They give a big machine and the compressor for hire for Rs.125, and moreover the oil-water is theirs, the Government's. Then I asked, 'Is oil-water yours? So he says, 'That is from my home.' Then he asked me if that was considered for hire? And the oil-water is all from home! He laughed a lot. He tells me, 'If I have this much awareness then I will become a human! I don't indeed have this awareness at all.' I didn't have this much awareness, I wasn't aware at all that I am for hire. Then I gave him the Gnan, and it remains very beautiful for him.

**Parents never keep their trust in the daughter;
That is reasonable, because there is lack of understanding!**

Questioner: We are honest, we don't ever tell lies, even then why don't they have trust (faith) in us?

Dadashri: No, they cannot indeed put trust (faith) in you, absolutely not. I would tell them not to keep trust on children. Don't be suspicious and don't keep trust in them either.

Questioner: No, but why do they have to have suspicions on me, why does Dad have suspicions on me?

Dadashri: Then what else will he do? Parents don't only have suspicions, they even hit you if you go out. One cannot do without having suspicion on women, can one? What if you just touch a foreigner again and again, so what's it to you?

Questioner: Its not about that, I am talking about money matters....

Dadashri: No, this is about everything, even in money matters. Even in the money matters. The suspicion is not that, 'You are a thief', but it is a suspicion that you are misusing the money, you are spending it without proper understanding. You are indeed his daughter, so this kind of suspicion will indeed arise, will it not?! Still, you must understand that 'it's my own fault, it's not his fault.'

Questioner: Yes. I understand. I must have done something like this in the past time (life), therefore I am suffering, I understand this now after I met you.

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Dadashri: Yes, that's correct. Whatever the parents say, children must not think about those things (question them), because they are experienced and you still don't have that understanding, and so what happens when you try to measure it equally? You are very *sanskari* (having good values, culture and morals) yet you never know what kind of stock is filled within?

When can one look for the welfare of the children? It is when there is somewhat mistrust. When you put in the trust (when you start trusting), then their welfare is lost. You cannot place trust in that they will take care of you when you get old. Have trust/faith, but in those who are distrustful.

Then one tells those on the outside, they will say that they (parents) are correct. And if we ask about you, they will say, 'This girl does not have much long term understanding'. They will say that.

**Even when he (father) insults, you take care of father;
You are fortunate and so are your parents!**

Questioner: Many times I do not get along with my father. He talks recklessly; he swears and uses abusive language at me.

Dadashri: Then at that time remain as the Knower-Seer (*Gnata-Drasta*). But now know the reason behind the insults, that he will not be like that after he has paid back certain amount of money⁴⁴¹. Why is he doing this? He is fretting over the money, it is greed (*lobh*)! Hence you should do like this, then it (relation) will not break with him. Otherwise, his life will get spoilt and your life also will be spoilt.

Questioner: I understand.

Dadashri: And if you earn the money and give it to him, you will still earn, you will have *punya* (merit karma), will you not? Even if you don't know anything, but there is merit karma (*punya*), isn't there! You are actually earning merit karma. Do you want to do a business or not? If you want to do service (work for someone) then also it's not a problem! We can make do (take care of life) even by doing service. Whatever you want to give, you can give half the amount, give whatever you want to give.

**Father fights (quarrels) divisiveness and conflicts at home;
Fault is of the sufferer, do (know) this and settle it!**

Questioner: Some sufferings should surely go away, shouldn't they?

Dadashri: How many sufferings have you gotten rid of?

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Questioner: Now let me give you an example. Now I have grown up (become an adult) yet my father keeps scolding me, is this is not considered suffering for me?

Dadashri: No, no. If someone is scolding you then it is considered suffering (painful). No matter how old he becomes and no matter how grown up you become but for him you are indeed his son, isn't that so!

Questioner: But what if he scolds me unnecessarily?

Dadashri: Wrongly, but you are the judge, you are the lawyer and you are indeed the plaintiff, so how will you measure this wrongness?

Questioner: It's just not me, even others believe (feel) that what happened was wrong, this man also believes that, I am not alone.

Dadashri: This man is your witness, is he?

Questioner: Yes.

Dadashri: You will meet all such witnesses. The law of this world is such that nobody will do anything to you outside of the law. You father scolding you is also within the law. Now do you want to delve deeper in this? It is within the law, not outside of the law. What does nature do? It remain constantly within the law (of nature). It does not break the law even for a second, that is called nature (*kudrat*)! Here (the worldly) court can do anything randomly, but nature is always in *niyam* (within the natural law). And it indeed carries out real justice. Therefore, when your father scolds you, that indeed is justice. Now, when you say, 'why are you scolding me?', you are saying against the justice.

Questioner: He scolds us and he suffers knowingly and deliberately and makes all of us suffer too.

Dadashri: No, no. All this is indeed called worldly life (*sansar*), is it not! Wrong beliefs means *sansar*! Whether he suffers or not, that happens within the (nature's) law. And when he makes you suffer that too is done within the (nature's) law. But then complicated things. Take advantage of that it is good this happened, my account is getting settled.

Questioner: But Dada, is it not that we don't do any thing wrong and yet we are suffering in this, what about that? You say that one who commits the fault should suffer, but we are convinced that we have not done anything wrong, nevertheless we are suffering.

Dadashri: He does not have any problem with the mistakes (faults). This is merely your own account that he is settling. And if you doesn't settle, your account will remain pending with your father. Therefore the book has to be settled, does it not! No one is at fault. And if you look at it, they are indeed all mistakes.

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Questioner: But we are ready to repay but for how long (until when)? Account for everything; we want to settle this account quickly. I certainly want to find a solution to this entanglement (puzzle) but I don't want to settle it in this way.

Dadashri: In fact, this is a karmic account. Your intellect feels that why is he doing this? What, is he mad, is he crazy?! You feel that he is crazy. No, this is an account.

**Old vehicles become hot very quickly;
If children are calm then father quickly becomes soft!**

Questioner: Then why is it that the elders (adults) become angry so quickly?

Dadashri: When a car gets old and junky, it will overheat all day . If it is a new car it won't happen. Hence what can these poor elders ...

And when a car overheats, do we not have to let it cool down? If one has had some conflict outside, like with a policeman, it will show on his face that he has become emotional. What would you say when you see the face? 'There is always a disgruntled expression on your face whenever I look at it.' You should not say that. You merely have to understand that he may have encountered some difficulty. Therefore don't we then stop the car (park the car) to cool it down?! (Therefore you should just leave them alone until they calm down)

Questioner: Yes.

Dadashri: Similarly to cool him down give him some tea and snacks and do all that. So that he cools down. That is how you should take care of all that. But as soon as he comes one will say, 'look at your face, its spoilt!' Poor man, only he knows why it is spoilt. Doesn't that happen in this world?

Questioner: It definitely does.

Dadashri: Hence we must take care of that. And if the vehicle becomes hot you don't get upset there, do you?

Questioner: No.

Dadashri: Hence, these are all indeed vehicles, all those that becomes 'hot', they are indeed considered vehicles. Because it is only the mechanical part (non-Self) that becomes hot, not the conscious (Self) part. If the mechanical part gets hot then can it be considered a car or not?

Questioner: It can be considered a car.

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Dadashri: Conscious part doesn't become hot. You have to know which part becomes hot.

Questioner: My father becomes very hot (angry), if food prepared doesn't suit him even slightly.

Dadashri: Not like that, but you must take care of him.

Questioner: Yes, Dada.

Dadashri: To look after the elders is the highest duty (*dharma*). What is the duty of today's youth? It should be to take care of their elders. Helping 'tow' these 'old cars' will ensure that in your old age you will find someone to 'tow' you when you 'break down'. You get back what you give. If you take care of your old parents, you will find someone to take care of you when you get old, and if you are abusive all the time towards your elderly parents, you will encounter similar abuse when you become old. You are free to do what you want.

Questioner: Amazing.

Dadashri: However, do you like anything from all this I am telling you?

Questioner: Yes.

(17)

Choice of a wife!

**Getting married is mandatory for all;
Rare are the celibates, due to their past!**

Dadashri: Do you get married of your own free-will?

Questioner: Everyone gets married, so we should do it too.

Dadashri: That means it is through free-will, right? Or is it mandatory, duty bound? When forced into marriage, it is called duty bound. Do you feel that it is duty bound?!

Questioner: Right now I don't have thoughts of getting married.

Dadashri: No, but how does it feel when you think about it through your intellect? All these who are married, did they marry willingly and joyously?

Questioner: Married life doesn't give one happiness, but it is indeed compulsory that he should get married.

Dadashri: Yes, it is compulsory!

Questioner: Why is it compulsory?

Dadashri: It is because in your previous birth you had not decided that, 'I don't want to get married.' Had you decided that, then you wouldn't have to get married!

For some who want to get married, their whole life they will expect that it may happen this year, it may happen next year.' This way one would become fifty years old! Even then he still keeps hoping that, 'No, something will surely happen.' Hey, you are fifty years old, now why are you hoping for that? Just as one doesn't get to marry one, there is no escape from it, such is the contract of nature one has signed. The contract-agreement has already been made.

Have you deduced whether it is worth getting married or not?

Questioner: It's not worth getting married.

Dadashri: Is that so? That's correct, because these pleasures from five senses (*indriya sukh*) are one sided. Pleasures of the eyes, ears, nose are one sided sensual pleasures (*indriya sukho*). But this sex (sexual pleasure) (*vishaya*) is two sided. Therefore it will file a claim and one cannot say when that claim will be filed. If she tells you, 'Hey,

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let's go watch a movie' and you say, 'No, I have an important work today', then she will file a claim. She will say, 'I want that and you are saying no.' Hence she will file a claim, can this happen or not?

Questioner: That is indeed what happens.

Dadashri: Now if this lady understands that it is her own fruition of karma saying no, then it will be solved wisely. But she doesn't have such awareness, does she? She will indeed say that he didn't take me. The illusory attachment comes all over her, she doesn't know 'who the doer' is. She thinks that he is indeed the doer. He is the one who does not come. He indeed doesn't have any desire to come.

If there is a goal to 'not to get married', then it's correct. These children talk without any goal. They think that they will stay alone. They think that they will live a care free life. That is a donkey-like behavior. Instead, it is better for the two to live in the same room and fight. That will cause them to have awareness. What is the point of one living a care-free donkey-like life? In the other (married life), the two will fight, but then there will at least be a dawn, dawn will indeed come, will it not?

**It doesn't always happen as intended;
Saying no, no, everyone gets married!**

Questioner: This is also good, not to get married. If one wants to do *seva*, then don't get married, is that correct?

Dadashri: Yes, but how will you manage without getting married? Will you manage? Can you live like as an ascetic, like a *sadhu*? Do you have that much of strength?

Questioner: Yes, I can stay.

Dadashri: Is that so! He is saying no to marriage.

He has been saying that right from the start, has he not? So then *lafra* (something that will possess you -affairs) will not possess him therefore there is no problem, is there?. But it's not much fun. You will eventually have to get married. Then you will get married to an old woman, instead of that get married to a young woman. So get married when you grow up. Get married in two-five-seven years and after marriage tell your wife, 'You do *seva* and I too will do *seva*. We both will do their *seva*.'

One may say that he will not get married, but he doesn't have any strength/power to do as his wishes! If this were to happen, then all these people would have their own way, would they not! Won't that happen?

Questioner: In fact, the one who says that he doesn't want to get married, he will end up getting married even sooner.

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Dadashri: That is how it is! Therefore what I am saying is that nothing happens according to the way you want to, hence people complain unnecessarily! But hey, you can't have it your way! You imagine of all kinds of things, 'I want to do like this, and do like that.' But nothing falls into its place! Therefore Narasimha Mehta has sung, 'All my thoughts betrayed me.' All thoughts do not turn out as planned. Instead, it is best to keep 'seeing what happens'. Whatever happens, it is '*vyavasthit*', keep seeing that! There is no benefit in thinking ! When evacuating your bowels is not under control, then how can something like getting married be in your hands? What is the point in fussing when the control is not in your hands?

Whatever plans (*yojana*) have already been made, nothing is going to change! If plans (from past life) of marrying have been made, and you decide that you don't want to get married, then this is meaningless talk. That is not acceptable, moreover you will have to get married indeed!

Questioner: Will the *bhaavna* (inner intent) we make in this life come to fruition in our next life?

Dadashri: Yes, whatever *bhaavna* you have made in this life will come into effect (come to fruition) in the next life. But you cannot change anything in this life, nobody can. Even if God tries to change your mind and says not to marry, even He cannot change that! You did not make the *bhaav* not to marry in your past life at all, so marriage is inevitable for you in this life. Whatever plan you make in your past life, is the plan that will come into effect in this life.

**After marriage wife can be won through love;
With conflicts-clashes intellect becomes (negative) wrong!**

One does not even know that marriage is dependency. It is a dependency. Lord Mahavir had become independent.

Have you closed the idea of getting married or do you want to do it?

Questioner: I want to do it. I have not decided who to, but I surely want to get married, that is decided.

Dadashri: Then one day she gets irritated with you and shout at you, 'You have no sense, get out from here', then what will you do? If you show her any helplessness, what will you achieve? What do you do when she gets angry (irritated)?

Questioner: What can I do? Just listen to her.

Dadashri: Become completely stubborn, just like a tied ox! indifferent (*lihat*)!

Questioner: No, then I get angry on her. If she becomes angry at me then I too will get angry at her.

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Dadashri: So then in the end what will you get? She will beat you and go away. Think of everything and then get married. It's not easy to get married. After reading the four Vedas you will learn how to get married. What people the foreign say to the lady is to slap him and win him. Win with a slap. They tell the lady, 'Win your husband with a slap!' What does Lord Mahavir say, 'We must win by non-violence (*ahimsa*), your non-violence over his violence. Violence will one day come to an end, and non-violence will become victorious. Violence never wins in this world.

How can we say that there is no happiness in marriage? How can we say that? When people say that there is unhappiness (misery /suffering) in marriage, 'we' don't believe that. Once experiencing it one will let go of even it. It is the wooden *laddu* (wooden doughnut, it is not what it seems). One who eats regrets it; and the one who doesn't eat also regrets.

Questioner: It's better to regret after having eaten it. Then there will not be any regret.

**Without marriage the worldly life doesn't run;
Only the Gnani is *niralumb*, without any support!**

Just as people cannot live without defecating, they cannot live without getting married. If mentally you are a bachelor there is no problem, but if your mind is 'married', you cannot avoid marriage. People cannot live in solitude. They need others around them. Who can exist in solitude? Only the *Gnani Purush* can exist in solitude, because he is *niralamb* (no dependency on anything). He has no need for any kind of support.

However, poor humans cannot live without any *hoonf* (security/ dependent on someone to fulfill a deep sense of belonging). What if there is a huge bungalow of 20 lakh rupees and one is asked to sleep alone in it? Hence he needs *hoonf*. The humans needs *hoonf*, therefore they get married, right! The custom of marriage is not a wrong custom. This is the law of nature.

Just be spontaneous and natural about marriage. Keep in your mind that you want to get married to someone from a good family, and when the station comes, get off (when circumstances arrive, you should get married). But what is the point of becoming anxious and restless before the time is right? Do you want to run around unnecessarily before your time is right?

Questioner: No, When the station arrives (when the time is right).

Dadashri: Yes...the station has the need for us and we have the need for the station! (You are in need of a wife and the wife is in need of you). We are not only the ones needing the station, it too has a need for us, right?

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Questioner: It has.

Dadashri: Otherwise who will give the money for the ticket?!

Remain at peace. 'Dada' has said that everything is *vyvasthit*. Keep up your effort. Keep the intent in your mind. But now have the intent that 'I want to work for the salvation of the world (*jagat kalyan*)'. I want to attain the real happiness and attain that, and 'how can the people of the world attain this happiness' - keep this inner intent.

**The youth come running to be Dada;
Seeing the 'happiness' (?) of parents they become dejected (indifferent)!**

Questioner: The youth, young boys and girls who join our *sangh* (organization) say no to marriage, what advice do you give them in privacy?

Dadashri: In private, I tell them to get married. I tell them that they should get married, so that it will help reduce the number of unmarried girls and I also tell them that I do not have any problems with marriage. For me if they get married and come here, then this path to *moksha* is indeed for all those who are married. I tell them that if they get married then that will reduce the number of unmarried girls. And here the *moksha* will not be hindered by getting married!

But these young adults have discovered for themselves that there are lots of problems in a marriage. They tell me that they have seen how (so called) 'happy' their own parents are and that they do not want that kind of happiness. Hence they give their parents as the proof. They say, 'We seen our parent's happiness and therefore we have become tired of it. We have realised that 'there is no happiness in marrying'. That is what they complain about it. I make them understand that a lot, because this is indeed the path for the married ones. It's a different matter if one wants to remain celibate (*brahmachari*). Otherwise this is not a hindrance for the married people and in other places they teach not to get married; I teach that they get married. If one gets married he will stop having bad thoughts and his mind can remain steady in one place. Will that not happen? It becomes steady.

Do you believe that it is good to practice celibacy (*brahmacharya*)? Is it good to live a life of sensual enjoyment-amorous (*vilasi*) or is it better to have a *saiyamit* (passions under control/in- balance and normality) life?

Questioner: *Saiyamit*. (in normality)

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Dadashri: Yes. So this is what I am trying to say to you. It's alright if you don't have thoughts of celibacy, but you do get thoughts of *saiyami*, do you not? It should not be *vilasi*, should it?

If you don't get married how will the balance remain in this world? Get married. Let him get married! 'Dada' has no problem. But the problem is of wrong understanding. What are we trying to say is that do everything, but understand what reality is!

**Don't interfere in selection of a partner;
If it does not work out, it falls on father's head!**

Questioner: But in many places the father pressures one into getting married, even if he (or she) says no.

Dadashri: But a father should not do that. Today's children are well educated, aren't they? The fathers must allow the children to go ahead according their viewpoints (opinions). Fathers should not interfere in that. I tell the fathers that 'don't stick your hand.'

Do not pressure your son into marriage or else he will blame you for ruining his life. The son will not know how to get along with his wife, so he will end up blaming you. The horse costed him three thousand rupees. But when he falls off it, he blames it for falling off it. You fool, are you blaming the horse? You are destroying the reputation of the horse? You paid Rs.3000 for it, are you blaming it when you do not know how to sit on it? But this is how the world is!! 'Wife doesn't have any sense', and he is a sack full of sense?!

(If you have a girl in mind for your son), tell him, 'We approve of her and if you also approve her, then let us know. Otherwise, we drop the matter.' If he says not, then let go of the matter. You must first get his consent; otherwise he will keep blaming you.

Questioner: Should we say, 'Whichever girl is supposed to come, in *vyvasthiti*, she will indeed come', and sit around, or should we continue the search.

Dadashri: But sitting around (for the girl to come) will indeed never happen.

**Intellect should not be used in selecting;
Circumstances will give the right one in life!**

Intellect sees only two things, profit and loss! When searching for son's wife they search only for the good one!

Questioner: The intellect shows (looking for) everything good while, looking for the girl, what should we do at that time? Should we not use the intellect?

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Dadashri: You have to show her to your son, and then when other circumstances come together, then say 'yes' to him.

Questioner: But we have to see other circumstances too, don't we Dada? Things like the family, the caste, etc...

Dadashri: When do those circumstances indeed come together? They come together exactly according to whatever has to happen.

Questioner: When all evidences come together, only then the marriage takes place.

Dadashri: Only then the marriage takes place, otherwise it will not. Therefore one should not worry. If a bad family comes, you two will separate (they will leave), then whatever is in your account, it comes forth. However, if the intellect tries to look, it will not find a single suitable model from the whole village. Where can you indeed find what the intellect searches for?

Questioner: Now lets say that the son tells the parents that whoever they find for him, he is fine with that, then the responsibility falls on the parents. Then what should the parents do at that time?

Dadashri: Then you should find one for him. When you find the girl for him, know that you have found one for him, but he is still a child, he is young, his intellect will blossom when he is older. Then he will say, 'I said yes, but should you not have realised?' So then you have to slowly bring a solution.

**Wife will not let you do for your family;
Do it inconspicuously and take care of both sides!**

You have to do something even when you don't like it, don't you?! Now when you marry, you will have to do whatever the wife tells you, even if you don't like it. Hence you don't have any choice, do you? Where would you go?!

Questioner: Yes, Dada, but we can let go of little things, however in serious matters we should stand our ground. That is what I believe, whether it is the wife or someone else.

Dadashri: Then that matter will not be resolved. If you want to be liberated (released) from this world, then she will not let you go.

Questioner: Suppose I want to help someone. I want to help some one in the family and my wife says no, so then should I do something or not?

Dadashri: You should, but do it inconspicuously.

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Questioner: No, why should I do it inconspicuously?

Dadashri: Or else you will have a fight with your wife. You have to live with her and you end up fighting with her. Because what the wife will say is, 'What ever help you are giving, there is my partnership in it.' She will tell you that, won't she?!

Questioner: But, then 'mine' and 'yours' occurs in that, does it not?

Dadashri: This 'mine' and 'yours' will indeed be there, between the husband and the wife. If there were no mine and yours, there was no need to go out of this world at all! Then where is the need to go to *moksha*? And there is mine and yours even between husband and wife.

Questioner: I don't believe in this.

Dadashri: This will happen to you too. You are not yet married, but you will experience this after you marry.

Questioner: That is indeed why I might be saying this in my own way.

Dadashri: No, he may not be aware of, would he?

Questioner: Yes, there is no such experience, is there?

Dadashri: Yes, it is only when we experience it we will know whether it is bitter or sweet. It won't feel bitter or sweet. What kind of a thing is this?! It won't feel bitter or sweet.

**There is no sin in a love marriage;
The sin is in betrayal and in fraudulent!**

Questioner: Is love marriage considered a sin?

Dadashri: No. A temporary 'love marriage' is considered a sin, not if it is a permanent. Hence, it is not a problem if it is a life-long love marriage. Temporary love marriage means for one year, for two years. If one wishes to marry, he should only marry once.. People should not have too many relationships; such a situation would take them to hell.

Questioner: These other Americans, as it is said that they do not have any problem with having relationships with multiple girls. It is not a sin for them but why is it a sin for us?

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Dadashri: They don't care that much about girls; if he is not going then at 20- 22 years they let him go (get separated). We don't do that. They, the couples care only about themselves, whereas we care about them (the children) right till the end. Even if you are fifty years your parents will have *laagni* (affection, attachment) for you. Even when you become fifty years old they will keep worrying that what must be happening to their poor girl?! And they (foreigners) don't feel that way.

Questioner: Why is it like that for them? And for us.

Dadashri: Development is weak. They don't have societal (*samajik*) development. The societal development is less. **[[Sensitive matter p 456]]**

**As evidences come together, one becomes possessed by the *lafroo*!
Recognising it as *lafru* it falls apart!**

When you were young did you become possessed by an affair (*lafru*) of any kind? When all the evidences come together then this *lafra*s will possess you.

Questioner: What is a *lafroo*?

Dadashri: Yes, I will tell you that. There was a *Naagar Brahmin* (a Brahmin caste) who was an officer. He tells his son, 'I saw you were roaming around with a girl. Why are you wandering around with this *lafru*! (getting involved with something that possess a person)? The father must have seen his son roaming around in college with some girl. These people (son's generation) don't call it a *lafru*, but the older generation call it a *lafru*. The father felt that this foolish fellow doesn't understand what love is? And he will receive more and more beatings and die!' It's not easy to sustain the love. Everyone knows how to fall in love but it's not easy to sustain it. That is why his father said that, 'What is this *lafra*, why have started doing all this?'

Then this son tells him, 'Father, what are you saying? She is my girlfriend. Are you calling her a *lafru*? You are insulting by saying this? You cannot say that.' Then the father says, 'I will not say that from now on.' This friendship with this girl lasted two years. Then one day he saw her coming to the movie with another boy Therefore he felt that what his father was trying to tell me, 'I have been possessed by this *lafru*' was indeed a *lafru*.

Earlier when the father said, 'Why have you started doing this *lafru*?' the son became very defensive and abusive towards him, the father recognizes that, 'Let him indeed experience it himself. He is not ready to accept our experience, so let him experience it on his own.' When he sees like this, with another man, he will have the experience, will he not? Then he will regret that what his father was saying was true. Heck, this is indeed a *lafru*.

