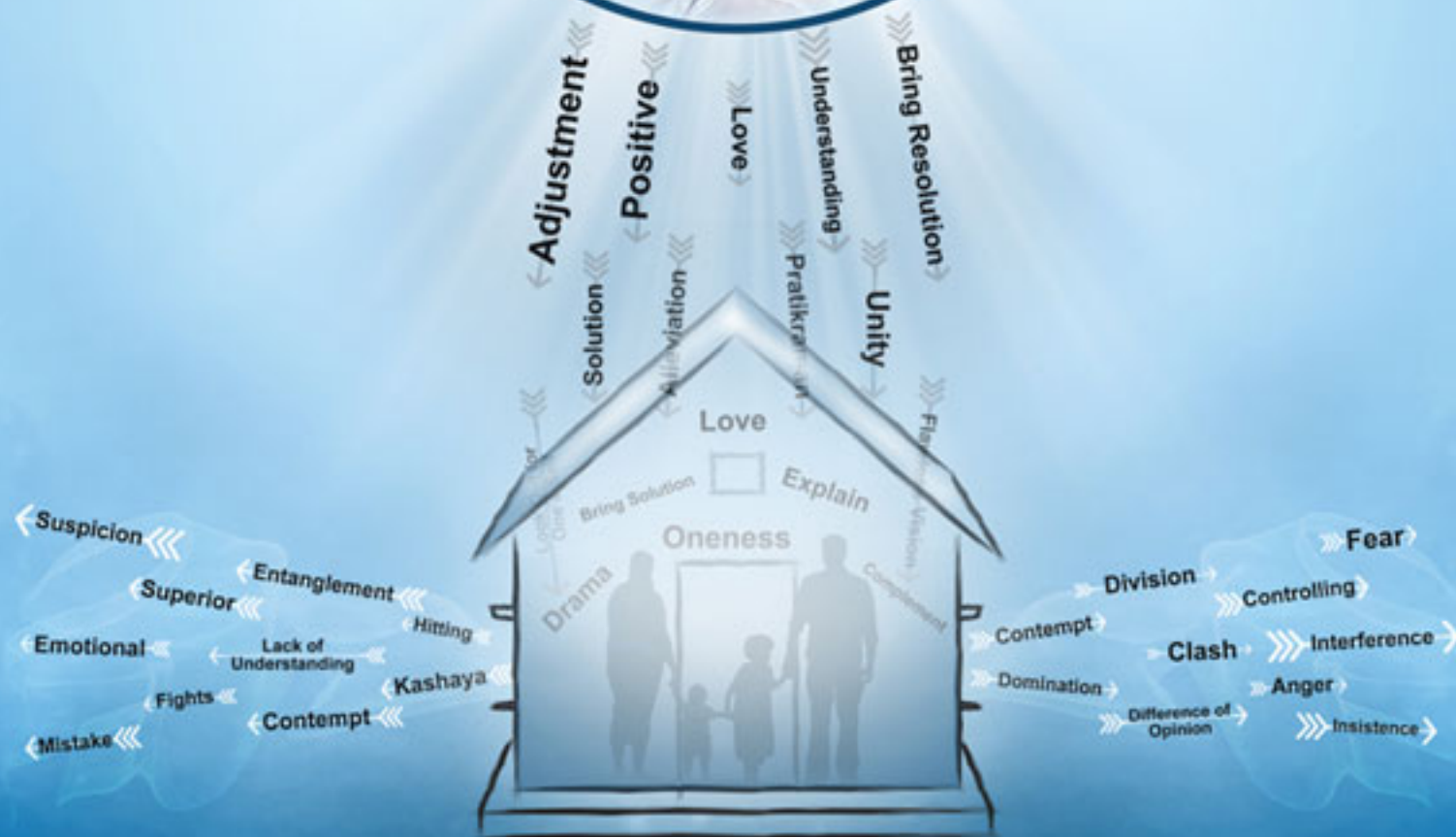


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## The Art of Eliminating Clashes in the Home

### EDITORIAL

The foundation of Hindu culture is the deep-seated intent that the entire world live as one single family. Is it possible to see this intent become a reality in the current era of the time cycle? Putting the world aside, if this intent does not get fulfilled due to the selfishness of individuals in the family itself, then how can this 'chariot' (the self) reach the ultimate goal?

What must be the primary goal of married life? Fun and enjoyment or sexual pleasures? No, it should be to complement one another and achieve the ultimate goal of a human life of attaining the bliss of liberation, should it not? And how can this goal be accomplished? The answer is, through the pure Self (*shuddha Nischay*) and pure worldly interactions (*shuddha vyavahar*).

What is this worldly life? It is a shop to finish *karma*. It is a place to pay off the *karmic* account of the past. In this worldly life that is like a mirage, how can true happiness be attained without realizing the Self? As long as Self-realization is not attained, people wander around in the worldly life due to attachment and abhorrence. But after having attained the Self, after having attained the awareness of pure Soul, shouldn't there be the goal to become free from *karmic* accounts of attachment-abhorrence and acquire absolute detachment (*vitragata*)? Only then can there be the bliss of freedom in the worldly life, right?

Having attained this phenomenal *Gnan* (Knowledge of the Self and the doer), why does freedom, bliss not prevail? It is because of conflicts that are created in ongoing worldly interactions. What is the cause of conflict? Ignorance, and that is verily ego. Yes, after attaining *Gnan*, it is a discharge ego, but it is with the effects of attachment-abhorrence from the past life. Thus, when worldly interactions unfold, the awareness does not remain. In particular, engrossment prevails with 'sticky files', and one not only becomes unhappy by finding faults, mistakes of others, but also makes others unhappy. How can this be called ideal worldly interaction?

In order to attain liberation, ideal worldly interactions are necessary. To reach the ultimate goal, both the 'wheels' of the Self (*Nischay*) and the worldly interaction (*vyavahar*) must move equally; only then will the 'chariot' (the self) will move forward, right? If there is a 'puncture' in the worldly interactions, then instead of moving forward, the 'chariot' will move around in circles...all that effort in vain! That is not agreeable to us, is it? That is precisely why, after facilitating the attainment of the Self, absolutely revered Dadashri provides the full testimonial  
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on how ideal worldly interactions are to be done; thus unfailingly and effectively teaching the art of worldly interactions, through which worldly life can come to an end without trouble.

Revered Dadashri says that worldly life and ‘files’ do not obstruct liberation, but one’s own weakness in awareness obstructs. Worldly interactions are already unfolding on the basis of Scientific Circumstantial Evidences, then how can faults of the other person be pointed out? Worldly interactions should be filled with love, where there is no weakness of attraction, expectation, insistence, or blaming. There is no anger-pride-deceit-greed or sexuality. There is only pure love. There should be such care-filled love that the thorns do not hurt us, and the flowers bloom fully and spread their fragrance in our lives. And for this, in the worldly life, the husband and wife have an equal responsibility of following the *Agna* (the five directives that sustain the state of the Self), to conduct such ideal worldly interactions that do not hurt any living being; this is the progress as the Self (*Purusharth*) towards liberation.

In the present collection, an on-the-mark and straightforward understanding of Dadashri’s illumination on how to be free from the *karmic* account with file number two through the art of worldly interactions is given. And this very thing is an invaluable gift for the *mahatmas* of *Akram Vignan*.

~ Jai Sat Chit Anand

### The Art of Eliminating Clashes in the Home

{ 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. }

#### One’s Subtle Karma Obstruct Liberation

**Questioner :** Dada, in the worldly life, if one has a wife, if one is married, and wants to go to *moksha* (ultimate liberation), then the thoughts keep recurring in the mind that, ‘I am married, so how can I go to *moksha* now?’

**Dadashri :** Hey, your wife is not getting in the way, it is your subtle (*sookshma*) *karma* that is. Your overt (*sthoor*) *karma* are not obstructing. I have ‘opened’ this (science). If I did not ‘open’ this science, then fear and restless would take hold within! Those monks say that, “We will go to *moksha*.” Hey, how are you going to attain that? You do not even know what you are to renounce. You have renounced only the gross. You have renounced that which can be seen with the eyes, what can be heard with the ears. You will be

rewarded for that in this very life. How can you abandon your wife and run away? Is it possible to attain liberation after abandoning your wife and running away? Is it possible to hurt someone and attain liberation? So fulfill of all your obligations towards your wife and children. And calmly eat what your wife serves you, but understand that all this is your overt *karma*! The opinion you have behind the overt *karma* should not be such that it will bind *karma* in the subtle. That is verily why I have given you these ‘five principles’ (*Agna*; special instructions of the *Gnani Purush* which sustain the enlightened state after *Gnan Vidhi*). The opinion should not remain within that, ‘This is correct,’ ‘Whatever I am doing, whatever I am enjoying, is correct.’ Such opinion should not be there. If just this opinion changes, then that is all that is needed. This is a new kind of

science! This is *Akram Vignan* (the spiritual science of the step-less path to Self-realization), which 'facilitates' people in every way.

