

# *Dadavani*

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वर्तमान तीर्थंकर श्री सीमंधर स्वामी

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## Right Understanding for Young People in Choosing a Life Partner – Part 1

### EDITORIAL

#### Special Note to the English Reader:

Dadashri's words have been spoken within a specific context in accordance with the person speaking to Him, location, time, and intent. It should not be taken personally. For any doubts or deeper understanding, please clarify with the living *Gnani* in *satsang*.

In the modern era, marriage and the selection of a life partner represent a significant milestone in a young person's life. Happiness, social acceptance, and responsibilities are linked with it. However, for today's youth, choosing a life partner is a complex issue. Is it better to get married or to not get married? If one decides to get married, how should a partner be chosen, and by what criteria? Many such dilemmas preoccupy the minds of young people. In the current issue, absolutely revered Dada Bhagwan provides practical knowledge regarding the selection of a life partner, which guides young people in developing the right understanding before marriage.

Dadashri clearly states that for most, marriage is compulsory; it is, in fact, a law of nature. This is because it is a karmic account from the past life, which has to be settled; there is no escape from it. Many ask whether it is necessary to match astrological birth charts when choosing a life partner. Dadashri would say that hardly anyone truly knows how to interpret astrological birth charts correctly anymore. So if you do not have faith in them, do not get involved in such practices. Furthermore, Dadashri advises that parents should not pressure their children while selecting a life partner, and also encourages young people to learn from the conclusions drawn from the life experiences of others, especially their parents.

In the selection of a life partner, young people often prioritize outward appearance or material pleasures and comforts. When the importance of looks or money increases at the expense of love and *sanskaar* (inculcated cultural and moral values), marriage becomes a business transaction. Giving the maxim, 'Marriage should be within one's own [level of] development,' Dadashri suggests looking for *kul* (a noble paternal lineage) and *jaat* (high-bred qualities from the maternal side) in an Indian partner. This is because the combination of these two factors leads to a generation with *sanskaar*. In Dadashri's view, there is no objection to inter-caste marriages because, ultimately, a marriage takes place only where there is a karmic account. Nevertheless, He favors [selection within a] similar paternal lineage and elevated *sanskaar*, as life becomes simpler with compatible natures and *sanskaar*.

That being said, for those who, after attaining *Gnan* (Knowledge of the Self attained through Self-realization), have no desire to get married at all and whose resolve is firm, the Knowledge of *vyavasthit* (scientific circumstantial evidence) supports them on that path [of celibacy through the mind, speech, and body]. On the other hand, for those who wish to get married, the selection of a suitable partner is ultimately governed by *vyavasthit*; nevertheless, one cannot say it is *vyavasthit* before getting married. Until then, Dadashri emphasizes making efforts in the right direction.

In the current issue, through the *Gnani Purush's bodhakala* (skillful use of the intellect to solve problems that arise in worldly interactions) and *Gnankala* (skillful use of Knowledge in order to progress on the path of liberation), young unmarried men and women receive valuable guidance, which enables them to select a suitable life partner while maintaining agreement on this matter with their parents! Consequently, their married life will be full of happiness, and they can progress on the spiritual path.

~ Jai Sat Chit Anand

## Right Understanding for Young People in Choosing a Life Partner - Part 1

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.*

*Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.*

*Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.*

*For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

### Which of the Two Is Better?

Young lady, though you are studying right now, you will eventually have to get married, won't you?

**Questioner:** Is it better to get married or not to get married?

**Dadashri:** If it were possible to get out of it, then it would be better not to get married, but it is not something one can get out of. One comes with a karmic account (*hisaab*) for it. That account will have to be cleared, won't it? This is not a matter that is in our hands. Would there be some risk in marriage, or wouldn't there be?

**Questioner:** There's a tremendous risk.

**Dadashri:** Is there really a risk in getting married? The marriage ceremony is performed by a *Brahmin* priest, but is there still a risk in that?

**Questioner:** Yes, botheration comes with it.

**Dadashri:** Yes, once you get married, all the botheration falls upon your head! And if you don't get a nice mother-in-law, that's a risk too. If you don't get a nice

father-in-law, that's a risk too. On top of that, what can you do if you end up with a nagging husband? Now, can you 'taste-test' potential partners before committing? Is it as though you can cut a sample and 'taste' him like you could a mango? No, however he turns out to be, that's who you get!

**Questioner:** But that just has to be left up to fate, doesn't it?

**Dadashri:** But what will that fate be? Everyone's fate is different, isn't it!

**Questioner:** Whatever God has designed, that is what will happen. No one can change a thing in that.

### Getting Married Is Compulsory for Everyone

**Dadashri:** Are you getting married of your own free will?

**Questioner:** Everyone does it, so I suppose I have to do it too!

**Dadashri:** So it's a matter of choice, is it? Or is it something compulsory, are you duty-bound? When they forcefully get a person married, that is duty-bound. Do you feel you are duty-bound?

**Questioner:** Right now, I don't have any thoughts about wanting to get married.

**Dadashri:** No, but when thinking about it through the intellect, how does it seem? All these people who got married, did they do so happily and willingly?

**Questioner:** Marriage doesn't bring happiness, but it is compulsory, and one just has to do it.

**Dadashri:** Yes, it is compulsory!

**Questioner:** Why is it compulsory?

**Dadashri:** It's because in your past life, you did not decide, 'I do not want to get married.' Had such a decision been made, then you would not have to get married!

Some people want to get married, and their whole life they keep thinking, 'It will happen this year, it will happen next year.' In the process, they end up turning fifty! Even then, they keep hoping, 'No, something will still work out.' Hey, you're fifty years old; what are you still hoping for! Just as it doesn't happen for some, similarly, when it does happen, it is because a contract has been made with nature that it cannot be escaped. All the contracts have already been made.

Have you actually sat down and done the full calculation as to whether it is worth getting married or not worth getting married?

