

# *Dadavani*

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The grace of the Dada is indeed  
the direct door of liberation,  
Without 'Gnani', the final door is not  
accessible in any era of time.

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# DADAVANI

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## Friendship in Married Life

### EDITORIAL

In the arrangement of ideal worldly life, when man and woman become united through the knot of marriage, they become partners in the pleasure and pain of the worldly life that they themselves had created; performing their duty in life with understanding, they put forth effort to progress on the path of religion and spirituality. But if we look at the reality, does this approach prevail for both parties in married life? If yes, then the values of life would be protected more and more, and become stronger; such effort should be there. And if not, then become cautious in this matter, and put forth the effort (*purusharth*) to make your life successful.

No matter how much a husband and wife scrutinize each other before marriage, one aspect remains to be examined. Despite both parties living together, there will be a variety in their line of thought and unfolding *karma*. In such circumstances, keeping patience with equanimity during each other's unfolding *karma*, there should be an endeavor to live an ideal life using an understanding-filled approach. With this, not only is one free of pain, but one also shares the pain of the companion, thus fulfilling the dream of making the home like heaven.

Absolutely revered Dadashri was indeed a householder, and the experiential knowledge that he had served as an extract of the life of a householder is really matchless. With the understanding he has given, one can even climb the highest peaks of spirituality whilst living an ideal worldly life. Dadashri says that worldly life or relationships do not hinder us, but one's own lack of understanding, ignorance, and the lack of skill to understand others, is indeed what hinders us. A human being does not understand that it is due to his own mistakes, his own faulty vision, his own selfish tendencies, and absence of feelings of love, that he is destroying his life, and making it insipid.

Dadashri says that if you want to make your life ideal, if you want to make your home like heaven, and if you want to get rid of the discord in married life, then understand this Knowledge (*Gnan*), and embark upon spiritual effort with awareness. You yourself will experience that by living a life filled with understanding, not only does worldly life become beautiful, but higher levels of Knowledge can be reached simultaneously.

So then what needs to be done to attain that result? The answer is to let go of  
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expectations, insistence, and opinions. Recognize the equality between a husband and wife. And an even more straightforward solution is to let go of the belief that you are a husband (*patipanu*) and or the belief that you are a wife (*patnipanu*), and become friends with each other. A perfect friendship-filled interaction is the master key to get rid of discord from married life. With this key, the most complex of puzzles can be easily solved.

In the present collection, a wondrous understanding is attained on how in the life of householders, a husband and wife can maintain an ideal friendship with each other, and live an ideal life filled with love. It is our heartfelt prayer that through the correct adherence to this understanding, may the flowers of the love of real friendship bloom in the life of all married *mahatmas*, making their life auspicious; and accordingly, may they settle their 'files' with equanimity, thus quickly progressing on the path to liberation.

~ Jai Sat Chit Anand

### Friendship in Married Life

*{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }*

#### Courteous Interaction is Necessary Even in the Home

**Dadashri:** Do fights happen in the home?

**Questioner:** Yes.

**Dadashri:** Are they mild or are they intense?

**Questioner:** There are also intense ones, but everything is forgotten the next day.

**Dadashri:** If you do not forget, then what would you do? Only if everything is forgotten would one fight again, right? If one fight is not forgotten, then who would fight again?

**Questioner:** They say that if life passes by smoothly, then one has not truly lived.

**Dadashri:** So is he considered dead?

**Questioner:** There is no fun in it.

**Dadashri:** The writers of the scriptures have said that, 'If one keeps barking, then how can he be called a human? He can only be called an animal!' One should keep just as much courtesy in the home as he does with those outside the home. Outside, he will keep saying, "Please"! So, one should say, "Please," at home as well. Dear lady, one should have a good life, how can such a life do?

**Questioner:** Is there any pleasure in fighting?

**Dadashri:** This is *dushamkaal* (the current era of the time cycle, characterized by lack of unity in thoughts, speech, and action), so peace does not prevail. Therefore, only when the burned one burns another will he feel at peace. One does not like it when another is in joy, so he will feel at peace when he incites that person. Such is the nature of this world. Otherwise, even animals are courteous; they do not fight. Even dogs

will not fight amongst those of their own pack. When another pack comes, then they all band together and fight together! These people have lost the ability to be respectful to others.

### **Worldly Life is a Museum of Fights**

How many times in a month do you have fights?

**Questioner:** Every now and then, what can one do if the nature (*swabhaav*) is hot-tempered?

**Dadashri:** So you fight, then does he become completely calm?

**Questioner:** He keeps bickering, and I just keep listening.

**Dadashri:** There is no problem with listening, but you do not talk back, do you?

**Questioner:** No, if I talk back, then it will extend, will it not?

**Dadashri:** A fight cannot be one-sided; it is not ever possible for just one party to fight. There can only be a fight (*jhaghado*) only if two parties are involved. The party that is on your side surely does something, taunts (*tono*) him, do they not do something or the other?

**Questioner:** The face becomes sullen, or something like that does happen.

**Dadashri:** Yes! Therefore, one party can never have a fight, so become one party. If you do not say anything at all, and do not keep it in the mind, then nothing will happen.

**Questioner:** When the face becomes ugly (pouty), I move away from there. That effect happens on the face, but I become involved in some other work.

**Dadashri:** How can there be an effect on the face without being beaten? If you are beaten, then there may be an effect; otherwise how can there be any effect for the one who has not been (physically) beaten? If religion had remained then there would be no fights in the home. Even if it happens, it would be once or twice in a month. No moon day (*amaas*) comes only once a month, right?

**Questioner:** Yes.

**Dadashri:** Here, on all thirty days there is darkness (no moon)! What does one gain by fighting?

**Questioner:** A loss is incurred.

**Dadashri:** No one would engage in a business of loss, would he? No one is asking you to engage in a business of loss! You must be earning some profit, right? Worldly life (*sansar*) is a museum of fights. It will be two annas (currency formerly used in India, 1/16 of a rupee) for some, four annas for others, and for some it reaches all the way to one and a quarter rupees. There will only be only five of them living in an enormous bungalow, yet they fight! Nature provides food and water, yet people fight! These people are fearless only when it comes to fighting, clashing, and quarreling.

### **Life Without Conflict is Indeed Religion**

People in the past times did not have food and water, they did not have clothes and garments, yet they somehow managed, and nowadays, there is no scarcity of anything, yet there is so much quarreling (*kakadaat*), quarreling, and more quarreling! Moreover, the husband has predicaments of income tax and sales tax, so he is fearful of the tax officers. And if you ask the lady of the home,

“Why are you fearful?” Then she will say, “My husband is difficult.” Do you like all this in such worldly life?

**Questioner:** Right now, this worldly life actually feels good.

**Dadashri:** It doesn't feel bitter?

**Questioner:** If you go deeper, then it would feel bitter.

**Dadashri:** There is so much bitterness, yet such is the nature of this *jiva* (embodied soul, that which lives and dies)! Then she cuts a mango, he eats it, and goes off to sleep! Hey you! Just now you were quarelling with your wife, so what have you seen that you are eating the mango? What is the point of having a wife who cuts and serves you mangos when fights happen with her? But do you or do you not make do? Then, even if you fight, she too will make do. What else can be done? Both are magistrates!

Therefore, (what I am saying is that) there should be no clash in the home. No matter what happens, wrong or right, but clash should not happen. There should be no fights in the home; that much *dharma* (religion) should exist, that is all.

### **The Relationship of Husband and Wife Should be Like Friends**

**Questioner:** But there should be an occasional angry exchange between a husband and a wife, shouldn't there?

**Dadashri:** No, there is no such law. There should be a lot of peace between a husband and a wife. If hurt happens, then they are not husband and wife at all. That (hurting each other) does not happen in true friendship; then this (relation between husband and wife)

is the highest friendship of all. It cannot happen here. People experience this (angry exchange) themselves, so they made it the norm; “This is indeed the law,” they will say! It should not happen at all between a husband and a wife; it may happen elsewhere.

A husband and wife are indeed considered friends. They are to run their home as two friends would. And (instead) they have ended up in such a state!