### **Complement One Another**

Every religion has created the confusion that one must leave his wife (for spiritual progress). 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 complement one another?

**Dadashri :** Yes, everything is complementary. They should treat one another as divine beings; therefore, 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.

One is helped by a wife to progress further in religion; both live together, and both progress further. But it turned into sexuality. Forget progressing further; they keep quarreling with each other. If the wife is there but sexual interaction is not there, then there is no problem at all. Yes, even our sages and saints were married! After one son and one daughter, there was no sexual interaction; that was all. After that, it was a friendship. You should live such a life.

### **Worldly Interactions Should be With Resolution**

**Questioner :** After Self-realization, how should one conduct worldly life interactions

(*sansar vyavahar*) in the worldly life with a wife? And with what intent should it be?

**Dadashri :** Worldly interactions with the wife should be such that both find resolution (*samadhan*) in it. Keep worldly interactions such that you find resolution and she finds resolution. Stop worldly interactions where she does not feel a resolution while you feel a resolution. And if the children say to you, "Father," then tell them, "Yes, come son..." Do not say 'no' to him if he says 'father'. You should be happy; with eagerness, say to him, "Yes, I am coming." It is his role to call you 'father'; and you, the father should encourage him. It is a worldly interaction, isn't it? And the wife should not experience any hurt because of you. What do you think? What kind of worldly interaction should you have? It should be such that she will not experience hurt. Is it possible or is it not possible? Yes, you have married for worldly life interactions, not to become an ascetic. Otherwise, the wife will curse at me saying, 'This Dada has ruined my worldly life!' That is not what I am trying to convey.

### **Employ a Solution That Will not Lead to Entanglements**

It is like this; this *Gnan* (Knowledge of the Self and the doer) has been given to those living a worldly life. I have not told you to become an ascetic, but do settle the 'files' with equanimity, do *pratikraman* (recall of a mistake, apology, and a decision never to repeat it) for them. I have shown you these two solutions. If you do these two things, then there is no one to entangle your state. If you had not been shown the solutions, then you would not be able to stand along the shoreline at all, would you? There is hazard on the shoreline.

### Pointing out Faults is Like Stabbing With a Dagger

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

**Questioner :** She does.

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

**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 :** 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 if we were to

say something to a person on the street, then he may feel hurt. I think that members of the household should not feel hurt if their faults are pointed out. There is nothing wrong in that.

**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. "It is I!" Oh look, the great husband has come!

I asked one man, "Do you ever point out your wife's faults at home?" He said, "She is full of faults, so I have to point them out!" I said, "Look at this sack of intelligence! If you tried to sell this sack, no one would give you even ten cents in return. And here he thinks that his wife is full of faults!" This is how people think. How wrong does it look? Here, people find baseless faults, and then say, "You have no sense." They will shout every single day. A fault should be pointed out when she truly does not understand the mistake, and when the fault is pointed out, she believes it to be a favor, she believes that, "He is full of sense"; that is referred to as sense. She herself will say, "It is a very good thing that you have shown this to me, otherwise I would have continued walking down the wrong path. It is good that you have taught me this." Then she will advance. You fool, if she advances (with regards to cooking good food), what are you going to do with that? You yourself have not improved! You yourself are not sturdy!

### The Soup is Salty on the Basis of Something

I attained this Knowledge of the Self (*Gnan*) at the age of fifty, but even when I was about forty, I would add water to the

*kadhee* (soup made from chickpea flour and yogurt) if there was too much salt in it. Then one day, Hiraba (Dadashri's wife) caught me doing so. She said, "You added water to it!" I told her, "I will not do that again." I know that she too adds water to it on the stove to make it less salty. We would do the same on the dinner table. Or else, what would I do? If I had some *sheero* (a sweet dish) or anything else sweet in my plate, I would mix it into the *kadhee* to make it less salty. I would do whatever I could to make it edible. Then, I would not ask for sugar or anything like it. So she would not know that the *kadhee* was too salty. I would not tell her that or ask for anything. If you ask anyone in our home, they will tell you, "No, Dadaji has never said anything." Why should I say anything? The ones to tell her are smart, aren't they?

Then, what do the ladies talk about within themselves? They will say, "He is mean and nasty." Isn't it better for us to just become straightforward, rather than them defaming us? Why don't you become straightforward! Why did the *kadhee* become salty? The answer is, 'It came to you on the basis of some supporting evidence. It has a basis. It did not happen just like that, it is not baseless.' This kind of talk is madness. He says, 'She made the *kadhee* salty,' because he does not understand. You fool! Why would she do that? Even if you gave her a hundred rupees, she would not spoil the *kadhee*.

### **Interactions in the Family Should be Full of Love**

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

**Questioner :** It is very nice.

**Dadashri :** Despite that, not everyone knows about it?

**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.

Her feelings would be hurt. It should not be such that she waits for the time to point out your faults. You should have a beautiful life. Do you find this talk to be reasonable?

**Questioner :** Indeed.

**Dadashri :** Now, do not point out the faults that she knows about.

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 :** Then it would end up like Russia and America. If Russia does something, then America does something back, 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.

### **Improve Relationships With Love**

**Questioner :** What if some people understand their faults, yet they do not improve?

**Dadashri :** They will not improve by you telling them. Instead, they will do the reverse of what you tell them.

For all that needs improvement, it can be improved through love. Of all these people that I am improving, I am improving with love. Because I speak with love, nothing gets spoiled, and if it is said with the slightest abhorrence, things would get spoiled. Even if yogurt is not added to milk, if just a whiff of air touches the milk, the milk will turn into yogurt.

**Questioner :** Are there expectations in this love that you speak of?

**Dadashri :** Expectation? There is no expectation in love. There is love for one who drinks alcohol, and there is love for one who does not drink alcohol. Love does not have expectation.

### Love Does not see Fault

Love should be everywhere. There should only be love in the entire home. And where there is love, no one finds faults. Love does not see fault. This is not love; it is egoism. It does not feel like a fault where there is love. No matter however much fault there is, one will endure in love. Do you understand?

**Questioner :** Yes, sir.

**Dadashri :** Therefore, if faults arise, let them go in the name of love. Love endures everything, does it not?

Otherwise, all this is attraction (*aasakti*)! At times, your wife will come and hug you, and at other times, she will reproach you, “You did this and you did that.” There are never faults in love. Love does not see fault. How is this love at all? How do you feel about this? Do you need resolution in the home or not?

**Questioner :** It is definitely needed.

**Dadashri :** Should there be any provocations in the home?

**Questioner :** No.

**Dadashri :** If we do not see any faults, then we would know that we love the other person. Do these people truly have love for one another?

**Questioner :** Doubtful!

**Dadashri :** So how can that be called love?

### There is Pain Where There is Separation

The wife says, “I am yours,” and the husband says, “I am yours,” so then why is there *matbhed* (divisiveness due to difference of opinion)? As problems between the two of you increase, separation between you begins. When the problems get solved, then there will be no separation. There is pain in separation. And problems will arise for everyone, not just you. Anyone who has gotten married will not be without such problems.

I have not had any *matbhed* with anyone up to now, so then divisiveness due difference of thoughts (*munbhed*) would definitely not happen! Where there is no *matbhed*, then *munbhed* cannot exist. ‘We’ are the embodiment of love! Everything is verily my own. All of this is due to that love.

A person with the ability to think critically will carefully think and remove *matbhed*. This world exists due to *matbhed*, and it is something that should be slowly removed. How do you feel about this?

Divisiveness due to differences in opinion (*matbhed*) is a kind of clash, do you understand that?

### Where There is Love, There is no Divisiveness

**Dadashri :** Do you have any divisiveness due to difference of opinion while you are having your meals?

**Questioner :** It does indeed happen!

**Dadashri :** Why? Did you make a contract to do that when you got married?

**Questioner :** No.

**Dadashri :** At that time, you agreed to become cautious when the time called for it. You should not use words like ‘mine’ and ‘yours’ at home with. Speech should not create a division; speech should be without division. We are from a family that never divides, are we not?

### Turn Around and Avert Divisiveness

I had never had any divisiveness due to difference of opinion (*matbhed*) with Hiraba; we never used words such as ‘mine’ or ‘yours’. But one time we did have divisiveness due to difference of opinion. Her brother’s eldest daughter was getting married. So she asked me, “What should we give them?” I told her, “Give them what you would like to, but we already have some silver plates at home, why don’t you give them those? Do not give an order for new ones.” She responded, “When your cousin from your mother’s side of the family got married, you gave special orders for big silver plates!” When she used the words ‘mine’ and ‘yours’, I immediately understood that I had lost my reputation. When we were one, how could there be the words ‘mine’ and ‘yours’? I understood right away and immediately turned things around; I completely turned around from what I wanted to say. I told her, “That is not what I am saying. What I meant was that you can give

them the silver plates and also give five hundred or so rupees; they can use the money.” She responded, “Huh! How can you give so much money? You are so naïve in every situation, giving money to anyone that comes along.” I told her, “I truly do not know how to do anything.”