**Questioner:** It is not worth getting married.

**Dadashri:** Is that so! That's true, because these sensory pleasures are one-sided. Those of the eyes, the ears, the nose; they are all one-sided sensory pleasures. However, this sexuality (*vishay*)

is two-sided, so the other person will stake a claim, and there is no telling when they will stake that claim. She will say, "Let's go to the cinema," and you might say, "No, I have some important work to do today." Then she will stake a claim. She will say, "I want this and you are refusing." So, is it ever the case that she stakes a claim or not?

**Questioner:** That is exactly what happens.

**Dadashri:** Now, if the wife understands from the onset that he is refusing due to the unfolding of her karma, then a resolution would come about wisely. But she doesn't have that awareness, does she! She will just say, "He refused to do it." All the illusory attachment (*moha*) took over, and she does not know 'who the doer is'. She simply believes, 'He is the one doing this. He is the one who isn't coming. It is his desire to not come.'

### Marriage, Is It Compulsory?

In marriage, a person gets married and later becomes widowed! Because they get married, they inevitably become widowed later on! The cycle of marriage and widowhood goes on, doesn't it! If you have entered a marriage, then widowhood will come, won't it! If you haven't entered a marriage in the first place, how would widowhood ever come? This entire worldly life is characterized by such duality!

If you don't have to get married, then there is nothing better than that!

**Questioner:** Then why do people get married?

**Dadashri:** They do it because it is compulsory, so there is no escape from it for them!

**Questioner:** Then why does this thing called marriage even exist?

**Dadashri:** Marriage is a law of nature; the *pudgal* (non-Self complex) keeps getting born from *pudgal*! That is precisely its inherent nature!

**Questioner:** Then why do you say that those who do not get married are *punyashali* (have tremendous merit karma)?

**Dadashri:** That is because for one in whom the inner intent for *brahmacharya* (celibacy through the mind, speech, and body) arises, tremendous bliss and happiness remain, don't they! Otherwise, in worldly intents, there is nothing but afflictions from external sources (*upadhi*)! Moreover, in trying to take a paltry bit of worldly pleasure, countless miseries arise, don't they!

**Questioner:** Why does everyone have an inclination to get married? It's natural, isn't it?

**Dadashri:** It's not natural; it's compulsory! It is not a matter of choice. Marriage indeed exists everywhere, but it is not out of one's own wish; it is something that has to be done compulsorily. This birth is also compulsory; death is also compulsory! If death were not compulsory, no one would ever die! So what is a matter of choice? It is to Know, 'Who am I?' 'What is God?' To Know God, that is a matter of choice! Eating and drinking are all compulsory!

**Questioner:** If it is compulsory, then how does one get freed from it?

**Dadashri:** One cannot be freed from that which is compulsory, yet those who do get freed have come with the compulsion

to be freed. They have come with such a karmic account from the past life!

### Even if Indians Fight Daily, They Stay Together

So, do you want to get married early or later?

**Questioner:** Later.

**Dadashri:** Will you be able to manage being single? Will you be able to manage without getting married?

**Questioner:** [I'll get married] After two years. I still have to finish my studies.

**Dadashri:** Yes, you should finish that. But is there anything wrong with getting engaged?

**Questioner:** No.

**Dadashri:** It would be fine to get engaged then, wouldn't it! Don't get married right now, but get engaged. Do you want to marry an American or an Indian?

**Questioner:** An Indian. It's because I have to keep my father happy.

**Dadashri:** What if you didn't have to keep him happy? Would you consider marrying an American in that case? What's your own preference? What's your first preference?

**Questioner:** Either would be fine; I don't believe in distinctions of color and all that. As long as she is a good girl, it doesn't matter whether she is American or Indian.

**Dadashri:** But here's the thing, even with mangoes, there is a difference between these American ones and our mangoes; don't you know that? What difference is there between our mangoes and....

**Questioner:** Ours are sweet.

**Dadashri:** Yes. So just wait and see. Just taste the sweetness of our Indian ones.

**Questioner:** I haven't 'tasted' one yet.

**Dadashri:** No. But don't get into this; it is not worth getting involved with an American. Look, you have observed your mother and father, haven't you! Do the two of them ever have *matbhed* (divisiveness due to differences of opinion), or not?

**Questioner:** They do have *matbhed*.

**Dadashri:** Yes, but at that time, does your mother ever leave?

**Questioner:** No, no.

**Dadashri:** And that other one [the American girl], after saying, 'You, you...' will show you the 'gun' [the door], or she may even leave. Whereas this one [the Indian girl] stays for life. That is why 'we' are giving you the understanding, 'Young man, don't go down that path; you will regret it after getting onto it.' This one will stay right until the end, you see. Even after a huge quarrel, by morning, everything is repaired.

**Questioner:** That point is true.

**Dadashri:** So now, make up your mind that, 'I want to marry an Indian lady.' Amongst Indians, it can be anyone, a *Brahmin* (a member of the highest class of the four Hindu castes, spiritually and socially, comprising the priests, religious teachers, and scholars), a *Vaniya* (a member of the merchant caste), whoever you are comfortable with, there's no problem there.

**Questioner:** Please explain to him that if he likes a young woman, he should get engaged.

**Dadashri:** Yes, he will get engaged.

Now when your parents show you a prospective bride, approve of her; tell them, "This is my choice." So once the settlement is done, get married. Do at least this much! Do you understand? Sooner or later, it won't do without getting married. Is it possible for you to remain a *brahmachari* (one who is unmarried and has taken up the resolve to practice lifelong *brahmacharya*)?

**Questioner:** No.

**Dadashri:** In that case, what is the harm in making the settlement sooner rather than later? Later on, you may not get the kind of young woman you want, and you might end up with an unsuitable one. Instead, if you start searching now, you will find a good one, and then you'll be all set. Not right this very day, but over the course of six or twelve months, by keeping the search going...!

**Questioner:** He's asking... what if he likes all of them?

**Dadashri:** It's fine for you to like whomever you like, but what happens if she doesn't like you? A father once introduced a young man to his daughter, and she said to her father, "Why have you brought this simpleton to me!" These young women! The ones who are bold on the inside will speak their minds.