### **What is the Reason for Getting Married?**

Why do you get married? You go out and earn money, and she runs the household, so your worldly life is maintained and *dharma* (duty) is maintained; this is why you get married. And the wife may say that there is need for a child or two. So, settle this much. Then, come what may! But instead, one sets out to become a *dhani* (owner, master). You fool, why are you setting out to be a *dhani*? You do not have the competence, yet you are setting out to be a master (*dhani*)! “I am a husband,” he will say. Here comes the big husband! Just look at their faces, the husbands! Yet they engage in *ghanipanu* (husband-ness, domination as a husband), don't they?

One may set out to be the owner (*dhani*) of cows and buffalos, but even the cows do not accept him as their owner. You simply believe in your mind that, ‘This is my cow.’ You even refer to the cotton plant as ‘mine’; “This cotton plant is mine,” he will say. The poor cotton plant does not know this. If it were yours, it would grow upon seeing you, and when you go home, it would not grow. But this cotton plant will grow even at night. Does the cotton plant grow at night or does it not?



**Questioner:** It grows.

**Dadashri:** It does not need you; it needs rain. If it does not rain, then the poor thing will wilt.

### **Married Life Means a Partnership**

**Questioner:** But why can't she (the wife) look after all my needs?

**Dadashri:** Oh ho ho! You must have brought the wife home to look after you.

**Questioner:** That is indeed why we have brought home a wife!

**Dadashri:** It is like this; the scripture writers have said that, 'Do not engage in *dhanipanu* (dominance as a husband).' In reality, you are not the *dhani* (owner); this is a partnership. It is only in worldly interactions that the terms 'husband and wife', 'master and wife of the master' are used! Otherwise, it is indeed a partnership. Just because you are a husband does not mean that you have rights or claims (over her). You cannot place claims (over her). All work should be done by patiently explaining to her.

**Questioner:** (Her family) Performed *kanyadaan* (Hindu wedding ritual); they gave the bride away as a gift. So then I indeed became her owner, right?

**Dadashri:** That is not for the civilized community; that is for the uncivilized community. In our civilized community, we should take care such that the wife does not experience even the slightest difficulty. Otherwise, you will never be happy. No one has ever become happy by hurting his wife, and those women who might have hurt their husbands even to the slightest, even those women have never become happy.

This man had set out to become a husband (*dhani*)! Oh ho ho! What a big husband! As if he does not ever have to become a husband again. He has become a husband many times, yet he still sets out to be a husband. This is about bringing a settlement (past *karma*). This authority is not to be made use of; this authority is to be known and suffered (discharged). Our people make use of the authority, do they not? "You would not understand, you have no sense. Go back to your parent's home," they will say. This *mooah* (mortal), what a sack of intelligence! There is no problem with becoming a husband, but there is a problem with exercising *dhanipanu* (dominance as a husband).

### **Learn the Art of Living**

**Questioner:** What is the reason for the fights that happen between a husband and a wife?

**Dadashri:** Where there are fights, there are underdeveloped (uncivilized) people. They do not know how to see the balance-sheet (of life); that is why there are fights. Now, when both fight, then will the neighbors not come to watch? Then it will become a spectacle, will it not? Moreover if you are not going to get together again then fight, fight a great deal! Hey, just divide everything up! Then they will say, "No, where would I go?" Well, if you are going to get back together again, then why are you fighting? Should we not be more cautious? At least be good to your wife! How can there be interference with the one you are to live with day and night? One of you should bring about a settlement that, 'Why should we harbor all of this, you for me, and me for you? The world says that we are husband and wife, but we are friends.' Then would there be any problem?

**Questioner:** No.

**Dadashri:** Will you maintain a friendship or not? You reprimand (her) and on top of that you behave arrogantly? Do you reprimand your wife at home?

**Questioner:** I have to say something.

**Dadashri:** Yes, you have to say something, and there is no one to tell you off. As if you have become God! Live within boundaries. Learn the art of living. That is indeed what I am teaching! I teach that to everyone in America, and I teach that even in India. What can I do? Live such a life that you never have to repent again! I must say! What a big reprimander yet in the office, when the boss reprimands him, he says, “No, sir, you are right. You are right. You are right”! In this case (with your wife) too, you should say, “You are right.” When the *kadhee* (yogurt soup) is salty, do not complain; remain silent. Do mistakes not happen sometimes? Does anyone make mistakes on purpose? Instead, he is waiting for the opportunity; when something will happen! Hey, what kind of a person are you? Fighting with the one you share a room with? You return after fighting outside and behave arrogantly at home, yet you drink tea together! The wife and children are dependent on you. How can you give pain to those who are dependent on you? Even if the other person is at fault, you cannot hurt the one who is dependent on you.

### **Protect Your Dependents**

**Questioner:** I do not get along with my wife at all. No matter how innocent the talk is, even if I am right, she still takes it the wrong way. There are conflicts of life outside, but what is this friction between individuals?

**Dadashri:** It is like this; a person crushes the person underneath him; he crushes the person to such an extent that he does not leave anything behind. If any person comes underneath him, be it a woman or a man, as long as that person comes under his authority, he will not refrain from crushing that person.

One should never quarrel with family members. What is the point of quarreling with the one he has to share a room with? One will never become happy by harassing others, whereas we want to get happiness by giving happiness to others. If we give happiness in the home, only then will we get happiness, and we will even get a decent breakfast; otherwise, she will ruin the tea and serve it to you. The husband who is weak will dominate his wife. How can one attack those who are under his protection? The greatest goal should be to protect those who have been placed in our care. And even if they have committed an offense, we should still protect them. Look how well the prisoners of war of other countries are protected by a country! And these are people of your household! Instead, he becomes silent with people outside the home, there he does not fight with anyone; he only does all this at home. He keeps crushing those who are under his control, whereas with the boss, he keeps saying, “Sir, sir.” If a police officer were to reproach him right now, he would say, “Yes sir, yes sir.” And at home, even if his wife is right, he cannot bear it and will start reprimanding her. “How come there is an ant in my tea?” In this way, he will intimidate the members of the household. Instead of doing that, why don’t you calmly remove the ant? He intimidates the members of the household, yet trembles in front of the police officer! Now this is called gross injustice. It does not suit us. Your wife is your

partner. How can you clash with your partner? Where there are clashes, you need to find some solution, you need to try to make them understand. You want to live in the home, so why the clash?

**There is no Benefit in Pointing out Faults**

**Dadashri:** Does she or does she not ever point out your faults?

**Questioner:** She does.

**Dadashri:** At that time, do you or do you not point out her faults?

**Questioner:** I definitely do.

**Dadashri:** Yes, that is exactly what I am saying. Faults should not be pointed out within the family.

**Questioner:** Please explain why faults should not be pointed out?

**Dadashri:** But how can faults be pointed out? What is the benefit in pointing out faults? Only an emotional person points out faults. No one has the right to point out faults. How long has pointing out of faults been going on? Does anyone ever say, "This has been ruined"?

**Questioner:** It happens a little, I point out small faults.

**Dadashri:** Do you point out her faults sometimes or everyday?

**Questioner:** Everyday.

**Dadashri:** No, faults should not be pointed out. How can you point out faults? If you point out faults to a friend, then that friendship would break.

**Questioner:** She is not my friend; she is my wife.

**Dadashri:** It is just that she is bound to you, and a friend is not bound to you.

**Questioner:** If she makes a mistake once, then I forgive her, but if she makes the same mistake a second time, then I cannot let it slide, I become angry.

**Dadashri:** You are the one getting angry, right?

**Questioner:** Yes.

**Dadashri:** But she is the one making a mistake, so why are you becoming weak? She makes the mistake, why do you become weak?

**Questioner:** Yes, but because of her mistake, we all have to suffer.

**Dadashri:** No, but why are You becoming weak? You should not be filled with anger, and you should keep seeing. So then, she will have fear in her mind that, 'Just look, he is not saying anything at all! He is such a good man! Such a good husband will not be found again! Oh Lord, please give me such a husband for seven more lives!'

**Questioner:** But why does she feel hurt when I point out her faults?

**Dadashri:** But what was the need to say anything? It just so happens that our people have ruined the entire home, by picking fights like these.

**Questioner:** Yes, but members of the household should not feel hurt. If we were to say something to a person on the street; then he may feel hurt, but members of the household should not feel hurt. There is nothing wrong in pointing out her fault.

**Dadashri:** No, faults should never be



pointed out. Hurt will always be felt. If you point out faults, she will indeed feel hurt. Do not point them out at all. It is paramount to insulting her. This is a type of enmity (*veyr*) that you have for her. Or else, you are playing the role of a dominating husband (*dhanipanu*). “It is I!” Oh look, the great husband (*dhani*) has come!