Just look, we were about to have divisiveness due to difference of opinion, but I averted it by turning it around! In the end, I did not allow any division to happen due to the difference of opinion that took place between us. For the last thirty to thirty-five years, we have not had any divisiveness due to difference of opinion even in name. Hiraba too is like a goddess! We never allow divisiveness due to difference of opinion to form. Even before it forms, we understand and turn it around. You only know of a few ways to avoid conflicts, whereas I know of endless keys and solutions. I resolve all matters at hand; I do not allow any divisiveness due to difference of opinion to form. There are some twenty thousand people in our *satsang*, of which about four thousand are *mahatmas* (the ones who have taken *Gnan*), but I do not have divisiveness due to difference of opinion with any of them. I have never considered myself as being separate from anyone!

### Right Vision Turns the Wrong into Right

Where there is divisiveness due to difference of opinion (*matbhed*), there is partial Knowledge (*ansh Gnan*), and where there is no *matbhed* at all, there is the absolute science (*Vignan*). Where there is *Vignan*, there is absolute Knowledge (*sarvansh Gnan*). There will be no *matbhed* only when you remain in the center (as the Self); only then will you attain liberation. But when one enters the duality of degrees and where ‘mine’ and ‘yours’ prevails, then one cannot attain liberation. Only



the one who is impartial (*nishpakshpati*) will attain liberation.

What are the signs of right Vision (*samkiti*)? It is when everyone in the home does wrong, yet you turn it around and make it right. To know how to make things right in every matter is the sign of right Vision. All you have to know is how this 'machinery' works; if the fuse goes out, how to make it right. You should know how to adjust with the other person's *prakruti* (innate nature of the relative self). Even if the other person blows his fuse, my adjustment will be there. But what happens when the other person's adjustment 'breaks'? He loses his fuse. So then he runs into the wall, he runs into the door, yet the 'wire' does not break. So then if someone replaces the fuse, then he will settle down. Otherwise, he will remain entangled until then.

#### **Matbhed Results in Munbhed**

This world is very vast, but the people of this world believe their home to be the entire world. And even if they believed just that much, it would be fine. But even there, one fights with the wife!

When a husband and wife fight with the neighbors, they will be united. They will tell the neighbors, "You are like this, and you are like that."

You would think that their unity is praiseworthy. Then when you enter their home, and if the wife did not put enough sugar in the tea, he will say, "I tell you to put more sugar in the tea every single day, but your mind is never in the right place." You fool! Your own mind is not in the right place! What kind of a man are you anyway? Should you be quarrelling with the person with whom you have ongoing interactions every day?

If you have divisiveness due to difference of opinion (*matbhed*) even with your wife, if unity does not remain there, then where else will you have it? Unity means to never have divisiveness due to difference of opinion. You should decide with this one person (your wife) that you never want any hostility due to difference of opinion to arise between you. That is how united you should be. Do you have such unity?

**Questioner :** I have never thought about this before. This is the first time I am thinking about it.

**Dadashri :** Yes, you will have to think about it, won't you? Do you know how much thinking Lord Mahavir did before final liberation? Do you like having divisiveness due to difference of opinion?

**Questioner :** No.

**Dadashri :** Divisiveness due to difference of opinion leads to fights and worries. If that happens because of difference of opinion, then imagine what would happen if there is difference in thought (*munbhed*)? When *munbhed* happens, divorces take place, and when there is difference of the body (*tanbhed*), death will happen.

#### **The one With Understanding Will let go**

Do you experience divisiveness due to difference of opinion (*matbhed*) more or does she?

**Questioner :** She does.

**Dadashri :** Oh ho ho! What is *matbhed*? Let me explain. Have you ever seen the game tug-of-war?

**Questioner :** Yes.

**Dadashri :** Two to four people will pull on one side, and two to four people will pull

on the other side. *Matbhed* means tug-of-war. So at home, you should observe that if the wife is pulling with all her might, and if you pull with all your might, if both people pull, then what would happen?

**Questioner :** It will break.

**Dadashri :** And if it breaks, you will have to tie it with a knot. Instead of having to tie a knot, what is wrong with simply leaving the rope intact? Therefore, if she pulls hard, you should just let go.

**Questioner :** But of the two, who should be the one to let go?

**Dadashri :** The one who has understanding. The one who has more sense will let go, and the one who has less sense is bound to keep pulling! Therefore, those of us with sense should let go. When you let go, do not do it all of a sudden. If you let go all of a sudden, she will fall. So, let go very gradually. Therefore when someone is insistent with me, I let go very gradually, otherwise the poor person will fall. Now, will you let go of it like this? Now, will you know how to let go? You will let go, right? Let go, otherwise you will have to tie a knot in it and then use it. Does it look good if you have to tie knots in it every day? A knot will indeed need to be tied, won't it? You have to use that rope again, don't you? How do you feel about this?

### **Let go, but With Caution**

**Questioner :** Yes, it needs to be done for sure.

**Dadashri :** Yes...therefore, let go and that too in a way in which she does not fall! Then she will have the courage that, 'He is being so noble, so I should also be noble.' She will think that.

**Questioner :** No one does that, nobody yields like that at all.

**Dadashri :** The one who is wise will let go. Otherwise, once the knot has been tied, the knot will not leave. Therefore, keep the rope in the home such that you do not have to tie a knot. Handle it such that it does not break. Should you not understand this?

**Questioner :** It should be understood.

**Dadashri :** It is whole, so then why are you breaking it? After breaking it, you will have to tie a knot, won't you? "But I did not know that I would then have to tie a knot." Hey, you have to let go before it breaks, otherwise a knot will have to be tied. So, the rope has once again been rendered useless. Therefore, you will have to understand the *karmic* account; otherwise the knot will indeed need to be tied, won't it?

How can there be divisiveness due to difference of opinion in the home? It should not happen to even the slightest degree. If it happens in the home, and if you are the husband, then you are unfit to be a husband, and if you are the wife, then you are unfit to be a wife.

### **What is the Reason Behind Divisiveness due to Difference of Opinion?**

**Questioner :** Why does divisiveness due to difference of opinion (*matbhed*) happen? What is the reason behind it?

**Dadashri :** It happens because the husband thinks he is the one with intelligence, and the wife thinks she is intelligent! Here come the sacks of intellect! You wouldn't even get a dime if you were to sell these sacks! They are called sacks of intellect. Instead of that, you should become wise; you should see her intellect in operation...oh ho ho! How

intelligent she is! That way even she will calm down. But if you exercise your intellect and she does the same, where the intellect starts to clash, then what would happen?

And I have never seen anyone with intellect anywhere. One is referred to as intelligent when he does not ever imitate anybody else; that is called intelligence. These people are all imitators. "I have learned by observation," one will say. These ladies have learned how to make *kadhee* by copying others; they have learned through observation. They have learned to buy *saris* by observing others, yet they will say, "I am intelligent!"

#### **Eradication of Divisiveness due to Difference of Opinion**

**Questioner :** What should one do to get rid of divisiveness due to difference of opinion (*matbhed*) at home?

**Dadashri :** First, investigate what causes it. If you have a son and a daughter, do you ever have divisiveness due to difference of opinion because both of them are not sons?

**Questioner :** No, the hostility due to differences actually occur over very trivial matters.

**Dadashri :** Oh, in these trivial matters, it is simply egoism at fault. Therefore, if she says something, you should say, "That is fine." If you say that, then that will be the end of it. But instead, you use your intellect there. When intellect clashes with intellect, *matbhed* arises.

**Questioner :** What should I do to be able to say, "That is fine," to my wife? I am not able to say that. How can I remove this ego?

**Dadashri :** You are right, it is not easily done. You have to practice doing it for a few days. Practice what I am saying for a few

days. Then it will happen. It will not happen immediately.

#### **She Will Avenge the Beatings**

**Questioner :** Dada, many times I lose my temper and hit my wife.

**Dadashri :** You should never hit a woman. She will remain silent as long as you are strong, then she will overrule you. To beat a woman and to 'beat' another's mind are two causes that will make one wander life after life. You cannot beat these two. You have to explain things to them in order to get your work done.

I had a friend who would slap his wife now and again; he would slap her the minute he saw her make the slightest of mistakes. Then, I told him in confidence, "She makes an intense mental note (*nondh*) of every slap you give her. You may not make a note of it, but she definitely will. Hey! When you slap her, your little children are watching you intently and they too will keep a note of it. Then, the mother and children will join forces and take their revenge." When will they take their revenge? It is when your joints become weak. Therefore, you should not hit a woman. On the contrary, the beating will result in hurting yourself; it will create obstacles.

Who can be called a dependent? If you beat a tethered cow, where can she go? The people of your household are like tethered cows. If you beat them, then you are a shameless beast. Why don't you untie her and then beat her? Then she will either hit you back or run away. How can it be called a heroic act if you beat someone who is tied up? That is called a cowardly act!

You cannot hurt the members of your household to even the slightest extent. Only those who have no understanding will do so.

### With Shortcomings, one Cannot Improve Others

**Questioner :** If he does not improve even upon telling him, then should I not understand that it is due to some deficiency within me, and that is the reason why he is not improving?

