

February 2010

DADAVANI

Price Rs. 10



**No flower in the home is ever useless;
it is a garden of fruits and flowers;
Who has which skill? Enquire,
and never complain about anyone.**

Editor :
Deepak Desai

February 2010
Year : 5, Issue : 4
Conti. Issue No.: 52

DADAVANI

**Know the art of living life
without conflict**

**Publisher, Owner &
Printed by :** Deepak Desai
**on behalf of Mahavideh
Foundation, 5, Mamtapark
Soc., Usmanpura,
Ahmedabad - 380014
Gujarat, India.**

EDITORIAL

Series of circumstances arise in the life of a human being from life to death. As per circumstance whatever actions are taken in worldly interaction, the intent is to achieve happiness only. However somewhere along the line such mistakes happen that the reign of conflict prevails. Instead of happiness-peace, unhappiness-misery takes over, and the joy of living a life disappears. In this present *kaal* the current time cycle, characterized by lack of unity in thoughts, speech and acts, people are getting all the good food-drink, good facilities, splendor, so then what is the reason of arising conflicts, major clash *kankaas* or pain and misery? It is because of lack of understanding. At the least one should think about that which is beneficial and that which is harmful in life, should one not? If the intellect is developed or has been molded to have better understanding then one cannot have conflict either at home or outside. One has to stay in the same home; then one should not have conflict with family members at all.

So it is worth understanding this world. Not in one's own understanding; it should be understood as in the vision of the Gnani Purush. The Gnani Purush gives one the 'long-sight' that will enable one to see things exactly the way they are; then one will not have conflict or quarrel, one will not have *tofdod* cracking and breaking, one will not have *munbheda* separation due to differences in mind, *matabheda* divisiveness due to differences in opinions; and thus all will get benefit.

It is possible to understand easily through revered Dadashri's vision of enlightened knowledge—Gnan that conflicts are not bound to happen with unfolding of karma effect but conflicts arise due to ignorance. Conflict arises because one does not know how to be and thus behave. Lack of understanding is the cause of pain *dukha* in life. One wanders for happiness and brings unhappiness. If one knows the art of living life then he will not feel unhappiness. If there is pain *dukha* he will get rid of it. Therefore it is necessary to know the art of living life. And it is possible to know this art easily through the Gnani's Gnan. Even through your *prakruti*, without Self-realization, you can have the understanding of how to avoid conflicts caused by differences in opinions. To have conflicts and *kashayas* is the weakness. And if we do not make *purushartha* real inner effort, to become free from this weakness as a human being, then when will we do such *purushartha*? One should know the art of living life without conflict. The true religion begins from carrying out worldly interaction without conflict, and it is the first step in the foundation of the *moksha*. If one becomes conflict-free, then know that one's station of the *moksha* is coming closer.

..... continue on next page

Subscription : Yearly Subscription - India: 100 Rupees USA: 15 Dollars UK: 10 Pounds
15 Years Subscription - India: 800 Rupees USA: 150 Dollars UK: 100 Pounds
Printer/Press : Mahavideh Foundation, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014

After attaining Gnan, our goal of life is to attain *moksha*. To accomplish this goal, we are able to attain correct understanding from Dadashri's divine speech on living life without hurting anyone through thoughts, speech or acts. While living life without conflict we also learn how to become the embodiment of love. It is our ardent prayer to commence the *purushartha* by applying that correct understanding in worldly life interaction and learning the art of living life without conflict, and accomplish the goal of life, by settling the files with equanimity.

~Deepak Desai

Know the art of living life without conflict

{ 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. }

Great injustice in suppressing those under your shelter

Questioner: I do not get along with my wife at all. No matter what I say, no matter how innocently I say it, and regardless of when I am right, she always takes it the wrong way. There are external conflicts in life, but what is this friction between us two individuals?

Dadashri: It is like this. People will repress those who are under them to such a degree, that there is no end to it. People who exercise excess authority over others, whether it be a wife or a husband, they go to such an extent that they stop at nothing.

You should never quarrel with the people of your family. How can you quarrel with those you have to share your room with? No one has become happy by hurting others. We want to achieve happiness by making others happy. If you give happiness in your home, you will get happiness in return. You will even get a decent breakfast, but otherwise your tea will be ruined. The husbands who intimidate their wives are weak. How can you destroy those who are under your protection? Your highest

goal should be to protect those who have been placed in your care. You should protect them even if they make mistakes. These are people of your own family! See, how well we protect the foreigner prisoners of war? Outside the home, he barely squeals and will not fight with anyone but at home he will do all kinds of fight. He keeps suppressing those who are under him and he becomes weak and cringes to his superiors. If a policeman reproaches him he will say, 'Yes sir, yes sir,' but at home even if the wife is right, he cannot bear it and will start yelling at her. 'How come there is an ant in my tea?' he will yell, annoyed with the wife. You fool! Why do not you calmly remove it from your tea? He tyrannizes those at home but in front of a policeman, he trembles. This is gross injustice and it does not suit us. A wife is your partner. How can you fight with your partner? Wherever there is a potential for a conflict, you must be understanding and find a solution. Why do you have conflict with the people you have to live with?

Exercise caution, avoid conflicts

When you got married in the presence of so many guests and relatives, with the Sun

and the priest as your witness, the *mantra* chanted by the priest was, ‘*Samaya varte savdhan*’ (Exercise caution according to the event in time). When the priest says ‘*Samaya varte savdhan!*’ he understands it, but what does the person getting married understand? What does this *mantra* mean? It means that when the wife loses her temper, you should remain calm, and alert. Only then, you qualify for the marriage. If she gets angry and you also get angry, then you have not exercised caution in time. When she gets upset, we should calm everything down. Isn’t it necessary to be cautious? I had remained cautious. I never allowed any discord in my marriage. As soon as any discord started, I took out the welding kit. People on the other hand throw a tantrum on the dining table if the *daal* (soup) has become salty, instead of taking an adjustment. So the main thing is that soup has become little salty then this is the time that you have to exercise caution and eat a little less of it, but do not make a big fuss, and that is why we are saying ‘*Samaya varte savdhan*’, but people do not become alert at that time and instead speak up instantly.

Is this foolish behavior appropriate for a civilized person?

Conflict should not happen at home. Do conflicts happen at anyone’s home?

Questioner: Conflicts would happen, would it not?

Dadashri: It would not happen in our civilized people’s home. It would happen in uncivilized people’s home. We are civilized people. Why would conflicts happen in our home?

Questioner: But it is a fact that conflicts do happen.

Dadashri: It should not happen.

Questioner: All that talk is correct that it should not happen, but what about that which does happen?

Dadashri: It is possible to get rid of conflict if you remove that much misunderstanding.

Questioner: Yes.

Dadashri: And if there is only one person who is clashing then he will be the only one suffering. But here, does not the listener too get hurt in this? Hurt and pain is suffered due to one’s misunderstanding.

Questioner: I do not want to create conflict and still it happens, then who can handle and surmount this?

Dadashri: Gold can do that. Can gold not accomplish this? When you give her a gold ornament to wear, she will be pacified. You have to live together and that too without conflict. That is called true living. Conflict should not happen. No one should get hurt in the home. You should ask your husband every day, ‘Please tell me if there is any hurt of any kind on my account.’ He too then, will ask you the same.

Who is considered civilized?

Who is considered civilized? Is the one who has conflict at home or the one who does not have conflict?

Questioner: The one without conflict.

Dadashri: Then why this? We are civilized. We are given dowry when we get married. Who gets dowry? Is it given so you can tie and beat up your wife? In the old days, dowry was given because the family had

a reputation of no clashing. No clashing in the family, they will not hurt anyone. We should be in that status.

No living being should be hurt, do not be the source and cause of fear for any one. Nowadays, the wife has been so suppressed and in fear of you, that she is apprehensive even before you come home.

One can attain happiness by giving happiness

Questioner: The important thing is that there should be peace at home.

Dadashri: But how can peace prevail? For peace, one has to understand religion. You should tell everyone at home, 'We are not each other's enemies; nobody has any quarrels with anyone. There is no need to have divisiveness due to differences of opinions *matabheda*. Let us share with each other what we have and let us be happy.' That is how we should think and do everything. One should never quarrel with people at home. How can you quarrel with the people with whom you have to share the same home? Nobody has ever been happy by making others miserable and we want to be happy by giving happiness. We can only be happy if we make others happy at home.

To revert to Your real nature is the definition of religion

It is not worth having conflicts in this world at all. Look how many worries and inner differences there are! A person does not get rid of even a trace of divisiveness due to differences of opinions *matabheda*, and yet he thinks that he is religious. Ask him if clashes have ceased at home? Have they even decreased? Have your worries become less?

Do you have at least some peace? To that he will say, 'No, but at least I practice religion.' You fool! What religion do you have? Being religious means, you are at peace within and are not subject to any stress, internal or external, regardless of your worldly situation. To revert to your real nature is the final definition of religion. Whereas, here the results of conflicts keep increasing.