### **Get to Know Your Life Partner as you Would a Friend**

**Questioner:** We got to know each other better after we got married and we feel that we have made a mistake in choosing one another. We are incompatible with each other. What should we do to become compatible with each other so that we can be happy?

**Dadashri:** Not even one statement that you have spoken so far is correct. The first statement you said was that you got to know each other better after marriage, but in reality, you do not know anything about each other. If you got to know each other, then these disputes would not happen. You do not know each other at all. If you knew each other, then this interference would not be there at all.

We know a friend well, but even then, not completely. But we try to get to know the friend because we want to create a bond where we know one does not exist at present. Really speaking, there is no bond, and we want to create a bond with love, so we try to get to know him more and more in exactness, whereas with the wife, it is coercion, there is not even an attempt to get to know her. Do you or do you not understand?

### **Keep Love as you Would for a Friend**

At present, if a wife is hurting her

husband, it means that she is repaying the enmity (*veyr*) of the past life. All of this has been bound with enmity, not with love. Love does not allow divisiveness due to difference of opinion (*matbhed*) to form at all. This is called life. Therefore, show her love. Even if she is disagreeable, show her love, then one day she will be won over by that love; that is how she is. The female gender is such that it can be won over by love; it cannot be won over by anything else. She does not want anything at all, the poor thing, she is only asking for love. So, wouldn't she ask for that love? When she leaves her parents and comes here (to the in-laws), wouldn't she ask for love? Therefore, you should live with her as a friend. You should live as you would with a friend, with love! You should not become a *dhani* (domineering husband), right?

A husband is one who does not allow disputes to happen for even a minute. Just as you do not allow things to spoil with a friend, take care in such a way. If you do not take care with a friend, then the friendship would break. Friendship means friendship. You have to challenge her by saying, “If you break this friendship of ours, then you will be at fault. Therefore, keep the harmony in this friendship!”

You got married because you fear society or fear that, ‘Now I will not be able to run away from this.’ If one runs away after fighting (with her), then what would people say? That is why you should get married. Then be friends. What a good relationship is maintained in a friendship. One remains so sincere with a friend, that the friend would say, “My friend is such that he would never have a single negative thought about me.” In

that same way, do not have any negative thoughts about her (your wife) either. Is she not considered more than a friend?

**Questioner:** She is; that is correct.

**Dadashri:** We now have to settle with equanimity. At home, live as a friend with your wife. She is your friend, and you are her friend! When two friends live in such a way that they preserve their friendship, then she is more than a friend.

### **Just Think, Whose Work Happens Through Willfulness?**

**Questioner:** Whether at home or amongst friends, everyone has different opinions, and in that, when things do not go our according to our will, then why do we get angry? What should we do at that time?

**Dadashri:** What would happen if everyone tried to do things according to their will? Why would such a thought arise at all? You should immediately realize that if everyone tries to do things according to his will, then there would be nothing but conflicts and chaos. Therefore, never do things according to your will. Do not have any willfulness; then things will never go wrong. Keep in mind that the one who is hungry will be willful.

**Questioner:** What should we do if no matter how calm we remain, the men get angry?

**Dadashri:** When he gets angry and you want to start a quarrel, then you should also get angry; otherwise, you should put an end to it. If you want to stop the 'film,' then you should remain calm. If you do not want to stop the 'film,' then let it (the fighting) carry on all night long, who is preventing you? Do you like this 'film'?

**Questioner:** No, I don't like this 'film'.

**Dadashri:** What is the use of getting angry? The person himself is not getting angry, it is the 'mechanical adjustment' (*prakruti*) that is getting angry. He himself later feels regret in his mind that, 'It would have been better if this anger did not happen.'

### **Bring About a Resolution With Understanding**

**Questioner:** What is the solution to calm him down?

**Dadashri:** When a machine gets hot and you want to cool it down, then if you leave it alone for a while, it will cool down. And if you stick your hand in it and prod it, then it will burn you.

**Questioner:** My husband and I get angry and have contentions. We bicker and all that, so what should I do?

**Dadashri:** Who gets angry, you or him?

**Questioner:** Even I happen to do it.

**Dadashri:** Then you have to scold yourself from within that, 'Why are you doing this?' You will have to suffer for that which you have done! But if you do *pratikraman* (apology coupled with repentance), then all the mistakes will be erased. Otherwise, in return, you will have to suffer the blows that you yourself gave out. But by doing *pratikraman*, it will lose some of its intensity.

### **There, Solve with Tact**

**Questioner:** How can the husband be won over with love?

**Dadashri:** When the husband comes home, then you will know that today he seems

a bit unsettled. If the boss has belittled him a bit, then he thinks in his mind that, 'Where did I find such a useless boss? This boss has enmity towards me.' You fool, his enmity is not permanent! Hey, what fault is it of the boss? The boss may have been reprimanded by his wife. Just look at where the 'push' (reaction) is coming from! At least examine where this 'push' has come from! But he does not examine this, and then comes home with a sullen face. Upon coming home, he shouts. He is already upset, and (the wife) upsets him more. He has been pushed by someone, and he pushes someone else. Does this happen, or not?

**Questioner:** It happens.

**Dadashri:** This is why they fight. 'We' understand where the 'push' came from!

**Questioner:** When the boss gives us the 'push' that originated from his home, then what is the solution for that?

**Dadashri:** What other solution is there? If you want to make *doodhpak* (milky rice pudding), will you or will you not have to light the stove? Then when the *doodhpak* overflows, then you have to switch the stove off. That is the solution for it. The *doodhpak* doesn't start bubbling, does it? Otherwise, it would then overflow. And here, as soon as he (the husband) comes home, she will say, "Your face is sullen." Do not speak in this way. When the husband is not in a good mood, then do not speak at that time. This is because a person's mood oftentimes changes. So as soon as the husband comes home, you should understand that, 'He does not appear to be in a good mood.' It is like a car that has overheated. Should you not address him based on his mood? A person's mood will

change; how long does it take to change the mood of an ignorant person? Can you or can you not recognize what kind of mood he is in? Every woman recognizes her husband's mood. 'He is not okay today.' She will know that he has a habit of drinking high-quality tea. So make and serve him the expensive tea that had been put aside for important guests. Nothing else needs to be said or done. Serve him the tea, snacks, and his favorite sweets that you have kept aside as you see fit; then if he cools down, the love will increase. What do you think?

**Questioner:** Yes.

**Dadashri:** Yes, but it is not enough to just say yes, you have to employ such solutions.

### Learn how to Adjust in Life

**Questioner:** Now, I want a straightforward path to peace in my life.

**Dadashri:** Will you assimilate just one phrase into your life, properly and exactly?

**Questioner:** Exactly, yes.

**Dadashri:** If you simply assimilate the phrase 'adjust everywhere' in your life, then that is more than enough. Peace will arise on its own for you. At first, for the first six months or so, you will experience difficulties, then peace will come on its own. For the first six months, reactions from the past will arise, because you started late. Therefore, adjust everywhere. If you do not adjust in this terrible time cycle, in this *Kaliyug* (the present era of the time cycle in which there is no alignment in mind, words or actions), then you will be finished.

There is no problem if you do not know

how to do anything else in worldly life, but you must know how to adjust. You will sail through all difficulties in life if you adjust with anyone who fails to adjust with you. A person who knows how to be helpful to others will not have any pain at all. Adjust everywhere. Adjustment with each and every person is the highest religion. There are various *prakrutis* (non-Self complex of mind, speech, and body) in this time cycle, so how can you get along without adjusting?

### **Worldly Life Improves Through Adjustment**

**Questioner:** The biggest question I have in my life is that up until now, it has been the case that I have not been able to take adjustments and I have done a lot of interference for petty reasons. I have hurt my wife a lot, and she is fed up of me. And I have now realized that this has happened on my account. I want to be free of this, so please show me a solution for this.

**Dadashri:** Are you not fed up of your wife?

**Questioner:** No, she actually has a lot of feelings for me. It is not that I do not have feelings for her; I too feel the same way.

**Dadashri:** It is because you have feelings that you are saying this! Are you working?

**Questioner:** I have a small business of my own.

**Dadashri:** Of what?

**Questioner:** Supplying materials.

**Dadashri:** Are you able to adjust with the people there?

**Questioner:** I am able to with those people. Initially I was not able to, but now I have learned to adjust with those people.