### **Do Not Interfere in the Choice of a Partner**

**Questioner:** But in many cases, the fathers force their adult children to get married, even if they don't want to.

**Dadashri:** But a father should not do that. The young men nowadays

are educated, and so fathers should let their sons proceed according to their own discretion. A father should not interfere in this. I tell the father, “Don’t get involved.”

Do not pressure the young man. Otherwise, the blame will fall on you, with him saying, “My father ruined it for me.” It gets ruined because the son doesn’t know how to manage [the relationship], yet the blame falls on you [the father]. It’s like this: The mare was worth three thousand rupees, but when one falls off, he will say, “The mare threw me off.” You foolish fellow! Are you criticizing the mare? Are you insulting the mare? You paid three thousand rupees for that mare, and because you don’t know how to sit on her, you’re blaming the mare?! But this is how this world is! He will say, “My wife has no sense,” as if he himself is a sack full of intelligence!

You should call your son over and tell him, “We like her. Now, tell us if you like her, and if not, we will drop the matter.” If he says, “I don’t like her,” then you should drop it. You must get your son’s ‘signature’ [approval]; otherwise, your son may turn against you.

**Questioner:** Should we just sit back and do nothing, with the understanding that the wife who will come as per *vyavasthit* (the result of scientific circumstantial evidences) will come no matter what, or should we continue to search?

**Dadashri:** But that sitting back will simply not happen.

## When People Match Astrological Birth Charts, It Becomes One Kind of Pressure

**Questioner:** Many parents believe in astrological birth charts (*janmakshar*), so is that acceptable? Is it legitimate?

**Dadashri:** All that is fine. But people today don’t even know how to read astrological birth charts correctly! It becomes a kind of pressure. Instead of that, what is wrong with going about it with understanding! We should do everything with caution, and if difficulties still arise after that, then it is simply destiny at play! But one must be cautious in every way. And once you get married, I will explain to you what your duties are. And I will explain to that young man what his duties are. If both [fulfill their] duties, then it [the relationship] will last for an entire lifetime.

## Marry Within Your Own Level of Development

Get married now; you are of age. Do you want to marry within your community (*gnati*) or in another community? As it is, on the outside it may look like a Ratnagiri Alphonso mango, but when you cut the ‘mango’ open, it will taste sour. So, we should choose a familiar and known Alphonso. Even if the skin doesn’t look quite right on the outside, we should choose one that belongs to our own development and background! There was a Jain boy who found a [foreign] young woman. I asked him, “Why did you end up liking her?” He said, “She is beautiful!” I told him, “Hey, what are you referring to as ‘beautiful’?” What are you going to do with

a mango that looks lovely on the outside but turns out to be sour on the inside? It may look lovely on the outside, but are we supposed to look at what's inside or what's outside?

**Questioner:** What's inside.

**Dadashri:** You are certain of that, aren't you!

**Questioner:** Yes, Dada.

**Dadashri:** These [foreign women] all look as beautiful as Alphonso mangoes! But they turn out to be sour. When you get a sour taste in your mouth, where will you go then? After that, it's just suffocation for the rest of your life, isn't it! It becomes unbearable then! If a mango turns out to be sour, you can throw it away, but where can you throw a wife away?

**Questioner:** One should try to resolve any *matbhed*.

**Dadashri:** What I am saying is that it's not a question of *matbhed*. This is about marrying someone who is not as equally developed [as you]; everything will always turn out to be sour in that case! Marriage should always be within one's own [level of] development! Therefore, shouldn't there be some 'limit' [boundary] as to where one should get married? Otherwise, what happens after you bring home just any [foreign] lady you like? She may look beautiful, but her development is not as much as yours!

You will get deceived [in that], mortal one. After I advised the Jain boy against it, the marriage was called off. If a Jain boy marries outside his community, it will turn out to be incompatible. Should one get into an incompatible marriage like that one?

That will just not work out. Whereas if he marries within his own community, she would be as sweet as a grape; moreover, she would stay with him for life. That other one might split up with him within six months.

### Similar Moral Values, a Smooth Relationship

**Questioner:** Dada, this is my sister. When she had come to you earlier, she made a resolve in your presence, 'I will only marry a Digambar Jain [follower of the Digambar sect of Jainism].' But now she feels, 'What will happen if I don't find a good Digambar Jain boy?' So she is asking, "I have done this *vidhi* (auspicious silent blessings at the feet of the *Gnani*), so if that doesn't happen and I marry someone else, will I bind demerit karma or what kind of bondage will I face?"

**Dadashri:** Even if she wants to marry someone else, he should at least be a Gujarati and an Indian. Would you be ready to marry beneath your social status? Do you have house help coming to your home? If one of them is very handsome and fair-skinned, would you be prepared to marry him?

**Questioner:** No, no. I would not marry him.

**Dadashri:** So then, the first preference is a Digambar Jain. If you can't find a Digambar, then the second preference is any Jain. If you cannot find anyone like that, then a Gujarati *Vaniya* will do. If you cannot find someone who fits into that, then a *Brahmin*, a Patel [a member of the landowning/farming caste], or basically anyone who is Gujarati, that's it. Or do you want to marry an American?

**Questioner:** No. Won't their ways of thinking be different?

**Dadashri:** The beliefs will inevitably be different; it is only in rare cases that the beliefs match.

Now, by marrying a Digambar Jain, his thoughts and your thoughts will match to some extent; the thoughts will be similar. You are a Jain, so if he is also a Jain, the 'fitness' [compatibility] will be better. The 'fitness', it will 'fit' from all sides. Whereas those others [people from different backgrounds and values] might kill snakes and insects and do all sorts of things like that. They might kill cockroaches and bedbugs; they kill all sorts of things. Will you like it when he is killing them?

**Questioner:** No, not at all.

### **At the Time of Choosing, Say Yes Only to One from Your Community**

**Dadashri:** Now, the plan that you made and spoke of today, will you act according to that plan, or will you make changes to it?