God is there, in a home where there are no conflicts. The moment conflict happens, God leaves. And when God leaves then what will the people say? They will say, 'I am not having any profit in my business.' Hey you! God has left, that is why you are not having any profit. As long as God stays, one gains profit in the business and everything will come. Do you like conflicts?

Questioner: No.

Understand what is beneficial and what is harmful

Dadashri: The home where there are conflicts and quarrels is repulsive. And there is no reason for doing conflicts at home at all. Our Indians especially, do not have the reason at all, but what does the one with lack of understanding do? He continues to clash due to craziness.

Questioner: Some people's nature is verily is to clash and get into conflict; then what?

Dadashri: That is why I am saying that there is no pain *dukha* but they are inviting and creating pain. No one has pain of any kind at all. There is food and drink, clothes, and lodging is free, all resources are there, but even then they are creating pain and misery *dukha*. Very few percentages of the people

are good and straight in this respect. The rest is all rubbish material. Rubbish yet thoughtful, and is associated with some wisdom. Their intellect leads to spiritual decline (*vyabhicharini*), some intellect has been developed and it is possible for that intellect to become conducive to spiritual progress (*avyabhicharini*). If one comes in touch with the good, the intellect can change. It needs to pick up right ethical values. This intellect is not completely disobedient and unyielding. It is wrong intellect indeed, and it arises as tainted and spoiled. In old times it was not even bad. If it is bad it can be improved, because intellect has developed.

Lord Krishna has said that there are two kinds of intellect; the helpful (*avyabhicharini*) intellect and the harmful (*vyabhicharini*) intellect. The harmful intellect brings forth only pain and misery. They add earth gravel to good basmati rice and eat them! The helpful intellect brings forth happiness and seeks out happiness in the midst of pain and suffering. Here in America you get such good food, pure *ghee* and pure yogurt. Life is easy but people do not know how to live. That is why they suffer.

We should be thinking about what is beneficial to us. What is beneficial of the two; remembering the happiness of the day you got married or remembering the sorrow of the day you became a widower? If you remember the happiness of the day you got married then that is beneficial to you. What is the use of mourning of becoming a widower? When people are getting married, one of the two is bound to become a widow. The transaction of marriage is such; then why the conflict in this? Where the transaction is such only, how can there be any conflict? Is not one of the two of you

going to leave this world earlier than the other?

Vengeance is the cause of wandering life after life

The world has never 'seen' justice at all. All this is because of lack of understanding. Even if there was an understanding through intellect *buddhi*, it would suffice! If the intellect had been developed and molded with understanding, then there would be no arguments. Will the scolding help restore the damage? It only gives one a little satisfaction. Moreover there is bickering and mental stress in it. In the situation where there is verbal clashing because the servant broke precious cups; one incurs a loss from the broken cups, but also a loss from inner mental clash that has been created. Thirdly, a loss has happened because of hostility created with the servant. The servant thinks that he is being ill treated because he is poor. He will harbor hostility and will bind revenge karma for next life. God has said that one should not bind vengeance with anyone. Where possible, bind love but do not bind hostility. If you bind love, then that love itself will destroy the hostility. Love overcomes hatred. Vengeance will breed vengeance and it will keep on increasing forever. Vengeance is the reason for the endless wanderings life after life. Why do these human beings wander endlessly?

What obstacles arise? Where do the obstructions arise? We should destroy them. It is because of one's shortsightedness that one encounters obstructions. The Gnani Purush gives you the 'long-sight' that will enable you to see things exactly the way they are.

Can one change the current life effects through conflict?

Questioner: What should be done to

avoid conflict? What is the way to avoid conflicts?

Dadashri: In which matters do you have conflict, tell me. Then I can give you the solution right away.

Questioner: Conflicts happen regarding money, children, for everything. It happens in little things.

Dadashri: What happens in the matter of money?

Questioner: No money is being saved; it all gets spent.

Dadashri: What is the fault of your husband in this?

Questioner: None at all. But sometimes, we get in to fight from this.

Dadashri: So you should not have conflict. Even if he were to lose two hundred dollars you should not fight. This is because the cost of clash is four hundred dollars. You are losing two hundred dollars and the clash costs double of that. And instead of creating conflict worth of four hundred dollars, you should let go of the two hundred dollars. That which has left has gone. Then you should not create conflict. Thereafter, increase or decrease in money is on the basis of effect of karma *prarabdha*.

Money does not increase by doing conflict. If the merit karma *punyai* unfolds, it will not take long to increase the money. Do not nag and bicker if excess money gets spent. This is because finally whatever money is used up is gone. But if you clash and bicker then fifty rupees more got spent, and clash worth of hundred rupees arises. Therefore one should not have clash at all.

What are the benefits of conflict and clashing?

There should not be even one clash in the home, and if it happens you should solve it. As soon as you think the flames are going to ignite, throw water on it and cool it down. What is the advantage in living a life of clash? What is the meaning of it at all? There should be no clash in life. What are you going to divide and take with you upon death? Why have any clash when you have to eat and sleep together? You get very upset when someone says anything negative about your husband but you do not have any problems when you do the same. It should not be this way. Even the husband should not do this. If you have any clash, it will affect the life of your children. Clash in the home affects the growing minds of children. Therefore clash should leave. When clash leaves the home, the children in the home improve.

Fight, but in the park

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 at home.

What is worth more, a person or a thing?

If you fight over a couch, then throw that couch away. That couch is worth only a few hundred dollars. Is it worth fighting over? It will only sow the seeds of hate. Just get rid of it. Anything that causes conflicts in the home should be thrown away. God is present in a

home where there is no conflict. God does not live in this picture but God is where there is no conflict. So do you have to fight for this couch? Throw it away.

The more you understand, the greater your faith. The result will be proportional to the intensity of the faith. Without faith, it will not help. If you do things with understanding, your life will be happy and it will make her life happy too. So it is worth understanding this world. It is worth understanding in some matters. And that understanding is attained through the Gnani Purush. He does not have any give and take—*vitarag*—so he will explain what is beneficial, and then conflict will decrease and (*tofdod*) cracking and breaking will decrease.

The cause of clash is ignorance

Questioner: What is the root cause of clash?

Dadashri: Tremendous ignorance. One does not know how to live in this world. One does not know how to be a father. One does not know how to be a husband or how to be a wife. One does not know the art of living. Within the ocean of bliss one still searches for a drop of water.

Questioner: But isn't the quarrelling due to the differences in personality?

Dadashri: It is because of ignorance. In this world, no two personalities can ever match. After acquiring this understanding, there is only one solution. Adjust everywhere.

Remove all clashes from your life. Otherwise, you will lose your right to be a human being in your next life. Human birth is the result of vast acts of merit in previous lives. To be of Indian parentage and birth is even a

higher blessing. For you all Indians here in the US, there is no shortage of material conveniences and pure healthy food and is further evidence of your high merit karma *punyai* of past life.

Clash is dependent on ignorance

Questioner: But isn't clash bound to happen because of one's unfolding of effect karma?

Dadashri: No, clash does not happen because of effect karma. It arises because of ignorance. Whenever clash happens, new seeds of karma are being sown. Effect karma does not contain clash.

Questioner: Effect karma *udayakarma* does not contain clash?

Dadashri: It can never be so at all. It is because of ignorance that one does not know how to conduct oneself, so clash is brought on. If I were to receive news about the death of a close friend, right away I would analyze this through Gnan the reasons for this news. And then there is no need for me to suffer any clash. Ignorance however, will bring on confusion, clash and despair. Therefore, clash means ignorance. All clashes arise out of ignorance. When ignorance goes, clash disappears.

Questioner: So do I have to 'see' the unfolding of karma before the clash arises?

Dadashri: There is no question of 'seeing'. What is this within? That is to be 'known'. Who am I? What is all this? One should know all this in gestalt. Ordinarily, if a child breaks a clay pot, nobody says anything, but when a china cup is broken, everyone gets upset. Why? It is because the clay pot had no value to it. In other words we only

create problems when something is valuable to us. We do not create any problems where things do not have any value. Both of the vessels break on account of unfolding of effect karma. Yet we care less for the devalued clay pot. Therefore conflict is not dependent on unfolding of karma, it is dependent on ignorance.

Questioner: Yes, It depends on ignorance. But the happening of conflict or any such activity; is it not a mental process?

Dadashri: Conflict is a mental thing, but it is dependent on ignorance means, say for instance when a person suffers a loss of two thousand rupees, he suffers mental anguish, while another person who suffers the same loss, will recognize that it happened because of his effect karma. This sort of understanding, will bring everything to a close, otherwise there will be clash. There is no clash in the effect of karma from previous life. Clash is the fruit of today's ignorance.

The reason of unhappiness is lack of understanding

Some people have no effect if they lose two thousand rupees. Can such thing happen or not? There is no pain that is caused by or dependant on the effect of karma *udayakarma*. All pain and misery is due to one's ignorance only.