Hence as evidences come together *lafra* possesses one. Then it won't leave, and when she goes out with another man he will not be able to sleep all night long. Does this

happen or not happen? When that son came to know, from then on this *lafra* started to leave him. Hence, as long as he calls her his girl friend and not realize this as *lafru*, how can he escape (leave)?! When one realizes that, 'This is indeed a *lafru*', from then on it will start leaving. Sooner or later it will leave (depart). In a month, two months, may be even after four months but it will surely leave (depart). This is a scientific rule. It has to come into his knowledge that this is a *lafru*. The father knows that this is *lafru*. But for the son it hasn't come into his knowledge (*gnan*, become aware, realise), has it. He sees his father as wrong. However when the son says it is a *lafru*, then the father should not nag (*kachkach*). He knows that the son has attained the knowledge (awareness). He has attained the same knowledge that I had. Now it's not a problem. He just has to realize what *lafru* is? Thereafter it will constantly become separate.

If one has been a friend with someone for 25 years, but from the moment he feels betrayed, he can understand that this was just a *lafru*. Then it is superfluous, he won't say it obviously but doing this way (over a period of time) he becomes separate. Know it as *lafru* then the knowledge of *lafru* must happen.

Questioner: So then how can one do the balance sheet of *moha* and *prem* (love)?

Dadashri: It's not *prem* (love) at all. Then why are you even talking about love? There is no *prem* at all. All this is only a *moha*! One becomes *moorchit* (delusioned). It is unawareness, there is absolutely no awareness at all!

**Selected a pretty face and married her;
Now I don't like to look at her says the husband!**

Only after taking a lot of beating all the *moha* (delusion) that was there goes away. It was nothing but *moha*. One has taken the beating of just that!

Questioner: What is the line of demarcation between *moha* (infatuation /illusory attachment) and *prem* (love)? What is the difference between attachment (*moha*) and love (*prem*)?

Dadashri: Have you seen a moth! It hovers around an open flame and falls on it dies, doesn't it? It destroys its own life. This is called *moha* (infatuation). While the *prem* lasts, *prem* (love) is something that lasts. Nevertheless there is still some attachment in it Yet it lasts and it is not *moha*.

Moha means 'useless' life. This is same as being blind. A blind man will roam around like the moth and gets beaten, it is like that; and *prem* lasts and in it lies whole life's happiness. It is not like searching for temporary happiness, is it!

Questioner: These girls and boys of today, they fall in love, they do it with *moha*, is that why it fails?

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Dadashri: It's only *moha*! One looks at the beautiful face and he sees it as love. But that is not called *prem* (love), is it! Now, if there was an abscess (skin-boil) here, then one won't go near her. If you see a mango completely from within, then you will know. It will not just ruin his face, but he won't like to eat it for a month. If there was a big boil (abscess) here for 12 months, one won't look at the face, all the *moha* will go away. When it is real love, then even if there is one abscess or if there are two abscesses, it (love) won't go away. Find yourself such a love or do not get married at all. Or else you will get trapped. When he spoils her face he will say, 'I don't feel like seeing her face.' Hey, you found her face beautiful and that is why you married her and now you don't like it ?! If she talks sweet he will like her, but if she talks bitter then he says, I don't like it with you ?'

Questioner: Even that is indeed infatuation, isn't it?

Dadashri: It is all infatuation. One keeps quarreling/lamenting, 'Had liked it (earlier) and (now) don't like it. Had liked it and don't like.' What good is such a *prem* (love)?

Questioner: Similarly, if one devote his life somehow towards *moha*, then as a result one will attain the completion. Will he then attain the completion of his goal? **459**

Dadashri: If the life is dedicated (devoted) to *moha* then indeed *moha* is attained. And people have indeed attained this *moha*, haven't they?

**Indians should never be dating;
A virgin will get a virgin, it is nature's setting!**

Questioner: If this dating has already started, how can one stop now? What should one do?

Dadashri: You should stop it. Decide to do this right now. When you say that you are being cheated here, then you will stop from getting cheated. Stop getting cheated again from beginning. (stop getting cheated all over again). Whenever you wake up that's when its dawn. As soon as you realize (understand) that what is happening is wrong then you must stop it.

Questioner: You said that one has to stop it, by but what if one keeps having the desire again for it, then what should he do?

Dadashri: Desires keep happening, but it is the mind that has these desires. Tell the mind now you don't have to shout or scream about anyone, still if you want to scream then keep on screaming on one side. Go to your room!!

Questioner: This is easy to say, but that becomes difficult!

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Dadashri: No, it's not going to be difficult. You are completely separate! The mind and you are completely separate.

Questioner: Mind is separate. But my body wants it, what about that?

Dadashri: If the body needs it, then the body itself will ask for it. Why do you have to interfere?! When body feels hungry, the body will get food to eat. Life should not be wild, it should be Indian life.

Questioner: If we were dating until now, but now we decided that we should not do it, we must stop it now. Whenever we wake up it's the dawn, we have stopped it, but what about the other person (who is involved)?

Dadashri: What have you got to do with them!

Questioner: Do we not have anything to do with them?

Dadashri: No, you don't.

Questioner: Now isn't that considered hurting that person?

Dadashri: If your mind goes crazy (mad) will that other person stay around you?! Will that person then marry you?

If you are pure (chaste) you will find a spouse who is pure (chaste). That is *vyavasthit*, and it is precise.

**Foreign lady goes all the way to divorce;
Indian fights everyday yet they are for each other!**

Dadashri: Do you want to get married early or late?

Questioner: Late.

Dadashri: Will you be able to live by yourself? Can you live without getting married?

Questioner: After two years. My studies are still pending.

Dadashri: Yes, you complete that. But do you have problem with getting engaged?

Questioner: No.

Dadashri: It is fine with you to get engaged, isn't it! Don't get married right now, but get engaged. Do you want to get married to an American or Indian?

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Questioner: With an Indian, because I have to please my father.

Dadashri: However, what if you didn't have to please him? Would you get married to an American? Who would you like more? What's your first preference?

Questioner: Any one is fine, I do not discriminate between colors or anything like that. Whether she is an American or an Indian, I don't have any problem as long as she is a good person.

Dadashri: But it's like the mangoes, American mangoes are different from our (Indian) mangoes, don't you know this?! What's the difference between our mangoes and...!

Questioner: Ours are sweet.

Dadashri: Yes, watch that, sweetness that you taste is in our Indian one.

Questioner: I have not tasted yet.

Dadashri: No. Do not even think about getting involved with an American girl. You have seen the relationship between your father and mother. Do they ever have disputes?

Questioner: Yes, they have disputes

Dadashri: But when that happens, does your mother ever walk out on your father?

Questioner: No, she does not

Dadashri: On the other hand a non-Indian wife will put all the blame on you, threaten you with a gun, and leave you. An Indian wife will always stay with you, through thick and thin I am trying to make you understand that do not get involved with a non-Indian girl or else you will regret it once you do marry her. She (Indian girl) will stay with you all the way till the end, even after quarreling, in morning it's all repaired (things will always go back to the way they were).

Questioner: Yes that is right.

Dadashri: So therefore, decide that you will only marry an Indian girl. Then it does not matter whether she is a Brahmin, a Jain or a Vaishnav.

Questioner: Explain to him that if he likes a girl to get engaged and stay engaged to her.

Dadashri: Yes, he will remain engaged. Whoever they show you now, pass (approve of) her, say that this is your choice. Then after you are settled get married. Do

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that much for me! Did you understand? Sooner or later (upu will have to get married), you cannot do without marrying, can you remain a celibate?

Questioner: No.

Dadashri: So then what's wrong in settling down in the first place. Then if you don't find a girl of your liking, you will end up finding the a wrong one (the one you do not really like), instead of that if you look for a girl now, you will find a good one and then you are set. It may not happen today itself, after sixmonths, twelve months, keep looking!

Questioner: He says that what if I like every one of them?

Dadashri: You may like whoever you see, but what if she doesn't like you? What happens then? A father showed his daughter a boy, and she told him, 'Why did you bring a fool to me?' These girls! When they are very independent they will say that.

**Same qualities if one is from the same caste;
Not completely competible when from other castes**

Questioner: What are the benefits of marrying within one's own caste? Please tell us.

Dadashri: If you marry someone of your own caste (community), you will have similar traits and a mutual understanding. If we take *kansaar* (a sweet dish made from wheat), our people need lots of ghee in it. Now if you married to a girl from another caste, she will not put enough *ghee* in it. Her hand will hurt to pour more ghee (she will be reluctant to use *ghee*), and so there will be conflict all day with here different qualities, while there won't be any problem with one from our own caste. Do you understand? Even the language she speaks will differ from yours and she will complain that you do not speak well and throw a tantrum. Instead of her ours is better, at least she won't say anything, she won't fight.

Questioner: You say that when one marries within his own caste there will not be any conflicts, but we see conflicts in same caste marriages also. What is the reason for this?

Dadashri: Yes, there are conflicts, but they are also resolved. But he likes her company whole day long, whereas with a spouse from another caste he won't like her. He will like her for an hour and then he gets bored (fed up) with her. When she comes, he gets bored, if she comes he immediately starts getting bored (fed up). If she is from his own caste then he will like her, if not he won't like at all, he feels like she is a ghost. I am telling you the examples of all these people who are now regretting. All of them got entrapped. These people got trappedma lot.

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**Seeing the beautiful *hafus*(mangoes) you brought it home;
When you taste it is sour, the selection is different!**

One Hindu boy was pursuing (was in love with) a Parsi girl! I told him that these mangoes look beautiful from outside but when you cut them and eat they turn out sour! These Parsi girls look beautiful like these *hafus* (a *variety of mango*) mangoes, do they not? But they turn out to be sour. When your mouth becomes spoilt, where will you go? Then your whole life will indeed be sultry, won't it? You won't be able tolerate it! You can throw the mango away if turns out to be sour but where will you throw the woman?

Questioner: One should make an effort to improve the difference of opinion that is there.

Dadashri: What I am saying is not about difference of opinions. If you get married to an under developed (spiritually), everything will indeed turn out to be 'sour'! Marriage should indeed be within one's development! Therefore, there should be some limit to where to get married, shouldn't it?! However, what happens when you go and get married to some Parsi girl? She looks beautiful but all the development is very unripe.

You will get cheated, you fool. I told no to a Jain boy, so then the wedding was stopped. If Jain boy gets married to a *Parsi* girl then that can become a problem. How can you marry her? She is of no use at all, and if one gets married in the same caste then it is sweet like grapes inside, and she will stay all her life with you. The other one will divorce you within six months.

**Conduct yourself as per the decision;
Say yes only to one from same caste, during selecting!**

Now all the *yojana* (planning) that you did today, all that you said, will you do as per this planning or will you change the plan?

Questioner: No, I will do exactly as per the plan.

Dadashri: You said that you don't want an American or a Parsi. You want only an Indian. Now then if any American or a Parsi girl is passing by and you are looking at her, would you remember that you have made a decision (of marrying only Indian girl), at that time?

Questioner: Yes, I would remember that.

Dadashri: So you must not look at her at all, this is not your line (in your interest) at all. Now when you look on the other side, at the Indian girl, even that is something you do not have anything to do with her (you should not be doing that), you are making a mistake (by looking at her), that should be in your mind. Therefore I will show you what

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to do after looking at her? After seeing her, thoughts about her will come when you are at home. But I will tell you what you should do after that, so that it can be erased. The stain has indeed occur, but using soap it can be erased, so that the cloth remains clean. When there is no way to erase it, one becomes that form.

Questioner: What does ‘to become that form’ mean?

Dadashri: More and more of the same faults keep occurring, then one becomes guilty of that. That fault which was distant from him, he becomes guilty of that fault. He falls into *gunahit pravriti* (guilty tendency). That other one (stain) ‘we’ tell him, ‘Hey erase it with the soap’ so that it will not stain. More (excess) attraction will stop, will it not!

All this has to be taught. Because they have believed all this unnecessarily. They call this beauty. Hey, can it be called beauty? Our old people didn’t call it beauty. What is considered beauty? In it, the body and its limbs are good, the eyes are beautiful and black. And European lady’s eyes are like cat’s eyes. The cat’s eye is at least good! Therefore one should not get married like that. ‘We’ had to teach this. One thinks that whatever is visible on the outside, it would be the same inside, right?

**Gnan says one married according to karma;
For interaction marrying only within your own caste is dharma!**

Questioner: What is your opinion, on these inter-caste marriages? What are your thoughts on that?

Dadashri: We have no opinion on that. Where ever he has an account he gets married there. But where is a need to give an opinion in this? Whoever one has an account with, that is indeed where he gets married. Therefore it does not hurt ‘us’. ‘We’ do not have a negative note that he did wrong. Where there is an account, there he goes and gets married, so what is there to do?

But it can’t be said openly to one. Openly we say that, ‘Hey, get your sons married only into your caste.’ But after that whatever result comes we don’t scold them. Then if he gets married into another caste, ‘we’ don’t scold him. It does not happen without an account, does it! ‘We’ know on what basis it happens. He is not the doer, poor fellow. He is not the doer, the doer is someone different. Therefore ‘we’ won’t hold anything against him.

‘We’ knew a Patel who was also related to ‘us’. In 1942 he needed some work done, so he called ‘us’ and said, ‘Can you please come, we have some work for you.’ Therefore his maternal uncle and I, both went there. Then he asked, ‘Will you be able to go to Mumbai? I said, ‘Yes, I can go.’ He said, ‘Send the message home’. I said, ‘I can send the message’. Then he said, ‘But you have to eat first’. I said, ‘we will eat here.’ Being a Patel where did he marry? With a *Nagarbrahmin* (caste among Brahmins). He married a

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reputed man's, *diwan's* (prime minister???) daughter. He himself said, 'You....' I said, 'Tell us what the work is.' Then he said, 'The thousand rupee bills have been cancelled. Those thousand rupee bills that we have, at any cost we have to somehow sell them off, little bit at a lesser price.' I said, 'I will take them'. There were around two lakh rupees, so both of us tied the money to our waists. Then he said, 'You must eat and then go'. So as we sat down to eat, he said, 'You must eat *kansaar* (a sweet dish made from wheat) as a good omen (*shukan*).' That Brahmin lady did the *shukan*. She gave us this much *kansaar*. Until then, we did not have any problem. Then she put the sugar out and she left. Then his uncle said, 'Bring some *ghee* (clarified butter).' She brought the *ghee* and she put a drop on it. Hey, shouldn't *kansaar* be drenched in it at least? Should we drench in water? Smear the water on it....!! She put one drop on it. on it. Then his uncle didn't say anything again.

Then she took the *ghee* back inside again. Shall I put some more? Do you want some more?' she asked and came and put another drop (on the *kansaar*). So after she went back inside, he said to me, 'My nephew, why did he ever marry this Brahmin girl?' First she shakes the *ghee* container and then tips it 70 degrees. She tilts it 70 degrees, and yet she doesn't let even a drop (of *ghee*) fall. Now this *kansaar* is going to hurt his stomach all night, and if we leave it and not eat, they will feel bad, it was little amount. Should one have to drench it in water like this? Therefore, if possible, marry only into a noble caste with a noble one. Every caste's karmic account runs according to values instilled in them.

But in *Kaliyug* everything has been torn apart. In the past, in a *Vaishnav's* home, only a *vaishnav* continued to be born. Now it's not like that. Now at *Vaishnav's* home a *Jain* may be born, at a *Jain's* home *Vaishnav* may be born, it is all like this. Just as these girls run around (from one caste to another), it is like that.

Questioner: That is how the Jain and Vaishnav became couples, right!

Dadashri: Yes. In the past they would keep this Brahmin outside the caste, but now it won't work to put them out of caste, not for anyone. Because the one who keeps them out of the caste, his own daughter would have gone away into that caste! Therefore I will keep quiet and so should you! Everything fell apart as it went on like this.

Nowadays inter caste marriage (to marry outside of one's caste) does not present a problem. In the past it was a problem.

**In foreign country there is not much need for caste;
It is valiant even if one gets married to a gujrati!**

Questioner: In this country, in America there is nothing like caste or creed. So what should one do there?

Dadashri: In America why do we indeed need caste and creed? Now we are all Indians of-course, and among Indians if our language is Gujarati then we all are one, aren't we? While talking (communicating with each other in the same language) with each other and if the language fits, then what's the need for caste and creed. All this caste and creed,

the foundation of all those things will have to be removed now. Those buildings have become old now. Now there must be a building with new design. Therefore it gets dug up all by itself. There is no need for caste and creed. It lasted as long as it was necessary. Now it has become old hence it gets removed (peeled off) from within. We have to keep making our son's understand that they get married to Gujarati girls. You keep on trying to make your sons understand that they should to get married to Gujarati if possible. In Gujaratyio, Tell him, she could be of any caste of/in Gujarati, still marry a Gujarati. If she is from Orissa she would not know our language and we do not know her language, but if she is an American, tell him, 'Marry an Orissa girl' (due to spiritual and cultural differences).' It is better if he marries and Indian, no matter where she is from, than marry an American. Even if she is from Orissa make sure he does not marry an American.

Questioner: How is it in our hands? It's not in our hands whether he marries an American or not, is it?

Dadashri: Although it is not in your hands does that mean you have to let it go completely? You have to tell them, don't you? 'Hey... don't go around with American girls. This is not for us. Such repeated coaxing done (without *raag-dwesh*), will have positive results. Otherwise, if you let it go, he will think that he can continue dating here and even there. What is wrong with telling him? You can have a bad neighbourhood. In India, if you are walking through a bad neighborhood, you will see the signs, 'Beware of thieves'. Why does it say that? It is so that whoever wants to be cautious, they will. Will the words be useful or not? Did you not understand that?

Questioner: I did, for sure.

Dadashri: Our four categories of castes (four classes or divisions (varnas) of Hindu society), these are indeed in ruins at present. Therefore people think they are bad. 'Throw away (remove)' I said, 'throw away along with the foundation, replace it with the RCC foundation.'

Questioner: This, how can this be removed?

Dadashri: In foreign, it is already gone. It is not there at all now. You ask your children about that. 'Who do you want to marry?' I asked, 'To an American lady?' Then after a pause he said, 'No, not American?' 'Then where?' I asked. He said, 'Indian.' So I asked him, 'Is it to that Punjabi girl that comes around?' 'No, no. Not Punjabi. It must be our Gujrathi', he said. I asked, 'Is it *Brahmin-Vaniya* ? He said, 'Any one of them will do.' Yes, they are adjustable. Whether she is a Brahmin, Vaniya or a Patel, he is adjustable. Even if she a *Ghanchi* (a person belonging to a caste of members who run the oil-mill or milk vendors), or *Vaniya-Ghanchi*, he is adjustable. If you explain to him, then he will not stick his hands in it. He understood, so he won't put his hand again.

Don't you like the white American lady! White like cranes wing! But our ladies are like China silk.

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Questioner: Dada where did you learn this about China Silk!

Dadashri: They do indeed look like China silk, don't they! But good, pure, very pure, females but very pure. Because the Indian *sanskar* (culture-values and morals) is of a very high level, isn't it! She may have fought whole night with her husband, but if some says something about her husband, she will not like that.

Questioner: She will close the door immediately.

Dadashri: Yes. 'Close the door first and then fight', she will say. And here if Mary has a fight and an outsider finds out about it, she will tell him, 'This husband ...yes, yes I will fire him.' And this poor girl (Indian girl) will not fire him.

The dark complexion has little more value than the white. Once I was going to buy wheat and one man said, 'I have this wheat.' The other man said, 'I have this.' I was young so I said, 'This wheat is black.' Then he said, 'This is *Bhaliya* (a variety of wheat grown in Bhali), it is very sweet.' Hey, 'Can black ever be sweet?' Then he said, 'Yes, only the black are sweet.' So then which one should we buy?

Questioner: The ones that are sweet.

Dadashri: This is how the whole world is. The world is the puzzle itself.' People have believed in it. *Chibhadas* () can be whatever, all these Parsee women, they all look white, don't they? Or do they look fair skinned?

Questioner: They look white.

Dadashri: Yes, they are not fair, they are white. Fair skinned are the Hindustani women. They are considered *gori* (fair), *gaur* (fair) colour, not white. All these things, even musk-melons are also white, are they not?

Now you want to go to *moksha*, don't you? You don't want to search for anything else, do you? This is a place to get trapped (for *moksha*) if you want to (wish to) come. If you want to get entrapped then do so. Here everyone is just joking around. Do you like all this? See, here we talk about all these kinds of things. Do anyone talk about these Parsee women etc. in religion?

**Look for noble family and caste during selection;
Combination of the two produce children with good moral values!**

Caste and noble family when mixed then the moral values (*sanskar*) come. If there is only the caste and not the noble family, then *sanskar* will not be there. If there is only the noble family but no caste then too the *sanskar* will not be there. There should be a mixture of both, caste and noble family, if it is in exactness, then *sanskari* person (a person with high moral values, civilized) will be born.

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Questioner: Caste means this *varnas* (any one of the four classes or divisions of Hindu society; castes) right?

Dadashri: No, it is not like that. I will explain. If we call one *kudvaan* (a person from noble family), and not look at his caste, you will have a problem.

Now the father's side is called '*kul*' (high code of conduct or nobility of the family) and mother's side is called '*jaat*' (caste), when both these good parties (sides) meet together then ask about it, otherwise there is no point in talking. If caste is not there then *kul* will be lost. When there is no caste, one is a thief, he is a fake, he is a rogue. He plays cards and drinks.

Person from good family (*kudvaan*) will be noble. And the caste is, it is like when we go to the market to see a mare (female horse), people go to buy mares that are for sale. I was young so I asked, 'What are you looking in this mare? They said, 'Whether it is from a good caste (*jaatvaan*) or not, that is what we are looking at.' Hey, you are looking for a good caste! They even look at the horse if it is the 'son' from a good caste or not. The mare can be from good caste, but the horse may not be *jaatva*. If it is a *jaathvaan* mare (mare of a good caste), people will approve of it and take it away.

That is how when '*kul*' and '*jaathi*' are mixed then it is fine. What are you going to do by only the '*kul*'? Charcoal comes out. If you just look at the *jaati* and bring it, that too is not worth it. It will be sticky!

Questioner: That is why they would see maternal grandfather's family, right?

Dadashri: Thus we would see the caste within the caste also, but it is not necessary to see that far. What is the *jaat* (caste) of this lady? What is the *jaat* of the *kud* she is born in, hence based on that *jaat* one can immediately know; and we also see the *kud* the father is born in. The characteristics (qualities) of *kud* are different and the characteristics of *jaat* (caste) are different. When the two come together then *sanskari purush* (a person of very high moral) is born there. Our's can't be just like that, baseless, can it? Would a *bajri* (millet) spike become this big just like that?! Fertilizer is a different thing. And if it comes just like that from the ground by itself, it grows (sprouts) because these are *bajri*'s seeds and moreover if we consider them as father's side, and consider the earth as mother's side, then we get this *sooj* (the vision, understanding, insight). What would you do if father is good and earth (mother) is inferior (soil is of inferior quality)? If earth is good and father is bad, then what? Therefore they called it a caste based on the mother's side? One should understand this, should he not? *Kudvan* ! They will steal, cut pockets. See other things. Don't you have to see all this? What do you say?

Questioner: We have to see both the sides.

Dadashri: But ultimately it is the account of *vyavasthit*! When the one who extracts *tippanu* (auspicious time by referring to almanac), his daughter becomes a widow, even

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then this world goes on, doesn't it ! So that our daughter doesn't become a widow we have him extract *tikhanu*! So people ask me, 'Should we let go?' I tell them, 'Do not let go of that. It is a *nimit*.

Questioner: We say that, the doctor's daughter doesn't die and the astrologer's daughter doesn't become a widow.

Dadashri: Yes, but it is not worth saying that because the *nimit* will be lost. A *nimit* is needed. There is a necessity for *nimit*. Will the doctor not die? Just look, these patients were telling me, 'Here we all are patients for this doctor and the doctor himself is gone now, without saying or doing anything. He didn't even stay back to say anything.' There was a patient even older than him, he said, 'I am much older than him, but he left me and went away'. Hey, when he left his own father behind, who are you for him?' I said. No, this is how it is. This doctor is also a *nimit*, isn't he! He is only a *nimit*!! Whatever you become a *nimit* for, in that *nimit* if I don't consider you as a *nimit* that is my fault. In that which I am *nimit* if you don't agree, then that's your fault, isn't it?