**Dadashri:** It is necessary to learn here too. There is nothing else to it. If you learn this much, then you will learn everything.

**Questioner:** What should I do now?

**Dadashri:** If you have love, then there will definitely be adjustments. Therefore, you should live in a nice way with contentment. It should be friendly, like a friend! Do you understand?

There is no problem if you know less about doing business, but you should know how to adjust. So you should learn how to adjust with the circumstances. If you do not know how to adjust in this time cycle, then you will be in trouble. Therefore, you ought to adjust everywhere and get your work done.

### **Become Fight-Proof**

**Questioner:** If we do not want to fight, if we never fight, nevertheless if others in home keep starting fights daily, then what should I do?

**Dadashri:** You should become 'fight-proof'. Only if you become 'fight-proof', will you be able to live in this worldly life. You should become such that even the person who comes to fight with you becomes weary. It should be such that no one in this world can depress you. Once you become fight-proof, then there will be no disputes at all! Even if people want to fight with you, swear at you, there is no problem, and yet you will not be called indifferent. On the contrary, your awareness (*jagruti*) will increase tremendously.

Vengeance (*veyr*) was bound for the fights that were done in the past life, and it is being settled today in the form of fights. A seed of revenge is planted at the time of a fight; it will grow in the next life.

**Questioner:** So how can you avoid sowing such seeds?

**Dadashri:** Slowly and steadily, if you keep on settling your problems with equanimity, then you can avert new seeds from being sown. If a very heavy seed has been sown, then it will take some time, you will have to be patient. A great amount of *pratikraman* will need to be done for it. Nobody takes anything of yours. You get two meals a day, you have a shirt on your back; what more do you need? They may lock you up in your room before they go out, but all you have to be concerned about is that you get two meals a day. There is no problem even if they lock you up; you can go to sleep. Such vengeance was bound in the past life that they lock you up and leave! It is nothing but vengeance, and on top of that, it was bound through the lack of understanding! If it is a person with understanding, then at least we will know that, 'This person is understanding'; then a solution may even arise. Now, how can a solution arise with a person who lacks understanding? Therefore, you should let go there.

### **Bring About a Solution to the Puzzle With Gnan**

All I know is that if you never have to interact with your wife again after fighting with her, then it is a different matter. But if you have to speak to her again, then all of the talk in between (during the fight) is

useless. It is indeed in my awareness that two hours from now, we will have to speak again, so I do not quarrel. It is a different matter if you do not have to change your opinion again. If your opinion does not change, then what you have done is right. If you are never going to sit with your wife again, then to have fought is correct. However, in this case, you have to sit down together tomorrow to eat. Then what about the drama you created yesterday? You have to think about that, don't you? These people grow sesame after roasting it, which is why all of their effort is wasted. When fights are taking place, it should be in your awareness (*laksha*) that the *karma* are making you 'dance'. Then you should bring about a solution to this dance through *Gnan*.

### **Fulfill Obligations With Reconciliation**

We should fulfill our obligations. Therefore, do not become obstinate; bring about a solution immediately. Despite this, if the other person keeps holding on, then tell him, "I have been an idiot from the beginning, I do not know such things at all." If you say this, then he will let go of you. Become free in whatever way you can, and do not believe in your mind that, 'What will I do if everyone tries to rule over me?' How can they rule over you? Nobody possesses the energy to rule over you at all. They are all 'tops' (spinning toy) that dance according to the unfolding *karma*. Therefore, in whatever way you can, carry out today without any clashes; we will worry about tomorrow when it comes. Then the next day if there is a firecracker that is about to burst, then we will cool it off in whatever way we can, then we will see what happens. Finish off your days in this way.

### Carry out Worldly Interactions With Saiyam

**Questioner:** But what about my wife who is bossing me around, what should I about that?

**Dadashri:** There is no problem with that. She makes *jalebi* (fried crispy sweet) and *bhajiya* (fritters) for you. Say to her, “Oh ho ho! You made and fed us *jabeli* and *bhajiya*!” She will be flattered in this way; then tomorrow she will calm down automatically. You should not feel anxious about her. When will she rule over you? Only if she grows a moustache. Is she ever likely to grow one? No matter how wise she becomes, will she grow a moustache?

**Questioner:** It will not grow!

**Dadashri:** If you were to shave yours off, would it go away (permanently)? Even if you clean-shave it, will it go away? No, it will not. Therefore, if she were to grow a moustache, she would rule over you. But rest assured, the moustache will not grow! She may try to be equal to you, but it is not possible. Let the ones who talk about gender equality jump around. It is not possible to become equal just like that. Even if you do not keep a moustache, will the wife be able to keep one? We may keep one if we wish to, but will women be able to keep a moustache if they wish to?

**Questioner:** No, no.

**Dadashri:** Therefore, the wife will never end up being the *dhani* (master). So there is no need for you to become a *dhani* at all. You already are a husband, so why are you setting out to become one? What is the need to become something that you

already are? Women have a lot of energy (*shakti*), but they will never be able to become men. So she cannot become your superior (*upari*). You married her and brought her home, so she will not become your superior. So you should not keep it in your mind that she will become your superior; that she will rule over you. It is due to the fear of this that unnecessary quarrels happen.

Besides, you only have one lifetime worth of accounts (*hisaab*), that is all that is left. No other account is going to happen. The account for one life (this life) is certainly there, so why should we not remain calm?

One man says that, ‘The wife has quarrels with me daily.’ Now is it his fault or the fault of the wife? What do you think?

**Questioner:** Both are indeed at fault!

**Dadashri:** Because the wife would never come to scold the husband without any reason. As long as she does not see his aura of influence (*chhat*), she will be ready to scold. If she sees his aura of influence or his freedom from anger-pride-deceit-greed and sexuality (*saiyam*), then she will not say anything, she will not even say a word. As long as she does not see his aura of influence, it will indeed be like this! There should definitely be an aura of influence! One should have such a personality, he should have *saiyam* (devoid of anger-pride-deceit-greed).

Yes, then if you are incompetent, then everything will rule over you. Everyone will rule over you. Competency is definitely needed! After getting married, if you do not have competency, then what good is it?

Do not have such doubts in your mind



that she will rule over you. It is due to these doubts that the tussles keep increasing! You continuously remain in pain, as in a cold war. What is the need for you have a cold war?

**Questioner:** But one will indeed try to exercise authority over his wife, won't he?

**Dadashri:** Has the wife committed an offense? Exercise authority over others. Tell your wife that, "Do not exercise authority over me, and I will not exercise authority over you. We have a friendship, we are sincere friends." Then, people tell me, "The wife will then rule over you!" I tell them, "Hm, will she grow a moustache? No matter how much ointment she applies, will she grow a moustache?"

### Avoid Matbhed With Understanding

**Questioner:** For some people, if there is no *matbhed* (divisiveness due to difference of opinion), then they will not be happy!

**Dadashri:** Hey, if happiness arises through a quarrel (*kakadaat*), then it cannot be called a quarrel at all!

**Questioner:** *Matbhed* is not bickering, *matbhed* simply means that happiness arises from it!

**Dadashri:** No, no happiness arises from it; (eventually), a person gets fed up with it. There is happiness when playing a game of dice. Then what happiness is there?

In order to prevent even one *matbhed*, so much needs to be thought about! There has been no difference of opinion at all (for Dada)! Even if she brings and cooks a vegetable that I do not like, I still eat it. If I were to leave it, then she would think in her mind that, 'He does not like it.' So even if I

do not like it, I still eat it. Yes, I do it so as to make her happy. Not just with her, I do it everywhere. I eat what I do not like so that the other person does not feel that, 'He did not like it.' The *kadhee* (yogurt soup) may become salty on occasion; it is not impossible for that to happen.

**Questioner:** It happens.

**Dadashri:** Do we not make mistakes?

**Questioner:** They happen, they happen.

**Dadashri:** In the same way, if she makes a mistake, then we should reconcile. We will take less and settle it.

### Demonstrate Love by Making Adjustments

How straightforward it can become if we adjust with the other person in every aspect! What are we going to take with us? Therefore, do not attempt to straighten her out, and she will not straighten you out. Accept whatever you have received as precious. A person's *prakruti* (mind-body-speech complex) will never straighten out. A dog's tail will indeed remain crooked. Therefore, you should tread with caution. However she is, let her be. Adjust everywhere.