Some people remain unperturbed even if their warehouse burns down and they do not have any insurance. They would appear tranquil both on the outside and inside, while some display panic and fear inside and out. That is all ignorance and lack of understanding. The warehouse was destined to burn. Nothing new is happening. No matter how much you punish yourself, nothing would have changed

the outcome.

Questioner: Should we calmly accept the outcome of anything?

Dadashri: Yes. You must take everything positively. And you can only see the positive in any situation if you have Gnan. If not, the intellect (*buddhi*), which always looks at the negative, will takeover. The whole world suffers. Everyone thrashes around like fish out of water. How can you call this a life?

Know at least the art of living life

It is necessary to know the art of living life. There is an art of living life. Everybody does not want *moksha*. But there should be an art of living life. Let there be an illusory attachment (*moha*) but above the *moha*, know at least the art of living life. How should one live life? One is wandering for happiness, then, is there happiness in conflict? Conflict, on the contrary, brings unhappiness even under the circumstance of happiness. One wanders for happiness and brings unhappiness. If one knows the art of living life then he will not feel unhappiness. If there is pain (*dukha*) he will get rid of it.

Primarily we need to get rid of anger, pride, deceit, greed, and reduce conflicts due to divisiveness due to differences of opinions *matabheda*. This is our goal. We have to let the light of knowledge guide us. How long can you remain in darkness? Have you seen the consequences of anger, pride, deceit, greed and discord?

Questioner: Yes, a lot.

Dadashri: Where, in a court?

Questioner: At home, in the courts, discord exists everywhere.

Dadashri: What is the situation at home? There are only three of you at home, how can you have discord? You do not even have too many children. What possible reason for discord exists in your home of three persons?

Questioner: There is a lot of discord even amongst the three of us.

Dadashri: Is that so? Even amongst the three of you?

Questioner: Life will not be fun if there were no conflicts!

Dadashri: Oh ho ho! Is this the kind of fun you look for? If so, then why don't you have conflicts everyday? Which smart Alec has made this discovery?

Questioner: No Dada, we do not want this kind of fun.

Dadashri: All these people are simply rationalizing their irresponsible behavior. What is the cost of discord? Is it expensive or cheap? Do you have a lot or little discord?

Questioner: Sometimes there is less discord, sometimes more. It is expensive.

Dadashri: Some days you celebrate and some days you quarrel. Do you enjoy them? Or does it ruin the fun?

Questioner: It ruins the fun.

Dadashri: So the fun dies! Both husband and wife are at home. And if the fun dies then how can you be qualified as a husband? If both husband and wife live in separate town then the fun dies. But if both are living together then why should the fun die?

Questioner: It happens once in a while

because that is the nature of worldly married life.

Dadashri: So it happens like the rare once a year day of Diwali; is that so? Then you should celebrate.

Questioner: This happens in everyone's home everyday!

Dadashri: In whose home conflict does not happen? Anybody here? Raise finger. This woman says right, it ruins the fun. The life should be peaceful and sensible. This woman is not letting you raise your hand. She is not letting you do it even if you want to.

Questioner: The mistakes were very big therefore the case is still going on.

Dadashri: You must be aware of the interference *dakho* on some days, no? Interference does happen, does it not? *Matabheda* divisiveness due to differences in opinions does happen, does it not?

Questioner: That is how the world revolves.

Dadashri: No, these are words of excuse for the people. He blames it on the world but does not admit that it is his own weakness.

Questioner: It is definitely the weakness and that is why all these problems happen.

Dadashri: Yes, that is it, people try to hide their weakness by saying this is how the world revolves. It is because they hide it, their weakness remains. What does that weakness say? Until you acknowledge my presence, I will not leave. Worldly life does not affect at all. Worldly life is *nirpeksha* independent (free from all expectations). Worldly life is *sapeksha* relative (dependent) and *nirpeksha*

(independent) too. If we do this way then it is fine and if we do not do this way then it does not matter, there is no concern. *Matabheda* is a big weakness.

Questioner: But *matabheda* discord and divisiveness due to differences in opinions, happens at home. Is it not part of worldly life?

Dadashri: Our people fight daily and then they say ‘this is what happens in a family.’ You fool! This attitude hinders progress. Investigate. Why does it happen? Why do you speak in this manner? What is it that is happening? You have to investigate this.

What is the balance-sheet of divisiveness due to separate opinions?

Whenever you have *matabheda* in the home, what medicine do you use? Do you keep a bottle of medicine?

Questioner: There is no medicine for divisiveness due to differences of opinions between husband and wife.

Dadashri: Eh? What are you saying? So then you don’t say a word, you are in one room and she doesn’t say a word in another room, is that how you go to sleep, by not speaking with each other? Without applying the medicine? Then how will it be cured? How can a wound heal without any treatment? You tell me, if you do not apply medicine to it, then how it would heal. That wound will not have healed even in the morning. Even in the morning, she will sulk as she serves you a cup of tea. Even you will realize that the wound from the previous night has not healed. Does that happen or not? All this talk is not outside of experience. We are all the same! So why does she behave as if the wound has not healed even after a full night?

Questioner: What other medicine? I have to stay quiet.

Dadashri: How long do you stay quiet? Do you stay quiet until she resolves *matabheda*?

Questioner: No.

Dadashri: *Matabheda* will arise again. How can you stay where there is *matabheda* divisiveness due to differences of opinions, and fear?

Questioner: Then what should I do?

Dadashri: Then where can you go? Therefore you should become free from divisiveness due to differences in opinions; then you can have security.

In what matters do you have differences in opinions?

Questioner: Two persons are different so there will be differences of opinions in some or other matter.

Dadashri: No, ‘we—Dadashri’ do not have differences of opinions with anybody.

Questioner: But we get into big fight.

Dadashri: You should not harbor anything like that. You should make it right. You should repair it promptly.

Questioner: Yes, repairing is done everyday a little by little.

Dadashri: Everyday that wound remains. It would not heal. It leaves behind a dent, does it not? The dents will be there, so don’t allow these dents to happen. Because if you create these dents right now, then in your old age, your wife will give you dents. At the moment she will not say anything, she will think

in her mind that 'He is very strong so let him be'. But later on, when the time comes, she will take revenge. Instead conduct your interactions in such a manner that you will love each other. Everyone makes mistakes. What is the point of creating clash when mistakes happen? If you want to create clash, why don't you go and do it with someone powerful and stronger so that your answer will be given right away? Here you will never get your answer. So you should both understand this: You should both remember that Dada has warned us to avoid clash and discord.

Questioner: The main difference will be in thoughts. The differences will arise in behavior and thoughts, will they not?

Dadashri: So what do you gain by getting into conflict due to differences in opinions? What is its balance-sheet (final assessment)?

Questioner: If there is difference in understanding between the two then divisiveness due to differences of opinions arise.

Dadashri: Is that so! But gradually you would like to get rid of *matabheda*, don't you? Are you making effort to avoid *matabheda*?

Questioner: We would try to understand.

Dadashri: Do you keep thinking the whole night, to understand?

Questioner: It does not take that long.

Dadashri: Then how long it takes? If you had tried to understand then *matabheda* will not happen again in the home. You do not get into *matabheda* again, do you?

Questioner: *Matabheda* does not

happen in that same matter again.

Dadashri: Yes, but again it happens for very same thing. Not only once, but it happens twenty-five times.

Questioner: Differences in opinions do arise, but not for the very same thing.

Dadashri: So then? Differences will arise for that very same thing. If the china set drops through the servant's hand then the wife will say, 'the china set dropped through poor servant's hand', why are you getting angry?' Then you would say, 'No, we lost a lot.' And then you will think and get rid of this difference in opinions. When it happens again, at that time same thing will happen again. So one doesn't know what to think in this at all. Thinking means you analyze in such a way that you will not have *matabheda* again at all. And you can accomplish your work. Nothing gets done and you keep on circling here only. If you are going in circle and circle then how many miles can you travel? Do you think will it end?

Questioner: If one is going on in circles, then there will not be any end.

Dadashri: So all this is just like that. Poor people are going in circles only. Every human being keeps on wandering, wandering, wandering, wandering, wandering and there is no guarantee whether one will attain a human life again or not. Therefore when one comes in the human life then he enjoys such food-drink and pleasures. And when the thoughts get spoiled then again one goes in to animal life.

Therefore one should understand what is this life is and what it is not. How has this world arisen? How does it run? Who are we?

What is the purpose of being here? What do we have to do? We have to know all this. We should know all this.

If you ran into a wall then whose fault is it?

Questioner: What should we do if we do not want to get into a conflict but the other person comes to pick a fight? Say one is very careful and aware, and the other is bent on fighting, is conflict not inevitable?