**Questioner:** No, I will act according to that plan only.

**Dadashri:** You said, "I don't want to marry an American or Parsi or anyone like that; I want [to marry] an Indian." So now, if some young American woman is passing by and you happen to be looking at her, will you remember, 'I have made this decision'?

**Questioner:** Yes, I will remember then.

**Dadashri:** Then you should not look at her at all, this is simply not your 'line' [path]. Having said that, when you

look elsewhere, even among Indians, you still have no business doing so, and it should remain in your understanding that in looking [with a sexual intent], you are committing an offense. So I will show you [a remedy for] what you should do after looking. After you look, thoughts about her will come to you at home. But I will show you what to do then. That way, it can be erased. A stain has indeed formed, but if we then apply soap, it can be erased. That way, the cloth remains perfectly clean. Because people don't have the means to erase it, they take on that form, the poor fellows.

**Questioner:** What does it mean to 'take on that form'?

**Dadashri:** When the same type of offense is committed repeatedly, one becomes the offender himself. He himself becomes an offender of the offense that was once at a distance. He falls into wrongful activity. I am showing you the way: "Hey, erase this with soap," so then the stain doesn't set in. Then the excessive attraction stops, doesn't it!

All this has to be taught because people have completely wrong beliefs. They just assume that the material inside must be the same as what appears on the outside!

### **Indian Sanskaar Are of a High Caliber**

**Questioner:** In this country [America], nothing like [boundaries of] caste, race, or community (*naat-jaat*) exists anymore. So what should one do in that case?

**Dadashri:** In America, what need do we have for a caste system? We are Indians, aren't we? And amongst Indians, if our language is that of Gujarati, then we

are all one! If people are conversing with each other in the same language and the language ‘fits’ [is compatible], then what is the need for the same caste anymore? The foundations of this entire caste system are now to be removed here. They have all become ‘old buildings’ now. Now there should be a newly designed ‘building’. So, it is getting dismantled on its own. The caste system is not needed. It lasted as long as it was needed. Now that it has become old, it is immediately being uprooted from within. For our part, we should try our best to keep explaining to the children that they should marry a Gujarati. We should tell them, “Whatever caste they may be from, but marry a Gujarati.” If a young woman is from another community, say from Orissa, then she will not understand our language and we won’t understand hers. But if your son is planning to marry an American, tell him, “Marry the one from Orissa instead.” An Indian girl is better than bringing home an American. Whatever she may be like, even if she is from Orissa, she is better. Just see to it that he does not select an American.

**Questioner:** How is it in our hands? It is not in our hands whether he selects an American or not, is it?

**Dadashri:** Even if it’s not in our hands, can it just be left unattended? We have to tell him, don’t we? “Hey... don’t you go around with that American girl. This is not for us.” If we just casually keep reminding him like this, it will have an effect on its own. Otherwise, he will think it’s okay to go around with this girl and that one. What is the harm in speaking up? In bad neighborhoods,

in bad neighborhoods in India, they put up a sign: ‘Beware of Thieves.’ Why do they say that? So that whoever wants to be cautious can stay alert. Are those words [of warning] helpful or not? Well, haven’t you understood?

**Questioner:** I’ve understood, definitely.

**Dadashri:** These four *varnas* (traditional social classes or castes: *Brahmin*, *Kshatriya*, *Vaishya*, *Shudra*) of ours, they are also in a decrepit state right now. So people feel ashamed of them. They have said, “Remove them. Remove them along with their foundations, and then lay a new R.C.C. [reinforced concrete cement] foundation.”

**Questioner:** How will they be removed?

**Dadashri:** In foreign countries, it has already been removed. It doesn’t exist anymore. Just ask your children! I asked one, “Who do you want to get married to? An American lady?” After a little while, he replied, “No, not an American.” “Then who?” He replied, “An Indian.” Then I asked, “What about that Punjabi girl who comes?” “No, no. Not a Punjabi. She should be from one of our Gujarati [communities].” I said, “A *Brahmin* or a *Vaniya*?” So he says, “Either of those will do.” Yes, they are ‘adjustable’ [compatible]. A *Brahmin* is ‘adjustable’, so is a *Vaniya*, so is a Patel. Even a *Ghanchi* [sub-caste of people who were traditionally oil-pressers] is ‘adjustable’; a *Vaniya-Ghanchi* pairing is also ‘adjustable’. I give them the understanding, so they don’t get involved [with a person who is not compatible] again.

You don't like a pale-white American lady! As pale-white as the wing of a crane! Whereas our [Indian] ladies look like China silk.

**Questioner:** Dada, where did you learn this 'China silk' from?

**Dadashri:** They do look just like China silk, don't they! But they are good, chaste, very chaste. They are of the female gender, but they are very chaste. This is because the Indian cultural values are of a very high caliber, aren't they! She may have fought with her husband all night, but if someone outside the home says something negative about her husband, she will feel bad.

**Questioner:** She will quickly shut the door.

**Dadashri:** Yes. She will say, "Shut the door, then we can fight." Whereas in the other case, if Mary has a fight with her husband and some outsider finds out, then she will say, "My husband... Yes, yes, I will 'fire' [divorce him]." Whereas this [Indian wife] will not do any of this 'firing', the poor thing.

In comparison to pale-white, a slightly darker complexion has more value. Once, I went to buy wheat. There, one person said, "I have this type of wheat." Another said, "I have this type." I was young then and I said, "But this wheat is dark." Then the vendor said, "This is Bhalia wheat; it is very sweet." "Hey, can something dark be sweet?" He replied, "Yes, only the dark ones are sweet." So which ones should we buy?

**Questioner:** The sweet ones.

**Dadashri:** This entire world is like that. 'The world is the puzzle itself.' This

is what people have come to believe. They are all just any old melons, these [foreign women]; they all look pale-white, don't they? Or do they look fair-skinned?

**Questioner:** They look pale-white.

**Dadashri:** Yes, they are not fair-skinned; they are pale-white. The women of India are fair-skinned. They are referred to as *gori*, a golden-hued complexion, not pale-white. Pale-white is what all these melons and things are.