Questioner: That's correct.

Dadashri: Therefore mother should be *jaatvaan* (of a high caste). Father should be *kudwaan* (from a noble family with high code of conduct, values and virtues). Those children are of very high quality. There are no bad characteristics in their caste and they have *kudwaan* father's characters. They have pageantry of that *kul*, they would work for the good of others. They help others. Who are of the highest *kudwaan*, they work from both sides. They spend lavishly going and coming. However, what kind of *Kudwaan* people of the world like? They lose from only on one side. While taking they take entirely, but while giving they give a little bit better, they give at least a *tola* (measurement of weight) more. The former give around 40 *tolas*, but he will give 41 *tolas*. Whereas, who is called double *kudwaan*? He will take 39 *tolas* for himself. He takes one *tolas* less and he gives away one *tola* more, He is called double *kudwaan*. His losses are both ways, why does he take less there (for himself)? The other one has the pain of caste, so let it go! To remove his pain! He has affection here and he has affection (*laagni*) there too. When we see such people what would we say, here comes the *Dwapari* (from era called *Dwapar*).

I said that these boys are from *Dwarpar*. It was like that during the *Dwapar* era. Right now in this *Kalyug* (present time cycle) where can this be found. In the *Kalyug* at both sides someone will hit us while taking and also hit while giving.

Now, if one is of high *kud* and he does the ego of his *kud*, he will be reborn in lower *kud*. The second time around in the lower *kud* if he remains humble, he comes up higher. But this is your own development/reform, it is your own farming. We don't have to acquire those qualities, they are acquired naturally. When one is born in high *kud*, it means that he acquires all these *sanskar* (virtues and moral values) right from birth!

Questioner: Therefore, whether one acquires a higher or a lower *kud*, it is not worth getting elated or have remorse over it, should one?

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Dadashri: Yes, that's correct. No elation means no ego. Do not have any *kef* (intoxication) of it. Do not have inferiority complex if you receive the lower one, keep doing plus-minus.

Lokmanya (acceptance by the world) is higher *kud*, what else! There is no other difference in the *kud*. If there is a son of a wealthy *sheth* and if his paternal relative is poor, he too will have a son but the *sheth's kud* is more. The *sheth's kud* is considered higher. And the other fellow has less money and less of many other things too, hence he looks inferior. But in characteristic, if the *sheth's* son turns out to be crooked, then he looks inferior and then again the other fellow will look higher (greater). And just the *kud* alone will not suffice, *kudwaan's* son will steal also. He drinks alcohol. He eats meat, he does everything. Therefore our elders had discovered that one should not see only the *kud*, see even the caste (*jati*).

All these talks are useful for worldly interaction. These talks are not of *Gnan* (Knowledge). But in *vyavahaar* (for worldly interaction), we need *vyavahaar*, do we not?

Questioner: But Dada what you said is correct, in *vyavahaar* there is talks of *Gnan*, but until one reaches the top (terrace) of *Gnan* he is in *vyavahaar*, so these talks become very useful also in the *vyavahaar*, don't they?

Dadashri: Yes, it is surely useful! In *vyavahaar* also it goes on well. With 'Gnani Purush', there is a specialty in 'Gnani Purush', he has *bodhkada* (art of teaching worldly knowledge) and *gnankada* (the art of teaching knowledge of Self), he has both these arts. This *bodhkada* has arisen by the *sooj* (vision/intuition). And the *gnankada* has arisen from *Gnan* hence we can get solutions. Someday if we have such a conversation, then what is the problem in that? What loss do we have to bear? Dada is also sitting here; there is no fee for it. If there is a fee then it's a problem!

**If you get a wife like Kabir's then its worth getting married;
Otherwise Atma can be attained by remaining single!**

And all these celibate boys are pleased that they decided to follow celibacy. They saw the thoughts and conduct of a married people here, and then these celibate boys decided that whatever they all decided that is indeed good! Look, you can see this happiness, very much obvious, is it not?

That is why Kabir said 'marry if you find one like this', did he not?

Questioner: Find what kind?

Dadashri: If you have time I will talk about Kabir Sahib and his wife, we can talk about it

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Questioner: Yes please tell us.

Dadashri: So Kabir sahib was weaving a cloth in the afternoon on a clear day. He had a weaving business, that too outside the hut. The hut was small so how could he put the weaving equipment in it? It needs to be long, so outside the hut there was a tree that used to give shade in the sun, for a little while. But the entire day, in the sun he kept on doing *thakathack, thakathack* (sound of the wooden weaving machine).

He had a disciple who came and asked him, he was twenty years old. He said, 'Sahib, people have come to ask me about getting married, so please tell me if I should get married or not?' This Sahib never paid any attention (not heed) to him. The Sahib heard him and he continued weaving talking about a completely different matter. The boy would ask and he (sahib) would completely ignore that matter and talk about something entirely different. He did this again and again, he never gave him an answer until the boy became 24 years old. So when the boy turned twenty four people would tell him that, 'Now that you have grown older you will get left behind. Therefore get married soon.' So he got fed up, 'If I don't get married now I will be left out.'

So finally he told the Sahib, 'Either tell me yes or tell me no. Tell me either of the two. I cannot endure any longer now, Sahib.' So the Sahib realized that this boy has become tired of this.

Kabir Sahib was sitting outside his hut. Outside the hut the weaving equipments were arranged, for which one needs to make a ditch. They put their legs in the ditch and then *thachaat, thachaat, thachaat* (noise of the equipment), like this; there is no shade or anything of that sort, not even a hut. The hut is behind, so there he weaves a cloth. The disciple came and sat down there. He says, 'Today you tell me exactly. People who have come to ask me, they are going to leave. So then I have come here for the last time to ask you. Even people at home tell me to ask you for the last time. From now on I will not come to ask you. Therefore whatever it is, you tell me. If you say no I will not get married and if you say (yes) then I will marry; if not I will not marry.' This man kept talking but Kabir sahib never replied. So he asked for the second time. He waited for sometime and then he said, 'Sahib, please tell me something, you keep weaving, but you are not answering me at all.' Even then Kabir Sahib just listened and kept weaving. His disciple did not get irritated but in his mind he felt why is he doing this? So he approached him for the third time, even then he didn't say anything. Then he said this much, 'Hey, *Bibisab* (wife)', then from inside (the hut) the wife said, 'Yes Sahib!' 'Hey bring a lamp, I need it', he said. Now, it was 10:30 am in the morning, the day light (sunlight) was first class. He tells his wife to bring him a lamp. So his wife went inside to light the lamp. A little lamp, of course. Not just one, but she brought two small lamps.

Then she came and stood holding on to those two lamps behind where Kabir Sahib was working. Now it was 10:30am in the morning and these two lamps were burning in the daylight. The disciple became puzzled (perplexed) as to what is all this! He doesn't talk to me and he keeps on working. Even his wife didn't say anything that, 'I am here

with the lamps. Why don't you say something.' She stood there as if she was a lamp stand. Have you seen a lamp stand? Yes. It will have a lamp on it and it will not move (shake), so the lamp will not fall. It won't do anything. Similarly she stood like a lamp stand behind him. Not even telling him, that you asked for lamps and look here it is, are you deaf or what? She did not say anything like that at all.

Then Kabir Sahib looked back and said, 'Aho ho ho! You have come? Then she replied, 'I just came now.' Then he said, 'I don't need it now, take it back.' So then she went back. After that he went back to his work and continued doing what he was doing.

He (the disciple) could not understand anything. He thought that he only talks about his wife. He doesn't talk about me. So then his disciple said, '*Sahib* please tell about me whatever you like, there is no problem in that! If you say no, then I will decide no for sure.' Then Kabir Sahib said, 'I told you, didn't I? Then the disciple said, 'you didn't say anything at all, I am telling you for sure'. Then Kabir Sahib said, 'If you find someone like her, then get married, otherwise don't.' How would the disciple know what she was like? He found her fat, so he thought that he said, 'Find someone fat like her and marry her, do not marry a skinny one.' Therefore Kabir Sahib shouted, 'Don't see if see is fat or skinny, don't see fair complexion or dark, if she is like this (her) then get married.' 'Like her' means that I asked her to bring a lamp in this bright daylight, any other woman would have said, 'Have you lost your eyes that you are asking for lamps. Are you blind? Why are you asking for the lamp when there is so much light out there? Aren't you ashamed?' She will keep cursing from. But look at her; she didn't say a word. I asked her to get one lamp, instead she brought two, and that too she came and stood respectfully. If you find someone like her then go ahead and get married.' Then the disciple said, 'Sahib, I will never indeed find anyone like her.' Then Kabir Sahib said, 'Then stay unmarried you fool. Remain a bachelor, why would you want to lose your self-respect?' What, is Kabir Sahib saying anything wrong in this? And if one is fortunate (has enough merit karma) he will find one like her!

If one hears like one will make a decision, will he not? What does experience mean? One should listen to such talk, shouldn't he? Where is the law that says not to listen to talk about marriage once you are married? Look Kabir Sahib said such a good thing, didn't he? What a nice wife (lady) Kabir Sahib got?!

Considering her husband a *parameshwar* (God), she follows his directives, will such a woman attain moksha or not? It is said that she will surely attain it within fifteen lives.

Questioner: Husband too should be like God, shouldn't he?

Dadashri: Yes, if the husband hits her with fist, how can she think of him as *parameshwar*? Will the *parameshwar* ever hit (use his fists)? Would Kabir ever have hit his wife? If he hit her will his situation be like this? But one would slap her first. You should become Ram first. Only then she will become Sita. Our people will simply keep on saying,

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‘You become Sita, you become Sita.’ You too decide that, ‘I will marry only if I find one like her, otherwise I will not. I will not indeed marry another kind.’

He was on this path, he had treaded this road. It is very tiring to come back (turn back) later, isn’t it! However the other person hasn’t been on such road at all yet, has he? He (Kabir Sahib) has been on this road and if you find someone like her, get married, otherwise it’s not worth getting married.

I too have found one such a wife in Hiraba, she is 67 years old. Never ever has she given me any trouble. For forty years we have not had any difference of opinions (*matbedh*) at all. The problem is when differences arise, is it not?!

What kind (of wife) did Kabir Sahib find, and what kind do people find? They find all kinds, don’t they? Kabir Sahib asked for a lamp in the bright daylight, and she came out with the lamp. He asked for one and she came with two instead. If one finds such a person then there is no problem for anyone in getting married.

Questioner: Not during the day, but even at night if we ask for a lamp, she will says, ‘Why, can’t you see? Do you have vision problem (glasses)?’

Dadashri: That is why Kabir Sahib had said, if you find one like her then get married, if not don’t get married. This world is not worth getting married.

Questioner: Now if it were jaggery one would taste it first and then get it, this is not something one can taste first, is it?

Dadashri: No. These are all karmic accounts being settled. Whatever one wants, this is that karmic account. In this account if one doesn’t interfere again, it indeed gets cleared (becomes pure) from there on. If one settles with equanimity then it becomes pure (account gets cleared).

**The moment one sees, there is attraction within;
This is the scientific standard for selection!**

Questioner: Young girls and boys, before entering into the married life, how should a wife or a husband be selected? And what should one do? What should one look at? How can one see the qualities (attributes)? Please discuss this.

Dadashri: When they come from America to India, they first advertise in in the news paper that a green card holder has come. They advertise what kind of ‘goods’ is being sold. The good holding a green card is for sale. Therefore the young lady knows that a nice stock (goods) has come, I will have lot of fun by going there. The girls’ fathers will come, one after another, to show their girls, carrying big bundles and the boy will say no, no. He would have come here for twenty eight days. So then, one boy’s father was tired of it. He tells me, ‘Since we have come he keeps looking for a girl everywhere and makes me look

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bad to the the public. We have shown him many beautiful girls, even then he says no to them. So then what does he want?!!' I told him to tell his son in privacy, 'I didn't bring your mother like this.' Then I gave him some consolation. Now even the poor boys have no control over that. These poor boys, even they say it out of control of something else (*parsatta*).

Then one day the boy himself came and said, 'I have seven days left, Dad now you show me some girls if want, otherwise I will go back.' Then his father said, 'Son, you said no (every time) so how can I show you now?' Then the son says, 'Nevertheless, at least show me one or two more.' And then the Dad said yes to someone. So what does that man tell him? He said, 'I will not come and show her in anyone's home. It looks bad. You bring your son at Anand railway station and I will show the girl there.'

Then as it was his own need (self-interest) he came to the station. He can go to someone's house but if he disapproves the girl then it creates a fiasco (it's a disgrace) in public, does it not? He has disapproved the good girls! He doesn't see his mother, even though she is blackish! So then they showed him at the station. Then the boy says, 'That is it, arrange the marriage. This is indeed the girl that I like. Just do it (wedding) here this very moment!' Hey this is a station, can you do it here on the platform? Then he says, 'No, this is the one, do it right here, here soon'. Then the other gentleman said, 'That can't happen, we have to come up with an auspicious time (*mahurat*), and it can't happen at a station'. So then they made him understand and it was arranged after two days and they got married in a hall that was outside there. He wanted to get married right there at the station, how can that happen? Can that be done there? But that is how one speaks out unawareness!!

Therefore what is all this? You do not need to look at them too critically. When the boy and the girl see each other and if they don't feel any attraction, then just stop the matter. There is no need to see another 'design'. All one has to see if there an attraction or not.

Questioner: What sort of attraction?

Dadashri: There is attraction of the eyes and there is an inner attraction. Just as you would when you see an object in a shop. You will not be able to purchase that object unless you are attracted to it. Hence if it is in his account only then the attraction arises. Without nature's account no one can ever get married. Therefore attraction must occur.

Explain to the children what is the way to get married? When you go to see a girl and the eyes are attracted to her, then this marriage is decided for you, and if there is no attraction you must stop the matter there, because if you are meant to get married to that person there will be an attraction. There will be attraction even if she has dark complexion.

**The boy asks the girl to turn around, so he can see;
A huge insult for woman, as she is seen as a material of no value!**

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(outer shell which is discarded)!

When he goes to (look for a girl to) get married, what does he tell her? 'Turn around let me see!' What is he looking for by making her turn around!?

Questioner: Whether her body is all proportionate, how is it like, he see all this. He sees her beauty and observes this minutely.

Dadashri: The beauty is seen on the face, but is everything in proportionate or not? How plump her rear is? The fool is looking at all this, by making her turn around. This in nothing but making fun of her, it's called making fun of (mocking) women isn't it?

Questioner: It is called making fun (mocking).

Dadashri: What a huge mockery! This is a time cycle where they are made fun of, the women are being made fun of. 'Turn this way, turn that way.'

Now a days the boys ransack (sees her thoroughly) a lot before choosing a girl to get married to. 'She is very tall, she is very short, she is too fat, she is too thin, just a little dark.' You fool, I once heard a boy talking like this and I rebuked him for doing so. I said, 'Your mother too was once a bride to be. What kind of a man are you? What a huge insult for the women!

If people tell me it is alright, you go tell whatever you want to tell this boy, if the boy says, 'say whatever you want to tell me, go ahead and tell me', then I would tell him, 'Is she a water-buffalo (cattle) that you are looking at her like this? A buffalo needs to be seen from all sides.

You fool, aren't you ashamed? You shameless! These boys are insulting the women! These poor girls!! But they ask them to turn around this way, turn around that way! What kind of a shameless person are you, you fool? But 'we' can't say anything, can 'we'? Are 'we' a king; are 'we' the owner of this world? Owner without an ownership!! These days even the girls have learnt to tell, 'Can you turn around this way? How do you look?' Look, we made this system of looking like this, therefore see the state we are in? Instead, what is wrong if we don't create such a at all? We created this *lafru*, so then the *lafru* has possessed us now!

Why don't you ask your father, 'Did you check mother out like this before you married her?' But you cannot ask that can you? Such disrespectful thing! How painful it is for her.

He tells the father, 'show me (a girl)'. And when seeing her he says, 'Turn around this way and turn around that way'. You fool, is she some kind of a cow or a buffalo that you make her turn around?! Looked to see if she is fat or thin! Hey, what if you chose a skinny one (thin girl) and she becomes fat later? Atre you making her turn around and around unnecessarily?! Then I make him understand that have you imagined what she will

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look like when she becomes old? What is she going to like at that time? It will disgust you to look at her at that time. Instead of that, just say, 'Whatever she is like, she is good enough.'

As her figure and form starts changing, he starts getting fed up but he cannot say anything to anyone and he cannot tolerate it. And if you see her as a woman, in old age as a woman and in the youth as a woman, then what's wrong? People knowingly put themselves in difficulty, don't they?!

**Women will take revenge during the *swayamvar*;
Soon they will get their turn!**

Do you know when these women will take their revenge for insulting them? What will be the consequences (fruit) of this for the boys? Women's population is decreasing and the men will increase. Right now, the women have increased in number. The 'goods' that increase, their value decreases. If the onions have increased then the value or price of the onions decreases, and if there are no onions, if there is a shortage, and if another kind of vegetable (*parwad*) has increased then the *parwad*'s price will go down. There is no rule that only *parwad* is good. That which has reduced in number, its price will increase.

In Chicago, if the hair salons have reduced, all the hair dressers become tired and run away, and only a few of them stay open, then the lawyers will line up for their haircuts. Wouldn't even the lawyers have to stand in a line? Why the other's price (value) have increased? It is because the haircutters (barbers) are less and the lawyers are more. That which is more, its value reduces.

Currently there is an increase in the number of females and consequently their 'value' has declined. This is all nature's doing. When will be the reaction of this? When will this (men's actions) be avenged? It will be when there is a decrease in the female population and a surplus of men. What do the women say at that time? 'Do the *swayamvar*' (the process of one woman selecting a man among all other men who compete for her hand in marriage). So she is the only one for marriage and there are hundred and twenty of those (men). They would come to the *swayamvar* all decked out in the finest of clothes. As they line up for her inspection, they twirl their mustaches in a gesture of confidence thinking to themselves, that they will be the chosen one. They would eagerly wait for that girl. She comes looking at each one of them. One thinks she will garland 'me'. They even stick their heads forward, as she walks along the ranks, but she ignores them and passes by. She does this until her heart leaps at the sight of the man she feels attraction for and she garlands him. Whether he is twirling his mustache or not. Then the joke is on them. The others walk away with their heads downcast, looking hopeless and foolish. This is their repayment for their own past foolishness.

Hence one should not insult (humiliate) women like this. Get married at a good place and tell the other 'I don't want to insult you.' But one (suitor) asks her, 'Will you come with me to a movie or not? Hey, what the hell are you going to do with the movie? Won't she go to see the movie when she is living together with you? And if she says, 'No,

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I don't like movies', then that is end of that. The fuse itself blows up. What kind of life is this?! Hence if you feel an attraction from within, then get married with her. Check (within) two-three times. And if there is no attraction (pull) at all then cancel this.

Questioner: Do we need to meet two to four times?

Dadashri: You can go and meet, if such circumstance arise, then that's not a problem. If it doesn't happen, then that too is not a problem. But an attraction must occur within. This is indeed the main law!

What were they doing in the past? They would get married without even seeing who they were getting married to. During our days the priest (*Ghor*) would go and make the decision. '*Ghor*' (priest) means the Brahmins that we have, from where ever the (wedding) proposal has come, he would go there and ask the girl's age and everything, and come back.

**Paithaniya var , what kind of a business/transaction?
Where there is no love, it is cheating!**

Questioner: Dada his is a great/important question. When a girl is offered to a man, he then asks for some thing, he asks for dowry (*paithan*), or for something like that. So why does a man ask for such things? The boy's family.

Dadashri: In fact, sometimes here, many times the price of certain things are high, (for example) vegetables. During Diwali you get for Rs. 1. per kilo and during summer you get it for Rs. 8 per kilo, that is what happens. If you ask why have he has kept the price at Rs. 8 instead of Rs. 1? So then what will he say?

Questioner: But Dada this is like a commodity, it becomes like a thing of trading (business transaction) then.

Dadashri: It has become a thing of business transaction, hasn't it. All that has indeed a business. It is still a business even when one doesn't offer (give). Some give as much as gold as they can. If asked for 5 *tolas* (*measurement of gold*) then 5 *tolas* it is. All this is indeed a business. The wedding itself is a business.

Questioner: Yes, but Dada now in Hindustan they are hammering this repeatedly that wedding is a culture (*sanskar*).

Dadashri: It is not in the form of *sanskar* anymore, is it? At present it has become a form of business. hasn't it; the original (main) *sanskar*. But where has it remained in the form of *sanskar*! Now if it's been decided that you give 5 *tolas* of gold, and if the person doesn't give, then they start quarreling. This is not called *sanskar*.

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At our place one person was given the dowry (*paithan*) and taken, from a small village. They gave a huge dowry (*paithan*) and took (the girl). That stock, that wood was considered good. Aren't there difference between one wood from the other! The teak-wood and the other wild kind, all are wood, aren't they. Therefore they bring the teakwood but then pay a very high price for it! (wood here is referred to the boy, it means if the boy is from a good family /respectable family then the girl's parents must pay a high price for the boy for him to accept their daughter in marriage).

Then in the past, the bride was not allowed to come on the first *aano* (ceremonial bringing of the bride to her father-in-law's house; invitation from bride's father-in-law's house for her to be sent there). But now they ask for a dowry. Then when it was time for the girl's first time to go to parent's house (*pehalo aano*), they (the boy's parents) asked for fourth part of the dowry (*paithan*), one fourth. Say Rs.10,000 was the dowry in those days, how can the poor fellow (the girl's father) pay Rs.2500. So when the father comes to get her, the in-laws didn't let the girl go. They said if you give the money we will send her otherwise we won't. The father too was hard headed. So he said, 'I will send the money to you after sometime, but you send her with me now.' So then he took her home and then escorted her back to her in-laws after the visit. Then again when it was the second time for her to visit her parent's house, the father-in law said, 'Give Rs. 2500 for the first time you took her, Rs. 1200 for this second visit and go. You have not given for her first visit (*aano*).' So the girl's father comes and tells his daughter's father-in-law, in private, 'You are a great man, knowing you are a very reputable man I made a relation with you. My situation is not good.' Then the father-in-law says, 'So then why did you get her married here? You should not have come here at all! Now that you are here, well and good but now....but the other fellow (the father of the girl) was also a hot headed person. He said to the father-in-law, 'I want to tell you something in your ear, will you listen? I will have to get this girl married off into another family. I will get her re-married.' Then that father-in-law said, 'You don't come here to our house at all, now we won't send her to your house and I don't want your money either.' So then he didn't hurt the girl. Because after all they were of noble (*kandhan*) quality!

Questioner: But Dada, he is certainly a brave man.

Dadashri: Who?

Questioner: The girl's father.

Dadashri: No, he is not brave, he is intelligent. There are many brave ones, they show wooden sticks, they show a sickle. But he was intelligent; he knew that those people were of noble family (*khandan*), how will they hurt her? As he mentioned about remarriage, they immediately became quiet. People do these kinds of things. Otherwise the dowry that is given, it is given after seeing the quality of the wood (family). They don't just give without evaluating first.

Questioner: This is what they say. In our *Patidar* society (landlords) there is a custom of dowry system. And if someone doesn't give the dowry or if there is a little less,

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then they give the girl a hard time at the in-law's home. They say that this practice is completely wrong, they say this should not be there at all!

Dadashri: Any custom practice that hurts anyone, it is wrong. Where anyone gets hurt, all such customs are indeed wrong.

Questioner: What should be done to remove such customs!

Dadashri: Everyone should unite. Some say no matter what, we want to pay a dowry and marry her in a good family. And some say no, we don't want to do like that. Everyone should unite and have one opinion.

Questioner: For so many years no one agrees to do that, therefore we need a *Gnani Purush* in the middle. They all don't come together and decide this way.

Dadashri: They will decide after taking the beatings. They will take the beatings and straighten up, and then they will all decide.

Questioner: Dada you too are from the six villages (). So if you can bring about a solution in your presence, then it will be good.

Dadashri: All 'we' can say is that this is a wrong. Someone will get hurt. Where there is money involved, all those talks are indeed wrong. But since the *Patidars* are *Kshathriyas* they will take dowry.

What you are saying is correct, all these kinds of practices must be removed!

Questioner: No, that is not acceptable, and there is no end to it either.

Dadashri: No. But all you *Vanik* people have removed this practice, and it going on well. Your life is moving very well. It goes on well but ours is egotistic habit, is it not? After all *Kshathriya*, right....