Dadashri: How long can a person fight with a wall? If you were to run into a wall, what should you do to it? Should you fight with it? Similarly those with whom you come into conflict are walls. What should you do in that situation? Recognize and accept they are walls. Then there will be no problems.

Questioner: If we remain silent, the other person may mistake our silence as admission of our guilt and in turn may fight even harder.

Dadashri: This is your belief only. If a man gets up to go to the bathroom in the night and bumps into the wall, does that mean that the wall bumped into him because he remained silent?

Whether you say something or not, there is no effect of that; it has nothing to do with it. It is not true that your silence has any effect on the other person and neither is it true that your speech has any effect on them. It is simply interplay of scientific circumstantial evidences. No one has even the slightest authority or power in this world, so who is going to get away with anything? If this wall has the power to do anything, then so does this body. Do we have the authority or the power to fight with this wall? In the same way, what is the point

of getting angry and fighting with people? The other person definitely does not have the independent control or power, so why don't you also become like the wall? When you scold your wife, the God within her is making note of what you are doing. If she starts to scold you, you should become like the wall, and the God within you will help you.

A home without conflict is a temple

God does not reside in homes where there is conflict. Therefore tell God, 'Sir, stay in the temple, do not come to our home. We will build temples for you but do not come to our home.' I assure you that God resides in a home where there is no conflict. Conflicts can be destroyed through understanding and intellect. Even through your *prakruti*, without Self-realization, you can have the understanding of how to avoid conflicts caused by divisiveness due to differences in opinions. This is through the medium of the right intellect. True understanding exists when there remain no differences with anyone. *Matabheda* happens because the communication is inadequate and ineffective. Otherwise there would be no divisiveness due to differences in opinions. This divisiveness due to differences of opinions *matabheda* is the cause of conflict; it is a weakness.

When any conflict happens, if you take time and calm down, and let the *chit* (inner organ of knowledge and vision) become still, and then analyze the situation by thinking about it, you will experience inner clarifications and understanding *sooj*. God will leave your home as soon as there is a quarrel, will he not?

Questioner: Yes, he would.

Dadashri: God will not leave some people's homes but when quarrel arises, He

will say, 'Let us go from here, we will not be comfortable here.' And so God leaves for the *derasars* (Jain temples) and the temples. People quarrel and steal from temples also and so God says, 'Let us leave from here too.' Even God has become tired of all this.

Even God will say where there is conflict in the home that, 'Leave it alone! We cannot come in this home. Let us go some other place.' So then there will not be any prosperity in the home in any matter. Then he will say I earned so much even then my business is not running well. If there is no conflict-quarrel in the home then Devi Lakshmi will be pleased.

Worldly interactions without conflict where there is pure money

Questioner: Is it the type of money people have that causes quarrels in their home?

Dadashri: That is the very cause. If the money is pure, the mind will always remain pure. The wealth that has entered the home has been acquired through dishonest means and that is why it creates quarrels. That is why I had decided from a very young age that if possible I did not want any illicit money entering my home and if it did under certain circumstances, then it should be left in the business and should not enter the home at all. It has been sixty-six years and not a penny of illicit money has entered my home and never has a conflict arisen in the home. From the very beginning we had decided that we would run the household within a certain budget. The business may make a profit of thousands of rupees but how much money would A. M. Patel make if he were to work for someone else? At the most, he would earn six hundred to seven hundred rupees a month. Business success depends on the merit karma. Our

spending was limited to the amount of salary I would have earned as an employee and the rest of the money was left in the business. If the income-tax office were to write to the business asking for money, I would just have to instruct them to pay off the debt from the money retained in the business. One can never tell what kind of an attack may come. And if the money were all spent, then an attack from the income-tax office, will lead to a heart attack! Have we not seen these attacks come to people? How can you call this a life? What do you think? Do you think it is a mistake or not? This is the mistake that you have to destroy.

Let money flow in naturally. Do not use it as a support. Never rest and think that it will be there forever. Proceed with caution of this awareness so that when it leaves you will not suffer.

Be happy by spending money in the virtuous path

Questioner: What should 'we' do since money does not last?

Dadashri: That is the nature of money; it will not last. But you should change its direction of flow. Change its flow from all other directions to the path of religion. Whatever you spend towards a worthy cause is worthwhile. Once God (Narayan) comes into your home so will Lakshmi, how can she otherwise? Where there is presence of God, there will be no quarrel, but there will be quarrels where Lakshmi alone is present. People make a lot of money but they spend it on useless things. Money is only to be spent on a worthy cause at the hands of a person with merit karma. It requires merit karma to spend money towards a worthy cause.

What is the nature of money? It gives unhappiness when you earn it, unhappiness when you save it or have to protect it and unhappiness when you spend it. If a person makes a hundred thousand rupees, he will have the added burden of keeping it safe. He will have to look for a bank where his money will be safe. If his family or relatives find out he has money, they will come asking for it. His friends too will say, 'Dear friend, do you not trust me even a little? I want only ten thousand', and so he is obliged to give against his wishes. There is unhappiness when money is in abundance and unhappiness when it is scarce. It is best to have just enough, otherwise there is unhappiness even when you spend it.

Tainted money

Money of today is such that it comes as a result of past merit karma, but binds new demerit karma (*paap-anubandhi-punyai*) as it leaves; it is money that creates conflicts. Instead it is better that you have less money, which will at least prevent conflicts from entering your home. Today, money creates an atmosphere of conflict wherever it goes. It is better to have a simple meal of vegetables and *bhakhree* (Indian bread) than thirty-two varieties of delicacies. What use is eating food that creates quarrels while eating? Wealth of current times comes but it brings quarrels with it. Money of today will create misery and suffering in its wake. Otherwise, even one rupee that is destined to bind merit karma (*punyai-anubandhi-punyai*) will give peace and happiness to everyone; it creates an atmosphere whereby everyone in the home will have positive and religious thoughts.

What kind of worldly life is this?

It is like this, people keep earning money

from their childhood, but if you try to check in the bank he will say, 'I have only two thousand rupees in the bank.' And the whole day he will keep worrying sick, the whole day grumbling, clash and quarrel. Now there is infinite energy within. You have so much energy that even if you just think within, it will happen outside, yet here let alone the thought, even if one toils all day long, nothing is accomplished externally. See, how bankrupt human beings have become? In this Dushamkaal—this current time cycle is characterized as a time of lack of unity in people's thoughts, speech and action, what kind of people abound? Conflicts, conflicts and conflicts. One will not have inner peace. Money of today will not give inner peace and happiness.

In Bombay, I asked the lady of a very reputable family, 'You do not have quarrels in your home, do you?' She replied, 'We have quarrels for breakfast every morning.' I said, 'So you must be saving money on food!' She replied, 'No, we still have to eat breakfast' so they have breakfast and they quarrel also. What kind of creatures are the people of today?

At least decide that it is not worth having conflict

You should have conflict-free life at home. You should at least know how to attain that. If you do not know anything else, at least explain in this way, 'God will leave if there are conflicts and quarrels in our home. Therefore let us decide that we do not want any conflicts.' You should make a decision that you do not want to quarrel. If quarrels happen in spite of this decision, then realize that it is beyond your control. If he starts to quarrel, just pull the blanket over your head and go to sleep. After a while he too will go to sleep. But what

happens if you start to answer back?

There is not much value placed on a fault that happens through the other person. There is a very high price to be paid if a clash happens due to this.

And what if conflict still happens

Nowadays, educated people verily do more quarrels at home. What is the definition of an educated person? He is the one who does not have the slightest of conflict in his home from morning till night.

Questioner: When one party keeps on understanding and the other party keeps on dominating then does it not become like one way traffic?

Dadashri: No, it cannot happen like that. Both will understand. And you can gently communicate by saying, 'Please see that I have understood and you have not understood this matter completely so far. So let us understand this completely together. Then there will be no clash between us. And Dadaji was saying that we should not have conflict.' God definitely resides in the home where there are no conflicts. God will not leave from that place. Once in a while if you slip and get into conflict then both of you should sit down and repent in front of God that, 'Now, we will not have any conflict. We made a mistake. Therefore do not leave from here now.'

You should become fight-proof

Questioner: If we do not want to start any fighting or arguments in the home whatsoever, but the people in the home start one daily and frequently, then what should we do?

Dadashri: You should become 'fight-proof'. If you become 'fight-proof' then you

will be able to live in this world with peace. I will make you 'fight-proof'. You should become so 'fight-proof' that even the person that comes to fight with you, gets tired and gives up. No one in this world can depress you. You have to become that way. If you become 'fight-proof', then there are no problems. If others want to fight or swear at you, even then there will be no objection or reaction. No one will call you indifferent. On the contrary, your *jagruti* (internal awareness of Gnan) will increase.

Whatever disputes were created in the past life leads to vengeance, and today it dissipates in the form of a dispute or disagreement. At the time of argument, a seed of revenge is planted which will grow in the next life.

Questioner: So how can you avoid sowing such a seed?