Now, you want to attain *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death), don't you? You don't want to search for anything else now, do you? If you want to come here [into worldly life], this is a place to get trapped. If you want to get trapped, then go ahead and do so.

### In a Noble Community, There Is No Groom-Price

**Questioner:** Dada, [in certain communities,] when a daughter is given in marriage, the groom's side demands a *paithan* (a customary groom-price paid by the bride's family to secure a marriage into a prestigious or high-status household), or they demand some form of dowry. So why does the groom, the groom's family, demand this?

**Dadashri:** You see, it's like this. Over here, sometimes the price of a certain item, like vegetables, is very high. During Diwali, it may sell for one rupee per kilo, and in the summer, it may sell for eight rupees per kilo. So if we ask the vendor, "Sir, why are you charging eight rupees instead of one?" What would he say?

**Questioner:** But Dada, in that case, it's just a commodity; the whole thing has become a commercial transaction!

**Dadashri:** It has indeed become a business! It is all a business! Even in instances in which they are not giving anything [groom-price or dowry], it is still a business. One may give any amount of gold, if it's five tolas [traditional Indian unit of mass, primarily used for measuring gold and silver], then five tolas. This is all entirely a business. Marriage is also a business.

**Questioner:** Yes, but Dada, in our India today, they emphatically say that marriage is a sacred rite [one of the sixteen *sanskaars*, or Hindu rites of passage that sanctify a person's life from conception to death].

**Dadashri:** It hasn't remained a sacred rite at all, has it! Nowadays, it has become a business transaction. It was originally a sacred rite, but where is the sacred rite left in it anymore! Today, if it is decided that five tolas of gold must be given, and the other side fails to give it, bickering breaks out. That cannot be called a sacred rite.

In my region, there was someone from a small village who paid a heavy *paithan* to get a groom [for his daughter]. He gave a heavy *paithan*. The 'material' [the groom] was considered 'good wood'. After all, there is a difference between types of wood! There is teak, and then there is wild jungle wood and there are all other types of wood, aren't there! So in order to bring home 'teak', a high price has to be paid for it!

Later, during the first *aanu* (the custom of the bride returning from her

parent's home to her marital home, traditionally involving significant gifts or cash for the husband's family), the father-in-law wouldn't let the bride return home. He demanded even more *paithan*. When the bride returned during the first *aanu*, they demanded a quarter of the *paithan*, one-fourth. Now, in those days, if a *paithan* of ten thousand had been given, how could the poor fellow [the bride's father] give another two and a half thousand? So later, when the father came to pick up his daughter, her father-in-law refused to send her. He said, "I will send her only if you give the money; otherwise, I won't." Now, the bride's father was also hard-headed. So he replied, "I will send you the money after some time, but send her with me for now." So he took her and eventually sent her back to her in-law's place. Then, when it was time to go back for the second *aanu*, the father-in-law said, "Come and give us the two and a half thousand from the first *aanu* and twelve hundred from the second. You still haven't given the amount for the first *aanu*." So then, what did the bride's father say to her father-in-law in private? "I made you my in-law thinking that you are an honorable, respectable, and reputable man. I am not in a position [to pay]." So what did the father-in-law say? "Then why did you get her married into this family? You shouldn't have ever come here!" Hey, but once he has come, he has come, so now what? That fellow [the bride's father] was also headstrong. So he said to her father-in-law, "I have to tell you something in private, will you listen? I will have to get my daughter married off somewhere else now. I will give her

away in a *naatru* (a form of remarriage often considered socially inferior to a first formal wedding in high-status families).” In response, the father-in-law said, “Don’t you even come to my house again. Nor will I even send your daughter to your home now, and I don’t want your money either.” After that, he did not mistreat the daughter, because after all, he was of noble (*khandaan*) quality!

**Questioner:** But Dada, that man was very brave.

**Dadashri:** Who?

**Questioner:** The bride’s father.

**Dadashri:** Hmm, not brave, but smart. There are many who are brave, such people will wave big sticks at you, or swords. But this fellow was smart; he knew, ‘These are all noble people; what [is the worst] they will do?’ As soon as he mentioned remarriage, the father-in-law immediately fell silent. So people do all these things. Having said that, when they give *paithan*, they surely give it based on the quality of the ‘wood’. They don’t give a valuation without any basis.

**Questioner:** It is said that in our Patidar community [an influential Gujarati landowning community with warrior roots], this custom of *paithan* exists, and if a *paithan* isn’t given, or if the amount is a bit off, then the daughter is mistreated in her marital home. They say this custom is wrong and shouldn’t exist!

**Dadashri:** Any custom that hurts someone is wrong. All customs that involve hurting anyone are wrong.

**Questioner:** What should be done to remove this custom?

**Dadashri:** Everyone has to come together. Some will say, “No matter what, we are willing to give a *paithan* to marry our daughter into a good family.” Whereas others will say, “No, we don’t want to do this.” Everyone must be of one mind [reach a consensus].

**Questioner:** For many years, no one has been able to agree on this, which is why a *Gnani Purush* is needed to step in. People simply are not coming together to decide on this.

**Dadashri:** They will come to a decision after ‘taking a beating’. Once they have been straightened out by the hard knocks of life, they will all come to a decision.

**Questioner:** Dada, you also belong to the ‘six villages’ [a group of six high-status Patidar villages of the Charotar region in Gujarat], so it would be good if a solution is brought about in your presence.

**Dadashri:** ‘We’ can only say this much: this is a wrong thing. It leads to hurting someone. Any matter where money is involved is completely wrong. But because Patidars are *Kshatriya* (members of the warrior caste), they will take a *paithan*.

What you are saying is true; all these customs and traditions should be eradicated!

**Questioner:** No, but the way things are going now is unsustainable, and there is no end to it.

**Dadashri:** No, you *Vaniks* (members of the merchant caste in the traditional Indian caste system; also known as *Vaniya*) have done away with these customs and traditions, and things are running smoothly.

Your marital life is moving along nicely! Everything is going very well, but for us [Patidars], it is that deep-seated egoistic habit! After all, we have *Kshatriya* roots!