**Dadashri :** Yes, it is due to our own fault that he is not improving. The fault is indeed our own, but it cannot be found. If we ever discover our own fault, then we can become God. The one who discovers his own fault, a big fault, will become God.

**Questioner :** So what should be done for that?

**Dadashri :** One will not be able to find it! How can that fault be discovered? It is when he goes to the *Gnani* and washes off all of his demerit *karma* that the fault can be discovered! Otherwise, one can see the fault of others very easily.

### The Authority is Absolutely of Scientific Circumstantial Evidences

**Questioner :** Many times, the woman is right and the man is wrong, yet the man will say, "No, I am right." And he believes that women do not have intellect; thus he writes her off, he does not allow her to have her way. What about that?

**Dadashri :** When does he not allow her to have her way?

**Questioner :** Meaning that, even when the woman is right, he calls it wrong, he does not accept it.

**Dadashri :** It is good if he does not let us have our way. There is no danger of any kind! And he is speaking according to Scientific Circumstantial Evidences; can he say anything

extra? He does not let you have your way; there are Scientific Circumstantial Evidences in that! Is that a falsehood?

**Questioner :** But this understanding should be there at that time, shouldn't it?

**Dadashri :** If it is not there, then it will come; it will come after you take a 'beating'. Understanding comes after taking a beating, doesn't it! Everything is '*vyavastit*' (correct as it is).

### We Should Become Calm

**Questioner :** Say the woman has the correct advice, but the husband does not listen and does what he wants to, then it gets spoiled, everything goes wrong. Then he harasses everyone in the home; he gets angry and gets irritated with the wife and children, he hits them, he breaks things, he smashes plates. Then, what should we do?

**Dadashri :** At that time, you should understand that his mood has spoiled; make him some tea.

**Questioner :** If one of the two does not stay calm and turn things around, then the solution will not come out of this, is this correct?

**Dadashri :** The solution will not come at all! Or else, the solution will come, but by increasing the enmity. "Just wait until I get the chance..." Instead of waiting to get even, it is better to bring forth a solution. Do not wait for the chance to get even.

If there is one person in the home who says, "You lack sense," then you should understand that he will continue speaking like this; therefore, you should adjust. If you give him an answer in return, then you will get tired. This is because he has collided with you, but when you also collide with him, then that proves that you also do not have eyes, doesn't it? I

am trying to explain the science of understanding the *prakruti* (the non-Self complex). The Self is another matter.

**Questioner :** What are we to do if no matter how silent we remain, the men continue to get angry?

**Dadashri :** If 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 end the ‘film’, then become calm. If you do not want to end the ‘film’, then carry on fighting all night long. Who is preventing you? Do you like such ‘films’?

**Questioner :** No, I don’t like such ‘films’.

**Dadashri :** What is the use of getting angry? The other person is not getting angry, it is the ‘mechanical adjustment’ (the physical complex of thoughts, speech, and actions that was charged in the past life) that becomes angry. He (the pure Self) is not getting angry. Later on, he regrets it, (he feels that,) ‘It would have been better if anger had not arisen.’

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

**Dadashri :** When a machine gets hot and you want it to cool down, then you have to leave it alone for a little while, and so it will eventually cool down. But if you keep prodding it, you will get burned.

### **There, Silence is Indeed the Correct Solution**

**Questioner :** When I speak the truth, then no one in the home understands me, and on top of that, they misunderstand me.

**Dadashri :** At that time, you have to distance yourself from the discussion, and remain silent. In that too, no one is at fault at

all. The fault is indeed ours. There are some people who, despite being neighbors, are like family and they understand what we are trying to say even before we finish saying it. But why did we not come together (as a family) with those people, and why did we come together with these people? Whose selection was it? There are all kinds of things in this world, but they do not come our way; whose fault is that? Therefore, if the family members do not understand, then you should remain silent. There is no other solution.

**Questioner :** But Dada, who will listen to my complaints?

**Dadashri :** If you complain, then you will become a complainer. I simply consider the one who comes to complain to be the one at fault. Why has this instance to complain even come about for you? The complainers are more often than not at fault themselves. When he himself is at fault, then he comes to complain. If you complain, then you will become a complainer, and the other person will become the accused. Therefore, in the other person’s view, you will be the accused. That is why you should not complain against anyone.

### **Arrive at the Solution with Multiplication-Division**

**Questioner :** Then what should I do?

**Dadashri :** If he seems to be wrong, then say, “He is the best of men! You yourself are wrong.” If multiplication has happened in this way, then do division, and if division has happened, then do multiplication. Why do you learn how to multiply and divide? It is to bring about a settlement in worldly life.

If the other person is creating divisions, then you should multiply; therefore, the account becomes even. To have the thought about the

other person that, 'He said this to me, he said that to me,' is indeed the mistake. If you run into a wall while walking, then why do you not yell at the wall? How can a tree be called inanimate (*jada*)? Whatever that hurts you is like a living tree! If a cow steps on your foot, do you say anything? That is how it is with all these people. How does the *Gnani Purush* forgive everyone? He knows that these poor people do not understand, they are like trees. And the ones with understanding do not need to be told; they immediately do *pratikraman* (recall of a mistake, apology, and a decision never to repeat it).

### What is the Proof That you are Right?

**Questioner :** If you are right, and his point is not correct, then you have to say something, don't you?

**Dadashri :** What is the proof that you are right? You yourself are the judge, the lawyer, and the defendant. Therefore, the ruling is made that, 'I am right.' You are indeed the lawyer, defendant, and judge. That lawyer says, 'Everyone is doing that, so I too need to do it that way.' The lawyer teaches the wrong thing. What is the proof that you are right? And what is the proof that your husband is right? Is your justice exact justice, or is it according to your understanding?

**Questioner :** It is according to my own understanding, which is why clashes happen. So should I believe that my point is wrong? It cannot be wrong every time, can it?

**Dadashri :** It is wrong every time. Why do clashes happen?

### Divisiveness due to Difference of Opinion Leaves When Opinion Leaves

**Questioner :** It is because the thoughts are different.

**Dadashri :** Why have the thoughts become different? (It is because) There is lack of understanding. Because you lack sense, when he wants milk, you say, "No, don't drink milk. Take this yogurt." If his non-Self complex (*prakruti*) has an inclination for milk, then you should say, "Here, I am giving you milk." If your *prakruti* has an inclination for yogurt, then you eat yogurt. Everybody's *prakruti* is different. But you say, "No, you will have to eat yogurt." What do you think? "Do not cut your hair, keep it long like mine." Would that do? Which one is right? Even he cannot tell you, "I am cutting mine, and you cut yours too." Justice should be fair for everyone; it should be with understanding.

Figure out a solution such that divisiveness due to difference of opinion and disputes do not happen in the home.

The solution for this is simply to remove your own opinions (*mat*); then divisiveness due to difference of opinion (*matbhed*) will not arise. I do not have opinions at all; your opinion is my opinion.

### Ignorance is the Cause of Clashes

**Questioner :** Clashes happen because of differences between people's natures, right?

**Dadashri :** The definition of worldly life is clashes!

**Questioner :** What is the cause of clashes?

**Dadashri :** Ignorance.

**Questioner :** Clashes do not happen with just the boss; they happen with everyone. What about that?

**Dadashri :** Yes, they will happen with everyone. Hey, it may even happen with this wall!

**Questioner :** What is the solution for that?

**Dadashri :** I will show you; then you will not have clashes with even a wall. Whose fault is it when you collide with a wall? The fault is of the one who gets hurt; what is it to the wall? If there is slippery mud and you fall, then the fault is yours; the slippery mud was just instrumental in the process (*nimit*). You have to recognize the *nimit* to be slippery and exercise extra caution. There will always be slippery mud, and it is indeed its nature to be slippery.

### Adjust Everywhere

**Questioner :** But what is the reason behind the discord? Is it because of differences in disposition?

**Dadashri :** It is because of ignorance. The very base of the worldly life is that no two personalities match. The only solution is to acquire the knowledge of, 'Adjust everywhere!' You have to adjust even when someone hits you.

What is the greatest pain of all? It is of the inability to adjust. What is the problem with adjusting everywhere in such situations?

**Questioner :** For that, effort (*purusharth*) is needed.

**Dadashri :** No effort is needed. All you have to do is follow my *Agna* (directive) that, 'Dada has told me to adjust everywhere.' So adjustments will happen. If your wife says, "You are a thief," then tell her, "You are correct." Then, after a while if she says, "No you have not stolen anything," then again tell her, "You are correct."

If you have to accomplish a task in a

short time, what must you do? Resolve it quickly by adjusting. Otherwise, will it not drag on?

If you fight with your wife, will you be able to sleep at night? And the next morning, you do not even get a good breakfast.

### Children Learn by Observing Their Parents

**Questioner :** How do quarrels between a husband and wife affect their children?

**Dadashri :** Oh ho ho! A very bad effect! They make a mental note (*nondh*); 'noted its contents'. When they see such conflict in the home, they make a mental note. Then when they grow older, they will take their revenge!