Rather than reproaching her, she will be more straightforward if you do not reproach her. The one who does not get angry has tremendous *taap* (energy which impresses and awes others). I never scold anyone, yet they feel my *taap* tremendously.

I have not spoken with a raised voice with anyone in the past forty years. I have never raised my voice with anyone. All these

people know that. They even say that, “He (Dadashri) is like a God.” Therefore, keep sternness in one eye, and friendship in the other eye.

**Questioner:** Dada, what would happen to the one who keeps sternness in both eyes?

**Dadashri:** That is wrong. Sternness in one eye, and love in the other eye. Love is definitely needed. Devoid of love, on what basis will a person live?

### **Get Your Work Done by Improving Yourself**

**Questioner:** Can I not improve the wife by accepting that it is my fault?

**Dadashri:** In order to improve (the another person), you only need to improve yourself. It is not at all possible to improve anyone else. The ones who try to improve (others) are all egotistic. If you yourself improve, then the other person will indeed improve. I have even seen people who have set out to improve everything in the outside world; whilst at home, his wife does not respect him, his mother does not respect him. What kind of people are these? First you improve. ‘I will improve (him or her), I will improve (him or her),’ that is useless egoism. Hey, you are not stable yourself, so what are you going to improve? First, you need to become wise yourself. Lord Mahavir only set out to become *mahavir* (the conqueror of anger-pride-deceit-greed), and look how much that influence (*prabhav*) has cast! His influence still prevails even after twenty-five hundred years! I not do improve anyone. Do not make the attempt to improve anyone, but make the attempt to improve yourself. Even the

*Tirthankaras* (fully enlightened Lords) did not do the egoism of improving others. They simply came to give the gift of liberation (*moksha*).

### **What Right do we Have to Point out Faults of Others?**

Do not find faults in anyone in the home. What do you think about this talk?

**Questioner:** It is nice.

**Dadashri:** Even so, do people not know all this?

**Questioner:** For many people, it has become a habit; so what should be done about that?

**Dadashri:** It is not a habit, one wants to be superior. One purposely wants to find faults. Now, that is wrong. This is not called a family. To be a family means to live with love. Interference should not happen; the wife should not feel that, ‘He is needlessly trying to improve me.’

**Questioner:** But what if the husband feels that way?

**Dadashri:** So then they end up fighting each other, and with that, the family life becomes ruined. It does not suit us; some change is necessary. We are Indian. If we do not make changes after thinking about it, then how can we be called Indian? Did you not understand this, miss?

**Questioner:** Yes, I understood.

**Dadashri:** So you ladies should understand that you should not point out faults that the husband is able to understand. The husbands should not point out faults that the wives are able to understand.

### You Improve your own Faults

**Questioner:** Many people understand their faults, yet they do not improve, what then?

**Dadashri:** They will not improve by you telling them. Instead, they will do the reverse of what you tell them. One day, when he or she starts thinking about it, then you say, “How can this fault be improved?” Converse with one another as friends. You should maintain friendship with your wife, should you not? You do maintain friendship with others. Do you bicker like this with your friends on a daily basis? Do you directly point out your friends’ faults? No! This is because you want the friendships to last. And here, as she is bound to you by marriage, where will she go? This does not suit us. Make your life like a garden. A home where there is no *matbhed* (divisiveness due to difference of opinion), where there is nothing like that, such a home is like a garden. Do not let any interference arise between anyone in the home. If a small child knows about his fault, then it cannot be pointed out in the slightest. Only a fault that he does not know about can be pointed out. How do you feel about this?

**Questioner:** That is right, it is correct.

**Dadashri:** How can faults be deliberately pointed out? What is the purpose in pointing out faults that one is aware of? Does she point them out to you, does she point out a lot to you?

Here, you keep prodding her, and exercising your right as a husband (*dhanipanu*)! You do not know how to take care of your wife, and yet you have set out to become a *dhani* (husband, owner)! The wife is considered to have been taken care of

when, in her mind, there is no lack of love at all. And here, the love shatters when you prod her, and she says, “If I make a mistake, then he creates a stir. Do people not make mistakes?” But our people have purposely gotten into the habit of exercising authority as a husband (*dhanipanu*)! You have the desire to become a *dhani* (owner) from within, then why point out faults? Will you understand this going forward?

**Questioner:** Yes.

**Dadashri:** This was unnecessary madness, exercising authority as a husband (*dhanipanu*). Therefore, *dhanipanu* should not be done. (True) *Dhanipanu* is when the other person does not oppose you; then know that there is *dhanipanu*. Here, there is immediate opposition!

### Bring About a Solution by ‘Seeing’ your own Fault

**Questioner:** Dada, in worldly interactions, in the midst of colliding viewpoints, the person with a higher position finds fault of a person in a lower position, the latter finds fault of a person in a lower position than him. Why is that?

**Dadashri:** It is such that the superior person ‘eats up’ the inferior person. Instead of the superior person finding fault of the inferior person, we say, “It is indeed my fault.” If we take responsibility for that fault, then a solution will arise. What do I do? If the other person is not able to endure it, then I take responsibility for it, I do not find faults of others. Why should I give it to others? I have a stomach as large as the ocean! Just look, doesn’t the ocean accommodate all the water of Mumbai’s sewers? In the same way, we too should ‘drink’ it (accommodate the faults).

By doing so, your influence (*prabhav*) will spread over the children, over everyone else. They too will learn; the children will also understand that, 'His stomach is as large as the ocean!' However much comes, deposit it. It is a law of worldly interactions that the one who insults leaves giving away his own energy. For that reason, we accept insults with a smile on our face! The mind should be noble. You should become broad-minded.

### Who Gets Harmed by Matbhed?

**Questioner:** So Dada, do the adjustments not happen because the ego gets in the way?

**Dadashri:** Yes, it is definitely that. These are all problems of the ego! The solution cannot come through *matbhed* (divisiveness due to difference of opinion). You do not like *matbhed*, yet it happens, doesn't it? When the other person is overly insistent, then you should let go and go off to sleep. If you do not let go, and neither person yields, then neither will be able to sleep, and the whole night will be ruined. Just look how we take care in worldly interactions, in business, in partnerships! Then should you not also take care of this partnership of worldly life?

Therefore, you should adjust in the world, because everything has an end. And if something lasts a long time, then you are not helping the other person, you are causing more harm. You are not only harming yourself but the other person as well! Who can improve him? The one who himself is improved can improve others. If one is not together with it as far as his own self is concerned, then how can he improve others?

Having attained a human life, if one

does not interfere in the worldly life that is there, then it will run smoothly and be straightforward. But one keeps interfering in this current worldly life. He interferes from the moment he wakes up. When there is not even the slightest interference in the current circumstances, then the authority of the Lord remains.

(Therefore) Don't see the laws; please settle. Say enough to bring settlement to the mind of the other person. Where is the time to tell people how to do things? The other person may make a hundred mistakes, but just tell yourself that the mistake is your own and move on. Should you look for law (justice) in the current time cycle? Everything has come to a head here! Everywhere you look, people are running around! People have become trapped! When he goes home, then the wife has demands, the children have demands; at work, the boss has demands. If he travels on the train, he gets pushed around by the crowd! There is no peace anywhere. Peace is needed, right? If someone fights with you, you should sympathize with him that, 'Oh ho ho! How agitated he must be that he has started to fight!' To become agitated is a weakness.

### Matbhed is Caused by Lack of Understanding

**Questioner:** If we do not want to clash, but the other person comes and fights with us, then what should we do? If one person is aware, but the other person clashes, then there will indeed be a clash, right?

**Dadashri:** If you were to fight with this wall, then for how long would you be able to fight? If your head were to bump against the wall one day, then what should we do with it (the wall)? Because you hit your head against

the wall, you have a fight with the wall, does that mean you should keep hitting the wall? By the same token, consider your antagonists to be a wall! Is there a need to blame the other person? You should understand on your own that this person is like a wall. Understand this much, then there is no problem.

**Questioner:** If I remain silent, then the other person takes it the wrong way that I am indeed at fault, and then he clashes with me even more.

**Dadashri:** You simply believe that it is because you remained silent that this happened. If you wake up in the middle of the night to use the bathroom and bump into the wall in the dark, did it happen because you remained silent?