**Questioner:** But Dada, we simply don't accept it. We just don't accept a *paithan* at all.

**Dadashri:** That is the best thing of all. I have observed all of your customs! I have observed all kinds of *Vaniya* and Jain [customs]; theirs are all good. I've only found ours to be bad.

**Questioner:** And if anyone brings it up, we should just say no, "Hey, that won't work. Come only if you agree to this condition."

**Dadashri:** It has become completely transactional, a transaction! Where is the love anymore; it has become a transaction! "Place money on one side and our son on the other, only then will he get married," they say. Money must be placed in one pan of the scale. They were weighing him against the cash.

**Questioner:** Dada, that's precisely where the quarrels begin. Seventy-five percent of the quarrels start from right there.

**Dadashri:** Nothing but quarrels arise from this; that's all.

**Questioner:** Yes, the quarrels arise right from the wedding day.

**Dadashri:** Exactly. That is the conflict in this world. But what can be done! That is why Kabir used to say that in a city as vast as Delhi, he could not see a single person. Would there be no people in Delhi? So he says, "I roamed in search of a person." He went out to investigate and found, "There was a great abundance

of people." They were bumping into each other, he says. An abundance, not a scarcity. There were so many people that they were bumping into each other! "But there was a famine of those whose sight brings peace to the heart!" He found a scarcity of those whose sight brings peace to one's heart. There is no meaning in all this wandering.

### Look for Both Kul and Jaat During Selection

When there is a mixture of *jaati* (high-bred qualities from the maternal side; also known as *jaat*) and *kul* (noble paternal lineage), *sanskaar* (inculcated cultural and moral values) appear. If there is only *jaati* but no *kul*, there will be no *sanskaar*. If there is only *kul* but no *jaati*, even then there will be no *sanskaar*. It is when there is a mixture of both *jaati* and *kul*, and it is in exactness, that individuals with elevated moral and cultural values are born.

**Questioner:** *Jaati* refers to the *varna* (traditional social classes or castes), right?

**Dadashri:** No, it is not that. I will explain. If we keep saying, "He is from a noble paternal lineage (*kulvaan*)," but we don't look at the *jaat*, then we will take a beating.

Now, the father's side is referred to as the *kul* and the mother's side is referred to as the *jaati*. If these two sides that come together are satisfactory, then proceed to ask; otherwise, there is no suitability. If the *jaati* is lacking, the *kul* is left incomplete. When the *jaati* is lacking, one becomes a thief, a trickster, a scoundrel. He plays cards, plays other gambling games, drinks alcohol.

The one with *kul* is noble. And as for *jaati*, when we go to the market to

look at a mare, people go to see mares that are on display for sale. When I was young, I would ask, “What are you looking for in this mare?” People would respond, “Whether she is high-bred (*jaatvaan*) or not.” Hey you mortal one, high-bred! So even for a horse, they check whether or not he is the son of a high-bred mare. A mare is called high-bred. A stallion is not spoken of in the same way. If the mare is high-bred, people pass her and purchase her.

It is the same with *kul* and *jaati* [in humans]; when the two mix together.... What is the point of bringing *kul* alone? You would end up with ‘charcoal’ [an offspring that does not have good character]. And if you only focus on the *jaati* in making the match, nothing good will come of it either. They [the offspring] will be ‘sticky’ [stubborn or difficult], the mortal ones!

**Questioner:** That is why, traditionally, they used to check the maternal side of the family, isn’t it?

**Dadashri:** Meaning they were checking the very *jaat* of that *jaat*. But there is no need to look into it so deeply. What is the *jaat* of this woman like? What is the *jaat* of the lineage she was born into like? So, that can be identified immediately based on her *jaat*. And as for her father, we look at the *kul* he was born into. The qualities of *kul* are different and the qualities of *jaat* are different. When both are present, a person with elevated cultural and moral values is born into that family. Otherwise, it cannot happen on its own, can it? Would these ears of millet grow so big on their own? Either some kind of fertilizer has been added; the factor of fertilizer is a different matter. And for it to grow on its own from

the soil, automatically, in that case, if we consider the seed as the father’s side and the earth as the mother’s side, then we can gain insight on it. If the father is good but the ‘earth’ is poor, then what can you do? Conversely, what if the ‘earth’ is good but the father is not so good? That is why the mother’s side is referred to as the *jaati*. Shouldn’t one understand this? [A person may be] *Kulvaan*, yet he will steal, he will pick pockets, the mortal one. Look for the other factor as well. Shouldn’t we look into all this? What do you say?

**Questioner:** We have to look at both.

**Dadashri:** But ultimately, it is all according to *vyavasthit!* What’s more, an astrologer’s own daughter becomes a widow, even then the world goes on, doesn’t it! One gets an astrological chart made just so that his daughter doesn’t end up becoming a widow! So people ask me, “Should we give up on this practice?” I tell them, “Dear man, don’t give it up. It is a *nimit* (evidentiary instrument).”

**Questioner:** Isn’t there that saying, ‘A doctor’s [relatives] do not die and an astrologer’s [daughter] does not become a widow.’

**Dadashri:** Yes, but those words should not be used. This is because the *nimit* would be missed out on. A *nimit* is needed. *Nimits* are needed. Is it as though a doctor doesn’t die? Just look, all the patients inside were telling me, “Here we are, the doctor’s patients, and the doctor passed away without saying a word.” He didn’t even stay back to tell them. There was a patient inside even older than him; he said, “I was even older than him, but he passed away, leaving me behind!” I

said, “Hey you mortal one, he passed away leaving his own father behind, so where do you even figure into his account?” This is just how it is! Even that doctor is indeed a *nimit*, isn’t he! Only a *nimit*! That for which you are a *nimit*, if I prevent you from being a *nimit* in that, then it is my mistake. If you do not respect that in which I am a *nimit*, then it is your mistake, isn’t it?”