Our solution is to raise good, cultured children. Do not do things that the children do not like. Ask your children, "Do you like it when the two of us fight?" They will say, "We do not like it." Then you should put an end to it. If children see good parents; then they will become very good. They do not need to be taught that. They will learn good values (*sanskar*) by seeing good values. Your conduct should be such that your children do not see anything bad about you. Your children should have good values.

So improve your life even a little; do something so that your children will improve. If you make the firm determination (*nischay*), then it will happen. Anything can be done if you make a firm determination for it.

### Make it a Rule, no Fighting in the Home

If you want to fight, go outside and do it. Make that your rule. The day the two of you want to fight, go to a park and fight as much as you want, then come home. But do

not fight at home. The day you feel like fighting with your wife, tell her, "Let us go to a park and have a nice picnic and then we can fight to our heart's content." Fight in a way that others will get involved, but there should be no fighting in the home. The Lord does not reside in a home where there is discord; the Lord will leave. What has the Lord said? "There is no fighting in the home of a devotee." A devotee is anyone whose worship is indirect (*paroksh bhakti*; through the medium of a picture, an image, an idol, and so on). And the Lord has called the one whose worship is direct (*pratyaksh*), a 'Gnani' (the one with Self-realization). How can clashes prevail there? Only a blissful state (*samadhi*) prevails there.

### **Will you not Have to Let go of Your Authority in the Home?**

You should not hold on to your authoritative control (*chalan*) in the home. Those who do so will have to wander (in the worldly life). I had told Hiraba that I was a 'useless coin'. I cannot afford to wander life after life! Where does a useless coin end up? He simply has to sit next to God. If you try to exercise control at home, will clashes not arise? From now on, you must simply settle matters with equanimity. At home, you have to live with your wife as a friend. She is your friend, and you are her friend! And here, no one takes note of who is in control, whether it is you or her! Neither is it recorded anywhere in the government books nor does the Lord take note of it. Are you concerned about who is in control or whether you get to eat breakfast? Therefore, examine what is the best way to get a good breakfast. If the government kept track of who in the home has the control, then even I would not adjust. But nobody keeps track of it!

If your feet are hurting and your wife is massaging them, and someone comes along and happens to witness this, he will say, "Wow! You really are the boss at home!" Then you should reply, "No, she is the one with control." And if you were to say, "Yes, I am indeed in control," then she will stop massaging your feet. Instead of that, you should just say, "No, she is in control."

**Questioner :** Is that not considered as flattering her?

**Dadashri :** No, this is considered the 'straight' way, and all other ways are considered crooked. In the current time cycle, this is a different way to be happy. What I am telling you is applicable to the current time cycle. Why should you ruin your breakfast? The breakfast will be ruined in the morning, lunch will be ruined; the entire day will be ruined!

### **With Knowledge that Gives Solution, Matbhed Does not Happen**

The Knowledge (*Gnan*) that 'we' give you is Knowledge that gives complete resolution. Therefore, divisiveness due to difference of opinion never happens. There must be resolution for sure. There must be resolution at any time, at any stage, at any place. I do not have any divisiveness due to difference of opinion with anyone here or at any place. If someone says to me, "You are a thief," even then, I would not have any divisiveness due to difference of opinion. This is because the poor man is speaking according to his viewpoint (*drashti*). He has a viewpoint of some kind. No one can engage in falsehood. Even to engage in falsehood is a viewpoint. He may think in his mind that, 'I am speaking untruth.' But he has the support of some viewpoint. Therefore, I do not have divisiveness



due to difference of opinion with him. To have divisiveness due to difference of opinion is considered a weakness. All these weaknesses need to leave.

### **Improve Worldly Interactions with Understanding**

Settle with equanimity with all the members of your household. When food you do not like appears on your plate at home, then settle it with equanimity. Do not aggravate anyone. Eat whatever food is served on your plate. Whatever comes forth is a circumstance, and the Lord has said, "If you push away a circumstance, then that push will hurt you!" Therefore, when I am served food I do not like, I will take at least two bites. If not, then a fight with two individuals will happen. The first is with the person who brought the food to you, the person who made it; you will have a conflict with that person, they will feel scorned. The second is with the food item; it will say, "What have I done wrong? I have come to you. Why are you insulting me? Take however much you like, but do not insult me." Now, shouldn't we give it respect? Someone may bring a food item that I may not like, but even then I give it respect. Ordinarily it would not have come to you, but when it does, you have to respect it. When you find fault with the food that is served to you, will that increase or decrease your happiness?

**Questioner :** Decrease.

**Dadashri :** Why deal with things in a way that decreases your happiness? You should not deal with things such that your happiness decreases, should you? I am often served vegetables I do not like, but I will eat them and I will even say that the vegetables were very good!

**Questioner :** Is that not being deceitful? When you say you like something you actually do not; is that not pacifying the mind unnecessarily?

**Dadashri :** You do not have to unnecessarily pacify the mind. For one thing, the food will go down your throat easier if you say you like it. When you say you do not like it, the vegetables will get offended, the person who made them will get offended, and the children will think that, 'This meddling person always does things like this!' Your children will assess your worthiness.

Even in my own home, no one knows that, 'Dada does not like this' or 'He likes this'. Is cooking really under the control of the one who is cooking? Food ends up on the plate according to the account of the Scientific Circumstantial Evidences of the one who is eating. You should not interfere in that.

Oh, many times when there is no sugar in the tea, I still do not say anything. So people say, "If you do that, then everything in the home will get spoiled." I tell them, "You people just wait and see!" Then the next day she says, "Yesterday, there was no sugar in the tea. Why didn't you say something to me?" I say, "What is the need for me to say anything? You will find out! If you did not drink tea, then I would need to tell you. You do drink it, so what is the need for me to tell you?"

### **Contempt Reaches the Lord**

Whether it is anybody at home, be it your wife or your little daughter, you cannot attain liberation (*moksha*) if you have intense contempt (*tarchhod*) for any living being. If there is even the slightest contempt, that is not the path to liberation.

Who is one contemptuous towards? It

is not the other person, but the Lord (within that person). Therefore, whatever you do here, whatever you swear at him or her, it reaches only the Lord within, it does not reach the person. The Lord accepts all the results of the worldly life. Therefore, give such results that the Lord accepts them, such that you do not look bad.

To not give pain to anyone even to the slightest extent is called the final 'light'. Even an opponent will feel peace. If you have an opponent, he will say, "This person and I have divisiveness due to difference of opinion, but I have respect for him." In the end, he will say that.

### Who is Harmed by the Inability to Adjust?

**Questioner** : Now I want the straightforward path to peace in life.

**Dadashri** : Will you digest just one phrase in your life, digest it properly, exactly?

**Questioner** : Exactly, yes.

**Dadashri** : 'Adjust everywhere'; if you digest just this one phrase in your life, then that is more than enough. Peace automatically will come to you. You will experience difficulty for the first six months; after that, peace will come on its own. The reactions of the past will come for the first six months, because you were late in starting. Therefore, adjust everywhere! If you do not adjust in this *Kaliyug* (current era of the time cycle, characterized by lack of unity in thoughts, speech, and actions), in this terrible time, then you will be finished.

These are relative relationships. You do not need to improve them. I even told this lady, "You are going about trying to improve him? Should you improve him? The goods are

what they are; you should let it go. Adjust everywhere." In this fifth era of time cycle, you should adjust everywhere, and if you do not, you will die after taking beating after beating.

### Don't See the Laws, Please Settle

**Questioner** : Surely, adjustments cannot be one-sided if we are to live and continue our worldly interactions.

**Dadashri** : Proper worldly interactions are those where you adjust so that even your neighbors will say, "Every household has conflicts but not this one." Such interactions are considered ideal. You have to cultivate your energies in situations where you do not get along with a person; there already is energy where you get along with other people. The inability to get along is a weakness. Why do I get along with everyone? However much one adjusts, the energies will increase accordingly, and the weaknesses will break. Real understanding will set in when all other (worldly) understanding is locked out.

The *Gnani* will adjust even with a person who is disagreeable. If you observe the *Gnani Purush* and conduct yourself accordingly, then you will learn how to make all kinds of adjustments. The science behind this says that to become free from attachment and abhorrence (*vitrag*), do not engage in attachment and abhorrence. You take a beating because you have some strong attachment (*aasakti*) lying within. The one who becomes one-sided (*ekpakshi*), who insists on renouncing (*nihspuaha*), is considered disagreeable and obstinate in worldly interactions. If there is a need on your part, then you must appease the other person, even if he is being disagreeable. If you need a porter at the railway station and he is hesitating, then

you may need to give him a few extra rupees, and if you are not able to convince him, then won't the load fall upon yourself?

Don't see the laws; please settle. Say enough to bring settlement to (appease) the other person. Where is the time to tell people how to do things? The other person may make hundreds of 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, and very difficult times are coming ahead. 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.

### Understand the Science of Adjustment

**Questioner :** Oftentimes, I have to adjust with two people at the same time over the same issue. Then how can I deal with everything at that time?