Whether you remain silent or speak up does not affect this at all, it has nothing to do with it. There is no such thing as affecting a person by your silence or even by your speech. It is only Scientific Circumstantial Evidences. No one has even this much power (*satta*). In a world where there is not even this much power, what can anybody do? If the wall had any power, then the other person would too! Do you have the power to fight with the wall? The same applies to the other person. And the clashes that happen through the *nimit* (evidentiary instrument) of the other person are not going to let you off, so what is the point of useless shouting? The power is not in the hands of the other person there! Therefore, why don't you become like the wall! When you keep reproaching your wife, the Lord that resides within her takes note that, 'He is reproaching me.' So when she reproaches you, become like the wall, then the Lord that resides within you will help you.

If you were to have divisiveness due to

difference of opinion (*matbhed*) with the wall, then what would happen?

**Questioner:** You would split your head open.

**Dadashri:** When your head splits open, will the wall have a problem with that? So do not have *matbhed*. What does the wall have to do with it? Therefore, only if the fault is our own will we collide with the wall; the wall is not at fault in this. Then, people ask me, "Are all these people walls?" I tell them, "Yes, people too are walls. I say this having 'seen' it. This is no falsehood."

Having divisiveness due to difference of opinion with someone and colliding into a wall are one and the same, there is no difference between the two. A person bumps into a wall because he cannot see and when divisiveness due to difference of opinion arises, that too is because he cannot see. He cannot see beyond the situation, he cannot find the solution beyond the present situation, and so division due to difference of opinion happens. This anger that happens, that too happens due to the inability to see what lies beyond. All this anger-pride-deceit-greed happen because of the inability to see what lies beyond! Shouldn't we understand this? The fault is of the one who gets hurt; is the wall really at fault? Everything in this world is indeed a wall. When we run into a wall, we do not set out to establish who was right and who was wrong; we do not go through the trouble of fighting with it that, 'I am right,' do we? In the same way, right now the other person is indeed in the state of a wall. There is no need whatsoever to prove to the person that you were right.

You should consider anyone you collide

with to be a wall. Then if you set out to investigate where the door is, you will find the door even in the dark. If you keep reaching out with your hand, will you or will you not find the door? And from there, you should escape. You need to make it a rule not to clash with anyone, that you do not want to get into conflicts with anyone.

### What is the Result of Beastliness?

Otherwise, people do not know how to live. One did not know how to marry; yet one got married after great fuss! One does not know how to be a father, yet he becomes a father just like that. One should now live a life such that the children become happy. Everyone should decide in the morning that, 'Today I do not want to clash with anyone.' Have such a thought. Show me whether there is a benefit to having clashes.

**Questioner:** No, there is not.

**Dadashri:** What benefit is there?

**Questioner:** There is pain.

**Dadashri:** No, it is not just that there is pain; there is pain in the moment of the clash, but then the entire day is ruined, and the next life, there too one forgoes human life. One retains human life when he behaves like a gentleman. But where there is beastliness, where one keeps prodding, where one keeps striking with 'horns', then will human life be retained? Do cows and buffaloes strike with horns, or do humans?

**Questioner:** Humans strike more.

**Dadashri:** If humans strike more, then they will have to go to the animal life-form.

**Questioner:** That will hurt more.

**Dadashri:** It will hurt even more. So there, instead of two legs there are four legs, and on top of that, a tail! Is it that simple there? Is there not pain there? There is a great deal of pain. You have to understand this a little. How will this do?

### Attachment-Attraction, the Cause of Conflicts

**Questioner:** If a wife has a great deal of attachment (*raag*) for her husband, is that why quarrels arise between them?

**Dadashri:** Yes, then when he goes out and does not come home (on time), she keeps feeling irritated. Nothing happens to a *vitaraag* (one who is free of attachment). The one with a great deal of attachment will keep having fights.

**Questioner:** That is true, it happens when there is too much attachment.

**Dadashri:** Alas, it happens even when there is less *raag*.

**Questioner:** But many times, even if I do not want to have abhorrence (*dwesh*), it happens. What is the reason for this?

**Dadashri:** Who does it happen with?

**Questioner:** What if it sometimes happens with my spouse?

**Dadashri:** That is not called abhorrence. The love that arises from attraction (*aasakti*) is always reactionary. So when one becomes irritated, the other person is repelled. Because he is repelled, he maintains his distance for a short while, and then the love rises again. When this love stings again, conflicts happen, and then love once again rises. Where there is excessive love, there is interference. Wherever any kind of interference is taking place,



inwardly those people have love for one another. Only where there is love is there interference. If there is love from the past life, then there is interference. It is excessive love. Otherwise, there would be no interference at all! This verily is the nature of interference.

And what do people say? 'Our love grows through conflict.' That is true, but this attraction (*aasakti*) has indeed arisen from conflict itself. Where there is less conflict, there is no attraction. Understand that in the home in which a husband and wife have few conflicts, there the attraction (between the two) is minimal. Do you understand this?

### **The Entanglement of Worldly Life is Indeed due to Attraction**

**Questioner:** Where there is a lot of attraction (*aasakti*), there is also more jealousy, isn't there?

**Dadashri:** It is indeed in the attraction of both for each other, that all the troubles arise. In the home where both parties oppose each other a lot, then we would know that there is more attraction (*aasakti*) there. Therefore, understand this much. So then what do we call that? We do not say that they are fighting. Even if they slap one another, we will not say that they are fighting. We call that '*popat masti*' (act of playfulness between two parrots). The parrot will strike with its beak, yet it will not make the other one bleed. Yes! Have you never witnessed this *popat masti*?

Now, when we listen to such (true) talk, then we feel like laughing at our mistakes and our stupidity. When a person listens to the truth, then he experiences dispassion that, 'I have done such mistakes?' Hey, not only mistakes, but you have taken many beatings as well!

### **The Key to Attaining Happiness**

In order to attain happiness in life, it is necessary to learn the art of living. There is definitely an art to living, isn't there? Liberation (*moksha*) is not for everyone, but there should definitely be an art to living, shouldn't there? Let there be *moha* (illusory attachment), but at least know the art of living beyond *moha*. How should life be lived? One wanders around searching for happiness, but is there happiness in clashes? On the contrary, clashes bring pain even in happiness. One wanders around for pleasure (*sukha*), and invites pain (*dukh*). If one knows the art of living, then he will not invite pain. If there is pain, then he will get rid of it.

We mainly want to get rid of anger-pride-deceit-greed; we want to reduce divisiveness due to difference of opinion (*matbhed*). We have to attain completion (*purnata*) here, attain illumination. This is our goal. We have to let the light of knowledge guide us. How long will we remain in the darkness?

### **Sexuality is the Root Cause of Quarrelling**

**Questioner:** The ego that remains in worldly interactions sometimes leads to many sparks!

**Dadashri:** These are not the sparks of the ego, they appear to be the sparks of the ego, but they are dependent on sexuality (*vishay*). Where there is no sexuality, these sparks do not exist. After sexuality stops, then that history (of sparks) will end. So if one takes the vow of celibacy and practices for a year, then when I ask them, they say, "Not a single spark, no bickering, no interference, there is nothing, (everything is at a) stand

still!” Even though I know that is what happens, I still ask them. So it all takes place because of sexuality.

As long as sexuality exists, sexual relationships exist, clashes will happen. This is indeed the root of clashes. No one can conquer the one who has conquered sexuality. Nobody will bother him at all. His *prabhav* (aura of presence and influence) can be felt.

### Unyielding Strength of Mind is Needed

**Questioner:** Dada, we understand that it is the *karma* that is clashing, but don’t we have to find a remedy for it? Will we not have to find a solution?

**Dadashri:** There is a solution for that, but people’s strength of mind (*manobad*) is weak! As far as the solution is concerned, if you put a stop to certain parts (sexual inclination), everything will stop automatically. But what can one do if the strength of the mind (*manobad*) is weak?

**Questioner:** Please show us what part to stop?

**Dadashri:** Stop all the *vikari* (sexual passion) part, then everything else will stop on its own. It is because of this (sexual passion) that the conflicts continue forever.

**Questioner:** Now how can this be stopped?

**Dadashri:** Conquer sexuality.

**Questioner:** Despite stopping sex, the conflicts are still happening, that is why we are at your feet.

**Dadashri:** That can never be. I have seen that wherever sex has stopped, wherever men are with strong minds, their wives absolutely abide by what they say.