Questioner: But Dada, we don't indeed accept such a thing. We should never accept a dowry.

Dadashri: That's the best. I have seen everything about you, haven't I? I have seen every single kind of *Vaniya-Jains*, everyone's is good. Only ours 'we' saw is bad

Questioner: If someone says that, then we must indeed say no, this will not work here, if you accept this then come.

Dadashri: It has completely become business transaction (trading), a commercial venture! Love has been set aside and marriages have become a commodity of monetary dealings. Keep the rupees on one side and on the other side is our boy, only then he will

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marry, they say. You have to put money on the scale of weighing balance. They weigh the money in the balance.

Questioner: Dada, that is indeed where the clashes start, seventy five percent clashes begin from there.

Dadashri: Clashes (fighting) starts from there, that's it. The clashes indeed start there.

Questioner: Yes, the clashes start from the day of the wedding.

Dadashri: Yes, yes. This indeed is the conflict in the world. But what else can one do? That is why Kabir was saying. 'In this huge Delhi, I cannot see any man (human being).' Aren't there human being in Delhi? So he said, 'I wandered around searching for a human being.' He went out in search of human beings saying, 'there is an abundance of men', they are colliding with each other, he said. Abundance, not drought (famine). There are so many people that they collide with each other. But '*jaako dekhi dil tharey taka padya dushkaal*': there is a famine of those who will cool your mind by just seeing them. There is no meaning at all to this wandering.

**Approved (selected) the person yourself with enthusiasm;
Later if you don't like, whose fault is that?**

You 'realized' (selected) and brought your wife, by making her turn around this way and that way, and you decided that she is all right, you see all her form and find everything is fine. After that you approve her and the ten days later all the bickering starts. Hey, you checked her out and then you brought her, didn't you?

One man who was a double graduate (had double degree) got married but he wouldn't talk to his wife. Her father had spent a lot of money for the wedding. I asked him, 'Hey, I heard that you don't talk to your wife.' For that he replied, 'I don't like her.' I said, 'If I tell you go to the market and bring me a lock and you go and get (select) the lock and give it to me and tell me here take this lock. And then you say that you don't like this lock. How bad will that look? You are the one bought it and then you say that you don't like it? If you are the one who brought it, you must say, 'it is indeed good, what I have got is good.'

What if you buy a lock from the shop and then you say that it is useless? If you buy a lock and then you call that very lock bad, then it is better to jump and drown yourself in the sea.' That is called justice. It is this way for a lock, whereas this is a woman, and she is one of the partners. She is a fifty percent partner (in your marriage), and then there will be little, little shareholders will come.

After ten days, the mother would have taught him, the girl (wife/new bride) is a spendthrift by nature, she is very pleasure seeking. When the mother tells his son this, then that's it, this fool will also say that. Hey, do you have to listen to your mother? Mother is

mother. So if you keep one ear for the mother and one ear for the wife, what's wrong with that? Because you have approved the selection and brought her, haven't you? Even when your mother disapproves her, tell your mom, 'Mom, I am the one who approved her and married her, I didn't bring her to disapprove of her. Therefore you too must approve her.' Even if you go and pick out a lock, you must feel that, 'I have brought this lock so there will be no other changes in it.' If it goes bad, even then hit it with a hammer, rub it, (polish it) and make it all right. Because if you have made a mistake, you have to fix it. But one creates public fiasco with her. Now, the wife that you get is indeed because of the account of karma. It is all effect (*prarabdha*). Then when there are clashes (conflicts) the parents will tell you, 'You are the one who selected her and now you are complaining?' For that he says, 'What can I do now?!' When you buy a lock and now you cannot lock it shut, understand that it is your own fault and not the fault of the lock. Therefore, when you bring a wife and if she turns out to be quarrelsome one, then it is your own fault. When you disapprove (fail) what you had approved (passed) first, does that look good?

(18)

Selection of the husband

**I Asked for only one husband;
Came a whole entourage right till the end!**

Do you think the world is a kind of puzzle? Do you get puzzled someday? What's your name, sister?

Questioner: Chandrika.

Dadashri: What will happen if someone says that Chandrika spoilt this? She may not know about this and someone said that Chandrika spoilt all this.

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Questioner: I know in my mind that I did not spoil. Afterwards anyone can say whatever he or she wants to say. Why should I worry about that?

Dadashri: You don't have a problem with that, do you? You have that much tolerance! You do not have any problem even if someone insults,?

Questioner: No, it happens for a minute and I forget about it.

Dadashri: If it happens for a minute, even then is one minute less of a time? In one minute everything start burning inside! If nothing happens then there is no problem. If nothing happens means you have become tested and that is fine. But you are untested, aren't you!

There is nothing but dependency in this world! Wherever you look, there is dependency! A father is not willing to let his daughter live at home forever, and he insists that she must get married. When she marries she has to live with her in-laws, who constantly nag and criticize her. You will also say that 'Grandma, what should i do about you? I only wanted a husband?' Then they will say, 'No, you cannot have only the husband, he will come with an army (entourage), a big well-equipped army.'

Questioner: No problem. What is there even if the army comes with him?

Dadashri: There is no problem.

**Enter with understanding, in the ocean of suffering;
He who keeps 'Gnan' in his heart will swim through it!**

There is no problem in getting married. You can marry but marry with the understanding that, 'It will come out like this.' Have this understanding and then get married. There is no other choice. Only a rare individual may come with the intent that 'I want to take *diksha* (become a monk) or that 'I want to be celibate.' Then is a different thing. Otherwise there is no choice but to get marriage. But if you decide from the beginning that when I get into the marriage ceremony that it is going to be like that. Then later on there is no problem and there is no surprise. When you enter into the marriage with the decision that there will be happiness, then you will indeed experience problems! This is an ocean of suffering. It is not an easy thing to enter into the house of mother-in-law! There are rare xases where there is only the husband, where his parents have passed away!

Or

There is nothing wrong with marriage. You can get married, but do so with the understanding that there will be problems in the marriage. One has no choice but to get married. Only in certain cases there are exceptions when a girl had the *bhaav* in her past life not want to marry and to remain celibate. Her situation will be different. If you accept from the very beginning, that in a marriage, one will be faced with many difficult situations, then you will not be faced with any unpleasant surprises. If, however you have a very idealistic view of marriage, you will be disappointed and miserable. It is not an easy task

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to enter your mother-in-law's house. In rare cases one might come across a husband whose parents are not living.

Questioner: Dada, I don't like that. For me, it is nice to have a mother-in-law! She can look after my children.

Dadashri: Ohoho ! But when she says something, it will feel bitter, right?

Questioner: No, she can tell me when I am wrong, so what?

Dadashri: Yes, the mother-in-law, if present can tell you, right? Then there is no problem. There is no problem when you become hardened. Once the pot has hardened it will not break. It has become hardened. You need permanent happiness. How can you tolerate such happiness? In no time the facial expressions may change. Will you like the tea without sugar or you like proper sweet tea?

Questioner: I will indeed like the tea when it is well prepared. How can one like it without sugar?

Dadashri: Even a thing like tea bothers you so much. How many things you have to stay after, which one will not bother you from those! None of the things bothers me. Whether it is with sugar or without sugar, come whichever way you want to come. I am sweet enough! When it comes very sweet, I tell myself, I am tasteless, am I not?! Say that there is no problem, come over whatever wants to come. Do you have any type of resource like that? When this kite is flying, do you have the string in your hand or is the string free and you are saying, 'My kite! My kite!' Do you have the string in your hand? Then why does it 'trips' (somersaults; take a nose dive)? When you have the string in your hand and it somersaults, you just pull the string and it will come back to regular its position! You don't have the string in your hand and you keep saying, 'My kite! My kite!' It cannot be yours. It is your father's string in your hand, so whenever you trip, he can pull the string immediately and it comes back in position, will it not?

You were telling the dad that he was changing the schools frequently! Going here and there, and then he found Dada! You have not gone to any school, have you? Then, how did you study?

Questioner : I did go to college after finishing the school!

Dadashri : Yes, but you have not gone to these new schools, have you? Where the dependency goes away, you don't feel frightened and there is no boss! All such schools?

**One who fights is an indecent, violent being;
There is no end to that, who is going to give up?**

Dadashri: Do you want to be independent?

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Questioner: Yes.

Dadashri: Then there can't be a married life. Married life is dependent. One day he might come drunk and then he will scold you. Yes, someday he might meet someone and then get drunk, what would you do at that time?

Questioner: I don't know.

Dadashri: There is permanent happiness after becoming independent. This (marriage) is dependency, what will you do when the husband scolds you?

Questioner: When he fights with me, I will fight with him too.

Dadashri: Ohoho! Where will that fight lead to? What will it end in and how will it end? Who will win and who will lose?

Questioner: No one will win.

Dadashri: Will you get good sleep that night?

Questioner: No.

Dadashri: How can you call this life? Is it considered civilized or uncivilized to fight?

Questioner: It is uncivilized.

Dadashri: A civilized people will not fight. They will both go to sleep at night without fight. It is the uncivilized ones who argue and fight relentlessly with each other.

**In party and dance, spoil own sanskar (cultural values);
In that some thief will steal your heart!**

Dadashri: Do you have any opposition with your parents?

Questioner: No, not that much. Once in a while it happens. Sometimes.

Dadashri: About what? There is no problem if you have any opposition. Tell me about what matter does it happen.

Questioner: Now going to the party has decreased. After you said no to going to parties and dancing, it has decreased.

Dadashri: Yes. You know that spoils your cultural value system. What can you gain out of it? You have assumed that wrongly. Our people do what someone else is doing.

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If some girl is running around naked, other four to five will start running with her too, so do you also have to run with them?

Questioner: No.

Dadashri : There are all kinds of people. You ask your parents, ‘What should I do? What are our *sanskars* (cultural values)?’ Ask like that! Do you understand? Everyone has different *sanskar*. What is *sanskar*? That is how civilized the person is and due to that civilized nature one can get this Gnan and everything else.

And where you go for dancing, what is their civilized nature like? He may have married. If he is married to Mary, and one day if they have differences of opinion, what will happen?

Questioner : They get divorced.

Dadashri: Immediately, it won’t take them long. Mary will say ‘You, you’ and other person will say, ‘You, you’, whereas we get adjust to each other again in the morning.

So if you go around with such crazy people, you will become crazy too. Yes, if you want to dance then do it with girls who are like you of the higher caste. Not with those other people. That contagiousness may affect you and if you get contaminated then the disease may start.

Where you go for dancing, are there not American boys?

Questioner : No.

Dadashri : Then?

Questioner: They are all Indians and the sons of all the acquaintances and we know each other.

Dadashri: Yes, there is no problem of dancing with people you know. But your heart should not stick to any boy. If it sticks then you may worry about that all night and after that worry for so many days. If there are no boys who will steal your heart then go dancing. They will steal your heart completely. There is no problem, if you are sure about that! Otherwise it will bother you all night. It will ruin your whole life. When *chit* gets fractured, then the person gets fractured. Do you understand what I am saying? There is a danger, and if he is not going to steal your *chit* then there is no problem.

If you sit with me for the whole day, if there is no one else and you sit alone with me, even then I would not steal your *chit*. Then there is indeed no problem, is there? Do you understand? If the *chit* gets stolen then one is put into difficulty!

Party and dance parents do not like;

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Stay indeed within the directives of the parents!

Questioner: Dada, our question is that what should we give priority to in our life? Now the first priority we all have agreed is that at present we have to study, so first we have to pay attention to studying. Besides that, second is that young people are saying that now what should we do? We have some desires of our own, some hobby, someone may like dancing, someone may like sports, then if we do something like that then our parents feel like we are doing too much of all this; while we feel that there is nothing excessive that we are doing. Considering what the Americans do here, we are not doing anything excessive. Some of the things we ourselves like, we do not go dancing every Saturday, but we go one or two times a month, so now question arises for us is that what should we do so that our parents do not feel hurt and we do not feel hurt, and there are no differences of opinion amongst us. We do not like to hurt anyone and it is not that we do not want to obey our parents. But it indeed bothers us, so what should we do so that everyone is happy.

Dadashri: What are the parents bothered about, are they bothered about the clothes that you wear?

Questioner: No.

Dadashri: Is it about bathing etc?

Questioner: No, nothing like that.

Dadashri: Is it about the food you eat?

Questioner: No.

Dadashri: But what bothers them? Is it about brushing?

Questioner: We all don't go to the same school, we study at different schools. So whenever there is a party, we all go there and meet there, and we dance at the party. That bothers them. It bothers them when we come home late at night. There is no other problem.

Dadashri : They don't scold when you brush your teeth, do they?

Questioner : No, nothing like that.

Dadashri : Do they scold you in any other thing?

Questioner: They do not scold in any other thing, but when this topic comes up then they complain.

Dadashri: Then you should stop doing that much.

Questioner: But we do not want to stop.

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Dadashri: Then you start fighting about some other things! Stop fighting about this.

Questioner: We did not understand that?

Dadashri: If they stop fighting about what you are doing then you will feel good, but keep fighting at other place.

Questioner: Are we doing this excessively? Is that what you are trying to say?

Dadashri: No, not excessively. But you should never do what parents do not like.

Questioner: But the parents do not like that any time. Not even a single time they like about this thing.

Dadashri: How can they like that?

Questioner: But why? Could you explain the reason why?

Dadashri: No, but are you misusing/abusing the freedom in all other things?

Questioner: When we go to college, we have to study a lot at that time and at present we want to enjoy during our school life.

Dadashri: What?

Questioner: We do have to study, but we want to enjoy some also, have fun.

Dadashri : Are you enjoying with clothes removed or with clothes on?

Questioner : No, with clothes on.

Dadashri: Then should one not have discretion about that? Where should our people have pleasure, we are Indians. We are 'Indians after all.' Where should we have pleasure?

Questioner: We don't go to any parties where the American boys are because in that party there is drinking and other things, and they eat (meat) there, that is why we do not go to their parties. But when the 'Indian' boys have party then we go there.

Dadashri: Yes.

Questioner : And everyone knows the parents of each other.

Dadashri : But what do you gain from this?

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Questioner : We get enjoyment out of it!

Dadashri: Enjoyment! There is plenty of enjoyment in eating. But what you should do in eating, you have to exercise control that you can only get so much (to eat). Then gradually you will start eating with enjoyment. But, because you are given the freedom (no restriction) to eat, you are not enjoying that. You are searching for enjoyment in other things, so first you have to control the eating, that you will only get this much food and nothing more.

Questioner: Should we let them go to such parties? How many times in a year should we let them go?

Dadashri: Whom?

Questioner: Boys, girls?

Dadashri: People have learned from experience and have come to the conclusion that it is always better for girls to listen to their parents and act according to their parents' wishes. And after marriage they should comply with the wishes of their husband. But she should not do according to her own wishes. This is the saying of our experienced people

Questioner: Do the boys have to do the same? Should they also have to do what their parents tell them or not?

Dadashri: The boys should also do what their parents say but for the boys, it is all right if parents are a little lax (liberal and more lenient) with them! Because if you have said to the boy to come back by mid-night and if he goes out alone, it is all right! If you were told to come back by mid-night, will you go out alone?

Questioner: I will not go. I will be scared.

Dadashri: And if it is a boy, there is no problem because boys should have more freedom. Girls shouldn't have so much freedom because in general they are afraid to stay out late..

So they say that for your future happiness, they are saying no to you for your future happiness. If you run into problems now, you will ruin your future happiness. You will lose your future happiness. Your parents caution you because they do not want you to ruin your future. They are telling you, 'be aware, be aware, be aware'

**Parents explain with anger;
Ego gets hurt, one does whatever the mind says!**

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Questioner: They are my parents. They should explain to me very nicely. They say. But, they get angry when saying something to me. I do not think it is appropriate when they say like that.

Dadashri: That is right, that is right! They should handle things by making you understand. They do not know how to get work done with understanding; that is why I had to write 'uncertified father and uncertified mother.' I had to write that in the book because they cannot explain and then they shout.

Questioner: How many times do the children have to be explained?

Dadashri: They have to be explained until it fits into their understanding (until they understand).

Questioner: Can we get angry if they do not understand?

Dadashri: No, that is your mistake. Then you have to modify and explain that again and again. They should understand, should they not. Even after that if they do not understand, then you should know that it is your mistake.

Questioner: What happens if it does not fit into the understanding (if they do not understand)?

Dadashri: If we explain and it fits into their understanding then they will always accept it. And in spite of that if it happens that they don't accept it, then know that you are not going to achieve anything. So exercise the control at some other place.

Questioner: What other place?

Dadashri: At all the places, in clothes, in eating and drinking, in everything. Otherwise send them to India to their grandmother.

Questioner: India is better. We like that very much.

Dadashri: Then that is very good. There is no problem there, no problem.

Questioner: There, the grandparents pamper us and we like that a lot.

Dadashri: So what if they pamper you! After going there, come back after getting married. Then you will be given all the freedom. This is only until you get married.

They are cautioning you again and again so that you do not fall into the well. Otherwise you will fall and cry and also put them into difficulty. That is why they are warning you. You will also have a difficult time thereafter, won't you.

Questioner: Yes, of course.

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Dadashri: Oh, he never had to face such a difficulty anytime, right? Now this difficulty has come so he is preventing you, and so he is not your enemy.

Questioner: Dada, I have told the children that until their common sense is not fully developed, they should indeed stay under our control only.

Dadashri: Yes. That is right.

Questioner: But that talk still does not get into her head.

Dadashri: What it is that, you have to explain to them about what things you are saying no to and for what reasons. You ask me for what reasons you are saying no then I will give you the explanation. Is there any advantage in that? This is only the belief of the mind. One man goes to the garden and likes only there. And another man says, what is there to go in the garden for? One man cannot live without cricket and another may say 'Hey, what is there in playing cricket'! These are all beliefs, the wrong beliefs.

Questioner: Here all our Indian children born in America believe that they know everything.

Dadashri : That is because the father does not know how to discipline . Here I discipline him and then he straightens out on his own. If we discipline them then they straighten out. The father does not know that. Or if he knows but his *chit* is only in earning the money, in the dollars; and in the business, or if he is in the service then (the *chit*) it is in the service. It should not be like this. They should be 'all round', and you have taken the *Gnan* so you will certainly become all round! Dada is there, so what is your problem?

Questioner: Then Dada, train some parents!

Dadashri: Everything is certainly going to change. Otherwise there was indeed a problem. Otherwise the father would have been put in a very difficult situation and these girls also would have been put in a difficult situation! Is the father giving you advice like a friend or like an enemy?

Questioner: No. He explains to me in a friendly way but sometimes I don't listen. So he gets angry. When the parents tell us, we feel from within that what they are saying is hundred percent correct. But at that time our ego gets hurt so much that it will not accept that.

Dadashri: Ask me before doing. Do whatever you want to. I will give you the permission but ask me before doing it. If you don't ask the parents then ask me. I have no problem. I will not scold you. No way I will scold you. Do you understand? Who will get you out if you get tangled without any reason?

Questioner: Dada will get me out.

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Dadashri: Yes. But if you get tangled in a wrong place then I have to face a difficult situation, instead of that it is much better if you do not get entangled. I would have that much less problem, would I not? As far as possible have only few problems. If you are entangled then I will help you become free. I will do everything!

**Girls should stay within parental control;
Understanding that as love, have pleasure in tolerance!**

Questioner: Our Indian families say that ‘The girl will go away at her husband’s home and the boy will earn and take care of us, he will be a shelter to us’. In view of that expectation if they do not love the girls, is it right?

Dadashri: One who is saying that they do not love (the girls) is indeed wrong. Such objection is indeed wrong. That is a misunderstanding, is it not? There are definitely no parents who do not love their children. You do not have that understanding so what can be done! When you say that they don’t love you, how much do your psrents feel hurt? They feel that why did they look after her from the childhood if they did not love her?

Questioner: Then why did I have this feeling that my parents do not love me? Why did I have this in my vision?

Dadashri: No, everyone has questions like that, what can we do! When you are young, you suppress that. But what can you do when you become older?

Now we can see that this sense that you have acquired, the intellect you have got from the external sources, it is the wrong intellect. So now you suffer and also make others suffer.

Questioner: Is that carried over (karmic) stock? Did I come with that type of stock?

Dadashri: All this is rubbish. All these are *sanskars* (cultural values; impressions) of this place, all American *sanskars*. They like those who speaks sweet and nice to them.

Questioner: No, no, that’s not true. I don’t have that feeling within.

Dadashri: Then do you like bitter talk?

Questioner: I can take the bitter, and will take that provided I can see that it is my fault, why not?

Dadashri: Rubbish, can you ever see your own fault?

Questioner: Yes, I can have see, I see them many times.

Dadashri: That happened after you met us, were you able to see them before?

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Questioner: Before that also, but because I read your book everything fitted.

Dadashri: If you are able to see your own faults then you would not see the fault of your father, would you!

Here in India, we do not have to tell anything to the girls! All these girls have become useless, a burden, what to do about that!

Questioner: My mother died when I was six years old. There was so much fear and respect of my brother. He treated me first class and gave plenty of money to spend. At the age of sixteen when I went for the studies I had a first class pass for the train. But if I ever spoke with any boy then his eyes would turn red like this, he was so strict.

Dadashri: As such he is very strict. This became a problem for him because he did not remain strict with you. It is only because of such strictness that you behaved!

Questioner: Love and strictness. Brother gave me just as much love.

Dadashri: You need the strictness. There should always be strictness for woman. They did not even let the women go out (in the past).

**Safe side in getting married early;
Gets tangled and commits suicide later!**

Questioner: How should we advise our daughters? What counseling should be given?

Dadashri: Get married. They should definitely get married. Tell them that they can not marry only if they can practice celibacy, otherwise they should get married. There are girls who did not get married are repenting today. Then they end up committing suicide at an old age. That is why she should get married. If she gets married with someone then she should behave decently. You should counsel her something like this.

Questioner: When should she get married? At what age should the girls get married?

Dadashri: The girls should get married by the age of twenty- five!

Questioner: And what should be the earliest age to get married?

Dadashri: The custom is the the earliest she should get married is when she starts her monthly periods. But the people took that as a custom and then there were deaths at a young age! So they are saying that even though there is some disadvantage, marry at an older age. She would live longer, wouldn't she? When they get married at the age of thirteen, he will become a father at the age of fifteen. How many years will they live later?

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That is why they said that although there might be some disadvantage, get married at an older age. The body is well developed by that time!

Questioner: Yes. To-day even the girls are not willing to get married early!

Dadashri: The girls may not be willing. As far as possible it is better to get married early. It is good if it happens the way that she completes her studies and gets married. Both should happen around the same time. Or there is no problem if she gets married and completes her studies one year later. But if she is tied up with the marriage then the life is spent happily, otherwise the later life becomes very miserable.

**Boy should be born already;
Remaining circumstance is time!**

At an earliest opportunity I find a good husband. Is that the desire you have?

Questioner: I do not want at an earliest opportunity.

Dadashri: But still, you are saying that, 'I should get a good husband', aren't you! And the way this world is that some girl may say 'Dear God, it is fine even if he is bad'. Even then she will only get whatever is in her fate. Because one gets what is in her fate.

The boy (in your fate) is born already. No new one is going to be born. He is there but he cannot be found, and he will be found one day. It is due to the timing that he cannot be found. The timing has not been right yet. The boy may have decided that he doesn't want to get married before the age of twenty-eight. The girl may have decided not to marry until the age of twenty-five. When the time is ripe according to their wishes then they get married.

**Petrol and fire cannot ever be kept together;
Definitely starts fire, don't take risk on head!**

Questioner: Many times we say that we want to about settle the files with equanimity, but we cannot remain sincere to that. But we have been told not to have *moha* for our friend, and yet *moha* does occur.

Dadashri: Who are in your friend circle?

Questioner: There are about fifteen-twenty-twenty-five people.

Dadashri : Is that so? They are all girls, right!

Questioner: No, they are both, girls and boys.

Dadashri: How many boys among your friends?

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Questioner: About eight boys if there are ten girls, like that.

Dadashri: There is no problem in keeping friendship, but you have to stay within complete correctness. If there is petrol and if you light a matchstick, you have to be careful otherwise it may start a fire. That is the kind of effect it has when man and woman are together. It is effective.

When you talk about being attracted to friends, are you referring to male friends or female friends?