**Dadashri :** You can take both together. Oh, you can even deal with seven people at the same time, if need be. If one of them asks, "What have you done for me?" Then you can tell him, "Yes, I will do as you ask." You can also say the same thing to another person; "I will do as you ask." Nothing is going to happen outside of Scientific Circumstantial Evidences. Therefore, avoid conflict under any circumstance.

It is because of labeling things as 'good' or 'bad' that the ghosts (of the past) harass

you. You have to make both the good and the bad equal. It is because you called this good that the other is bad, so then it harasses you. But if you mix the two together, then it will not affect you. 'We' have discovered (the principle of) 'adjust everywhere'. Adjust with the one who is telling the truth and with the one who is not. If someone says to me, "You have no sense," then I would adjust immediately and tell him, "I never had any to begin with! Why have you come looking for it now? You just discovered this today, but I have known this since childhood." If we say this, then it will prevent conflict! He will not come to us again, looking for sense. If you do not do this, then when will you reach your 'home' (liberation)?

'We' are showing you this straightforward and simple solution. And it is not everyday that clashes happen, is it? It only happens when your past *karma* come into fruition, and you only need to adjust as much as the situation requires. If you quarrel at home with your wife, then after the quarrel, take her out to a restaurant and make her happy. There should be no lingering link (*tanto*) of a grudge.

'We' refer to adjustment as justice. Insistence and obstinacy are not justice. Insistence of any kind is not justice. 'We' never insist on anything. Use whatever water you have to in order to cook the beans. Ultimately, you may even have to use water from the gutter!

If you do not adjust everywhere, you will all go mad. People go mad from ongoing harassment. If you keep harassing this dog a few times, he will still respect you, but if you overdo it, then he will bite you. The dog will come to realize, 'This man is worthless. He harasses me every day.' This is worth understanding. Do not argue at all; just adjust everywhere.

### This Science of Adjustment is Wonderful

**Questioner :** If I have put in my effort to make the other person understand, then is it up to the other person to make the effort to understand?

**Dadashri :** You are to explain to him; then if he still does not understand, then all you need to say is, “Oh Dada Bhagwan (the Lord within that person)! Give him the light to understand!” You have to say at least this much. You cannot leave him in a limbo. This is not a falsehood. This is Dada’s science of adjustment. It is a wondrous adjustment, isn’t it! And surely you must be tasting the effect when you do not adjust? To not adjust is foolishness. This is because he knows that he does not want to relinquish his authority as a husband, and he wants to keep his authoritative control. So, he will stay hungry his entire life, and then one day he will end up with poison on his plate! Just keep whatever authority that comes your way naturally! This is *Kaliyug*! Just look at the environment! Therefore, when the wife says, “You are worthless,” you should reply, “Very good.”

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

#### How Should one Adjust?

**Questioner :** Please explain how one should adjust.

**Dadashri :** If you are late for some

reason and your wife starts to complain that, “You are late. I will not put up with this anymore.” When she loses her temper, you should say, “Yes dear, you are quite right. If you tell me to, I will go back. If you tell me to sit inside, I will sit inside.” She will respond, “No, don’t go back. Just be quiet and go to sleep.” Then you tell her, “If you tell me to, I will eat supper or else I will go to sleep,” to which she will reply, “No, have your supper.” So you should be obedient and eat. Therefore, you have adjusted. So, in the morning, you will get a nice hot cup of tea. And if instead you quarrel with her, then she will bang your teacup on the table; her sulking will continue for the next three days.

#### Where There is Love, There is Definitely Adjustment

If you love one another, then there will definitely be adjustment. Anything can be said with love. A person filled with love is able to say anything. So what are ‘we’ trying to say? If you become the embodiment of love, then this world is indeed yours. Where there is enmity, slowly turn it into love. It is because of enmity that this world appears ‘rough’. Just look at this embodiment of love (Dadashri referring to himself); no one feels hurt to the slightest extent, and everyone is so happy!

**Questioner :** Does the ego get in the way?

**Dadashri :** Yes, it is definitely that! All of the problems are of the ego, aren’t they? The solution does not come from divisiveness due to difference of opinion (*matbhed*). You do not like divisiveness due to differences of opinion, yet it happens, does it not? 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 partnership! Then should you not also take care of this partnership of worldly life?

### **The Positive Solution of Progress towards the Self**

**Questioner :** You have told the men to be noble and to say, “This is my fault.” If the other person brings it up again half an hour later, even then they should say the same thing. What a wonderful solution you have shown them! Please show us ladies too how to progress further (*purusharth*). Please show us a solution such that a lingering link of grudge (*tanto*) does not remain!

**Dadashri :** All of you should then say, “That’s great. You are a great man to accept all this. I cannot accept it. So, it is all over; it has been erased. And as you are a great man, I ought to make you a cup of tea.” Make him a cup of tea or something else. You should show him his greatness.

### **It Will Definitely Need to be Cleaned**

**Questioner :** Dada, this lady says that we should not taunt or say anything to our husbands. We should do this kind of *purusharth* (spiritual progress), right?

**Dadashri :** Do tell them! How will the solution be brought forth otherwise?

**Questioner :** This lady says that the man will demonstrate his nobility and be free from it, but now when these women keep complaining, keep fussing, then how many *karma* and faults must they be binding?

**Dadashri :** They will not bind any faults (new *karma*). She will have to pick up this

account again. If the case has not been cleaned out, then it will have to be cleaned at another time!

**Questioner :** The woman does not want to do it, but it is due to her nature (*swabhaav*) that she does it. Even so, she will still need to pick it up again?

**Dadashri :** To pick it up again means that it will definitely need to be cleaned out.

**Questioner :** Will the woman who does not let go then have to wash it out again at some other time?

**Dadashri :** There is no choice! This is justice. Justice will neither let the king off nor will it let the queen off; it will neither let the judge off nor will it let the convict off; it will not let anyone off.

**Questioner :** I end up scolding my husband, or would I be able to refrain from scolding him?

**Dadashri :** It would be good if you can refrain from it, but you cannot, can you! You should keep the intent that it is good to refrain from it as much as you can.

### **Take Care of Your own Departments**

The man should not interfere in the affairs of the woman, and the woman should not interfere in the affairs of the man. Each should remain confined to his or her own department.

**Questioner :** What is the woman’s department? What should men not interfere in?

**Dadashri :** To decide what to cook, how to run the household, all that falls under the woman’s department. Why do you need to know from where she buys the groceries, and from where she does not? It is a different matter if she tells you, “I am having difficulty

in buying the groceries.” But if she does not tell you anything, then what reason do you have to meddle? What is the need to even tell her to make *doodhpak* (milky rice pudding) today, to make *jalebi* (fried crispy sweet) today? She will serve it when the time comes. Her department is her own! If at times you really crave something, you may say to her, “Please make *ladoo* (round-shaped sweet) today.” I am not telling you to not say anything, but there is no need for needless complaining such as, “There is too much salt in the *kadhee*, it is too salty.”

How many different functions take place on a railway line! There are so many signals coming from so many places, so many messages that are coming, that it is a department of its own. Still, there will be mistakes, won't there? In the same way, there may sometimes be mistakes in your wife's department. Now, if you start pointing out these mistakes, she will do the same to you. She will start to complain, “You do not do this,” and “You do not do that.” “The instructions were this and you did that.” Therefore, she will get even with you. If I were to start pointing out your mistakes, then you would be eager to do the same to me! Therefore, a wise man would never interfere in domestic matters; that is called a real man. Some men are like women; they will go into the kitchen and check the spice containers. They will say, “We bought chili powder two months ago and it is almost finished?” You fool! If you worry about the chili powder, then when will it end? Don't you think that she knows about her responsibilities? Things get used up and are restocked. But he needlessly tries to be over wise! Then the wife will also come to know that her husband is not very bright. Just as a horse comes to

know the way of its rider, the wife too will come to know all about her husband. [As the saying goes,] ‘If the husband maintains his boundaries, then the wife will remain respectful.’ If the husband does not maintain his boundaries, then how will the wife remain respectful? Your interactions should have principles and limits. Do not cross your boundaries and remain clear.

### **Do not Interfere in Each Other's Accounts**

**Questioner :** In which of her husband's affairs should the wife not interfere?

**Dadashri :** She should not interfere in any of his affairs. “How much stock came to the shop? How much was sold? Why did you come home late today?” He will then have to say, “I missed the nine o'clock train.” Then she will say, “How careless of you to miss your train!” So then he will get irritated and think to himself, “Even if God were to say such things, I would take him to task.” But what can he do here? This is how she meddles without any reason. What enjoyment will you get if you eat your tasty basmati rice after putting sand in it? Husbands and wives should help each other. If the husband has a lot of worries, then the wife should speak to him in a manner that will put an end to the worries. Similarly, the husband should look out for his wife such that she does not have trouble. The husband should understand how much trouble the children are giving her at home! If something breaks in the home, the husband should not complain. Yet, the husband will shout that, “I bought a dozen of the nicest cups and saucers last time; why did you shatter all of them? You have destroyed everything!” So then the wife thinks, “I shattered them? Why would I do that? If they broke, they broke, what can I do about it?” There will be fighting even over that.