Dadashri: Slowly and steadily if you keep on settling with equanimity you can prevent new seed being sown. If the causal karma is very heavy, you have to be patient because it will take time to solve. You have to do a lot of *pratikraman*. Nobody will take anything away from you. You have clothes to wear, you get two meals a day what else do you need? They may lock you up before they go due to vengeance created in past lives, but you still get fed two meals a day. That is the kind of vengeance that was created in the past life, and that was due to ignorance. All results and fruits of acts done in ignorance have to be suffered.

Now in order to let go of all the vengeance, come to me and take this Gnan of Self-realization. All vengeance will be dissolved. You have to let go of all the

vengeance and negative feelings in this very lifetime. I will show you the way.

Think before you do it

No one can become free from conflict. Only Gnani Purush can make one free.

Have you not found solution as you have grown up?

Questioner: No Dada, I am telling the truth.

Dadashri: Everybody is telling the truth in front of me. However one has to get rid of conflict, one should settle, shouldn't one?

Questioner: Yes, we have to get rid of that.

Dadashri: So now think before you do it. Otherwise take Dada Bhagwan's name. I too take Dada Bhagwan's name before I do anything. As soon as you take Dada Bhagwan's name, your work will get done, as you would like it.

What if we put a lid on the pot?

A human being has no awareness at all. He eats, drinks, but he is not aware of that either. We have to increase this awareness. All this awareness has gone into egoism only. 'I am like this' and 'I am like that', not like this, one should understand that, I still have to know lot more things. One should keep an open mind to know the Gnan. Once you put a lid on the pot then who can fill anything in it? Do you like this talk? Tell me, which talk did you like?

Questioner: I liked that you said about one should not cover his pot with a lid.

Dadashri: Women too should not enter into any conflicts and men should also not do

any conflicts. One day both should come into agreement to make a new contract according to Dadaji's instruction. No trouble anywhere at all. If he becomes upset then you should become quiet and wait there. And when he starts to cool down at that time you should bring a cup of tea for him.

Questioner: But Dada, if I have made a contract and I want to wait but I cannot, then what? I cannot stay quiet and I get into a fight, then what should I do?

Dadashri: If you get into a fight even then you should tell him that these two statues are fighting. You have this Gnan—Self-realization, so these two statues are fighting, just 'see' that, 'see' the film—movie.

Have you ever thought like this?

I understand that it would be a different matter if after quarreling with your wife you would have nothing to do with her. But you have no choice, you will have to get along with her so all the quarreling is useless and wrong. I am always aware of the fact that after an hour or two, we will have to speak with each other and therefore I do not harp on anything. It is a different matter if your opinion will never need to be changed and if you were never to sit with your wife again, then your quarreling is correct. But here you have to sit and dine with her the very next day, so of what use is all the drama between the two of you? Will you not have to think on this? What people do instead is they cook the seeds before they sow them and so all their efforts are in vain. Whenever you are quarreling, you must maintain the awareness that it is the past karma that makes you dance. Therefore you must settle all this dancing through your Gnan.

Everyone mind your own business

Questioner: But Dada surely both the quarreling parties must remember this.

Dadashri: No, here each has to mind his or her own business. If you improve, only then the other person will improve. This is a thinking of sort, and when after a while you both have to be together, why then should you quarrel? Once you enter into a marriage, why should there be any quarreling? You forget the incidents that took place yesterday, whereas for me, everything remains present in my Gnan. Mind you, this is a virtuous thinking process and is helpful for even those who do not have Gnan. It is out of ignorance that people believe that their spouse will try to control them. But if someone were to ask me, I would tell him, 'You are a top and so is she, so how is she going to control you? Do you think that the control is in her hands?' Everything is under the control of *vyavasthit*. And even if your wife were to control you, what is she going to do? If you were to give in a little, your poor wife will feel a sense of comfort in her mind that you have come under her control! She will be at peace.

Facilities increased, but what about understanding?

In the old times, people used to manage, even if they did not have food-drink, clothes or such articles to wear. And nowadays we do not have shortage of anything and yet there is so much conflict, conflict and conflict! In that too, the husband would have trouble with income-tax and sales-tax, so he lives in fear of those officers. And if you ask his wife at home, who she is afraid of, then she will say, 'My husband is very difficult to deal with.' Do you like all this in such a worldly life? Do you not

feel the bitterness of the worldly life?

Questioner: I feel that it is bitter if I go into depth.

Dadashri: Therefore, there should not be conflict in the home, that's all. Anything happens, wrong or right, but conflict should not happen. Quarrels should not happen at home, that should be the religion, that's all.

Tough fights through speech

Questioner: In many homes, the family members argue but their hearts and minds are pure.

Dadashri: Speech that creates conflict will have an impact on a person's heart. If one can remain superficial about it, then no harm is done. It's like this, the mind and the heart of the one who speaks may be pure but the listener may feel as though a stone has been thrown at him, and so a conflict will arise. Conflict will arise wherever bad words are used.

Questioner: Sometimes it does not affect the opposite person.

Dadashri: One is affected. He would show off, that is it. Everything will affect inside. Mind is a very subtle thing. When a bad word comes forth it will not stay without affecting other person. Words always wound the heart. Some people speak such words that would make the other person have a heart attack. There are people of all different kinds. The speech is a very difficult thing. If there are no words then one can get his work—liberation done. If these hurtful words did not exist then *moksha* is natural. In this *kaal* times there is bondage because of speech only. Therefore one should not speak even a word for anybody.

Words are like money. Give them as you give money, by counting each one. Do people give money without counting it first? Speech is such that when a person uses it wisely and appropriately, it encompasses all the five great vows (*mahavrat*).

The effect of the phases of speech

If you tell someone, 'You are a liar', there is so much science that stirs up instantly within, that it gives rise to so many different phases, the consequence of which is that for two hours or so, it will be very hard to see anything attractive in him. That many phases can arise. Therefore, before saying a word...it is best if nothing is said. And if you end up saying something, then do *pratikraman*. 'We' cannot tell you that you cannot say anything, because it is *vyavasthit* but do *pratikraman* if you do say something. That is the tool we have.

Questioner: Do the conflicts between a husband and a wife happen through intellect or someone up there makes them do them?

Dadashri: The one up there will not make one do that at all. This happens because of your lack of understanding. The one who has understanding will not fight and the one with lack of understanding will fight.

Questioner: But not everyone's intellect is the same, Dada! People do not think alike. Even if we do something good, they do not understand. What should we do?

Dadashri: It is not like that. Everyone can understand thoughts but everyone believes that their thinking is right and others are wrong. People do not have any awareness at all. No one knows how to enquire. Even as human beings they have no sense. They think that just

because they have a college degree, they know everything. But if they had any sense, they would not clash with anyone and they would know how to adjust everywhere.

Questioner: Can it still be considered a conflict-free home if a person does not say anything, but harbors everything in his mind?

Dadashri: That is a greater conflict. There will always be discord when the mind is unsettled and when a person says, 'I feel uneasy in the mind,' that is a sign of conflict. Conflict varies in its intensity. The more intense ones will even lead a person to have a heart attack. Some people speak in such a way that it shocks the other person and stops the heart.

Do not ruin your worldly life by speaking

Do you like it if a door keeps slamming in the wind?

Questioner: No.

Dadashri: So how would you like it when people quarrel? You do not like it even when dogs fight.

All these quarrels are the results of past karma. Nevertheless, you must refrain from saying anything wrong. Keep the matter inside you and restrain yourself in your speech, whether you are at home or outside. Many women will claim they would rather their husbands slapped them, than say hurtful things to them. Just imagine what kind of speech it is, which although does not physically touch them, it wounds them deeply.

Man can be so awkward. He remains silent if he is hurt accidentally outside his home and yet in the home he deliberately exerts his authority as a husband. He then pays for his aggression in his old age when his wife does

not heed him. Instead why not simply stay within your limits? People should not quarrel in their homes. If they want to they can quarrel outside. Women should do the same.

It happens even when there is no desire for it

Questioner: Conflicts happen even when I do not wish to. What should I do about the negative and hurtful words that come out?

Dadashri: Anything that is coming to its end will continue to happen even when you do not wish it. In these situations you should do *pratikraman* after it happens.

Questioner: Even when I wish not to talk to someone, or I do not want to argue with him or fight with him, something happens and I end up saying things; I end up arguing and quarreling with him. What should I do to stop that?

Dadashri: That happens on the final steps. When that path is close to ending, that is when things happen even when you have no intention (desire). What you should do at that time is repent and that will erase everything. That is the only solution when things go wrong; there is no other solution. It is only when things, karma are coming to an end that things happen against your wish and desire. This will happen when that specific task (karma) is coming to an end. Otherwise if it is only half way finished, things will happen and you will also have the inner intent (*bhaav*) for it to happen. You may have an inner intent of doing wrong and it will happen that way too. When you do not have the inner intent and things happen; then realize that the time has come for it to come to an end. From that you can know that the end is in sight. Therefore, 'Coming events cast

their shadows before'.