Questioner: Both.

Dadashri: Boy also! One with a mustache!

Questioner: Yes, both.

Dadashri: It is all right. Then with him you have to maintain equanimity, you should always be on your guard and not lose control of yourself. As far as possible, the women who want to be celibate, who want to be liberated, they should keep minimum contact with men, and only when it is absolutely necessary. Those who want to attain liberation, they should take this much precaution. Do you think that or not? What do you think?

Questioner: Should take precautions.

Dadashri: Or do you not want liberation right now?! You can do without liberation!

Questioner: No, I do want liberation.

Dadashri : Then what is there in this to do, this is only garbage!

You go out with your girl friends, eat out and have plenty of fun.

Questioner: But I also get very attached to these girl friends. The girls with whom I get together, when there is someone I like a lot then I develop attachment to that girl.

Dadashri: No, there is no problem with that attachment. That will go away once I bless you for that. The problem is with that other (attachment to a boy). This is not considered an attachment but the other one is considered attachment. There you have to stay straight. Here there is no problem.

Questioner: After ten years what can one do here, here the life is different. Sex is free here.

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Dadashri: Yes. It is free. I know when this firecracker will explode! When there is a fire burning all around, will the firecracker remain just like that or will it explode?

Questioner: Dada, one lady is asking that why do parents become suspicious about us even when we have a platonic relationship with our male friends?

Dadashri: No, you can never have such a relationship with a boy. It is wrong to be friends with boys.

Questioner: What is wrong with that?

Dadashri: Petrol and matchstick. You cannot keep fire with either of them, can you? They both are looking for an opportunity (to explode) (Both look for an opportunity to take advantage of the other). He is thinking about when he will get an opportunity to get her, and she about him! Each is like a hunter in search of prey.

Questioner: You said that boys and girls should not keep friendly relations with each other, right.

Dadashri: Absolutely not, they should not.

Questioner: Those people are not satisfied with that.

Dadashri: That friendship will indeed become poison in the end, it will indeed become poison at the end. Then it may come for the girl to think of death (suicide), the boy loses nothing. For that reason you should not even stand with the boy. Do not keep friendship with a boy, otherwise it is poison. Do not have friendship with him even if he gives you one lakh rupees, as it is a poison. Otherwise she will end up killing her self by taking poison. Many girls have committed suicide by taking poison.

**Thoughts of marrying before marriage;
Remove it with pratikraman as soon as they arise!**

Sister, you will not have any bad thoughts before marriage, would you?

Questioner: Bad thoughts about what?

Dadashri: Something like married to someone etc.!

Questioner: No, only about the friends.

Dadashri: Is that so? If you get any thoughts before the marriage then do the *pratikraman* the way I will show you. That will wash it out. It gets spoilt when the thought comes, so wash that. The thought will come.

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**If someone wailing for me should I melt down?
One can do pratikraman and marry with another!**

Questioner: If some man has a feeling for me and if I cannot give him response, then what should I do there?

Dadashri: Your feeling should not be like that. Your feeling should be like a brother or a father. There should not be the feeling with an attachment.

Questioner: What should one do if there is a feeling with the attachment?

Dadashri: You should move away from there!

Questioner: Isn't it considered hurting him?

Dadashri: No. Otherwise in that case you will be finished. You have to understand your responsibility, don't you? You should not do like that sister, do you understand? Instead of that it is better for you to find a good boy and get married to him. If you are nailed down (married) at one place, then there is no problem later. Then your life goes on well. You have to be nailed down with someone, don't you, sister! You decide on one husband then the other people will never look at you (sensually; with sexual intent), as they know that you are done with (married). As long as one is not married people look at each other.

When you reach a marriageable age, let your parents know that you are ready to get married and to find you a suitable boy who will stay with you throughout the rest of your life. Yell them, 'Find someone for me to get married. Dada Bhagwan has asked me to talk with you.' When you are not bashful, they will know that you are happy so 'let us get her married'. Then within two years both of you pass (approve of) each other and get married. Once you are nailed down, no one will look at you and will say that she is already fixed (spoken for)!

This is not good (to have boyfriends). People can be treacherous and deceitful. You should keep friendship with the girls, not with other men. They will ultimately take advantage of you and leave. They will not stand up for you. They are all deceivers; none of them is truthful. You should not trust anyone.

It is better to get nailed down (get married; tied down). You will not get anywhere if you keep wandering around. Your parents are settled and they no longer have any problems. You should also do the same. Does that not appeal to you? Would you rather roam around? Do you not understand my point?

Questioner: I understand.

**Girls think boys are stupid;
No retreat after saying not to get married!**

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Questioner: All the girls of to-day come and tell you everything, don't they!

Dadashri: Yes, the girls do tell me and also when they are going out they wear up to so much.

Questioner: Mini skirt.

Dadashri: Yes, those girls, now none of them is bashful with me. Why should they be bashful with Dada?

That is why I ask those helpless girls aged 15 to 16 years. They wear the clothes such that the leg muscles are exposed and I am a 'Gnani Purush'. I can have a conversation with a ten years old girl, twelve years old, eighteen years old or twenty years old. I converse with even an old lady. I have all the liberty. I have the freedom to talk to the boys also. This is because we are above sex orientation. We are not in any gender, male, female or neutral. That is why we have all the liberty. I can say, 'Come here sister, why are you not getting married when you are this old?' If you have seen the leg muscles of these girls, they look like that of the warriors and if you look at the leg muscles of the boys, they look like those of goats walking by. So I keep a watch like this.

I asked the girls why they are not getting married? Then they reply, 'Dada why you are saying like this, asking us to get married!' I said, 'You cannot do without getting married in this world. Otherwise decide, 'I want to observe celibacy.' They must make a decision one way or another and stick to that decision firmly, or get married. But do either of the two. Then they ask, 'Why are you telling us to get married?' I ask, 'What is the problem? Some good boys---'. Then they say 'What good boys...they are stupid (have no personalities; imbeciles)! Why get married to these stupid boys (imbeciles)?' So I was stunned. I said, 'What kind of girls are these? If they have so much power now (before marriage) then how will they let the helpless boys live (after marriage)! That is why many boys say that they don't want to get married. And the leg muscles of those boys are not like that, they are leaner. What do they say? 'How can I marry a stupid person?' I said, 'Don't say like that. Get rid of this opinion from your mind that he is stupid. Because you have no other alternative except marriage.' It does not work. If one gets in her mind that he is stupid, then forever there will be conflicts. She will continue to think of him as stupid.

There is no alternative to marriage. The doubt will enter your mind if you say he is stupid. So don't say stupid. He is the way he is, this is the only property. You cannot marry a woman. However they are, you will have to select from one of them. When today's girls talk about boys being stupid, from that don't we understand what these girls are made of! By marrying a so called stupid, are you marrying a boy or someone else? Are you marrying any old man? And would an old man even marry you? The old man would be ruined. Where did this ghost come from? Then can you get this guy married this guy? He is a celibate! He has taken the vow of celibacy! Even through mind-speech-body he would not even think

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of a woman. You should not take the vow of celibacy - not everyone can take such vow, can one? Is it a thing to be taken? It is a different matter if it comes as an unfolding karma.

You should not call anyone stupid like that! Sooner or later you will have to get married, so it will look bad if you had to marry him and you call him stupid. Today's boys are good. They will not even scold you, they are good that way. Before if you say something to the boy, he would deal very harshly with you. Today the boys are kind and gentle.

Questioner: Now why have the boys become that way?

Dadashri: For the boys it seems like this generation is a weak generation and these women are like volunteers walking like this!

Now when these girls talk like this, how embarrassing it is for us. That is wrong for the men, is it not? And after having passed (approving of) him, whatever happens is correct, settle the account. If she uses abusive language then tolerate that quietly thinking that I am paying back my account. Write down in your (karmic) accounting book that you settled the account of abusive language. And if the man uses abusive language for the woman, she has to understand that this account is getting settled. Settle all the accounts. However, you will have to go through the (remaining) life, in a good way, wouldn't you? Or suppose you became M.D. (doctor) but what can you do if you get a useless stock?

I get the opinions like this in privacy, how can you get that?

Questioner: Why did you get no other opinions, and only such opinions.

Dadashri: What can I do?

Questioner: Don't you tell anything to these boys and girls?

Dadashri: I don't ask the boys anything, there is no grit in the boys.

Questioner: From when are you so much in favour of women?

Dadashri: No, it is in favour of women. There is no grit in the boys. I want to do for the girls about how they should develop the grit otherwise they may kill the 'stupid' men. I am preparing them. If they are calling them stupid even before getting married then in what condition will they be later?

Now I see the men going around carrying the babies, and the woman does not hold it even for a short time.

Questioner: She makes him push the baby pram.

Dadashri: Is that so? What is the prevailing talk in the community regarding boys and girls? Take Eighteen years old girl and the eighteen years old boy. The eighteen years

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old girl has the experience of a twenty-eight years. She has ten years more experience and this boy does not have any experience. So then that is indeed what will happen, won't it? That is why she should find an older boy, otherwise that experience is not balanced. If you have a proper couple then it increases the knowledge and experience by eight to ten years in him. Do you know that! I have seen that in well to do families. That is the experience of well to do families.

**Moha (infatuation) of woman is in marriage, in giving birth;
There is no choice due to carried over intents.**

Dadashri: Do you like to be a wife? Or do you like to be a mother?

Questioner: I like to be a mother.

Dadashri: Do you like to be a wife or a husband?

Questioner: Wife.

Dadashri: Is that so! There is no problem even if the reputation is lost, right?

Questioner: Dada is even saying, what kind of moha? Is it worth having the moha of giving birth?

Dadashri: But you do indeed have to give birth, don't you?

Questioner: But Dada, after knowing the facts I feel like I never want to have a life as a woman.

Dadashri: You don't want that anymore, that is after knowing the facts at. Otherwise you liked that all the time. It is very good that you understood that this falsehood. You have understood that this is treacherous!

I asked one boy that 'Will you wear a sari if I give you one lakh rupees?' He replied 'No, I will not wear.' I asked one girl 'Are you willing to become a man if you get whatever you want?' She said 'I am thankful for what I am.' Oh, do they have that much value? I did not know that they have that much value. Look, she says that I indeed like that 'I am a girl'.

If you want to make *khichadee* (dish made from the mixture of rice and lentil) you need other tools like *sanasi* (pot holder) etc. Only rice and *dal* (lentil soup) will not make *khichadee*. That is why you need the husband first.

Questioner: Is it really necessary to have one (the husband) in this world?

Dadashri: It is not like that. But she has done the intent in the past that she will need that.

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You cannot be without husband also. As much necessity you have for the toilet, that much necessity you have for the husband. You can do without the husband for two to four days when he is out of town, but you cannot do without the toilet. People search according to their needs. They even look for the kitchen. The people in this world have made such meaningless thoughts!

**After marriage comes to the conclusion;
No avoidance without the liberation!**

Questioner: All the marriages that occur at present in our Indian community are arranged by the parents and when they are not successful, those people tolerate it for the rest of their life. They ask, is there any other way for that? They get married to keep the parents happy due to the pressure of the community, and then they suffer their whole life. Is there any way so that such things don't happen?

Dadashri: That may happen even if they have married by their own choice or by the other way; because the marriage itself means breaking and splitting (*bhangfod*). It will not stop from breaking and splitting.

Questioner: Hey Dada, if we have planned a beautiful design and brought such a watermelon....

Dadashri After bringing the watermelon home, when we cut it the inside may turn out to be white or it may be red. The reason is that the marriage itself is indeed breaking and splitting (*bhangfod*). But why is the marriage beneficial? Why is it mandatory? They say that it develops the man by colliding often. It is a tool for the development for every being. By colliding often, learning from the experience and experiencing fully he is progressing further.

Questioner: So it is also one of the steps on the path to *moksha*!

Dadashri: That is indeed the step, this is the step, the woman is indeed the step. For the woman, man is indeed the step. They may beat, thresh or strike each other, only then they will go to moksha. From that they deduce that it is not worth getting married. Then they will say, no matter how infatuated she is, she will decide that 'It is not worth getting married, the hell with this worldly life (*sansar*)!' So, what I am saying is that get married and then deduce the essence of it. There is indeed breaking and splitting (*bhangfod*) in the essence. Now the people do not know how to get the essence, so what do they do? They keep on blaming and that binds karma. The man keeps blaming and binds karma due to that, and then moves around as an animal for infinite lives. If they can get the essence then they will understand that this is really to profit from it (karmic gain) ! You see what experience you had. Marriage is not for pleasure; it is for getting experience. 'We' extracted all kinds of experiences.

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The girls ask me whether they should get married or not? I tell them, 'Look, you cannot do without getting married, and you cannot do without repenting after getting married. The reason is it is something that gives you knowledge. And if you can do without it, if you have come with that experience (as karmic effect) then you can do without it; otherwise it is not like 'getting married is an offense'. It delivers you knowledge. It is educational. Did you not gain the knowledge?

Questioner: Got plenty of it, Dada.

Dadashri: Yes. Otherwise without getting married if you had started to work for the salvation of the world then it would have bothered you a little bit in your mind and bug you that it would have been better if I were married. That would bother you for the whole life. Now this will definitely not bother you.

Questioner: If I had not got married I certainly would not have any understanding regarding how this world is and all these other things are.

Dadashri: That is why I had the thought that the poor girl is not marrying, and all the members in the household are saying that she is not marrying, not marrying. So I explained to her that it is worth marrying in this world. You will indeed regret having married but still it is worth marrying in this world. But I felt that.... I thought about that and said, 'Why did I say a thing like this?' But now I came to know that this was really beneficial. Otherwise it would have kept bothering her that it would have been better if I were married! Now it is 'clear cut'. Are you going to get married? She replies, 'No, now I have taken the Gnan.' I saw, 'What is the problem in marriage'! One has to experience that, doesn't one? Otherwise it would bugged her in her mind. All of you got that experience, right!

Questioner: We experienced it, Dada.

Dadashri: She was thinking that all these problems occur because of marrying a Brahmin! So she married a Jain, and she realised from that also! She experienced even that, didn't she? Even that experience is indeed attained, isn't it?!

Questioner: Now I have closed the decision about getting married.

Dadashri: Even 'we' experienced everything with Hiraba. Then I came to the conclusion that I have experienced all these things now. But if we keep pushing each other then again few skirmishes/problems will remain.. Instead of that why not clear the account! So keep it 'clear cut', that's all. I will never have any bad feelings for her, not even when she does something wrong. Why should I spoil it for me (karmically)? For one life I created the pages (of karmic account), so now I have to finish those pages as long as I can and if I cannot finish then I will let go, right!. How long can you hold the hot coal in your hand? As long as you have the energy and power to hold it, and if it starts to burn then... is there a limit to everything or not?

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Questioner: Correct.

Dadashri: You regret (repent) after getting married, but you gain knowledge through that. Shouldn't you have experiential knowledge? Can you have experiential knowledge just from reading books? Can you develop *vairaag* (dispassion or non-attachment) from reading the books? *Vairaag* happens only after the repentance.

From the time one gets married, the married life is getting discharged. One day all of it will be discharged.

**Who will you get married to;
Indian or American?**

Dadashri: What are you going to do?

Questioner: I am going to get married.

Dadashri: With an Indian or an American?

Questioner: Indian.

Dadashri: Would a Muslim do?

Questioner: No.

Dadashri: How about with a Gujarati, Brahmin?

Questioner: Brahmin or Patel!

Dadashri: Is that so. That is fine. Should he be educated?

Questioner: That should be something good too. He should have a different field (profession). He should not be a doctor.

Dadashri: Ohoho ! Correct, correct.

Yes, see! The father is constantly shaking and inciting the helpless girl. Why is she going out with an American? Hey, she is going out with an American but what has she decided about marriage? What did she say? Going out is a natural arrangement. That is why I have to ask her; don't I? Now what do 'we' do? 'We' help strengthen her ego. I indeed want to get married to a Gujarati. When you tell her two to three times like that then will her ego about 'I definitely want to marry a Gujarati' become strong or not?

Questioner: It will become (strong), Dada.

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Dadashri: If she has any thought about the past (about getting married to American??) then will it break or not?

Questioner: It will break.

Dadashri: If you deal like this, then the task will be done.

**Dada creates the ego with love;
Gives up everything for what Dada says!**

Questioner: This girl had come to see you and at that time she made the strong decision that she certainly would like to marry a Digamber Jain. But now she thinks that what would happen if she does not find a good Digamber Jain boy? She says that she already has done the *vidhi* (special ceremony) for this and if that does not happen, and if she marries someone else, will she be committing any sin or cause any bondage?

Dadashri: Even if she wants to marry someone else, he should be a Gujarati and an Indian. Will you be ready to marry a manual laborer? Does any manual laborer ever come to your house? Will you marry him if he is fair and handsome?

Questioner: No, no. I will not marry a manual laborer.

Dadashri: Then the first preference is Digamber Jain, then second preference is any Jain if you do find a Digamber, if you do not find that then a Gujarati *bania*, if you do not find that then a Brahmin, Patel, any Gujarati, that's all. Or do you want to marry an American?

Questioner: No.

Dadashri: Why? He is a handsome white boy!

Questioner: I don't like.

Dadashri: When you eat this cucumber then the inside tastes bitter!

Now by marrying this Digamber Jain you have some similarity in the thoughts between you two, the thoughts are similar. You are a Jain and if he is a Jain then there is good fit. It will fit from all sides. A Vaishnava will kill snake or bugs, and he may do some other things. He may kill cockroaches, bed bugs and may kill other creatures. Will you like that at that time?

**Look for someone who will help you in your goal:
Even though not in my hand, wishing for my best interest!**

You say that you want to get married, but that is not in your hand. You have to find a suitable groom, don't you? And you fail (disapprove, reject) the ones one finds for you,

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and the others fail you. So the passing (approving) does not happen. Hence the regional office disapproves it. We have a regional office, right! The regional office will disapprove that this is not allowed. Will that happen for you? Have you found any difference in the bliss between your life before and the life now?

Questioner: Yes, plenty.

Dadashri: Plenty! Then whatever is remaining it will also get completed. Did you (another girl) have any difference in your bliss? She had a plenty of difference (in the bliss). How much difference did you have?

Questioner: Plenty Dadaji. Because of that I have the freedom to do what I want. I wanted to get married so that I can have freedom.

Dadashri: Is that for you to have the freedom?

Questioner: Yes.

Dadashri: On the contrary you only become controlled (by the husband). You have a boss, on the contrary. Where did you go? Where are you wandering? He will raise objections.

Questioner: I did not want freedom for wandering around. For doing some of the things, Dada I wanted to choose such a husband that he will give me freedom and support in whatever goals I have, in my personal goals. But my father will not do that. And the other thing is that if I am married, then the other people will not keep needling.

Dadashri: Yes. That is correct.

**Find out a defective husband so you have control;
If pure about alcohol and meat, then marry quickly!**

Is the husband with a slight defect better or one without a defect?

Questioner: No, no. I certainly don't want any defect.

Dadashri: Then he may not stay dependent or under your control. If he is slightly defective then you can scold him. You! Hey! Something like that! You should find someone like that. So that he can stay dependent on you.

Questioner: But then I don't want someone completely stupid.

Dadashri: Can he be completely stupid! Infact, they are indeed defective even if you don't look for a defective one. You will not know that before hand, whereas this you already know from the onset. So you should ask from the beginning if he has a slight defect. And he will reply, yes.

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Questioner: If one know's that he is defective then won't the mind become negative (turn in the wrong direction)?

Dadashri: However, if he is defective, what is wrong with that? On the contrary it is good. Outside, people will say, 'Here comes this lady's' husband'. So there is grandeur on this side and grandeur on the other side! And they are indeed defective. If you have the knowledge and if you look for the defects you will find one or two. So instead of that why not look for a defective so you know there is one defect present!

Questioner: Those who are here Dada, are they all defective? Those who have taken Gnan from you?

Dadashri: Are they all exact (perfect)? There is some kind of defect in each of them.

Questioner: Does that mean that I am also defective?

Dadashri: Then, what are you wise?

Questioner: No one wants to say that, 'I am defective'.

Dadashri: No. No one will say that. But I know everyone. All these goods are indeed defective; they think that they are very good.

Questioner: We may have a defect but we should not be ashamed of that.

Dadashri: Then what else should be there?

Questioner: On the contrary we should try to improve it. Should we not try to improve the defect when we know about it?

Dadashri: In what can you improve? Can you improve a spoilt person?

Questioner: By your grace one can improve, can he not? Only then one can go to moksha, right.

Dadashri: Where are you going to take him after you 'cut' him (improving, *soodharvu* - another meaning for this Gujarati word is to 'cut'), are you going to make cooked vegetable out of him? Only the vegetable needs to be 'cut'. You have to live for five to twenty-five years. You live until that time in the rented rooms (marriage) like that motel! Can there be any good husbands these days? Go, find me even one boy who is good.

Questioner: I cannot find. I cannot find a perfect one. And, Dada, the problem is that if I cannot find a perfect one, I definitely don't want any other.

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Dadashri: When you meet a prospective candidate you tell him that I have heard about your defect but I will let that go. I will not object to that. So don't worry about that. But do you have anything else that can harm our relationship? Is there only the defect or there is anything else? Then he says no there is nothing else. Then ask, 'You don't drink alcohol, do you? You don't eat meat, do you?' If he says that he does eat meat, then you tell him that he will have to give that up. Only then you will accept him. He should not be defective about money. He will be defective in the rest of the matters, that is expected in the current era. He is marrying at the age of twenty-five years then was he just surviving like that!

Questioner : When we talk with you then you indeed bring us back to the same point.

Dadashri : What else to do, we have to find a way, right? Our desire is to make you wise and 'how you become happy'. Go ahead and marry if you want to, and if you don't want to marry then don't marry. There is no opposition to that. If you are going to marry then let me know that you have met this guy. I will offer him tea and talk to him at that time.... I will straighten him out in your presence. 'Only this lady will tolerate you, you fool! Who else will tolerate?' But we will tell him this and warn him from the beginning.

**The world is there to help each other;
The summer attracts the monsoon, how wonderful is the nature!**

Questioner: She is says that she does not want a husband who will scold her and who will control her.

Dadashri: Yes, he should be like that.

Questioner: But he should not be one from whom she feels suppressed (who would suppress her).

Dadashri: Now adjust everything. If one has to come down then the other has to go up, or if the other has to come down then the first you need to make that adjustment; this world is adjustment. It cannot adjust to an exact level. The imaginative theory does not work.

He should be one who acts as a friend. He should help just like a friend. You also should help him.

Questioner: I want him to be exactly like that. He should be one who lives like a friend but he should not be stupid.

Dadashri: But you can't get everything according to your wishes! So keep some margin, about ten percent. Ten percent, right!

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Questioner: But his should be one hundred and ten and so if he keeps ten percent margin then it will come to hundred.

Dadashri: These are all the necessary support and evidences for going on the path to *moksha* (liberation). He too stays on the path towards *moksha* and you stay towards *moksha*, and help each other, become helpful to each other!

The whole world is certainly going towards *moksha* but all these are not helping on the way to *moksha*. They are putting on the breaks by quarreling with each other. Otherwise the very nature of a hot scorching summer is to pull after it, a season of monsoon, as the summer heat intensifies, it will bring the rains (attracts the monsoon). There is no need for one to be afraid of anything.

So the nature of the worldly life (*sansar*) is such that it will take you towards *moksha*. It attracts the *moksha*. The harsher the worldly life becomes, the quicker the *moksha* will come. One should not succumb to life's ruthlessness, but hold on to his position on the 'stage'. It is worth doing the right thing, by doing the wrong thing you will fall back. When suffering comes understand that adverse circumstances are 'vitamins' for the Soul and worldly happiness is a 'vitamin' for the physical body. Go through life with this understanding. Everyday you are bound to receive some 'vitamin' for the Soul. From the childhood 'we' believed that way and went about happily. Whereas you consider only one type of vitamin as the vitamin, and that is the vitamin for the intellect.

Gnan considers both as vitamins. When people do *tapa* (austerity or penance) even when there are plenty of food items available, that vitamin is beneficial. They do *tapa* even when there are delicious vegetarian dishes and food items. Doing *tapa* means is that they are enduring suffering. They get the vitamin for Atma. Haven't you heard all these!

Questioner: Yes, I have, Dada.