You fight even where there is no reason for fighting?

Hiraba and I never have any difference of opinion. I never interfere with anything she does. Even if I see money drop from her hands, I will not say to her, "Do you know that you dropped some money?" I never interfere in any domestic matters. She too never interferes in my affairs. She never asks what time I wake up, when I take my bath, what time I will come home, what time I will leave. And if sometimes she when tells me, "Take a bath early today," then I will immediately ask for my clothes and take a bath. I will even fetch my own towel because I know that she is waving a red flag. Therefore, she must have some reason behind it! There must be some reason, such as the water is going to be shut off; therefore I understand. So, you too should understand a little about worldly interactions, that it is worth not interfering in anyone else's business.

If a police officer were to arrest you and take you away, would you not do as you are told? Would you not sit where you are told? You should understand that as long as you are in this world, you are under arrest. Therefore, become straightforward even in this.

### **Live in the Home as a Guest**

Are you served dinner at home or not?

**Questioner** : I am.

**Dadashri** : You are served what you want, your bed is made for you, then what else do you need? And even if she does not make your bed, you can make it yourself and solve the problem. You need to explain everything patiently. Is what is good for you and what is harmful to you in the worldly life

written in the *Bhagavad Gita*? You will have to understand it on your own, won't you?

'Husband' means the wife of the wife! But here, men become the boss! You fools! Hey, is your wife is going to become your husband? There should be no raised voices in the home. Are you a loud speaker? These people fight so loudly that they can be heard at the end of the street! Live like a guest in your home. I too live like a guest at home. If you do not find happiness as a guest of nature, what happiness do you expect to find at your in-laws' home?

### **Clear it With Pratikraman**

**Questioner** : If there is a husband and a wife, and if one of them has formed the habit of incessantly criticizing, then at that time, the one who has taken Dada's *Gnan* knows that this is going in the wrong direction, it must be turned around, but there is such a thick veil (of ignorance; *avarana*) within. He understands that he is making a mistake, yet he still does it. What kind of veil is this and what kind of *karma* is this? Is there a way to stop him; is there an instant key for him at that time?

**Dadashri** : Scientific Circumstantial Evidences cannot change. The 'photo' (blueprint) has been taken. A bad 'photo' has been taken. Right now, we definitely feel that there is no need to take this 'photo', but hey, it has already been taken; that is why this is happening!

**Questioner** : But at that time, he becomes emotional and ruins everything. He will ruin Dada's *Gnan* too, for five to ten minutes or an hour or half a day. So what kind of *karma* are then bound?

**Dadashri** : There, everything is Scientific

Circumstantial Evidences. The 'photo' has been taken, so what can be done? It is against your desire.

**Questioner :** Can that be considered a spiritual roadblock (*atkan*)?

**Dadashri :** No. You did not take care when you initially took the 'photo'. Now, because of this *Gnan* (Knowledge of the Self and the doer), you do take care; otherwise, you would be careless even now.

**Questioner :** So then should it be washed off with *pratikraman* (recall of a mistake, apology, and a decision never to repeat it)?

**Dadashri :** That is all, nothing else.

**Questioner :** But Dada, at that time I feel so much pain that, 'Oh! I have ruined so much!'

**Dadashri :** No, no, nothing has been ruined.

**Questioner :** Do we bind *karma* at that time? Do people bind *karma* during this; during the discharging of *karma* that is happening?

**Dadashri :** No, *karma* are not bound in that. If it has not been cleared, then it needs to be cleared. We will indeed have to clear them.

**Questioner :** On the basis of this 'photo' that has been taken previously, in the next life, the entire day he just keeps doing everything according to the photo that has been taken. So then he continues with his verbal abuse, he keeps picking fights...

**Dadashri :** No, you have to tell the one who is doing it that, 'Brother, why are you doing this? Do *pratikraman* now.' If you do *pratikraman*, then you are free. Now, the

one who does *pratikraman* becomes free; otherwise, he will have to unravel the 'file' again.

The world is entirely 'clear'. What can be done if we do not know how to remain clear? What can the world do about that?

### Sew Together What the Other Person Tears

**Questioner :** Sometimes I feel pain that he has taken *Gnan* and I have taken *Gnan*, then why does this still happen?

**Dadashri :** This is all unfolding of *karma*. You should do *pratikraman* for that. This (*karma*) will not refrain from giving a blow. It may not be his desire to do this, yet the blows of *karma* will continue. There is no choice but to suffer the *karma*!

**Questioner :** I feel like doing something good for him but I end up spoiling it and I end up branded as being wrong.

**Dadashri :** What is wrong with that? Whatever happens is correct. The one who wants to do good should have no fear whatsoever. For the one who wants to do bad, he will never prosper, no matter how much he fears. Therefore, you should maintain the decision that you want to do good.

**Questioner :** I used to feel a lot of fear before, now I do not fear.

**Dadashri :** But there is no need to even say that. You should do *pratikraman*.

These are all relative relationships, they are not real relationships. If you do not do *pratikraman*, then they will 'tear'. What is the meaning of *pratikraman*? To sew. If the other person tears, and you sew (repair), then the cloth will last. But if the other person tears and you tear, then what will be left?



### The Obstruction is due to Lack of Awareness, not 'Files'

**Questioner :** Dadaji, you have given this *Gnan* (Knowledge of the Self and the doer). Now, if we practice the art of refraining from speaking, and see the pure Soul in everyone and bow to them with reverence from within, then the 'sticky file' will be cleared, right?

**Dadashri :** A 'file' means that thoughts will not refrain from coming, and you cannot refrain from speaking. The art of refraining from speaking will not work there.

**Questioner :** But there must be a way, Dadaji?

**Dadashri :** You have to keep a trained discipline (*niyam*) that you do not want to speak at times. If speech comes forth nevertheless, then that is the sign of a 'file'. The speech will come out depending on the 'stickiness' of the 'file'. Otherwise, if you decide that you do not want to speak, then the speech may even not come out. With a 'file' that is 'sticky', you will end up saying something even though you do not want to. But you should decide that you do not want to speak. After deciding in your mind that you do not want to speak, think, or act with reference to that individual, then settle the 'file' with equanimity. These are considered 'files'. You cannot say, "This file is obstructing me. The 'files' will indeed settle on their own. What is obstructing you? The weakness in your awareness (as the Self) is the obstruction. The file will definitely settle; it may take six to twelve months, but it will settle. You do not need to concentrate on it too much. Decide that You want to settle the 'file'. That way when you come across the 'file', that decision will be present in Your awareness.

### How Powerful is this Gnan?

A 'file' is someone who speaks very obnoxiously (*trutium*). It is so obnoxious that it will give you a headache! They are words that give you a headache. Now, why do they use those words? It is because they are a 'file'; a sticky 'file'. Later in their mind, the 'file' would feel, 'I have this *Gnan*, so this should not happen.' Otherwise, they would become stuck on, 'I am right'; that is what they would believe! But here (with *Gnan*), they will immediately understand that, 'I am wrong'. Wouldn't you realize that you made a mistake, after an hour or so!

**Questioner :** I will know it immediately.

**Dadashri :** Immediately! See how powerful this *Gnan* is? Even this *Gnan* is so effective!

### There are Tools Here to pay off the Karmic Account

The entire world is indeed a *karmic* account (*hisaab*), and to settle that *karmic* account, we have *alochana-pratikraman-pratyakhyan* (recall of a mistake-apology-resolve never to repeat it) here. Others (those without Self-realization) do not have any tools to settle this *karmic* account. We have the tool of *alochana-pratikraman-pratyakhyan*. Are you paying some of it off now? All you have to do is pay off the account, right? What else do you have to do?

Nobody has the power (*satta*) to harass anyone and nobody has the power to endure anything. All these people are merely 'dolls'. They go about carrying on their business. If we do *pratikraman*, these 'dolls' become straightforward on their own.

### Bring a Solution for Discharge Worldly Interactions Quickly

You have to understand worldly

interactions first. People take all kinds of beatings because they do not have this understanding.

**Questioner :** Dada, your spiritual talks are unparalleled, but so are your talks about worldly interactions.

**Dadashri :** It is like this; no one has attained liberation without understanding the ultimate facts about worldly interactions. It does not matter how priceless the spiritual knowledge is; without understanding worldly interactions, no one has attained liberation. This is because worldly interactions are the ones to free you, aren't they? If it does not set you free, then what would you do? You are indeed a pure Soul, but only if worldly interactions set you free, right? You keep entangling your worldly interactions. Why do not you bring about a solution quickly?

Say you tell this man, "Go, get some ice cream from the store." But he comes back after going halfway. If you ask him why, he will say, "Because I came across a donkey! It is a bad omen!" Now since this man has acquired wrong knowledge, should you not get rid of it? You should explain to him that, "Brother, God resides in the donkey, so it is not a bad omen. If you have contempt towards the donkey, then it will reach the God within, therefore you committing a tremendous liability. Do not do this again." This is how wrong knowledge is; people are not able to adjust because of it.