### Clash Exists in Worldly Life due to Sexuality

For those who do not want to clash, for those who do not side with clashes, clashes will happen, but they will gradually decrease. As long as one believes that clashes should definitely be done, clashes will increase. We should not side with clashes. For the one who has made a firm resolution that, ‘I do not want to clash at all,’ very few clashes will come his way. And where there are clashes, God does not stay there at all!

And if there were no sexual interaction in this world, then clashes would not exist at all. Clashes exist because of sexual interaction; otherwise clashes would not exist at all.

### To Conquer Just Sexuality...

If you do not like daily interference at home, then you should stop the sexual relationship with her. Sexuality is sheer beastliness (a human being behaving like an animal). Therefore, stop this beastliness (*pashavata*). Wouldn’t the one who is intelligent and with understanding think about this? If one were to take a photograph, then how would one look? Wouldn’t one look like a dog? Yet he doesn’t feel ashamed? When I say this, then the thought arises, otherwise where would such thoughts come from? And as long as you have a relationship of sexual passion, this *dakhadakh* (interference and counter-interference, stinging each other) will indeed remain. Therefore, we do not meddle with your interference at all. I know that when the sexual passion (*vikar*) stops, then the interference with her will definitely stop. Thus, all of this exists due to our mistakes. All these pains are indeed due to our mistakes. How wise were the *Vitarags* (fully enlightened

Lords)! Lord Mahavir became free (of the sexual relationship) at the age of thirty, and moved around with joy!

There is no solution other than stopping sex with her (your wife). This is because this is indeed the root cause of attachment and abhorrence; it is indeed the main cause. All of the attachment and abhorrence has indeed arisen from here. The entire worldly life has arisen from here. Therefore, if one wants to put a stop to worldly life, then he has to begin here. Then eat mangoes (peacefully)! Even if you eat mangoes priced at 200 rupees per dozen, no one will question you. This is because the mangoes will not file a claim against you. If you do not eat them, then they will not start protesting, whereas in this (sexual) relationship, you may say, "I do not want it." Then she will say, "No, I definitely want it." If she says, "I want to go to see a movie," and you do not go, then the bickering will begin! You will be done for! This is because you are facing a *mishrachetan* (mixture of the Self and non-Self), and there is an agreement (from past life expressing now as a wife), therefore she will file a claim.

### Live Life Like the Sages

**Questioner:** I have not thought about this at all.

**Dadashri:** There is no awareness of this at all. But if the *prakruti* (mind-speech-body complex) has been bound (with subatomic particles of sexuality), then even after getting married, it (sex) should be limited to two or three times a month.

It should only be this frequent; it should be how it was for the *rushimunis* (ancient sages and saints). Then they would live as

friends for the rest of the life. In the beginning, after getting married, there should be intimacy for two to three years. Even then, how much intimacy should there be? After the monthly menses, it should be for only five days in the entire month, no more after that. After one or two children are born, then it should stop forever. After that, there should be no sexual vision.

### Life is for Dharma, not for Sexual Pleasures

All the religions have created the confusion that one must leave women. Hey, if I left my wife, then where would I go? Who would cook for me? Should I be running my business or should I be cooking at home?

**Questioner:** So they support one another?

**Dadashri:** Yes, it is all mutually supportive! They should treat one another as divine beings. So if they say that to attain liberation (*moksha*), you must abandon your wife, what fault is it of the wife?

**Questioner:** And the wives will also say, "We too want *moksha*, we do not want you!"

**Dadashri:** Yes, of course they will say that! You and the wife have a partnership.

These people, the writers of scriptures, have praised married life, they have not criticized married life. They have severely criticized sexual infidelity (*bhrastachar*) and sexual misconduct outside married life. And married life is useful only up to the point where respect for each other is maintained, love for each other is maintained and each other's mind is taken care of.

One is helped by a wife to progress further in religion; both live together, and both progress further. But it has turned into sexuality. Forget progressing further; they keep quarreling with each other! If you have a wife, but there is no sexual interaction, then there is no problem at all. Yes, even our *rushimunis* (sages and saints) would get married! Even there, after one son and one daughter, that was it. Nothing else, then it was friendship. You should live such a life.

### Adopt the Discipline of the Sages

**Questioner:** Should sex only be for procreation, or can it be enjoyed using birth control?

**Dadashri:** No, no. That was during the times of the *rushimunis* (ancient sages and saints). In those days, the interaction of a husband and wife was not like it is today. The *rushimunis* used to marry, but they (initially) said to no marriage. So the prospective wives told them that, “You are alone, your worldly life will not run smoothly, your physical health will not remain well. So keep a partnership with me; with a woman, you will then be able to do your devotional practices and maintain a worldly life too.” Therefore, they accepted it by saying, “I will not have a family with you.” Then they (the prospective wives) said, “No, I want the gift of one son and one daughter, just give me these two gifts. There will be sexual relations on this condition only; there will be no sexual relation beyond this. Then we will live as friends in the worldly life.” So they accepted that, and then they would live together just like friends, not as husband and wife. She would take care of all the duties of the home, and he would take care of things outside the home. Then, they would sit down together

for their devotional practices. But nowadays, it has become all about it (sex). So everything has become ruined. The *rushimunis* were with discipline (*niyam*).

Even now, if marriage is for one son and one daughter, there is no problem. Thereafter, the husband and wife should live as friends. Then it will not give rise to pain. Here, they seek pleasure (in sex), so it will be like this, they will file claims on one another!

Therefore, they had made this arrangement (of gifting a son and a daughter). But its meaning has been ruined. The love from giving a gift of just one son would last their entire life without increasing or decreasing!

Even these people have only one son and one daughter; they only have two. But they have opened up a ‘theater’ called ‘operation’; they continue ‘playing’ in this ‘theater’ (with vasectomies and tubal ligation, people continue having sex without worries of unwanted pregnancies).

So *rushimunis* did not have quarrels or anything, they lived as friends. They would raise their son and daughter together, as friends! And for these people, it (sex) is forever. Now the problem with it going on forever is that one is hungry (for sex) and the other one is not. Now, the one who is not hungry will say that, “I am not ready.” The other one will say, “I am hungry.” Then tiffs and quarrels ensue. That is what all this fighting is about. Otherwise, the entire life will remain so beautiful in friendship. They will remain sincere to each other. There will not be quarrel or nagging all day long. This nagging is due to sex.

### Become Each Other's Companion

All of these are wrong beliefs. 'I am Chandubhai,' is a wrong belief. Then when we go to his house, we ask, "Who is she?" and he will reply, "Did you not recognize her? I am this woman's *dhani* (husband, owner)." Oh ho ho ho...! The great husband has come! He is talking as if he is indeed the owner of the woman, isn't he! He talks as if there is no owner of the owner? Is there not an owner (master) of the owner? Then you became the *dhaniyani* (wife) of the master above you and your wife (implied to be subservient to you) is this one here. Why enter into this mess at all? Why be the owner (superior, master) at all? What is wrong in saying, 'She is my companion'?

**Questioner:** Dada, you just used very modern language.

**Dadashri:** What else then? Only then will these tussles decrease! When two companions live in one room, one makes the tea, while the other does some other work for her. That is how companionship is maintained.

**Questioner:** Is there any attraction (*aasakti*) in companionship?

**Dadashri:** There is attraction in it, but that attraction is not like a fire. The words are indeed filled with deep attraction (*gadha aasakti*). The words *dhanipanu* (master) and *dhaniyani* (wife, mistress of the house) are filled with strong attraction, whereas when you use the word 'companion', the attraction becomes less.

### Leaving Attraction Aside, Walk on the Path of Love

Where there is attraction (*aasakti*), accusations (*aakshap*) will not refrain from

happening. That is the nature of attraction. When attraction happens, accusations keep happening that, 'You are like this, and you are like that.' Do people not say such things? Do they not say such things in the place where you are from? They say such things because of attraction.

Girls today choose their husbands after close scrutiny, but do they not quarrel with them later on? Do they not quarrel? Then that cannot be called love at all! Love should be forever. Whenever you see it, it is the same love, it feels the same, that is called love, and there one finds comfort and solace. Here, you may have love for her, and one day, if she is sulking, then you say, 'To hell with this love! Dump it in the sewer!' When she walks around sulking, what good is that love? What do you think?