Dadashri: Whereas this, you receive your 'vitamins' (for the Soul), in the comforts of your own home. Does your mind comprehend that? Is your mind is made in Germany, where is it made?

**Find one, and marry him;
Withy the grace of Dada, make him moksha buddy!**

And is the marriage any matter? It is only helping one on the way. People are all unhappy due to marriage. But one certainly cannot do without getting married.

What are you saying, you want to get married or not? You are married, aren't you?

Questioner: No.

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Dadashri: Aren't you married! What are you talking about! Hurry up and get married. Why keep waiting unnecessarily! If one sees a fruit, he will be going out with some other fruit. All watermelons are this size, so when they see something good they go out with that. Then when we see that, we feel that this guy was mine and he is going out with someone else! He is not yours, you fool!

How is this line? This is a fraudulent line, so be careful. Whomever you marry I will bless him and I will set everything in order for you. You try to make it right again from where it has become spoilt. It is already in a deteriorating state and rotten, but you make it right.

Questioner: Now tell her if she should get married or not?

Dadashri: No, if she has the desire to get married then there is no problem in getting married. She is still not very old.

Questioner: She is twenty-five years old.

Dadashri: Get married. Find someone. Find out one sitar and then keep playing with that. Then I will arrange your line. When you have decided 'this is the one I am going to accept as my husband, whether he becomes spoilt or he improves later, but now I definitely want to spend my life with him', then I will arrange for you, very nicely. How to make your life better is in my hand!

Questioner: The greatest fear I have is that if I get married then I should not forget my goal of *moksha*.

Dadashri: You will not forget. When you bring your husband to see me after your marriage then I will stitch/mend him all around. I will do in such a way that he remains under your influence. He stays under your influence and he too comes to *moksha*. I will stitch/mend him. I have done this for many girls. It should be set in order, if Dada does not do that then who else will do that!

So decide now. Don't be afraid that this may happen or that may happen! Whatever is going to happen, let it happen.

**Love marriage, but parents agreeable;
Best is arranged, definitely successful!**

Questioner: Which marriage is better, arranged marriage or love marriage? Should we do love marriage, or the one arranged by the parents?

Dadashri: The destined marriage that happens naturally, destined marriage is compulsorily bound in our own way.

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Questioner: Yes, then it can also be one that we have selected ourselves. So what you have said that one that is arranged naturally, that means either it is arranged by the parents or arranged by us! It could be both, right!

Dadashri: You do the arrangement in a way that is suitable to the parents. What happens in this love marriage is that, it is with this one, then love with this one, then love with this one. Then in two to three years it is fractures, and then you are on your own.

Love marriage alone is not something to select for. How do you know what his temperament will be later? You check what the parents have selected, whether he is stupid or if he has any defect. He should not be stupid! Can he be stupid? **OR** Do not set your heart on a love marriage. There are no guarantees as to what your partner's temperament will be like later on. When your parents find you a boy, you can look at him critically. Make sure he has reasonable intelligence and has no major 'defects'.

He should be one that you like, someone that your mind likes. He should be within the limits of the intellect. He should be acceptable to your ego and one that attracts your *chit*. He should be one who attracts your *chit*, should he not? So there is no problem if the parents have arranged, but you should check him out

Questioner: Can parents make a mistake in their choice of a boy for us?

Dadashri: It is not their intention. Their intention is to do the best for you. Despite this, if something goes wrong, it is your *prarabdha* (that which you have brought with you from your past life). So what can anyone do then? The risks are greater when you look for a spouse on your own. Many marriages have failed in this way.

**Many acquire horoscope;
Otherwise the effect will remain on the mind!**

Questioner: Many parents believe in *janmakshar* (horoscope), is that all right and is that true?

Dadashri: All that is fine. People do not indeed know how to look at the the horoscope these days! It is a kind of pressure. Instead of that what is wrong in doing the work with understanding! You should do everything with caution, and yet if you have difficulties, then that is your *prarabdh* at play. Otherwise do it with caution all around, and when you get married I will explain to you about what your duties are. And I will explain to the boy about his duties. That understanding of duties will last for the whole life.

**Unwise/Foolish girl gets cheated while buying vegetables;
Looks for a white husband, inside turns out to be mean!**

Then would you like to get married? What type of boy should you get married?

Questioner: Educated, he should be from a cultured family.

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Dadashri: How will you know that he is cultured?

Questioner: It is a gamble. 'Life is indeed a gamble'! It is indeed gambling!

Dadashri: No. But say we have this melon and papaya, and the melon salesman says 'It is very sweet'. Then we will ask, 'how would I know that it is sweet?' Then he will say 'I will cut a small slice and give you to taste after removing the skin.' Would anyone show you a small 'slice' in this (marriage)? If he does not show the small slice of it then how can you believe that it is sweet from inside!

Questioner: Hum...Then how can I check him out?

Dadashri: Do you have faith in your mother or in your father?

Questioner: In both.

Dadashri: Then let them handle the case. There was one young man and his father told him, 'Look at this girl and then say yes or no'. He replied 'I don't want to get married.' He was shown other girls but he said, 'I don't want to get married'. So later the father came to me and said, 'this boy is not listening to me. He does not pass any girl.' So I asked him and he told me, 'The girl should be good in every way.' I said 'Son, you will get cheated. Instead of that give it to an experienced person! You are young and you will get cheated if you go to look for one. It is better that you let your father who has more experience handle it!' So he says to me, 'Dada I will let my Dad handle that, now that you say it?' I replied, 'That is 'our' guarantee, take my hand and put it on your head.' And so he goes to his father and tells him, 'You find me a girl and I will marry her.' His father came to me and told me, 'Dada what did you do to him? He says like this!' Hey, he got married! He is very happy and tells me today, 'Dada, I said yes to my father because of your advice and I have become a happy person. I do not like without my wife'.

Will we do anything harmful to you? We do not harm anyone. Do you like my talk?

There was one mahatma who had a son. I asked him, 'Hey, do you want to get married or not?' 'I will get married Dadaji', he said. 'How are going to select?' He replied, 'I will do what you tell me.' Then he started to tell me on his own. 'My mother is very proficient in passing.' They have decided among themselves that whatever girl the mother passes is fine, this is how it should be.

These poor girls are naïve and then they see the outer white skin and he will say, 'do you like watching a movie? She will say, 'yes' and then it is done.

Then tell me now if you have to inquire, what question will you ask? You tell (me).

Questioner: You are making her bashful.

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Dadashri: No. What is there to be bashful about? How can an Indian lady be bashful! She is called *Aryaputri*. *Aryaputri* is not bashful. How well you wrote it down and gave it to me. That is why I am bothering about this for you. I do not do it thinking that my efforts will go to waste. My efforts will indeed pay off. Tell me what will you ask? Have you ever gone to the market to buy vegetables? If you were asked to buy the okra, will you bring the okra? Will there be any stale and withered ones in them?

Questioner: I will pick and choose them.

Dadashri: So you know how to differentiate the stale and withered from the fresh okras, do you? Then your mother is very smart! Otherwise there was a young man who had stayed with me to learn. He was a 'double graduate'. I asked him to go and buy vegetables. He replied, 'Are you asking me to get vegetables?' I replied, 'When you know that much, I can teach you something else.' Then he said, 'What is there to learn in buying vegetables?' 'You go and at least bring them, today you buy some okra.' Then, from what he bought, you could not even break five of them. So I asked him, 'See, is that your mistake?' 'Yes. It is indeed a mistake', he said. Then I told him, 'You were questioning me, but is there something to learn in buying vegetables or not?' 'There is something to learn.' I said, 'Next day go and bring *dudhi* (white gourd).' 'Is this is a good *dudhi*', Dadaji will scold me (if it is not)?' he asked the shopkeeper. So what does the shopkeeper say?

Questioner: It is very good.

Dadashri: He bought it, it was so stale and withered that you could not stick your finger nail into it. So I asked him, 'Hey, you bought such *dudhi* today?' He replied, 'The shopkeeper said that it was very good'. 'He is will indeed say that, he is there to sell his goods. What kind of education have you received?' How can you call this is education! Someone like him would not last with me. People come to learn but they would not last. So I have to be lenient in testing them, otherwise they would go back.

**Choosing a partner ask the family;
Take advantage of the experienced people,
Don't consider them insignificant!**

Questioner: My younger daughter is asking, how can you just marry like that (arranged marriage), then our whole life will be ruined, will it not?! She says that one has to first study the boy very well, then one can tell if the boy is good or not, and then marry. She keeps asking me such question. Then Dada what is solution for these children?

Dadashri: They fight anyway despite getting to know one another prior to the marriage. The couples who accepted their arranged marriage and did not become acquainted with each other prior to their marriage, are doing very well, because they have accepted what nature has offered them, while in the other case they try to use their own wisdom. One boy belonging to a rich noble family told his his father, 'I don't want to get married.' Later his father would show (the girl) but he would not approve of her. Then his

father tells me, 'This is what this boy is doing. Show him some way.' I asked the boy, 'Is *vyavashit* not there? Is the wife you will get not in the *vyavasthit*?' He replied, 'Yes, I have deep faith on *vyavasthit*.' I said, 'If you have faith in it then why don't you marry without passing her? Why don't you act on the Gnan that you have the faith in? When we leave from here, on what bases are we going! We are going based on (the knowledge) that the car will not collide! It may indeed collide some day but would it collide everyday? So act on your own that assumption.' Then I told him, to tell his father, 'I will marry whoever you pass.' That father passed the girl and he immediately told him, 'I will marry the girl you pass.' Then after the marriage he tells me that 'the color is slightly like this.' I said, 'Why did you see that! Check whether the mango is sweet or not!' The color of someone's mango may be slightly green, it may not look yellow, but upon tasting it he says, 'the mango is very sweet'. So I said 'yes.' His father was very happy and said 'Wow! How much you gave to this boy!

A thing can turn out to be good after seeing it, the guarantee is written on it. There is a guarantee written on a thing, telling you if it will last one year or five years. If there is another thing like it, then we will know that this thing is similar to it; but what about this thing (boy or girl), what do we find when we open that?

Questioner: We wouldn't know anything.

Dadashri: So what looks beautiful on the outside, it indeed turns out to be bad from the inside. It indeed is garbage.

If we want to go to some town and if we encounter three roads on the way then on which road should we go? What should we do?

Questioner: Go straight.

Dadashri: Straight! No, no. There are three roads, which road is the correct one for the town we want to go?

Questioner: No, then we wouldn't know.

Dadashri: Then should these two follow according to what you show them or according to what they show?

Questioner: I would follow according to what these people show.

Dadashri: Yes. So you should ask someone about this. In the matter of marriage you have the right to look but you ask someone if they have eaten these types of mangos before and if any turn out to be bad? They know that which one is sour. So it is good if you don't eat that from the beginning! Everyone has eaten mangoes before. These people and certainly you have to eat a new one. If a relative comes to your home at one in the morning

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and tells you that he wants to go to a certain place to visit, he would be allowed to go alone. But would they let you go alone?

Questioner: I will not be allowed to go alone. I would have to be with someone.

Dadashri: Isn't that a good thing, not to let you go alone is it good or bad?

Questioner: Good.

Dadashri: Yes....you have to understand all these things. You should be able to prepare eggplant dish also. Should you have to know everything or not?

You have to understand this. So ponder on it whether this is for your welfare or against? Are they completely looking for your welfare or only partially?

Questioner: Completely.

Dadashri: It is your mind which is not completely looking out for your welfare. All these are completely looking out for your welfare. Does your mind do wrong things many times? Does it do cunningness any day?

Questioner: Yes.

Dadashri: Yes, like the cunningness of your mind, all these people will not do cunningness with you. So you should ask everything, how can it be done without asking? The boy thinks, 'what does my father know when I am the one getting married?' Hey, your father has eaten all types of mangos, Ratnagiri etc. They have turned out to be sour; they marry Parsee ladies! They come and tell me, 'She is white and pretty'. You fool, it will turn out to be sour when you cut it. You will not be able to eat from the first day, how will you spend the rest of your life with her? You chose her...!

**Rejects after saying he is black;
Later repents for losing him!**

What did one *mahatma's* daughter do? She told her father 'I do not like this boy.' Now the boy was well educated. He was one who won over the hearts of the mother and the father, and one who was liked by everyone. So the father got upset that after having painstakingly found such a good boy and this girl was saying no.

The tired man would sit under Bavalia (a kind of thorny tree). Where would the tired man sit? Under Bavalia! What else can he do? In his frustration, the father came to me and I told him to bring her to me and I would speak to her. I asked her, 'Tell me what the is problem. What is the problem? Is he tall? Is he fat? Is he lean?' Then she told 'No, he is slightly blackish (dark).' I said, I will make him white, is there anything else that is bothering you? Then she said, 'No, there is nothing else.' Then I said, 'Then why don't

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you say yes to him. I will make him fair for you later.’ She even confronted her father why he had come all the way to complain to me. What else could the poor man do?

After she got married, one day I asked her, ‘Sister, should I get the soap to make him fair?’ She replied, ‘No Dadaji, he is indeed fair enough.’ ‘Blackish, blackish’, she complained for no reason! Paint him black and he will look black, and paint him yellow and he will look yellow! However, he was a good boy. He looked good to me. How could they let go of such a nice boy? What does she know? He is slightly unpalatable. Change him later but you would not get like this again!.

**Marry with the Gnan from Dada;
Adjust and dwell in Self!**

Questioner: I remain in Dada’s Gnan and as per Dada’s Gnan that ‘I and body are separate’. Now suppose I get married, my parents arrange my marriage and no one at the in-laws believe in Dada’ Gnan, then how should I adjust and how should I spend my life?

Dadashri: Whether they believe in Dada’s Gnan or not, what has that got to do with us? Even if they believe in Jarthosta so what?

Questioner: Won’t their thoughts differ from us?

Dadashri: Belief will indeed be separate, only at a rare place it would be similar. Otherwise one Brahmin and one Jain continue!

Questioner: Even then they have become one.

Dadashri: Yes, they have become one in the presence of Dada.

**Can Indians do dating?
Wild life changing friends!**

Questioner: Is dating a sin? When girls and boys go out together, is it a sin? Is there anything wrong in it?

Dadashri: Yes. If you feel like going out with boys, then you should get married. You should decide on just one boy and stick to him. Otherwise you should not commit such offence. Until you get married you should not involve yourself with any boys.

Questioner: Here (in America and England) when boys and girls turn fourteen years of age they begin dating. If they like someone they will continue dating each other and their relationship will progress. Sometimes after they have been dating for a long time, they will separate because something goes wrong or they stop liking each other. Then they will start dating someone else and if that does not workout, they will date someone else.

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Everything just moves around in circles, and sometimes they maybe dating more than two or three people at the same time.

Dadashri: That is all 'wildness'. That is a 'wild life'.

Questioner: Then what should they do?

Dadashri : You should be sincere to one boy and the boy should be sincere to you, your life should be like this. An 'insincere' life is wrong.

Questioner: Now what happens in that is that how can a person remain sincere if the other person changes and becomes insincere?

Dadashri: Then stop dating altogether. Get married. After all, we are Indians, not wildlife (uncivilized)!

After marriage you should live sincerely with each other. If you want to live sincerely, then you should not be involved with any other man from the very beginning. You should be very strict in this matter. If you want to date someone, do so with the idea in your mind that you will marry him. Tell your parents that you have decided to marry him and no one else. An insincere life is a wild life.

**Friend should be sincere also!
What is the use of beautiful but deceitful?**

Questioner: If I stop dating some boy now, but after five years if I indeed want to marry him then what?

Dadashri: Of-course, if the other person says yes! The other party has to say yes. You have to settle that beforehand. 'I will marry you five years later', but after confirming that (making a commitment) !

Questioner: What if it is not confirmed like that?

Dadashri: If you have not confirmed (made commitment) then you should get married any where you like and with anyone you like. It is better to get married then be involved in deceiving someone. With deceitful behavior, the deceit will remain for the whole life. You may have to go looking for your husband outside and he may be anywhere!

Questioner: Is it better if I don't eat meat or drink alcohol? Which is worse , drinking alcohol and eating meat or is dating?

Dadashri: Both, both are bad.

Questioner: Is dating bad or is this bad?

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Dadashri: Dating is very bad. Dating leads to life in hell. Those all belong to the same line, all are definitely bad. Amongst them dating leads one to life in hell.

Questioner : If i stop datong now, will I be able to go back to heaven? Will I be saved from going to hell?

Dadashri: Yes, if I am convinced about it! I can perform all the necessary *vidhis* for that. After I am convinced, I have all the *vidhis* for that. I may make you fast for two to four days, and few other things and perform the *vidhi* afterwards. I have to call on that Deva (celestial being) and the Deva will make everything right. He will do everything for you, but I have to be convinced first.

Questioner: How much time I will need to convince you?

Dadashri: No. I will know all that by myself. I inquire about all this matter!

Questioner: Suppose I have made an agreement (made commitment) with someone and made certain that we will get married after five years, then can I go out with him?

Dadashri: If he is honest (about it) then you can go out with him. If he is deceitful then you should not go out with him. If he has deceived other people then he is considered deceitful. Then you should not go out with him. There is no problem if he has less skill or if he is not good looking, but he has to be sincere. If he is sincere then he will behave according to our wish.

**Conduct is higher than appearance;
Understand this truth to become happy!**

Questioner: Is conduct not more important than looks?

Dadashri: Conduct is a very important thing, but who looks at the conduct? People today only look at the external appearance, they look at the external appearance like the eyes etc. and they do not understand something like conduct!

Questioner: My point comes back to the same thing.

Dadashri: You are right. It is very good that you are looking for conduct. But how can you believe that all the people you had rejected before did not have (good) conduct? You did reject many, how many people have you rejected?

Questioner: I am regret doing that also. Now that matter is very different.

Dadashri: Let us 'shelve' that (forget about that), but in the past were you looking at the conduct or looking at something else?

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Questioner: At that time I believed that I did not indeed want to marry. The problem is of the present. I let go of the past. It was my mistake and I regret for that.

Dadashri: You are regretting now, but now the conduct you are looking for, you may not be able to find! And if he has meritorious karma then it may happen so you should wait for that. Will he be all right if he does not have good look but has good conduct?

Questioner: Not very bad looking but he can be ordinary. But one who is well educated, he has a good job or a business; he will do.

Dadashri: Yes, ordinary, ordinary! Conduct is a very important thing. It is very important to look for conduct. That is considered a good.

One could have bad conduct, he could have bad habits. He may have lots of problems. Would you like someone with bad habits or not?

Questioner: Absolutely not.

Dadashri: And what if his character was good but he had an addiction?

Questioner: I can tolerate cigarette smoking.

Dadashri: What you are saying is correct. You can go along with that (cigarette). How can you tolerate when someone drinks glass full of brandy? You can tolerate up to cigarette, that is true! There is a limit for that, you can tolerate up to cigarette! And conduct is a very important thing. Do you believe in conduct? Do you like conduct?

Questioner: Of course! How can one live without it?

Dadashri: Yes, if Indian girls and women understood just this much, a lot would be accomplished. To understand the importance of character is enough.

Questioner: Our noble thinking has developed as a result of reading good literature.

Dadashri : What ever material you read, you still have such *sanskar* (cultural values)! Of good thinking!

**The married life should be sincere;
Except the one you are entitled, you should not set your sight anywhere!**

The married life should be sincere. It should be such that you don't look at another man or another woman. Otherwise there is no life, is it? Then it becomes like cows and buffalos (animals).

Questioner : How do we know if 'the boy is pure or not'?

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Dadashri : He can't be one, how can he be! Why hope for that! We know that he is young in age so will not be spoilt much, may be spoiled for two to four times, at two or four places and not like a bull! If you know that he is much older, then he would be like a bull, may have visited hundred places. So marry when you are young otherwise it is better to stay unmarried! Otherwise there is deceit all around! Deceit! The woman deceives this way. The man deceives that way. Everyone lives a deceitful life. Instead of living a life in that....what are you saying son?

Questioner: Dada, what happens nowadays is that these girls are getting their education and want to have a career. So they talk about marrying after thirty to thirty-five years, and then if they have children it is well and good, and if they don't, that is fine too. This is their understanding now.

Dadashri: But what a wretched life, until then she may have had eighteen husbands!

I asked one girl and she said that she already had twenty-five husbands. She would tell me the truth! What good is the life for? If one had done two to four husbands and then gets married, then the things get settled. Then you make the condition (promise) that you do not want to have any new husband, have such agreement. Otherwise what is the difference between animal and this? What pleasure do you get out of animal life! Can you say animal life is better? Sister, what do you say? Is animal life better? You should lead a human life.

Questioner: There is a new understanding amongst young men and women. Now they say that there is no need to get married. They say that you live together, why get married! Such contracts have appeared, Dada.

Dadashri: But when they don't get married then, the boy is going out with another girl. Then when she sees this, she will say that a break down has occurred. There is nothing but break down. There is a break down even if one marries. So marry and have appropriate agreement. Stop from where it started rotting. Stop rotting. All of this is a break down. Now where is the pleasure in getting married? It is all deceit! Break down!

So when you want to get married, you tell me that you have found a boy. I will get you married. Then we get him to confess to the two to four mistakes that he has made so far and you confess to the mistakes that you have made and then forgive each other and start a new agreement! This is what I make you do.

Questioner: One should get married at the right age. Because as the time passes, she may not find the boys.

Dadashri: Yes. Then she is left wandering.

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Questioner: It is also difficult to find the older boys. There are no unmarried boys of that age left! It would be difficult to find such a one, it is a problem.

Dadashri: It is a problem. So put the case on the shelf? Is it fact that you will be happy after getting married! All these people are married but their faces look like they have taken castor oil, don't they look like that? Marriage is just something that helps, nothing else. The man will go out and earn and you do other things. Is there any happiness in marriage! There is no escape! And then you have to carry two to three 'puppies' around with you. Some may bite you on your leg! Oh, what type of life is this!

In the past they used to marry at the age of fifteen. The woman may not have seen the face of another man and the man may not have seen the face of another woman. That is called life. That was the life at our time, completely sincere life!

Questioner: Dada, my mother has been married for sixty years. She was seventy-four when I asked her if she had anytime thought of having another husband? She replied that no, she never thought about that!

Dadashri: She would not have seen or thought about anyone else, because they went ahead and married when they were fifteen.

Questioner: Right, she was married at the age of fifteen.

Dadashr : This was decided by the elders, that's why!

Questione : But how did such ideas arise?

Dadash: No, in the that other one the life had become short. The life had become short. So they started this to make the life longer! When it is older age, above fifteen years, then they will indeed get spoilt, such is the rule. But at that age the body is well built; the body is well built. Is this any life now!

Some women tell me that they want to remain celibate. They say that they cannot afford this kind of a life, such deceitful friends and partners. When they are proudly doing *dharmadhyana* (auspicious meditation) then that deceitful will bring his girl friend! Then that creates a lot of suffering inside. So quickly decide. When 'we' come back next year, both of you come to see me. You will have make do with whoever you can get. Make the decision.

If she decides, she will get married. There is no joy in waiting! Otherwise decide that you do not want to get married at all.

Otherwise there is deception and insincerity. You do not see this but I can see everything. Wherever there is deception and insincerity, there can never be happiness. You should remain sincere. 'We' have you both accept whatever mistakes you have made before getting married, and have you make an agreement and remain sincere to each other.

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You should not look at anyone else after your marriage. Once you are married, you must remain sincere, whether you like it or not. Do you not remain sincere to your mother, even when you do not like her? Are you not sincere to her even when she has disagreeable traits?

**Saying no to the good one with intense contempt;
Bear the fruit of the death of the keen longing to get married!**

Has it happened in the past that some good offer had come and you refused?

Questioner: It has happened.

Dadashri: This is the fruit of that, do you understand?

Questioner: I have said no many times and I regret that.

Dadashri: In one or two cases he may have felt intense contempt and this is the fruit of all that. Now, you have no choice but to enjoy the fruit of that, do you? Why did you do that in those days? Or did you have such pride? No, not like that, why don't you say it openly, what is the problem in that?

Questioner: It was in my mind that I did not indeed want to get married.

Dadashri: What was the reason that you did not want to get married?

Questioner: There is no reason at all.

Dadashri: Did you feel that these boys are like watermelons. Did you feel that? No, one girl felt like that. One girl I met, she was saying that there is no grit in them.

**Before getting married, check with Dada;
You will be happy, if you select a simple one!**

If you have any difficulty then come to me. You tell me that this is the difficulty I have.