Speech that is pleasant is required at the gate of moksha

What does the Lord say? You have just seen a flag of the gate by staying at the gate of the path of *moksha*. Your speech will become sweet when you enter the gate. One cannot enter the gate without speech that is pleasant. Should there not be some kind of marker for this?

Bitterness will start to decrease from speech which is bitter and hurtful. Then salty speech will arise. That saltiness will decrease. Then fieriness from fiery speech will start to decrease.

Is any hot pepper being added in speech? See how people speak, even without adding chili pepper and salt! Do not speak such fiery short-tempered speech. Hey you, I have not added any hot pepper then why are you speaking like this? Even then people do speak fiery speech, don't they? If bitter speech turns into sweet speech then how beautiful work can it accomplish?

So gradually that speech should turn into sweet speech. Sweetness should come in speech. When gradually sweetness arises in speech, then others will love your words. Even if you were to scold him he will feel love for you.

There is no problem in scolding if *kashayas*: anger-pride-deceit-greed do not exist. Problem is of the *kashayas*.

Questioner: But speech should turn sweet.

Dadashri: Speech should turn sweet. It should not bind vengeance. If it has been

made sweet through practice and ego, then it is useless. There is no use of such sweet speech. As the intent of creating conflict decreases so the love starts to increase and as a result the speech starts to become pleasant.

When does speech become sweet? When *bhedabhaav* the intent that separates starts to decrease; and then love starts to increase. Everyone would have love for one's own family members but when the love starts to increase for others too, just as if they too are family members then speech starts to become sweet. And then if you were to slap someone even then he will feel love for you.

The world improves through love only

This is not such an era in time that one cannot improve even a single human being. He verily is the one who is spoiled, how can he improve any one else? He verily is a complex mass of weakness, how can he improve others? One requires lots of strength for this. Therefore only love is needed.

So always, the world improves through love only. Except this, there is no other solution for that. If people improve through fear and control then the government would get rid of democracy and whoever commits a crime would be put in a jail and even sentenced to death. The world improves through love only.

Questioner: Many times I love the other person but he does not understand.

Dadashri: So then what should you do there? Should you hit him with your ego?

Questioner: I don't know what to do?

Dadashri: No, if he hits you then you also hit him back so he will hit you again and then the war starts. Then the life becomes filled with clash.

Questioner: I love him but he does not understand my love, then what should we do?

Dadashri: What can you do? You should remain silent. You should remain silent, what else can you do to him? Can you hit him?

Questioner: But I have not reached at that level that I can remain silent.

Dadashri: Then should you jump at that time? What else can you do? Why do you remain quiet when a policeman reprimands you?

Questioner: A policeman has an authority, he has control.

Dadashri: Then you have to relinquish the control to them! You remain straight in front of a policeman and here can you not remain straight!

Deal with children wisely

As age increases, he thinks that he does not make any mistakes, the son makes all the mistakes. Actually, he makes a lot of mistakes himself, but thinks that he does not, as if he is the magistrate. Even the son will say, 'You have no sense.' But he thinks the son is too young to understand. You dummy! If son says this, you should evaluate whether you have sense or not. If he says so, should you not evaluate 'do I have sense or not'? And if you think about it, you will realize that there is no sense. If there is sense, the situation will not be like this. Where there is sense, there is no clash. Where there is sense, everybody eats and drinks peacefully at home. If there is less then it is fine if there is more then too it is fine; but no clash. How many homes here are without clashes?

Carry out worldly interaction with love

Wherever ‘we—Gnani Purush’ went in America, all the parents were complaining that, ‘Dadaji, what will happen of our children?’ Then I said, ‘What is the problem?’ One mother told me, ‘What should I do when my son gets married to Mary (non-Indian)?’ She says her son has to study with a western girl named Mary, and if he gets married to Mary, then what will be her condition? Then I said, ‘You become a mother-in-law of Mary. What is wrong in that? Will you not like to become a mother-in-law of Mary?’ After your son marries, it will not help you to start any conflict with his wife. Therefore you must be cautious from the very start. If you all live together, it will cause friction, which will make everyone’s life miserable. If you want your children’s love, let them live their own life. Your love for each other will grow if you remain apart. When you all live together, your son will obviously side with his wife and not pay attention to what you say. Then your love for each other will dwindle. When your daughter-in-law complains about you to your son, and he sympathizes with her, you will be hurt and all the domestic problems will begin. It is better to be happy and live away from each other.

Is it necessary to become blind in love? One should not become blind in love, should one? So then do you want to keep your son and daughter-in-law at your home? And again do you want to keep him until he becomes a father?

Don’t do such a thing which can create conflict in six months. When he grows up, you should do like these people in foreign countries do. You should tell him to live apart from you, when he turns eighteen. Our dealing after the separation is very high compared to them. We

continue with the feeling of oneness even while apart, they do not. This is because now this time is of different kind. If you do not follow according to this time and age then you will be fooled.

Salvation through instilling moral values

Questioner: How can we instill moral values in children so that they do not have clash?

Dadashri: Teach your children good habits. Every morning after they bathe, teach them to worship the God and speak in short everyday that ‘grant me and the world the right intellect, bring salvation to the world.’ If you can do this, it would mean that you have succeeded in instilling good values in them. And thus parents became free from the karma that was bound. Everyday, you should also have them sing “*Dada Bhagwan Na Aseem Jai Jaikar Ho*” (Prayer to the Lord within).

Conflict ceases by singing arati

Questioner: What is the importance of doing *arati* (devotional singing using tiny oil filled lamps which are waved in front of the idol being worshipped; offering to express highest devotion) at home?

Dadashri: The importance of doing *arati* is nothing else but you do get a fruit by doing *arati*. Fruit that you get in ‘our’ presence, such fruit you can never get anywhere else. You take adjustment of doing *arati* at home. But even then you get very lofty fruit by doing *arati* at home. Therefore everybody had scheduled doing *arati* at home so that the ambiance of home does not get spoiled. All the homes are full with sheer conflicts. Now if *arati* is sung then that can bring about change in children. And when children sing *arati* their mind remains peaceful. Because of this heat,

anger and worldly *kusang* (bad company), children will have thoughts about bad conduct. So this *arati* gives them coolness and dissipates those bad thoughts. This is a tool to save them. This is a very beautiful thing. Some people do *arati* twice, in the morning and in the evening so the children can sing. And elderly people will not have conflict.

This environment is full with conflicts. Nowadays, you have money and all the worldly things and if you do not want to create conflict, even then conflict will enter. He will bang on a dining table, will he not? 'You did this way' and 'you did that way' and then it starts. Does not this happen? So many *mahatmas* had decided that everybody: husband, wife and children will speak '*vidhi-arati-aseem jai jaikar ho*' together after dinner. So children will learn discipline and become wiser. And if you ask them to go out the next day they will say 'let us speak that, let us speak that.' They will no longer feel the need to go out to enjoy and they will learn good values.

In whatever home the *arati* of this 'Dada' is sung, the atmosphere in that home becomes very auspicious. *Arati* is the continuity of that which has been gained, the Self. The person doing the *arati* becomes 'pure' and so does everyone in the home. Children in the home will acquire good values. If this *arati* is recited properly, 'Dada' will grace your home with His presence. And if 'Dada' is present, there will also be the presence of all the celestial Gods and Goddesses and they will bestow grace upon everyone in the family. It is of tremendous benefit if *arati* is recited punctually in the home at a set time. Just one clash ruins the atmosphere in the home. This *arati* is the antidote against conflicts and clash. It will

make the atmosphere at home pure.

Bliss exists where there is no conflict

Questioner: What is it in this world that grants bliss?

Dadashri: Bliss arises the moment one sees the Gnani Purush.

To remain constantly in bliss verily is *moksha*. When bliss prevails even when someone curses or robs you, know that as *moksha*; *moksha* is nothing else. The Gnani Purush is in a state of continuous absolute bliss only.

As long as one is the *vyavahar atma*, the worldly-self, all happiness is mental happiness. The bliss of the Self is experienced only after Self-realization. One cannot gain anything by merely hearing about the Soul, one has to have the direct experience of it.

There is a tremendous amount of bliss of the Self, within every being but that has ceased to express. *Kashayas*: anger, pride, deceit, greed, attachment-abhorrence, conflicts cause a veil that comes over the Self and thus the bliss leaves, it is not experienced. For the length of time a mustard seed remains on tip of a cow's horn, if one experiences the bliss of the Self for that length of time, then it will never leave because one has become established in the vision *drashti*. Bliss of the Self, true *anand* remains constant; it does not change. There is contentment in it. Such bliss is beyond description.

Understanding beautifies the worldly interactive life

Questioner: Can we say that because of conflict, tendencies of a human being turn towards *vairagya* (dispassion towards worldly life) a little?