**Questioner:** That is correct.

**Dadashri:** Therefore, the mother should be *jaatvaan* (from a high-bred maternal heritage). The father should be *kulvaan* (from a noble paternal lineage). Their offspring will be of a very high caliber. The maternal heritage is free from wrongful qualities, and the offspring possesses the *kulvaan* qualities of the father. Along with the stature of a noble lineage, they wear themselves out for someone else, they wear themselves out for the sake of people. Who is a highly distinguished person of noble lineage? One who sacrifices himself at both ends. He distributes while [money is] flowing in, and he distributes while it is diminishing. Otherwise, what does the world consider to be a person of noble lineage? He only sacrifices his own interest on one side. While taking, he takes the full amount, but while giving, he gives a generous amount; he even gives a *tola* more. The other person may give forty *tolas*, but he gives forty-one *tolas* himself. Whereas who is considered a double *kulvaan*? He takes thirty-nine *tolas* himself. He takes one *tola* less there, and gives one *tola* more here; he is called a double *kulvaan*. He sacrifices in both situations. So why take less in that case? [He has the understanding,] ‘That poor fellow is miserable in his own way, let it

go!’ So it is to remove his misery! He is caring in this case and caring in the other case as well. When I see such a man, what would I refer to him as? “This is a person from the *Dwaparyug* (one of the four ages, known for higher morality).”

I have said, “These children are of the *Dwaparyug*.” It used to be like this in the *Dwaparyug*. How could it be so now in this *Kaliyug* (the current era of moral and spiritual decline)? In *Kaliyug*, it’s [harsh] on both sides, someone may hit us with a baton while taking from us, and they’ll hit us with a baton while giving to us, too.

Now, if one is from a noble lineage and expresses egoism about that noble lineage, then he will be born into a lower lineage. If he gets a lower lineage in the next life and cultivates humility, then he will come into a higher one. This is simply our own cultivation; the ‘farming’ is entirely our own. We do not have to acquire those qualities; they are acquired naturally. By being born into a noble lineage, we get all these *sanskaar* right from birth!

**Questioner:** So, whether one is born into a noble lineage or a lower lineage, one should not feel elated or dejected about it, right!

**Dadashri:** Yes, that is correct. Not being elated means there should be no ego. One should not maintain the intoxication of pride over it. If one has received a lower one, he should not have an inferiority complex; one should keep doing ‘plus-minus’ [neutralizing it].

A noble lineage is simply one that is respected by society; what else? There is no other difference in the lineage besides this. One may be the son of a wealthy

businessman, and there may be a cousin of the businessman who is poor who also has a son, but the businessman's lineage is nobler. The businessman's lineage is considered noble. And his cousin has less money and less of everything else, so he appears inferior. But when the businessman's son turns out to be crooked in terms of his qualities, then he appears inferior, and the cousin seems nobler. Moreover, the *kul* alone is not good enough; the sons of an elevated *kul* commit theft, drink alcohol, eat meat; they do everything. That is why our elders made this discovery, "Don't look only at the *kul*, look at the *jaati* as well."

These are all useful talks for worldly interaction (*vyavahaar*). These are not talks related to *Gnan* (Knowledge of the Self). But in the relative world, worldly interaction is needed, isn't it!

**Questioner:** But Dada, what you said is correct. In worldly interaction, there are talks of *Gnan*, but until we reach the peak of *Gnan*, we are in worldly interaction, so these talks are also useful within worldly interaction, aren't they!

**Dadashri:** Yes, they are certainly useful! Even the worldly interaction runs better. The *Gnani Purush* has this uniqueness; He has both *bodhakala* (the skillful use of the intellect to solve problems that arise in worldly interactions) and *Gnankala* (the skillful use of Knowledge in order to progress on the path of liberation). This *bodhakala* has arisen from insight (*sooj*). And the *Gnankala* has arisen from Knowledge of the Self, so that is where our final solution comes. If such a conversation takes place some days, what is the harm in

it? What loss are we going to incur? Dada is also sitting here, and he does not take a fee. If there were a fee, then there would be a problem!

### Nowadays, Everything Has Become Mixed Up

There was a Patel [from the Patidar community] who was an acquaintance of ours; he was a relative too. In the year 1942, he needed my help, so he called me saying, "Please come over, I have this work to sort out." So his maternal uncle and I both went there. Then he asked, "Will you be able to go to Mumbai?" I said, "Yes, we will go." Then he said, "Send regards to your home." I said, "We will send regards." Then he said, "But you must eat before you leave; you'll have to have a meal here." So I said, "We will have our meal here." Now, he was a Patel, but who was he married to? To a Nagar Brahmin (a member of a sub-group of *Brahmins*). She was the daughter of a high-ranking official, a *Diwan*. The husband himself told me, "You must do this work for me." I replied, "Tell me what the work is." He said, "The thousand-rupee notes have been canceled [demonetized]. I have these thousand-rupee notes and we need to somehow get rid of them, even if it means selling them off at a slightly lower rate." I said, "We will take them." So the two of us tied them around our waists. There were about two hundred thousand rupees, and we tied them securely. Then he said, "No, you must eat before you go." So we sat down to eat. He said, "Today you have to eat *kansaar* (a rich, traditional Gujarati sweet made from cracked wheat, usually served on auspicious occasions and eaten

with lots of ghee and sugar), as a good omen.” So, the *Brahmin* lady had prepared it for a good omen. She put a small amount of *kansaar* on our plates. Up to that point, we had no problem. Then she put sugar on it. So the maternal uncle said, “Bring the ghee first.” So she brought the ghee and added one drop. Hey *mooah* (a classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’), is the *kansaar* not supposed to be soaked with ghee? Are we supposed to soak it in water? Should we add water to it and eat it? But she poured just one drop. After that, his uncle didn’t say another word. Then she took the ghee back inside the kitchen. “Should I serve more?” she asked once more. She came and poured just one more drop. She shakes the vessel like this; she tilts it up to 70 degrees. She tilts the container down to 70 degrees, but doesn’t let a single drop fall. “This *kansaar* is going to feel like dry grit in my throat all night,” the uncle said. If we left it on the plate, she would feel bad. It was just a small amount, but what were we to do, soak it in water?