Questioner: If I come and tell you about my suffering then you may worry that my girl has such suffering!

Dadashri: Would I have ever worry? 'We' do not get worried. Yes, I would make him wise.

Questioner: Then you would tell my Dad and then he will start worrying.

Dadashri: No, I would never tell your dad, I would keep that private.

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Questioner: Then I will tell you everything.

Dadashri: You tell me privately. Whatever someone tells me privately, I never tell that to anyone. No one knows anything. Otherwise that man will commit suicide because he lost his self-respect. That is why you cannot say anything to anyone. We have kept private about everyone in this world, and all the things are stored inside! When I look ‘this way’ then I would *know* that the other person had come.**541**

So ‘we’ would not tell your Dad or anyone else. We would not tell your Mom or Dad. On the contrary ‘we’ will say that her husband is a nice man, the boy is good.

It is not indeed my work to create problems. Did you think that ‘Dada’ is a problem causer?

**The girl skillfully arranges before marriage;
Breaks the conduct power, and gets divorce!**

Questioner: In the worldly life the things happen according to the unfolding of the past karmas. If we notice any plot, that this is a plot going on against us, on what ground should I stay to settle with equanimity?

Dadashri: If your husband is insincere, how can you win him over? Because whatever your fate (*prarabdhi*) has in store for you, it will not leave you alone. Things do not happen according to our wishes in this world. So you let me know that, ‘Dada I have such a husband.’ Then I will repair everything immediately and give you the key (give you guidance and knowledge of how to deal with him).

In Aurangabad, one Muslim girl came to see me. I asked her, ‘what is your name?’ She replied, ‘Dadaji, my name is Masroor.’ I said, ‘come, sit here near me, why have you come?’ Then she said, ‘My brother praises Dadaji a lot. ‘Dadaji a lot, (he is always saying) Dadaji, Dadaji, Dadaji, Dadaji. I wondered what Dadaji must be like?’ Then I told her, ‘This is the way I am, look this is Dadaji!’ She may have imagined how I set my hairs and keep my whiskers! Why would her brother praise me? Her brother had taken Gnan from me. After taking Gnan he went directly to Iraq. He must be earning a salary of about ten thousand rupees. He came back when his sister was old enough to get married. He did not meet me after he took the Gnan. But when he returned home he started praising Dadaji with reverence and said that ‘There is Dadaji and I want to to his *darshan*.’

Questioner: He says that at the time of war in Iraq there was bombing all around him and there was firing everywhere, but there was no effect on him. Dadaji’s Gnan about ‘Vyavasthit and I am Shuddhatma’ was present with him.

Dadashri: Yes, Dadaji was present with him there. So the sister was astonished that would such Dadaji protect him there? So his sister came to see how his Guru looked. What is that ‘Gnani Purush’ like! She came and she felt a sense of peace in her mind. She

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felt good as soon as she saw me and in her heart she was pleased that he really looked like assistant to Khuda. That's the way she felt and she sat and started talking.

Then I asked her, 'What do you do?' She replied, 'I am a lecturer.' Then I asked, 'Are you married or not?' She said, 'No, I am not married, but I am engaged.' I asked her, 'Where did she get engaged, is it in Mumbai?' She said, 'No, in Pakistan.' I asked her when she was going to get married, she said, 'Within six months.' I asked her, 'With whom? What kind of husband have you found?' Then she said, 'He is a lawyer.' **OR** She told me that she was a lecturer and her fiancé was a lawyer in Pakistan and that they were to be married in six months.

Then I asked, 'Making him a husband will he not make you unhappy? At the moment you are happy, but what would you do if after getting married, your husband makes you unhappy?' I asked, 'What is your plan after you marry him? You should have planned before marrying him about the way to behave with him? Have you made it or not? Have you made any preparation for what to do after getting married? What about if there will be harmony with the lawyer after the marriage or not?' **OR** I told her that at the moment she was happy, but what would she do if after getting married, her husband made her unhappy. Did she have some sort of a plan as to how she would handle such a situation? Surely she must have thought about how she would get along with her husband.

She said, 'I have made all the preparation, like if he tells me something like this, then I will reply this. And if he says this then I will say that. I am prepared with all the answers this way.' **OR**

She told me that she was prepared. If he were to say something to her, she would have a response for it. She said that she had a response for everything he could possibly say.

Just like Russia and USA, she had prepared for a cold war. They both had full preparation. They had made preparation for creating differences of opinions. She was ready to fire before he could even begin! Just as Russia has made all the preparation against America, she had made the preparation that if he fire this way then she will fire back that way. So there is riot even before going in, isn't it?! He may fire an arrow this way. Then she releases radar on this side. If he fires on one side then she would release on another side. I informed her that she had begun a cold war, when would it end? Can the cold war be stopped? See even the big empires Russia and America cannot stop that!

Girls have a tendency to act this way, they have it planned. These poor boys are naive! They do not plan for anything and consequently they lose the battle, they are naïve aren't they?! **OR** Girls have a tendency to act this way. These poor boys are docile, they do not plan for anything and consequently they lose the battle.

Now you are asking me about what preparation you should make against deceit? But that lady had prepared everything including bombarding. If he said this, then she would attack and if he said that, she would attack. Everything is prepared, she said! Then I asked

her, 'Who taught you all these things? He will remove you from home and divorce you!' Will he divorce her or not? I said to her that in this way you would be divorced within six months. Do you want to get divorced? This is a wrong approach. Then I told her that let me teach you so that he would not divorce you. **OR** I asked Masroor who had taught her all this and told her that if she were to carry on in this way, her husband was bound to divorce her within the first six months and then asked her whether or not that was what she wanted. I told her that her approach was very wrong.

Then she said, 'Dadaji, if I don't do that then what else should I do? Otherwise he would start oppressing me.' I told her, 'How would he oppress you? How could that lawyer 'top' oppress you?'

Then I asked her, 'Sister, will you accept what I say? Do you want to be happy or unhappy? Otherwise all the ladies who went well prepared to fight back with their husbands became miserable in the end. You do as I tell you and then go, go without any preparation.' Then she understood.

If there is strife everyday, then the lawyer would think, 'The hell with her, I will go get another one.' Is this tit for tat in all that? Is there trading of love in this way? What should be trading with each other?

Questioner: Love.

Dadashri: Of love. Even if it is an infatuation (attachment), there is some element of love in it, isn't there? You do not have any abhorrence towards him, do you! I told her that she should not do like that. Are you preparing like that because you are well educated? Is this a war? Is this like a war between India and Pakistan? And that is indeed what everyone is doing in this world. Everyone in a marriage seems to be at war. This brings misery into their lives. Then I made her understand everything.

This is the way you should behave with the husband. In order to win your husband over, if he created any conflicts, she should try to resolve them. You should bring a settlement and a solution to that. You should maintain oneness even if he is ready to fight. You should maintain oneness even if he is trying to cause divisions. All these relationships are 'relative' relationships; they are temporary and if both the parties end up tearing things, the marriage would end up in a divorce. Then she asked, 'What am I supposed to do?' I told her that she should act according to his moods. If he is in a bad mood, she should instead talk to the God (Soul) within him, and when his mood changes, then she can talk to him directly. If he was not in the mood and if you irritate him it will flare up.

See him as being innocent (he acts according to the forces of his past karmas; in reality he is not the 'doer'). If he were to say something negative/hurtful to you, you should remain quiet. Love should be true, in infatuation it will end up in divorce within six to twelve months. In love there is tolerance and adjustments.

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So I educated Masroor and educated her very well. I told her not to do anything, if he sent an arrow from this way then you maintain stability and keep saying, 'Dada, Dada' in your mind. Again if he sent another arrow then maintain stability and keep saying 'Dada, Dada' from within. You don't fire any arrow back at him ! I said. I also performed the *vidhi* for that.

Then I asked her who else was in the house (family). She replied 'I have mother-in-law.' 'How will you make the adjustment with the mother-in-law?' Then she said 'I will tackle the mother-in-law.'

Then I made her understand about that also. Then she said, 'Yes, Dadaji I liked all this talk.' 'Then you follow this and you won't get divorced and you will have good relation with the mother-in-law.' And then she had brought a sandalwood necklace that she put it on me. I told her, 'You take this necklace with you and keep it and after doing its *darshan* (viewing with reverence) continue your worldly activities. You deal with your husband this way and it will continue beautifully.' She has even kept that necklace so far.

I explained to her what *charitrabud* (strength of character) was: Whenever her husband said or did anything, if she remained silent and calmly observed what was happening, her character would strengthen and it would have an impact on her husband even if he is a lawyer. However much he scolds you, you take the name of Dadaji and remain still! He would be impressed at her ability to remain calm and collected. He would lose the battle. She followed my advice and acted on it, that type of girl she was. When she had a teacher like Dada, what else is there? Otherwise the adjustment before was like Russia and America. Just a press of a button would set it off. Is this humaneness! Why are you afraid? What is the purpose of life? When the circumstances are like that, what can she do! Circumstances are indeed like that!

When one prepares to win a battle, they lose their *charitrabud*. 'We' never make preparations against anything. However, you might feel that in demonstrating your strength you are winning, but in fact, you are really losing your *charitrabud* that is within you. And if the power of conduct is lost then your husband will not value you at all. So that lady understood very well. So she told me, 'Now onwards Dadaji I would not be defeated any day. I am giving you that guarantee.'

If someone is preparing to fight with you, and if you get ready to retaliate, your *charitrabud* will break. No matter how much someone tries to provoke you into a fight, if you do not respond to him, he will become entangled in his own trap. If you prepare to retaliate, you will be pulled into his trap. So many people have tried to plot against 'us' but they have lost at their own game, because 'we' never think about retaliation, not even for a moment. When you even think about retaliation, you will lose your *charitrabud* and destroy your *sheelvanpanu* (the highest moral integrity).

What does *sheelvan* mean? If one came to insult you, he will end up just sitting here. If you ask him to say something, he would not be able to utter a single word. Such is the impact of a *sheelvan*. If you prepare to retaliate in any situation, you will lose your *sheel*. Let others do whatever they wish. You say 'I' am in everyone.

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Questioner: But what if they are attempting to pull (draw) us in?

Dadashri: They can pull you anywhere but if you do not want to be pulled then whatever they do they will not be effective.

Questioner: But one indeed have to make a firm decision that, 'I don't want to be pulled', don't I?!

Dadashri: No. 'I don't want to be pulled over' is definitely under one's self-control.

Questioner: That means staying in our spontaneous and natural state.

Dadashri: Yes. You stay in your spontaneous and natural state. If the circumstances force you and pull you then do not have any useless worry or discussion about that matter.

Questioner: Do you mean that one should not to become *tanmayakar* (one with the situation)?

Dadashri: You should not become *tanmayakar* in that circumstance at all. Let the qualities of *sheelvan* be developed first. After receiving this 'Gnan' one starts becoming *sheelvan* each passing day. What is considered awe-inspiring in the outside (world) is relatively a very small thing. That even the outsiders have. But one who has the qualities of *sheelvan*, he does not have inferiority complex in front of the Lord; and one who does not have the inferiority complex in front of the Lord, how can he have it in front of the people? *Sheelvan*! *Sheel* protects him from all sides. It will protect against the heavenly beings and also the snake, insects and other animals. It protects against everyone and so it is certainly necessary to have *sheel*.

And when does *sheel* develop? After Gnani Purush gives the Gnan, *sheel* develops when one uses all surplus *upayog* (awareness as the Self) in the *sheel*. *Sheel* means not to prepare for war even when the other person is preparing for it. It is all leakage when one is making the preparations (for the war). It is all the leakage of *sheel*. Then the *sheel* is empties.

Questioner: But do we have to build a fence to preserve the *sheel* so that the goats and sheep don't come and graze?

Dadashri: No. *Sheel* is such a thing that the goats and sheep cannot graze, nothing can touch it. That is called *sheel*. So you do not have to protect this *sheel*. Someone may ask what would happen if someone grazes at night? So does one have to stay up? Hey, you don't need to stay up. Go to sleep at your leisure. You sleep peacefully.

Under some circumstances, when your son talks back at you, your wife talks back at you, if you use inappropriate rude speech at that time then your *sheel* will get exhausted.

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Instead of that you should just observe that the machine seems to be out of order. You just observe from what side the machine is out of order. Otherwise what some people do is start saying, 'You are like this, you are like that', then it is all over. That person's *sheel* is exhausted. Even if someone insults us hundreds of times we would welcome him.

Someone may say that when the son talks back and if we don't threaten him, he might do even more. No, by threatening him your quality of *sheelvan* will start breaking and your weaknesses will increase, and the son will be all over you! So if you don't threaten him and bear and listen whatever he might say then he will gradually turn around, and that will be the power of this *sheel*! Because of the ignorance of this, the poor people get beaten up!

When faced with attacks, we are forced to prepare for our own attacks. When we do this, we fall. Now we no longer have the ammunition to retaliate. The other person may have the weapon so let him use it, nevertheless everything is *vyavasthit* and that *vyavasthit* is such that his own weapon will hurt him.

All these explanations fitted her very well. Dadaji has done the drawing. She asked me, 'Are you talking about such drawing?' I replied 'Yes, such drawing.'

That is something! Later Masroor brought her own father, who was a doctor, to come for 'Dada's' *darshan*.

Look, does Dadaji take any time? (Someone like) Mansoor should come here. She came and the operation was performed on her immediately. Look, she is constantly remembering 'Dadaji, Dadaji' there!

**Adjust everywhere will take you to Moksh;
If you grasp this sutra (aphorism) then you will have happiness everywhere!**

Even now she is running her worldly life beautifully after doing th *darshan*. She told (everyone) that Dada has improved her whole worldly life. She will not get into any fight. Otherwise how long would a lawyer take? If he sees her little older after about a year he can divorce her! How long will it take to give divorce? If you want to give divorce, can you do that?

Questioner: No, I cannot do that.

Dadashri: No, you cannot give, right? But he can give divorce. Do we help on the path of liberation or hinder it? Are you helping or hindering him or her on the path to liberation?

Questioner: He is helping, Dada.

Dadashri: Are you trying to irritate?

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Questioner: No, I have stopped doing that.

Dadashri: Then it is good. If there are two individuals, it is necessary to help each other towards attaining *moksha* (liberation)! And if there are not two individuals and he is alone, then he is on his own, but it is better if there are two! Isn't it good if there is a couple? How can the cart move without two wheels? Even if the wheels creak, there are two, aren't there? So the life of Mansoor improved.

If someone does not become straightforward then I would tell him that your Atma accepts it but you don't want to become straightforward, we are defeated and you have won. Go home and sleep comfortably on a silk bed sheet. Because if I send him home defeated then if he may not sleep all night, then won't that be my fault? Instead of that, what is wrong in getting defeated?

Questioner: Dada, because of the 'adjust everywhere' that you have given us, we can settle all kinds of things!

Dadashri: Everything gets settled. Our every word can settle the matter quickly and take one all the way to *moksha*. 'Adjust everywhere!'

Questioner: So far everyone adjusts where they liked the things but in your saying it seems like we adjust early where we don't like the things.

Dadashri: You have to 'adjust everywhere'.

(19)

Achieve happiness in sansar by serving

**Celibate but need humility;
Serve everyone and keep them free of fear!**

Why don't you talk to her clearly in your own way, what is the problem?

Questioner: He tried to explain to his mother, but her mother does not accept it, it does not fit. She has the same feeling as before. So what I want to say is that, is it son's duty or not to listen to his mother, his interaction to keep his mother happy.

Dadashri: It is his duty. But whatever is going to unfold (as karma) it will not let you alone, will it?!

Questioner: But one cannot push away with contempt whatever is going to unfold, can he?

Dadashri: No. So I tried to convince him a lot. But he says that no matter what happens, he is not going to get married! He says hundred percent (absolutely) no to me.

Questioner: No, not that. Forget about marrying. Leave aside the talk about marriage. But should he not do (seva) service?

Dadashri: He must indeed do her *seva*. Yes, he must do her *seva*.

Questioner: He should do her *seva* with pure love, love, with humility, with absolute humility.

Dadashri: All that hundred percent.

Questioner: He should indeed acquire her love.

Dadashri: There is no problem with that.

Questioner: Let us put the marriage aside, let's not talk about marriage.

Dadashri: No, if the marriage is put aside there is no problem. What he is saying is that, 'I don't want to get married', that is definite. However, all the other duties have to be fulfilled.

Questioner: But he should indeed fulfill rest of the duties, should he not?

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Dadashri: And he is not that bad. In spite of that if you cannot resolve the problem then it is the fault of the karma of both the parties. You have to endure whatever there is. The unfolding karma does not leave anyone alone!

**Get the consent of the parents after explanation;
That is called true diksha (initiation) said Mahavir!**

It is better to clarify whatever one does by explaining! 'We' inform one that there should not be any suffering to you.

Questioner: Whatever complaint this person has, is that right? He is acknowledging that those are his mistakes.

Dadashri: Now try and explain as much as you can and get your work done, not through force. You cannot force the boy into doing it. Can you do that through force? You could do that when he was seven or eight years old.

Questioner: Dada, I will feel at peace if his conduct improved.

Dadashri: Conduct? What way is it bad?

Questioner: He does not keep humility and respect.

Dadashri: That is wrong.

Questioner: He does not even have slightest humility and respect for the parents.

Dadashri: No, it should not be like that, that is wrong. That is one hundred percent wrong and that cannot be tolerated. Conduct and humility should be high. How can one forget the obligations of the parents? He should not forget the obligations.

Questioner: Many times he utters such words that they shock me tremendously. So then all day I feel suffocated and all that.

Dadashri: You are not keeping any mental note of this, that whatever the mother is saying is like a record speaking! You should take the full mental note while staying in Gnan. This cannot be tolerated. Die if she kills you, but you should not disrespect and humiliate your parents.

Questioner: I accept that as a son my humility and respect is not proper. But such circumstances arise that I end up uttering the words even if I don't wish to. I also do *pratikraman* for that, but I do end up using those words.

Dadashri: You should forgive that immediately. The words may come out but our 'Gnan' is such that it will be present. If there is a mistake somewhere then you should

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immediately ask for forgiveness that, 'What I said was a mistake'. Tell your mother that you will not make that mistake again. I feel bad about this. Is our training like this? That is what I feel. You are not supposed to harass any outsiders and these are all family...

Questioner: When you are Dada's compliant, in that home the atmosphere should indeed be very cheerful. But here she is saying that there is always tension on her mind.

Dadashri: Right now she is talking about *vinay dharma* (moral duty through humility). How should you maintain *vinay dharma*? What do you say?

Questioner: That is correct, *vinay* (humility) should indeed be there.

Dadashri: When it should also be present outside, then how should that be in the home?

Questioner: It should be ideal.

Dadashri: Now they (the words) are coming out from you (unknowingly), I am talking on the basis of those words. But there is awareness, presence of our Gnan behind that, so ask for forgiveness immediately so that she does not feel hurt.

Questioner : Yes. I am asking for forgiveness in the presence of Dada.

Dadashri : Enough. Your work is done. That's all.

**The son is one who lights the era of father;
The real one makes him free from all troubles!**

Do you have any children or not? How many?

Questioner: Three daughters and two sons.

Dadashri: Don't say sons. In this era we should not say sons if possible. We should say boys so there is no strife!

Questioner: Why?

Dadashri: Whom can you call son (*dikaro*)? He who does divo (light), 'Di' – the one who lightens up our era. Boy means floor cleaner. **554**

Questioner: Dada's translation is different. Dada's knowledge of language is quite different.

Dadashri: So it is better to call them boys. They were called sons in the *Satyug* (era of morality and spirituality). If we call them sons in this *Kaliyug* then some day we may be

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fooled. That is why we should refer to them as boys outside. Say that there are two boys. And you should not call daughter but say girls.

**One who obey the parents;
Finally gets the bliss of independence!**

Questioner: In all these (families) parents and children are living together so how should they live their social life? How the parents should live and how the children should live, it has become a big puzzle. Is there any way by which they can understand about how they should live the social life?

Dadashri: They should try to give happiness to each other. They should never hurt anyone. They should always try to give happiness.

Questioner: What is the definition of happiness? How to give?

Dadashri: The boy should behave the way the parents like and should definitely stay subordinate to them. If he has this Gnan, separation of his Atma will continue. If the boys remain subservient to parents, acts according to the wishes of the father, even though he does not like it, then when he thinks, he will have peace and he will feel happy inside, if he does not get off to the wrong path. Where did that happiness come from? The answer is that it was dependent on the non-Self. It was indeed a misery. Having the state of the Self afterwards produces happiness inside.

Questioner: How is the happiness of the state of the Self arise?

Dadashri: When he acts according to the wishes of the father. It is dependency and the self feels that dependency but afterwards it feels happiness in that.

Questioner: That means he should behave according to the wishes of the parents. That matter is decided.

Dadashri: Of-course he should behave, shouldn't he! That is indeed called *sansar*.

Questioner: That means he should please the parents?

Dadashri: There he should get the satisfaction of the parents, he has to do everything.

Questioner: The first duty in the *sansar* (worldly life) is that one should not cause any suffering to the parents through mind-speech and body in any way. That is the first thing.

Dadashri: Of everyone, not only the parents. Also the maternal and paternal uncles. And the father should understand 'how to fulfill his duty' towards the son, daughter-in-law and both. Everyone has to fulfill the duty.

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**Boy's career is according to karma;
Boy cannot resist the pressure of parents!**

Questioner: Now if someone decides that no, I definitely want to do *jagatkalyan* (salvation of the world), I want to work towards *jagatkalyan*, then why is it necessary to look after parents?

Dadashri: If someone says that he wants to become a doctor then what would the father say? 'No, you have to run our shop.' So he says, 'I want to be a doctor.' Now his unfolding karma is that of becoming a doctor and father is trying to make him run the grocery store. Now in that situation we need to observe the boy that what desires does he have and whatever desires come that is due to the unfolding of his karma. 'Coming events cast their shadows before.' We need to understand that. Should he not understand that? If he does not understand then all the puzzles will arise! No one can do anything when the karma unfolds. King Dashrath had no desire that Ramchandrajai lives in the forest. The question of living in the forest arose, but there was no way out!

Questioner: The ultimate humility and devotion of Rama for his parents was indeed different.

Dadashri: Yes, it was different even then it does indeed not work, does it?

Questioner: Still, there was no intent of giving pain to the parents at all.

Dadashri: And the father had no desire to give him pain! We will have to 'accept' that everything is due to unfolding of karma. 'Coming events cast their shadows before.'

So if he is going to become a graduate, he would be thinking about that constantly. We ask him frequently if he has thoughts about that and nothing else. Hey, don't you want to become a lawyer? He will tell you, no I want to be a doctor. So we know that this is the cause, these are all events. So we should stop telling him to run the grocery store.

Questioner: That means parents need to understand what line (career) their children want to pursue? They need to make attempt to understand if they want to pursue medical or engineering line.

Dadashri: No, they need to see what is inside him, where 'the coming events' are? And here they make him run the grocery store, which accomplish nothing, there or here.

In your community, in Jains when the girl of a very rich family turns eighteen years old and says that she does not like this *sansar* (worldly life), so her parents will tell her that she will have to face plenty of suffering in that (monkhood). They will tell her that there are major externally induced problems etc. in that. Father will tell her all he has to say. But it is not with abhorrence but how he can make the girl happy and if it is due to the unfolding of karma then that will not go away. Whereas that other gentleman brought his daughter

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two to three times to me so that she will not take *diksha* (initiation into monkhood). In spite of that the girl says, 'I do indeed want to take *diksha*, I have taken Gnan from Dada but I definitely want to take *diksha*.' That is what was in her unfolding karma and so she did according to that; and nothing is going to happen outside of that. That is the way it is.

Questioner: No, but when it comes to social life, our conduct should be appropriate, should it not?! No doubt, if our goal is to do *jagatkalyan*, which is the highest goal, Dada's goal is the highest of all, even then about the conduct, no one can say there is even a trace of fault in the conduct of Dada. One who can give a trace of suffering to any living being is not Dada.

Dadashri: The conduct should be high. It should be of the highest level. That is why it is written that 'the speech, conduct and humility win over people's mind!'

Questioner: Yes, having won them with love, one can do whatever he wants.

Dadashri: Yes, win with love, win with love.