Dadashri: *Vairagya* which arises due to conflict; that *vairagya* in fact takes a human being much deeper in the worldly life. Instead it is better that this *vairagya* does not arise. *Vairagya* should be with understanding. *Vairagya* with understanding is useful otherwise all these others are not helpful at all. No animal loses confidence in its own self. All species other than the human species have full confidence in themselves. Only these human beings are the miserable beings, because of the use of the intellect. They suffer because of the intellect. The Lord has called these beings *nirashrit* without dependence and shelter. All other beings are *ashrit* sheltered. Those who are by nature sheltered are fearless. Dependents do not have fear. Crows, all the birds, do they have any misery? These birds and animals in wilderness are free from fear and misery. Those amongst them who have come under the contacts of human beings, like cows, dogs, etc., have become miserable. Man by nature is subject to misery and pain and therefore all beings that come to associate with them also become subject to the misery.

People are unhappy due to lack of understanding. He tried to get understanding and that is why he is miserable. If he had not gone to take the understanding then this lack of understanding would not have arisen. Pain and misery *dukha* is the result of lack of understanding. One believes in his mind that, 'I already know this, I know this too.' Hey you! What did you know? You knew and yet you are not able to avoid conflict with your wife. When you have conflict with your wife you do not know how to settle, and your face remains angry for fifteen days. You will say, 'How can I settle?' The one who does not know how to settle conflict with his wife, then how he is going to understand about religion

too? What is the use if one does not know how to settle the conflict with a neighbor? One should know how to settle the conflict, shouldn't one?

In this time people do not have any kind of awareness. There is no problem if they do not have awareness of *moksha*. People did not have awareness about *moksha* from the beginning but they should have the sense of gain or loss in the worldly life, shouldn't they? How am I going to gain or lose in the worldly life, that much awareness one should have; should he not?

How can we call this humanity? As the Diwali comes only once in twelve months but its echoes last up to Labhpancham (fifth day of the bright half of *Kartak*, regarded as very auspicious), similarly at the most five days in a whole year difficulties would arise and all other days will ordinarily go by nicely, that is called humanity. But this is like everyday one has trouble, not a single day goes by without some trouble and clash.

We should remain on the highway of moksha

All these roads exist and wrong ways are there too, but a highway is a different matter altogether. Many more other roads other than a highway are there. On the highway: wife, children, everybody are there in the home and yet there are no conflicts, then you know that you are on the highway. Otherwise they will become obstinate. There are many roads. There should be some level, shouldn't there? So you should stay on the highway there.

Religion means no conflicts

Wherever there is no conflicts and discord, there is the exact religion of the Jain, the Vaishnav, and the Shaivite. Since there are

conflicts in every home, where have all these religions gone? If a person learns the art of living, whereby it reduces all conflicts from his worldly life, then it can be said that he has attained religion. True *dharma* is to live life without conflicts. In India, only if one's own home becomes like heaven, can one even begin to talk about liberation, but not otherwise. The home may not be like heaven but at least it should come close to being one! Your life should become free of conflicts. This home environment must be free from conflicts. Then only one should talk of liberation, otherwise not. Leave alone total freedom from conflicts, but one should at least experience some freedom from conflicts. And that is why the scriptures say, 'Where there is the slightest of conflict, there is no religion.' Inner harmony means no feelings of depression or elevation. No depression in the jail and no elevation in the palace. If your life becomes free of conflicts, know that you have come closer to liberation. You should feel some peace here and now. Everyone wants liberation because no one likes to be bound. When your life becomes free of conflicts, your liberation will be close by.

Since the spontaneous expression of this Gnan within me twenty years ago and even twenty years prior to this Gnan, there has been no clash in my home life. It is not worth having any type of clash on any account in this world.

Why clash where there is 'my family'?

But later on *matabheda* divisive effects due to differences of opinions, with Hiraba decreased, and then stopped. This is because I learnt to say, 'my family', 'this is my family'. Then I inquired, 'What is the meaning of my family?' The answer came from within, 'it means that there should not be any *bhanjghad*

clash followed by making up. There may be differences in thoughts, but there is no *bhanjghad*. Clash simply does not exist. We do not clash at all. Yes, there is no *dakhal* interference in the realm of the other person, in the family. Interfere outside if you must. This is called one family. Therefore stop creating interference from tomorrow, she too will do the same in response.

What is called a family?

What does a family mean? When the slightest of conflict does not happen, that is called a family. And our people destroy everything in the family. Family means family, one will not point out any mistake of anyone.

All the problems of the home should stay within the four walls of your home. That is the type of life one should live. If you make just this much of a change it is very good. There should be absolutely no clash. You should live within your means. If you do not have enough money, then you should not be in a hurry to buy saris (attire of the Indian women). You should think that you should not put your husband in a difficult situation. Spend only if you have the money. So all this quarrels arise due to madness, this is only madness! This is called wildness (uncivilized). This should not be there. This is not becoming of us. You are the sons of very civilized parents. You are from civilized country. This is not appropriate for us. And if a person is not aware of his mistake then you should say that this should not happen this way. So majority of all these fights will stop.

Then you will get closure from this world

This worldly life is perpetuated due to conflict and quarrel. When conflicts and quarrels stop then there can be the end of this

worldly life. About conflicts and quarrels, I went at many *mahatmas*' home and inquired then they said, 'now conflict and quarrel do not happen at our home.' Some conflicts do happen but we extinguish them before they ignite. No one would know that it happened.

It is more than enough if conflict happens even two days in a month. Conflicts and quarrels should not be there in the world. If we go out there and ask *mahatmas* then you will find many homes are without conflicts and quarrels.

Absence of conflicts, naturally

Questioner: Conflict does not happen even at the home of the one who has not taken Gnan—Self-realization; what is that?

Dadashri: That is like a celestial being for him, but it is not possible in this *kaal* era of the time cycle. This is because conflict takes hold like an infectious disease. Conflict has invaded each and every home.

Questioner: Absence of conflict at the home of the one who has not taken Gnan and the absence of conflict at the home after the one who has taken Gnan, what is the difference between these two?

Dadashri: That absence of conflict there is an adjustment through intellect. The absence of conflict here is natural, because there is no doer here.

Bring about settlement by taking adjustment

I am showing you this simple and straightforward way. These conflicts do not happen everyday. They only happen when your past karma are ready to give their results. Adjust, when this happens. If a fight happens with your wife, make her happy afterwards by

taking her out for a dinner. From now on the strain in your relationship should not linger.

Nothing in this world will adapt to us, but if we are able to fit into it, the world will be good to us. If we try to make it adapt to us, then it will be awkward. Therefore, adjust everywhere. If we fit into it, there will be no problems.

Take the adjustment of prayer

Questioner: I made an effort to explain the other person, and after that if he understands or does not understand, is it his (*purushartha*) effort?

Dadashri: Our responsibility extends to the point where we are able to make him understand. Thereafter if he does not understand then there is no solution for that. Then you have to say this much that, 'Dada Bhagwan, grant him right intellect.' You have to say this much. You cannot leave him hanging without a base. This is very serious talk; it is not baseless.

And finally, take the adjustment of prayer.

One must not exercise control over what another person should do

Questioner: Are these close files and sticky files, are considered to have pending claims with me?

Dadashri: All sticky files are one's own mistakes.

Questioner: What is that mistake?

Dadashri: One does not stay with open mind here as much he remains with open and noble mind with the other person. So later on 'we' had investigated, and so 'we' had followed with open mind only. So 'we' can go

along with this person too and this person too. This is just that people do not follow with open mind; he thinks in his mind that I can straighten this for him, one should not be this way.

Questioner: Yes Dada, it is exactly like that.

Dadashri: One wants to make the other person follow as per his view; he does not want him to follow as per his own view. And this is against the opinion of the *vitaraḡ*—the one who is absolutely free of attachment or abhorrence; such persons are opponents of the *vitaraḡs*. Those who want other person to follow as per their view are called the opponents of the *vitaraḡs*.

Questioner: Awakening sentence is this that ‘by doing such thing, you are becoming an opponent of the *vitaraḡs*.’

Dadashri: They are verily the opponents, that is why they have *dukha* pain and misery, isn’t it? Nothing will turn or give. They pull until it breaks, that’s all. Some are wise so they will say, ‘brother, make a decision not to be this way after it breaks.’ Instead what is wrong if you did not let it break in the first place? He will not understand how to tie it again. Tying a knot after it breaks, rather than that, become wise!

Who is at fault while prakruti unfolds?

Questioner: Sometimes clash happens, so should I tell him something to explain or not?

Dadashri: Leave it; are you trying to make that which is not Yours *parkoo* understand? Is he a school child? He (or she) has come to collect on your account of *raag-dwesh*—attachment-abhorrence (of past life).

So do not harbor the desire to say anything at all.

These are not school kids. Who can be called a school child? He is the one, who would readily accept if you teach or scold. However this one fights back, so alas, what is the earning?