### **Pure Worldly Interactions to Attain Liberation**

The *kramic* path means that the one with pure worldly interactions (*shuddha vyavahar*) becomes pure Soul (*Shuddhatma*), while the *Akram* path means

that one first becomes pure Soul, and then purifies the worldly interactions. All the worldly interactions exist in pure worldly interactions, but they are with detachment (*vitaraagata*). Pure worldly interactions begin when a person is about to attain final liberation in one or two lives.

When worldly interactions do not touch You, that is called the Self (*Nischay*)! Settle your worldly interactions in such way that it does not affect You (the Self; *Nischay*), then it does not matter what the worldly interaction is.

There is a difference between clean worldly interactions and pure worldly interactions. If worldly interactions are kept clean, then that falls under humanity (*maanav dharma*), whereas pure worldly interactions will take one to liberation. When one does not quarrel with anyone in the home or elsewhere; it is referred to as clean worldly interactions. And what is referred to as ideal worldly interactions (*aadarsh vyavahar*)? One that spreads its own fragrance is ideal worldly interaction.

### **Get Your Work Done While Acting in the Drama**

Will you not have to understand that there is no happiness in this worldly life? Your brothers insult you, the wife insults you, the children insult you! These are all 'dramatic' worldly interactions; will they come with you when you die?

You are the pure Soul and these worldly interactions need to be kept superficial. 'You' should remain in your 'home department' (the Self), and remain 'superfluous' in the 'foreign department' (the non-Self). 'Superfluous' means to not have the tendency to become

engrossed (*tanmayakar vrutti*); it means to remain 'dramatic'. All you have to do is to play your part in this 'drama'. You should laugh even if you incur a loss in this drama, and you should laugh even if you incur a profit. False showing off (*dekhav*) needs to be done in this drama. You have to act out exactly how you would feel if you were to incur a loss. You would even say out loud that a lot of loss has been incurred, but within, you would not become engrossed. You should be relaxed and unconcerned within. Don't some people say, "My relationship with him is casual!" Remain in the same way with the entire world. The one who knows how to remain casual and unconcerned (detached) with the entire world becomes a *Gnani*. 'We' have detachment even with the body! 'We' always keep detachment with everyone, yet they all say, "You keep such affection for us." I fulfill all my worldly interactions, but by remaining within the Self. In order to dissipate his *karma*, Lord Mahavir had to walk sixty miles to go to a place with uncivilized people, while people today are so fortunate that they find such individuals in their very homes! What tremendous fortune! This is extremely beneficial for clearing out *karma*, provided that you remain in *Gnan*.

### **Resolve Worldly Interactions by Remaining in Agna**

'We' have said that if you experience worries after taking *Gnan*, then the responsibility is 'ours'! But these *Agna* need to followed. The *Agna* are not even difficult. You should start practicing.

**Questioner** : I have started to.

**Dadashri** : You have started to? Keep practicing right now. Otherwise, this is not an easy thing. If you have a new engine, then it

may not run because it has not yet been smoothed. So you would need to keep turning the handle to smoothen it out. You have to be accommodating with a new wife too. If everything is new, then you have to help her adjust. If the wife sulks on the first day and you sulk too, then what good will come of it? If she sulks, then gently tell her, "Do not worry, we are indeed one." Deal with it by coaxing her in this way. If she sulks and you sulk, then what would happen? You should know how to deal with her, should you not?

See, everyone becomes happy, do they not? Do you need to understand this talk or not? I have come here to make you free (*swatantra*).

### **In Reality, Only one Home Needs to be won Over**

This worldly life remains only because of the people in the home. One does not know how to benefit from the home. This is an 'association' of five to six people. In reality, the world does not need to be conquered; the home needs to be conquered.

Worldly interactions at home should be made beautiful. If the accounts are made such that the wife will think, 'I will never find a husband like this,' and the husband will think, 'I will never find a wife like this,' then you are good!

'We' have made very subtle discoveries about this worldly life. 'We' talk about all these things after having made the ultimate discoveries. 'We' show you how to carry out worldly interactions, and 'we' also show you how to go to *moksha* (liberation). 'Our' purpose is to lessen your troubles.

**~ Jai Sat Chit Anand**

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**Atmagnani Puja Deepakbhai's Australia-New Zealand-Singapore Satsang Schedule - 2014**

Date	Day	Session	From	To	Venue	Contact No. & Email
<b>AUSTRALIA SATSANG DETAILS</b>						
3-Oct	Fri	Satsang	7.30PM	9.30PM	Sydney Bahai Centre	+61 96260029
4-Oct	Sat	<b>GNAN VIDHI</b>	4.00PM	7.00PM	107 Derby St. Silverwater	+61 402179706
5-Oct	Sun	<b>Aptputra Satsang</b>	10.00AM	12.00PM	<b>NSW 2028</b>	+61 411146576
5-Oct	Sun	Satsang	4.30PM	6.30PM		
6-Oct	Mon	Murti Pranpratishtha	9.30AM	1.00PM		<a href="mailto:sydney.dadabhagwan@gmail.com">sydney.dadabhagwan@gmail.com</a>
<b>NEW ZEALAND SATSANG DETAILS</b>						
10-Oct	Fri	Satsang	7.00PM	9.00PM	Sri Shirdi Saibaba sansthan hall,	+64 9 9486119
11-Oct	Sat	<b>Aptputra Satsang</b>	10.30AM	12.30PM	12-18 Princess Street,	+64 21 2363348
11-Oct	Sat	<b>GNAN VIDHI</b>	5.00PM	8.00PM	<b>Onehunga, Auckland 1061</b>	+64 27 6939036
<b>SINGAPORE SATSANG DETAILS</b>						
18-Oct	Sat	Satsang	10.00AM	12.30PM	Singapore Sindh Association,	+ 65 81129229
18-Oct	Sat	Satsang	4.30PM	6.30PM	795 Mountbatten Road,	+ 65 91457800
19-Oct	Sun	<b>GNAN VIDHI</b>	3.00PM	7.00PM	Singapore	<a href="mailto:info@sg.dadabhagwan.org">info@sg.dadabhagwan.org</a>
20-Oct	Mon	Satsang	8.00PM	11.00PM		<a href="mailto:singapore.dadabhagwan@hotmail.com">singapore.dadabhagwan@hotmail.com</a>

**Satsang & Gnanvidhi Programs in the presence of Puja Deepakbhai**

**Adalaj Trimandir**

Dt. **23 October** (Thu), 8 to 10 pm - **Special Bhakti** on the occasion of **Diwali Festival**

Dt. **24 October** (Fri), 8-30 am to 1 pm - **Darshan-Pujan** on the occasion of **Guj. New Year**

Dt. **1 November** (Sat), 4-30 to 7 pm - **Satsang** & **2 November** (Sun), 3-30 to 7 pm - **Gnanvidhi**

**A Grand 107<sup>th</sup> Birthday Celebration of  
Param Puja Dada Bhagwan (Dadashri)**

**Opening Ceremony: 5<sup>th</sup> November, 5 pm Onwords & Satsang 8 pm to 10-30 pm**

**Birth Anniversary : 6<sup>th</sup> November, 8 am to 1 pm, 4-30 pm to 6-30 pm**

**Satsang : 7<sup>th</sup> November, 9-30 am to 12 pm & 8 to 10-30 pm**

**Satsang : 8<sup>th</sup> November, 9-30 am to 12 pm & 8 to 10-30 pm**

**Satsang : 9<sup>th</sup> November, 9-30 am to 12 pm**

**Gnanvidhi : 9<sup>th</sup> November, 4 pm to 7-30 pm**

**Venue : Nr. IFFCO Colony, Rotary Circle, Gandhidham-Adipur Road. Mob. : 9924348844**

**Satsangs by Aptputra; Who are blessed by Atmagnani Puja Niruma & P. Deepakbhai**

**Dubai** Date : 2 to 5 October For **Time** and **Venue** Pl. **Contact** +971 557 316937, 501 364530

**Kenya** Date : 7 to 16 October, For **Time** and **Venue** Please : **Contact** +254 711 923232

**Uganda** Date : 18 to 19 October, For **Time** and **Venue** Please : **Contact** +254 712 757575

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### **Bring About a Resolution by Understanding the Viewpoint of the Other Person**

No one in this world can become free from clashes. It is the educated folks who are fighting more in the home these days! Who can be called educated? It is the ones who do not have the slightest clash in their home from morning to evening! Both will understand. We should quietly discuss that, "Look I understood, and it seems that you have not fully understood yet, so understand it fully. So we will not have another dispute. And as Dadaji used to say, such a clash will not happen." The Lord is definitely present in the home without clashes, the Lord does not move away from there. One day, in doing so, if you slip up and a clash happens, then both of you should sit and repent in the name of the Lord that, 'Oh Lord, now we will not clash. We made a mistake.' Yes, that is when both of you will find a mutually satisfactory solution.

- Dadashri



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