Questioner: We have to take them in confidence. It is decided that I have nothing to do with this matter, this is not my intent, I don't have desire for *sansar*, I don't want to live this way, please give me permission with love and I want to do this way, shouldn't I indeed do that?

Dadashri: No, there is no point of doing that with a quarrel by which the parents are unhappy. There is a great difference between breaking the hook and unhooking. You cannot break the hook. You cannot break the hook under any circumstances.

Questioner: However their goal (intention) is very high, their sacrifice is tremendous. They are even ready to sacrifice their life, such high the goal of theirs. But this one obligation comes (in between).

Dadashri: Yes, you cannot pull on the hook and break it, that is not the way to do it, that will affect the other person. So you have to see that no one gets hurt; and the parents will never try to hurt their children, never! It (whatever they say) is always for their (children's) benefit.

And at the same time the parents should see what type of the coming events are, shouldn't they? What will we get if we keep a firm grip? The child will become rebellious. It is an offence to make the child rebellious.

Otherwise the father would search for such a girl that just looking at her that boy would marry her even when he was saying no to marriage previously. People wear bhagwa (orange-grey material that some monks wear) they indeed become *sansari* (worldly person) again. They spend one to four life times as monk and then get into the *sansar* (worldly life)! So all these people indeed have their experience, and these children are indeed talking

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from their practice (experience), and this gentleman is also like one who would wear *bhagwa*!

**One who has improved ‘one’s self’ can improve others;
One perplexed by kashays (defilements) how can he help others?**

Questioner: Say there was a young doctor or engineer who after lot of expenses and sacrifice, including social sacrifice, became a doctor or an engineer. Then he came to *satsang* here. And say that he leaves other things and sticks to this (life) then can that be justified or is that all right?

Dadashri: That is indeed the right thing, whatever can be done (happens) is indeed right. What cannot be done is not right. Only here, it is the only one. Otherwise everywhere else it is not right. Everywhere else the life is wasted, the opportunity is wasted and also the time is wasted.

Questioner: But is not this considered an offence (a mistake, wrong)?

Dadashri: No. After meeting this ‘Gnani Purush’ to go out is an offence.

Questioner: Of the society?

Dadashri: Who are the offenders of the society? Those who appear to be the helpers of the society are the offenders! These people are the helpers.

Questioner: Instead of this if one does constructive social work, instead of sitting around at a place like this, if at certain place....

Dadashri: No. Then he may end up into animal life form, instead of that he will be beneficial to the people.

Questioner: Continue to do this for self is considered selfishness!

Dadashri: One has to specially become selfish (Self-ish, for the Self) about this. We have to specially become selfish about this and the world is living carelessly for others!

A nut-bolt in a big machines does a lot of work, even these doctors cannot do that much work, the lawyers cannot do that much. The big machine would not turn and work without the service that is given by the bolt and nut. So what do you think of this? This is indeed all a machinery. (It is a) Mechanical adjustment, and then there is no standard for the self. Find any doctor who is doing selfless service. There may be few, may be two to five in India. Rest are there to make money.

Questioner: There are (Christian) missionaries, and they do everything constructive, one should do like that, shouldn’t one.

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Dadashri : Yes. Yes. That is fine for the Christians. That way it is fine. Here all the missions are appropriate. This talk is for only here, not for the outside. If one is a graduate or he has any other higher education and if he comes and stays here, then it is beneficial for him. But everywhere on the outside he should indeed be working. If he is a doctor then he should be in a medical line. There is not any difference between a doctor and a barber. There is a shortage of the doctors and not of the barbers. The difference is that one gets three dollars for an hour and the barber in the foreign country gets six dollars for half an hour, because there is shortage. If one is a lawyer or a doctor, are they not considered important/reputable individuals? Do they have power or energy? Instead, one is getting weaker. Then the wife starts yelling at them. The wives yell at the doctors, lawyers, judges and even me! Jai Satchidanand! It is plenty! We should have the power and energy.

Questioner: The society has no benefit of me, I studied so much but it will not benefit the society. If I come here and stay only with Dada then what would society get from what I have done so far?

Dadashri: The benefit to the society, what are you going to give?

Questioner : No. He is asking in general.

Dadashri: So no man has been able to give. What I am saying to these people, do not say this to the outside world. I have written in the book that the whole world is tops. T-O-P-S.

Questioner: Tops.

Dadashri: Therefore what selfless service are you going to render? Why are you top? What make you a 'top'? It is because *prakruti* (mind-speech-body complex) is making you dance and you dance accordingly. You do not have any authority (control) over it. Those who have attained this 'Gnan', they have power of their 'Own' (of the Self)! 'I am *Shuddhatma* (pure Soul)', he is saying this on the basis of the *Shuddhatma*. Therefore what selfless service is this top going to render? But this talk is for here only. It is for this 'boundary' (within this group). Outside 'we' say that you should indeed do service (*seva*). What 'we' say outside is to perform good service, serve the mankind. 'We' say that much. That is the greatest duty. This is only for here. Ten thousand people were able to improve.

Questioner: If our whole *chit* and mind are here, and we can be outside and be helpful to someone, can we not?

Dadashri: Helpful? You cannot be helpful even to your own wife then how can you be helpful to someone else?

Questioner: He is unmarried.

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Dadashri: You tell me after you get married. You are not going to be helpful to your own wife. In this *Kaliyug* what help can you give? If there is someone with a desire to serve, but his wife would harass him at home! Such are the evidences, aren't they?! Right now, Hiraba sent me so I became free.

Questioner: A time may come when everyone becomes involved in this then who would be left to do all the work?

Dadashri: Yes.... there is indeed no need to work. Where there is Atma, there is everything. There is infinite energy if you become the Self (realize the Self). This is only ignorance, and because of this is ignorance, you have to labor. If we insult some doctor, will the doctor be able to sleep?

Questioner: He will not.

Dadashri: Weakness! What is a weak man going to do? What selfless service can he render (seva)? These strong people will go to sleep even if you insulted them. If an ignorant (not Self-realised) person gets a letter from income-tax office, he will be up all night, whereas you (*mahatmas*) would say *vyavasthit* and go to sleep! Will there be a difference or not? One who has some Gnan he can make the adjustment for that, can't he? That means that one's weaknesses are all gone. But how can a weak man do the selfless service to the mankind?

**Render plenty of service to the parents;
Even if they say something wrong remain quiet!**

Questioner: Please tell all these ladies that are here something that will be beneficial to them and also to the society.

Dadashri: I read all the *pratikraman* of these ladies and they don't have many problems. At the most they have problems with the parents or the brother. If the parents say something they get angry. And when they talk back the parents calm down the next day. So all this exists due to attachment and abhorrence (*rag-dwesh*). If they are grateful that their parents gave them birth, and that birth is worthy of moksha, then they will never forget such obligation. When they forget the obligation towards their parents, they will go against the parents. Otherwise, whatever they may say, they are still the benefactor, and when you consider someone benefactor, you have to 'let go' of what they do. If you understand that much then there is solution, otherwise there is no solution. There is no point in me keep talking about my existence/reality. **563** Parents personally raise you, it may be mandatory, it is due to your merit karma (*punya*), that too is visible in worldly interaction. But they are still beneficial. Therefore, you should not cross the obligation of the benefactor. There should not be any negative intent for them and you have to keep repenting if there is negative intent.

One who sees faults in his parents will never be happy. He may become rich, but his spiritual progress will never occur. You must never see faults in your parents. How can

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you forget what they have done for you? When you cannot forget someone who offered you tea, how can you forget your parents' kindness?

Did you understand that? Yes.... That's why you should be very thankful. Serve them well. Care for them in the best possible way. If they say something disagreeable to you, overlook it. They are your elders. Do you think they deserve disrespect?

Questioner: No. But what if it happens by mistake?

Dadashri: Why do you not fall by mistake? You manage to be careful in that situation. Besides, if you slip accidentally, your father will understand that the poor guy slipped. But if you make a mistake on purpose, I will question you, 'why did you slip here?' Is it right or wrong. Try your best not to make a mistake. If it happens outside your control they will understand and know that you are not capable of doing it.

Keep them happy. Do they not try to keep you happy? Do they wish you to be happy or not?

Questioner: Yes.

Questioner: Dada, many times it feels that it is certainly not my fault. Sometimes I recognize my mistake and many times I feel that it is not my fault at all, it is indeed their fault.

Dadashri: It may seem that way but do the *pratikraman* at that time!

Questioner: Yes. Afterwards when they have a little more visible anger and restlessness, then I feel that from now onwards such thing should not happen because of my becoming a nimit (apparent doer).

Dadashri: No, but not like that. You have to do *pratikraman* after accepting, 'I made a mistake', for the wrong things you said.

Questioner: Sometimes I feel that it is not my fault, they are at fault.

Dadashri: Without making a mistake you can never hurt someone, and when you do make a mistake, then someone does feel hurt.

Questioner : I feel that their *prakruti* (inherent characteristic traits) is like that. That's the way I feel.

Dadashri: All these people say that they have good *prakruti* and you alone are saying this (contrary), so it is due to past karmic ties, it is an account.

Questioner: Yes, but I feel that they have got into a habit of nagging.

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Dadashri: Yes, that is why it is your mistake in that, it is your fault. So you have to do pratikraman for hurting them. They should not feel hurt. And now you should keep in your mind that 'I am here to make them happy'. 'What did I do wrong', that parents became unhappy?

**However dark (ugly) the mother is;
Always seems beautiful to the children!**

Do you think your father is bad? What will happen when you think badly of him? There is nothing bad in this world, whatever you receive it is all good, because it is of your *prarabdha* (it is effect, destiny). Your mother is a good lady. However dark she is, she is still your mom. Because whatever you get in your *prarabdha* is good. Should you exchange for another one?

Questioner: No.

Dadashri: You cannot find another mother in the market, can you? Even if you could, she would be no good to you. Even if you prefer fair and a pretty what good is she? Whatever you have now is good. After seeing someone else's white, you should not say 'I have ugly one'. You should say, 'My mother is very pretty'.

Questioner: This man is asking about what to think of the father?

Dadashri: About the father? Keep him happy in what he likes. Don't you know how to keep him happy? Do whatever makes him happy.

Questioner: Yes, I will do that.

**Massaging legs and head is considered seva;
How are those who leave after marriage?**

Parents are parents. Your primary obligation in this world is your duty to your parents. Will you take care of them?

Questioner: Yes, I continue to help. I help around the house.

Dadashri: Wow, if you had a servant, even he could do all that.

Questioner: That would cost money!

Dadashri: Are they not spending money after you? They pay for the clothes you wear, feed you and other things. What did you do in that? When can you call it a *seva*? It is when they are in pain, their legs are hurting and you massage their legs, all the things like that....

Questioner: Yes, I do even that!

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Dadashri: Are you doing that? Is that so! What will you do with your mom and dad when you grow up?

Questioner: I will serve them.

Dadashri: With a stick! How will you serve them? Will you go to work or serve them? If you have a job outside and when you come home you will have to get involved in unnecessary tedious arguments with the wife, then when will you serve them? The outside department is created and inside the home department is created, then which will be their department? How do you feel? Or are you going to stay unmarried?

**By serving the elders the Vignan blossoms;
Unfailing gets peace in life primarily!**

What will you do about peace? Do you want peace or not?

Questioner: Yes. I do.

Dadashri: I will help you with that, but have you ever taken care of your parents? You will always have peace if you take care of them. Nowadays, people don't take care of their parents sincerely. At the age of thirty, the boy finds a 'guru' (wife) who demands to be taken to a new home. Have you seen such a 'guru'? After the age of twenty or thirty years he changes because of his 'guru'. The guru will say, 'You do not indeed know your mom.' At first he refuses to listen but after two or three times, he agrees with her and begins to resent his own mother.

People, who wholeheartedly care for their parents find peace, such is the world. That is the law of nature. This world is not something to be discarded. People ask me what fault lies on their part when their children do not care for them. I tell them it is because the parents themselves never cared for their own parents. This entire generation has gone astray. If a new one began all over, it would be a better one.

So I make this happen. At each home all the children have become all right. Parents are all right and children are all right!

This science of the Soul flourishes by caring for the elderly. People revere and worship stone idols and look after them, but do the idols have aching limbs or feelings? The elderly, the parents, and the guru should be served and cared for.

**Serving parents one gets happiness and prosperity;
Serving guru one gets permanent freedom!**

Questioner: This young generation should serve the parents along with the guru. If they do not serve the parents then what life form they will go to?

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Dadashri: First they should serve the parents who gave them the birth. Thereafter they should serve the *guru*. The service to guru and service to parents should definitely be present. If at times if the *guru* is not good then one should stop his *seva*.

Questioner: Today they do not do *seva* of the parents, so what about that? What life form will they have?

Dadashri: Those who do not do *seva* of their parents will not be happy in this life. What is the direct example of serving the parents? It is said that no suffering will come during one's whole life, not even any problems, as a result of serving parents!

This science of our India was wonderful. That is why the scripture writers arranged that you should do service to the parents so that you would not have problem with any wealth in your life. Now whether it is legitimate or not is a different matter. But it is definitely worth serving the parents. Because if you do not serve them, then whose service will you get? How will the following generation learn that you are worth serving? The children observe everything. They observe that our father never served his father any day! Then he will indeed not develop the *sanskar* (cultural values), will he?!

Questioner: What I was trying to ask is the that what is the duty of the son towards his father?

Dadashri: Children should fulfill their duty towards the father and if they do that what benefit do they get? Those who serve their parents will never be lack of money, all their necessities will be available and those who serve the guru will attain liberation. But the present generation does not serve the parents or the guru, and they will all suffer.

Still the parents cannot say that I borrowed money for your education because giving education was mandatory. He had to carry out his duty. He had no choice in it. All the duties that you have are all mandatory. Nothing in this voluntary.

**Can never leave it on karma;
Help as much as you can!**

Questioner: Everyone undergoes the effects of their own karmas, then if our parents are sick should we let them undergo the effects of the karma, should we do nothing?

Dadashri: No, not. We should go there and serve them. If you do not wish to serve them, then there is no use of talking unnecessarily, there is no need to cheer from distance. If you are affectionate then you go there. If you are affectionate then you should serve the parents, and if you don't have any feelings then there is no meaning in complaining unnecessarily.

Questioner: Dada, is my going there going to make any change in their karma or suffering?

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Dadashri: That is false. When you go there you cannot remain from helping. That called a lie. That would be considered a crime. If you have feelings then you should go there. When you have feelings and you don't do anything, keep complaining from here, that has no meaning; and did any affectionate person send any money? There are many people who have gone to help at that place. They spend money for them. Have you sent any money?

Questioner: Yes, I have Dada.

Dadashri: If you cannot go personally, you should even help by sending money. You must indeed help and not leave it up to their karma in that way.

**Where can you see God?
Where there is service to parents!**

Your duty and religion is to care for your parents, regardless of the kind of *karmic* accounts you have with them, they should be cared for. You will receive as much happiness as you give to them. Not only you serve elders as much as you can, but along with that you receive happiness. When you give happiness to your parents, you receive happiness. Those who make parents happy, they are never unhappy.

I ran into a man at an *ashram* (spiritual retreat). I asked him, 'What brought you here?' He said, 'I have been living here for the last ten years.' Then I told him, 'your parents in the village are suffering in their last state due to severe poverty.' He told me, 'What can I do? If I leave the *ashram* to take care of them, I would be neglecting my religious practices.' How can anyone call this a religion? Religion is to care for others. It is considered *dharma* when you have friendly interaction with your parents, your brother. With everyone. People's worldly interactions should be ideal. How can any interaction that causes a person to neglect his own parents be considered a religion

Do you have parents or not?

Questioner: I have a mother.

Dadashri: Now serve her well. You will not get this benefit again and again. And if someone tells me that 'I am unhappy', I would say to him, 'Why don't you serve your parents well? Then you will not have suffering in the worldly life. You may not become rich but you will not suffer.' After all *dharma* should be there. How can you ever call this *dharma*?

I also served my mother. I was twenty years old, that means in the prime of my youth. I took good care of my mother. I was able to do at least that much. For my father, all I managed to do was carry his body over my shoulders at his funeral. I realized later on that such was my *karmic* account and that I must have had countless fathers like him in my previous lives. What more could I do then? I found the answer and it was to take care of

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the elders that were living. Those who have departed are gone forever. Take care of the ones who are living, don't worry about those who are not. Many have passed. Start again from where you forgot. The service of parents is visible cash. You cannot see God, you can see them. Where is God visible? And these parents are definitely visible.

**Ideally need for old people's home;
With Gnan rest remains peaceful!**

It is the elderly, those who are sixty-five and above suffer the most, but to whom can they complain? Their children do not pay any attention to them. The generation gap is too wide between the old and the new. The old people cannot change and adjust to the new pace of life, even if they suffer.

Questioner : Every sixty-five years old is in the same stat, is he not?

Dadashri: Yes it is the same everywhere. What can be done to address this problem in this day and age? It would be wonderful if there were special living arrangements for the elderly. So I had thought about that. First and foremost, they should be given this *Gnan*. After that various public and social services can handle their daily meals and requirements. However if they are given the *Gnan* they can continue doing darshan and their (spiritual) work will go on. It will give them peace and further their spiritual progress. There is no way for them to find peace otherwise. What do you think?

Questioner: Yes, that is correct.

Dadashri: Is this talk good or not?

Old age and what happens when a sixty-five years old man living in the house and no one listens to him? He cannot say anything and binds negative karma within. Therefore, this arrangements of elderly-homes is not wrong. It helps a lot. But it should not be called elderly-home, some respectable word should be used instead. It will feel respectable.

Questioner: In the foreign countries even those who are elderly, they are hungry for love, so it is difficult.

Dadashri: There, children go on their separate ways when they are eighteen years old. That means that an eighteen year old boy leaves home to go his seprate way. He will not even come to see his parents, he will talk on the phone with them. They do not have love at all. Here we have that till the end.

Questioner: So it is better here.

Dadashri: It is much better here. But now it has begun to spoil here also. Not spoiled for all the individuals but there are certain percentage of individuals who still

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cannot let go of the past. That is why I have to say that 'Adjust everywhere'. Yes, if you do not make the adjustment then you will suffer to death. This current age is very different.

There is such a old established tradition that it cannot be let go later. This gentleman is considered a rebel in his community. He has thrown away all the old customs and has new thinking. He is saying about paying attention to new. So the people have called him a rebel.

Questioner: In his caste they still don't give up narrow-mindedness.

Dadashri: Now, everywhere they don't give up the narrow-mindedness.

Yes, our main quality is indeed that, we have to revert to our main quality, don't we?

**Elderly should behave according to prevailing times;
Then become happy otherwise get burned!**

Questioner: The children are good in every other way but that politeness (respect) between the young and the old which should be there is not proper. Please do something so that they develop respect between young and old.

Dadashri: There wouldn't be any problem if the parents became modern. But they don't want to become modern. Or there wouldn't be a problem if children accepted the old (thinking). But they are not willing to accept that.

What the real rule is that people should change with time. That means that the father has to change. Yes, 'we' have changed completely. No matter what hotel you go to in Mumbai, 'we' would not tell you that you should not do such a thing. When such a time came we changed. Why should I create differences of opinion everyday? Act according to the changing times. You can speak in the language that is prevalent. At present we have this money (paper), and if we say, 'I haven't come to take these notes. If you have the (silver) coins then give, otherwise don't.' They will tell you that you are a fool. You should accept the money that is prevalent at that time. What happens if we ask for the silver coins? Will they call you crazy or not? And if we say, 'Give me only two pounds, they would call (you) crazy. That is why we should come out of the old thinking and come into modern (thinking).

Questioner: Dada, we come into the 'modern'. But the respect and politeness between the young and the old is not there. This way I also become like a child.

Dadashri: The Jain children will not remain without observing that respect and politeness. None of your Jain children would oppose you!

Questioner: No, they don't oppose.

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**If you bow down to your parents everyday:
Your children will learn and take advantage of that!**

What kind of moral values do your children learn at home? You bow down to your parents. When you bow down to your parents, even at your age, will it not encourage your children to do the same? Would the children then not do the same to you?

Questioner: He does.

Dadashri: And in the past we did not bow down to our parents and at the same time were we not losing our creditability (self-respect)?

Questioner: We were indeed losing our own.

Dadashri: So which is better? If you do not serve your parents then what result will you see? That means, are you not digging your own grave?

Questioner: But we are only talking about in the home. We bow down to each other at home, if some respectable elderly relative comes and if bow down to him, would they benefit us or not from that?

Dadashri: That is very good, that will benefit a lot. That is why that is the highest humility. After attaining the 'Akramgnan', this has happened in many households, everywhere.

One gentleman was highly educated and he had read many books, he was also an author. His father was also a graduate! But that gentleman believed that his father has no sense, and so they argued and fought everyday. Their ego would collide. The father would not let go of his ego and this ego was solidified. That whole ego was firmly consolidated.

Then this gentleman took Gnan from us. When we ask to recite, '*Namo Arihantanum, Namō Siddhanum*' everyone would say it but he would not. Then I asked him, in front of others, 'You are not saying it, are you not saying it yourself or someone is not letting you say it?' So he said, 'What is the advantage in saying it?' Then I said, 'Why should I say, I have no need to say. I am sitting here having attained everything. What we are saying is what I am teaching. This is Vignan (spiritual science), this is science.' Each and every word is in the form of science. Then I explained him properly which he understood and started saying it.

Now what was happening with his parents, was that he would argue and fight with them everyday. So one time the father came and told me, 'He has taken the Gnan but at home he fights endlessly.' So I asked that gentleman if he would follow 'our' one Agna (special directive). He said, 'Yes Dadaji, whatever you say.' I told him, 'Starting today you bow down in prostration to your father everyday, and then get up. After that do all the daily routine and perform all other tasks.' He started doing that. Then his father came and said,

‘My home is like heaven now. It had become a hell but it is heaven now.’ Now do you know what benefit that gentleman gain from that? His children who were fifteen and twelve years old, they all started bowing down to him. So he asked his children, ‘Why are you bowing down?’ They replied, ‘Why are you doing that your father? You are taking the benefit then why should we also not take the benefit?’ That is continuing in many homes there. There are many benefits in doing that inside (the family). You do not need to do to outsiders. They become uptight. Here there are elderly present, and these elderly are considered beneficial to you! You always have their blessings! Now that fifty years old man started *darshan* (devotional visualization) (of father) and prostration. But he was very brave in obeying the Agna (special directive). So to him, ‘I will do exactly as Dadaji’s Agna’. He was not at all bashful of his father. He went straight to his father and bowed down. His father was very surprised that what is this? What can never happen in the world has happened!

**Children not bowing down to parents;
Don’t forget the obligation of parents and Guru in the world!!**

Questioner: Children today do not bow down to their parents. They seem reluctant or bashful to do so.

Dadashri : In fact, they don’t bow down to parents. They look at the faults of the parents. They do not bow because they do not see them as worthy of bowing them. If they perceive good thoughts and see good conduct in their parents, they would bow down to their parents all the time. But today parents fight in front of their children, do they not?

Questioner: Yes.

Dadashri: So how can the parents expect their children to respect them?

Questioner: Even to the saints they bow their head (with folded hands) just as a show.

Dadashri: If there is no substance in the saint then they would indeed bow down just for the show only. These children are not wrong. It is the fault of the parents. It is the fault of the saints.

Questioner: When they bow down to your feet, they don’t even have a desire to leave your feet.

Dadashri: Because there is Real here so not only the boy but even a five years old young child would not move. Because there is Real! There is immediate feeling of happiness. How can they bow down to parents? Only the day of the marriage they lightly do like this (bow down little), for getting him married! Otherwise they would not bow down. For that, one needs *charitrabad* (the power of conduct). When you have the *charitrabad* then the other person would bow down to you, otherwise (he) would not bow down.

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In this world you must have the highest reverence towards only three people which you should not let go of. They are your father, your mother, and your guru. You cannot forget the benevolence of those who have guided you to the right path.

Jay Sachchidanand

We had a boy and a girl. In 1928, when the son was born I celebrated his birth by distributing sweets to all my friends and when he died three years later, I did the same thing. At first everyone thought that another son was born to us. I waited until they finished the sweets and then I said to them: "The little boy who was a guest in my house, has now left." We greeted them with love and respect when they came, so we should do the same when they leave. Everyone became very upset and started scolding me. Such scolding is inappropriate. We should show respect when they leave.

-Dadashri