**Questioner:** This is true.

**Dadashri:** Love should be such that the facial expressions never spoil. That love is received from 'us' (*Gnani Purush*). There should be such love that, even if the husband scolds her, the love does not fluctuate. If love increases at the time when the husband buys her diamond studs, then that is attraction (*aasakti*). Therefore, this world persists through attraction. Love begins from the *Gnani Purush* all the way to the *Tirthankara Bhagwan* (the fully enlightened Lord); they have the license of love. They make people happy through that love only. On top of that, they bind people through love such that they cannot escape. *Alaukik* (beyond worldly) love, where there is nothing worldly (*laukik*)!

### Understand the Difference Between Attraction and Love

**Questioner:** Please explain the

difference between love (*prem*) and attraction (*aasakti*).

**Dadashri:** Love that is *vikrut* (not natural, not of the Self, distorted, created by the non-Self) is indeed attraction (*aasakti*). What we refer to as love in this world, is called *vikrut prem*, (unnatural love) and that is indeed referred to as *aasakti*.

This attraction (*aasakti*) is like the attraction between a magnet and a needle. There is no such thing as love (*prem*) in it at all. There is no love anywhere at all. It is because of this attraction (*aakarshan*) similar to that between a magnet and a needle that you feel, 'I am in love; that is why I feel attracted.' But that is not love at all.

In this world, pure love (*shuddha prem*) is indeed the absolute Self (*Parmatma*); besides this, there is no other *Parmatma* in this world, and there never will be. And there, the heart is pacified, and that is when work with heartfelt consideration

happens; otherwise, work will not happen from the heart. The heart will be pacified in two ways. If you want to go to a lower life-form (*adhogati*), then appease your heart with a woman. And if you want to go to a higher life-form, then appease your heart with the *Gnani Purush*, and he will even take you to liberation (*moksha*). The heart will be needed in both places; then heartfelt consideration will manifest.

So the love that is free from anger, pride, deceit, and greed, love where there is no male or female; the love that remains constant; when one sees such pure love, then the heart of a human being is pacified.

I have become the embodiment of pure love. If you become intoxicated with only this love, then you will indeed forget the world. The entire world will gradually be forgotten. When you become intoxicated with this love, your worldly life will then run very smoothly and ideally.

~ Jai Sat Chit Anand

#### Note for Dadavani Magazine Subscribers

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### Pratikraman for Not Being in the Agnas

After 'I' give you this Gnan, 'I' also give you the Five Agnas for your protection, so that You remain as the Self. And if you remain within these Agnas, you will attain liberation. And what was given as the sixth instruction? Whenever *atikraman* occurs, you should do *pratikraman*. If you forget to remain in the Agnas, do *pratikraman*. To forget is human, but do *pratikraman* nevertheless. Do *pratikraman* in this way: 'Dada, I forgot to remain in Your Agnas for the last two hours. I want to follow Your Agnas without fail. Please forgive me.' Then everything of the past will be forgiven. You will get full 100 out of 100. Therefore, no liability remains. The one who does not have the desire to repeat his mistakes is forgiven. 'We' have a license to grant forgiveness.

Your work will be done if You remain within 'our' Agnas. But what will occur if you churn things over and over again and make them 'sticky'?

You have to do *pratikraman* if you are not able to remain within the Agnas. Leave home every day with the decision that you want to remain within the Agnas and then immediately do *pratikraman* if you cannot. Everything will be settled within six to twelve months. Then it will be settled forever.

Everyone sitting in a train or a bus is free, is he not? What do they care? They will look here and there and here, and have all kinds of thoughts. One must not miss being in pure awakened awareness as the Self (in *shuddha upayog*) in such situations. Why do you not miss your awareness (*upayog*) when you are counting money? You do not even take your eyes away from it. If you were counting thousand rupee notes, you would not take your eyes off them, whereas this Self that you have attained is priceless! People keep counting even ten cent coins! And that too without making a single mistake!

You (the Self) do not have to do anything. All You have to 'do' is decide that you want to remain in Dada's Agnas. Then do not worry if you cannot. For your mother-in-law, who scolds you, you have to simply make a firm decision (*nischay*), before you even see her that you want to remain in Dada's Agnas and deal with her with equanimity, without fail! Then You are not responsible if you are not able to do so.

Your domain and energy is to remain in the Agnas. You are the holder of Your determination (*nischay*), but have no claim over its result. You should hold the *nischay* that You want to remain in the Agnas. Thereafter, you do not have to have remorse for not being able to remain in them. But you should do *pratikraman* as I show you. Do *pratikraman* for the *atikraman* that occurs. This path is so simple, straightforward and attainable; all You have to do is understand it.

You should increasingly remain in the five Agnas. Nothing else is worth attaining. Decide in the morning that You want to remain in the five Agnas and if you cannot remain in them, then do *pratikraman* at night. So, the next day You will be able to remain in them. Then the force will increase later on.

(Complied from Param Puja Dadashri's "Pratikraman" Book)



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**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai****Veraval**

Dt. **19 November** (Wed), 8-30 to 11 pm-Satsang & **20 Nov.** (Thu), 7-30 to 11 pm - **Gnanvidhi**

**Venue :** Shripal Society Ground, Haveli Chowk, Veraval (Gujarat) **Ph.:** 9228216025

**Dhrangadhra**

Dt. **23 November** (Sun), 8-30 to 11 pm-Satsang & **24 Nov.** (Mon), 7-30 to 11 pm - **Gnanvidhi**

**Venue :** Shishukunj, Opp. Nagar Palika Town Hall, Dhrangadhra (Guj.). **Ph.:** 9428239439

**Bangalore**

Dt. **5-6 December** (Fri-Sat), 6 to 8-30 pm-Satsang & **7 Dec.** (Sun), 5 to 8-30 pm - **Gnanvidhi**

**Venue :** Shikshak Sadan Auditorium Hall, Opp.Kaveri Bhavan, K.G.Road. **Ph.:** 9590979099

**Bhopal**

Dt. **9 December** (Tue), 6-30 to 9 pm-Satsang & **10 Dec.** (Wed), 5-30 to 9 pm - **Gnanvidhi**

Dt. **11 December** (Thu), 6-30 to 9 pm-Aptaputra Satsang

**Venue :** New Campion School, E-7, Arera Colony, Nr. Shahpura Lake. **Ph.:** 9425676774

**Delhi**

Dt. **12-13 December** (Fri-Sat), 6 to 8-30 pm-Satsang & **14 Dec.** (Sun), 5 to 8-30 pm - **Gnanvidhi**

**Venue :** Laurel High School, B/h. Shiva Market, Pitampura. **Ph.:** 9811332206

**Adalaj Trimandir****Spiritual Retreat on Aptavani - 3 & 7**

Dt. **20 to 27 December** - 9-30 to 12-45 pm, 4-30 to 7 pm-Satsangs & 8-30 to 9-30 pm-Samayik

Dt. **28 December** - 9-30 am to 12 pm-Pranpratistha of Small Idols of Lord Simandhar Swami

**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. by 30<sup>th</sup> November 2014.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit  
<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

**Gandhinagar**

Dt. **3 January** (Sat), 6-30 to 9 pm - **Satsang** & **4 January** (Sun), 5-30 to 9 pm - **Gnanvidhi**

Dt. **5 January** (Mon), 6-30 to 9 pm - **Aptaputra Satsang**

**Venue :** Ground Near CH-3 Circle, Behind Bus Depot, Sector -11, (Gujarat). **Ph.:** 9624004045

**Mumbai**

Dt. **30-31 January** (Fri-Sat), 6-30 to 9 pm-Satsang & **1 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue :** Azad Maidan, Mahanagar Palika Road, Opp. BMC Head Office, Opp. CST (VT) Station. **Ph.:** 9323528901

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### The True Definition of Love

Love with illusory attachment is all useless. Do not become trapped in such a love. Love should be with a definition. It is true that a person cannot live without love, but it should be with a definition of love. That which does not rise or fall is called love. So examine where it fluctuates. 'Our' love does not increase or decrease. This is because there is no attraction in it; that is called love. The Lord had such love. One can live with such love. With such love, one can survive without food. So have you understood the definition of love? Look for such a love. Now do not look for such a love that will end up in an unexpected divorce. How trustworthy are these people? In the sacrifice of illusory attachment, there is expectation; and in love, there is no expectation of getting anything in return.

-Dadashri



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