Do I scold anybody ever?

Questioner: No, you don’t.

Dadashri: All are not crooked? Will they follow my instructions? Will anyone follow according to my will? Everyone will follow according to one’s own *prakruti*.

Get your work done by getting solutions

Questioner: Dada, ever since I have come to you, you look like a dictionary to me. You are like a dictionary only. Whenever we get confused and ask you, you give solution immediately.

Dadashri: All the solutions, all the vision *darshan* has been attained (by Me). ‘We—the Gnani Purush’ have attained the collective vision of the twenty-four *Tirthankaras*. Whatever confusion one has, he will get solution of that right away. Gnan has not manifested at the level of completion but I definitely have absolute vision (*darshan*). It has come into understanding. *Kevalgnan* absolute knowledge has come into my understanding. It has not come into experience. Until then I too keep reciting ‘Dada Bhagwan, Dada Bhagwan’. It has not come into experience.

If one knows this highest skill in the world, if he becomes this much wise, then he can get the work of the world done.

~Jai Sat Chit Anand

DADAVANI

Atmagnani Pujya Deepakbhai's UK Satsang Schedule 2010

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>
24 Mar 10	Wednesday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	<u>Oshwal Centre,</u> Coopers Lane Road, Narthaw, Potters Bar - EN6 4DG
25 Mar 10	Thursday	6:00 - 10:00 PM	GNAN VIDHI	
26 Mar 10	Friday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	<u>Brent Town Hall,</u> Forty lane, Wembley, HA9 9HD
27 Mar 10	Saturday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	
28 Mar 10	Sunday	6:00 - 10:00 PM	GNAN VIDHI	
30 Mar 10	Tuesday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	<u>Kingbury High School,</u> Stag Lane, Kingsbury, London, NW9 9AT
31 Mar 10	Wednesday	6:00 - 10:00 PM	ENGLISH GNANVIDHI	
02 Apr 10	Friday	Shibir timing details to be advised nearer the time.	<u>MAHATMA SHIBIR</u>	<u>Little Canada, PGL Centre,</u> New Road, Wootton Bridge, Ryde, Isle of Wight, PO33 4JP
03 Apr 10	Saturday		Contact Prajay Shah for bookings on +44 7956476253 or iowshibir10@y mail.com	
04 Apr 10	Sunday			
05 Apr 10	Monday			
06 Apr 10	Tuesday			
08 Apr 10	Thursday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	<u>Wanza Community Centre,</u> 31 Pasture Lane, Leicester, LE1 4EY
09 Apr 10	Friday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	
10 Apr 10	Saturday	6:00 - 10:00 PM	GNAN VIDHI	
11 Apr 10	Sunday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	
12 Apr 10	Monday	7:30 - 10:00 PM	Aptaputra Satsang	<u>Northampton Academy,</u> Wellingborough Road, Northampton, NN3 8NH
13 Apr 10	Tuesday	6:00 - 10:00 PM	GNAN VIDHI	
14 Apr 10	Wednesday	7:30 - 10:00 PM	Aptaputra Satsang	<u>Hindu Community Centre,</u> 54 1A Warwick Road, Tyseley, Birmingham, B11 2JP
15 Apr 10	Thursday	6:00 - 10:00 PM	GNAN VIDHI	
16 Apr 10	Friday	7:30 - 10:00 PM	Aptaputra Satsang	<u>Bishop Gore School,</u> Sketty, Swansea, SA2 9AP
17 Apr 10	Saturday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	
18 Apr 10	Sunday	3:00 - 7:00 PM	GNAN VIDHI	
29 Jul 10	Thursday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	<u>Wanza Community Centre,</u> 31 Pasture Lane, Leicester, LE1 4EY
30 Jul 10	Friday	7:30 - 10:00 PM	P. Deepakbhai's Satsang	
31 Jul 10	Saturday	6:00 - 10:00 PM	GNAN VIDHI	
01 Aug 10	Sunday	9:00 AM - 8:00 PM	GURUPURNIMA	

Contact Persons : London : Varshaben Shah : 07956476253, 02084273374

Isle of Wight : Prajay Shah : 07956476253

Leicester : Trushaben Nathwani : 01162208081; Kaushikbhai Bhayani : 01162682854

Northampton : Narendrabhai Shah : 01604471933, 07967813499

Birmingham : Narendrabhai Parmar : 01217442570, 07825373284

Swansea : Vilasben Kareemjee : 07969590044, 01267238775

DADAVANI

**Spiritual Discourses and Gnanvidhi in the presence of
Atmagnani Pujya Deepakbhai**

Bharuch

20 February, 7-30 to 10 pm - **Satsang** and **21 Feb.** (Sun), 6-30 to 10 pm - **Gnanvidhi**
Venue : Hostel Ground, Sevashram Road, Panch Batti, **Bharuch**(Gujarat). **Tel.** : 9428326972

Patan

27 February, 8 to 10-30 pm - **Satsang** and **28 Feb.** (Sun), 7-30 to 11 pm - **Gnanvidhi**
Venue : Pragati Ground, Nr. B.M. High School, Gungadi Road, **Patan** (Gujarat). **Tel.** : 9428756442

Trimandir Adalaj

19 March (Fri), 4-30 to 6-30 pm - **Satsang** & 8-30 to 10-30 pm - **Bhakti**
on the occasion of Pujya Niruma's 4th Death Anniversary

20 March (Sat), 4-30 to 6-30 pm - **Satsang** & **21 Feb.**, (Sun) 3-30 to 7 pm - **Gnanvidhi**

Palitana (Gujarat) Spiritual Retreat-Cum-Pilgrimage Tour - Dt. 3 to 6 May 2010

For registration please contact on 9924343937 or 079-39830400 between 1st to 15th March 2010.

Spiritual Retreat in Hindi at Trimandir Adalaj - Date 3 to 6 June 2010

Note : This shibir is for only Hindi Speaking people who do not know Gujarati language. If you want to register for Hindi Spiritual Retreat, you must register your name on (079) 39830400 after 20th April 2010 but before 20th May 2010. After 20th May, no registration will be accepted.

Watch Pujya Niruma on T.V. Channels

India + 'Aastha', Everyday 6:30 PM to 7 PM (In Hindi)
+ 'Sanskar', Everyday 8:30 PM to 9:00 PM (In Hindi)
+ **DD-Girnar (Gujarati)**, Everyday 7:00 AM to 7:30 AM & 3:30 PM to 4 PM
+ **Doordarshan Marathi** - Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM
All over the World (except India) on '**Sony TV**' Mon-Fri 7 AM to 7:30 AM (In Hindi)

USA : 'TV Asia' Everyday 7 AM to 7:30 AM EST (In Gujarati)
USA-UK : 'Aastha International' Everyday 8 AM to 8:30 AM (In Gujarati)
Africa : 'Aastha International' Everyday 10:30 AM to 11 AM (In Gujarati)

Watch Pujya Deepakbhai Desai on T.V. Channels

India + **Zee Jagran**, Everyday 9:30 PM to 10:00 PM (In Hindi)
+ **DD-Girnar (Gujarati)** Everyday, 9 PM to 9:30 PM (In Gujarati)
USA + '**SAHARA ONE**' Mon to Fri 9 AM to 9:30 AM EST (In Gujarati)
USA-UK : 'Aastha International' Everyday 9:30 PM to 10 PM (In Gujarati)
UK-Europe : '**MA TV**' Mon to Thu 6-30 to 7 PM & Fri to Sun 4:30 to 5 PM (In Gujarati)
Africa : '**Aastha International**' Everyday Midnight 12 to 12:30 AM (In Gujarati)

Contact : Mahavideh Foundation, Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. **Tel.** : (079) 39830100, **email**: dadavani@dadabhagwan.org
Vadodara : 0265-2414142, **Mumbai** : 9323528901, **USA**: 785-271-0869, **UK**: 07956 476 253
Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

February 2010
Year - 5, Issue - 4
Continuous Issue - 52

DADAVANI

RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2009-2011
Valid up to 31-12-2011
Posted at AHD, P.S.O. Sorting Office Set - 1
on 15th of each month.

Bliss of the Self heals traumatic scars of infinite life times

This Akram Vignan is a wonder of the world. The reason these followers look so happy is that all their turmoil has ceased and the bliss of the Self has arisen. The absence of anger, pride, deceit and greed verily is bliss. Worldly happiness is due to illusory attachment. The world has never seen true happiness. In bliss there is no physical or mental fatigue. They have attained bliss and that heals the scars of hurt of so many past lives. Wounds of worldly life do not heal otherwise. While one wound is healing, five new ones are created. The bliss of the Self heals all the wounds and that is the experience of moksha.

~Dadashri



Publisher & Editor Mr. Deepakbhai Desai on behalf of Mahavideh Foundation Printed at
Mahavideh Foundation, Printing Press :- Parshvanath Chambers, Income Tax,
Ahmedabad-14 and published.