Later, his uncle said, “This nephew of mine is a fool; he brought this *Brahmin* woman home!” The reason for this is that he did not know how to take an adjustment. One should know how to take an adjustment. He should have immediately explained to her our customs, “When guests come over, you should place the container [of ghee] on the table for them. It’s simply not in your nature to give enough; you’ll never be able to give enough. So, just place the container there, if you feel like it. Otherwise, you just won’t be able to serve them properly at all!”

Nowadays, everything has become mixed up, hasn’t it! In those days, it was exactly like that. Nowadays, there isn’t any such fuss about ghee or anything, is there! In those days, the old *sanskaar* were prevalent, so that Nagar Brahmin lady would serve only one drop. Whereas Patidars prefer their eating to be hearty and substantial; they want it drenched in ghee! And those Nagars are such meticulous and frugal people! For many Nagars, if they cook in the afternoon, then in the evening they will make do with one leftover *rotli* (Indian flatbread) and a little rice; they won’t cook anything fresh. I have seen many such Nagars. I had two friends in my social circle; they would cook for only one meal, and in the evening, they would eat whatever was left over. In the evening, they would cook just enough for two or three people; the two of them and their son and daughter, that’s it. And they might bring some snacks like *khaman* (savory dish made from chickpea flour) from outside. They are very economical and very restricted; they do not spend! Very frugal!

**Questioner:** What you are saying is true; we have experienced this.

**Dadashri:** ‘We’ talked about that lady serving too little ghee, but even for that, ‘we’ have to do *pratikraman*. On what basis she was giving so little, all that Knowledge (*Gnan*) presents itself and ‘we’ do *pratikraman* for that. The intents that were formed through *agnan* (ignorance of the Self), have to be dissolved through *Gnan*. Only if every single word is dissolved is the work complete!

But at that time, the uncle was cursing all night long in the train. “Oh nephew,

why did you marry that woman!” he exclaimed. This is why one can only sustain the lifestyle of one’s own community. It is difficult for the *sanskaar* to match perfectly. Therefore, as far as possible, we should marry into a noble community, into a noble caste. Each community’s way of living operates in accordance with its own *sanskaar*.

But in *Kaliyug*, everything has become shattered. In the past, only a Vaishnav [a follower of the Vaishnav Hindu tradition] would be born into a Vaishnav family. That is not the case these days. Nowadays, a Jain may be born to a Vaishnav family, or a Vaishnav may be born to a Jain, and so on. It’s just like how these young women are running off [to marry outside their community].

**Questioner:** This pairing of the Patel and the *Brahmin* happened the same way, didn’t it?

**Dadashri:** Yes. In the past, they would have cast that *Brahmin* woman out of the community. Nowadays, no one can be cast out [of the community]. Because the person trying to cast someone out likely has a daughter who has already run off elsewhere herself! So, ‘I’ll keep quiet and you keep quiet, too!’ That’s how the whole system has broken down.

Nowadays, there is no objection to inter-caste marriages. In the past, there was a bit of an objection to it.

### **Irritation Towards the Man Who Was Married to a German Lady**

**Questioner:** Dada, in your time, society was so narrow-minded, and you hadn’t attained *Gnan* yet, so how

were you able to think in such a flexible and adjustable manner?

**Dadashri:** Yes, let me tell you about an incident from when I had not yet attained *Gnan*. This incident took place over forty-five years ago. My cousin’s brother-in-law had married a foreign lady; he had married a German Jew. He was a Patel from Nadiad, from Kakarkhad [a region in Gujarat]. And they were living in Santa Cruz [a suburb of Mumbai].

Then one day, my nephew started saying to me, “Uncle, please come to my maternal uncle’s place, just once. Please grace his home with your presence just once.” In those days, I did not have *Gnan*, but [he asked me] as an uncle. At that time, I felt irritated that, ‘This man has married a foreigner, what business do we have going there?’ There was a violation of purity regarding food, a violation in every way. So, such an irritation remained in my mind. At that time, I felt irritated, thinking, ‘He married this foreign lady, so what is left of our [culture]? What *sanskaar* remain?’ So I had an aversion towards him. But that nephew had come to invite me, saying, “Uncle, come to my maternal uncle’s place one day; he is inviting you.” I replied, “I can’t go there. Your aunt is like this and with everything being like that, I won’t be comfortable!” In those days, *Gnan* had not yet manifested. Nowadays, I go everywhere. Nowadays, even if someone is eating non-vegetarian food next to me, I have no objection. But in those days, I was not comfortable with that. But I ended up going because he insisted a lot. When I went, his uncle was delighted. He said, “You came to my home; I am very happy.”

He said, “Look here at my place, these two kitchens are separate. This one is vegetarian and this one is non-vegetarian; both are separate. And today, please stay for a meal.” I said, “No, I will not eat.” Because there was that irritation in my mind! Now, how could I remove that irritation from my mind as there was no *Gnan* in those days? Even then, to ensure he didn’t sense my irritation, I kept ‘cranking the handle’ [tried my best to manage my behavior]. If he sensed the irritation, it would look bad, wouldn’t it!

### As Experience Grows, Nobility Comes

But then I did have tea there. Then he told me, “No, do stay for dinner today; she is a vegetarian too, so you won’t have any problem.” He had that desire in his mind. A little while later, I went to the bathroom. Just as I was coming out, the lady was entering the bathroom. I was startled just by seeing the lady! By the ‘personality’ [commanding presence] of her physical stature! I saw her so suddenly and I hadn’t seen her before. And she was physically strong too! She had large eyes! She didn’t do anything to me; the poor lady actually showed respect, but I started trembling.

Later, I did end up having the meal, but in my mind, the knowledge of that initial startle remained. The additional understanding that this knowledge gave me was that, ‘If you got startled like this within just five minutes of seeing this lady, then how must this man be handling her all the time?’ So, on the contrary, respect arose within me for him. Because I was startled, respect arose within me.

**Questioner:** But as he adjusted to her, respect is bound to arise, isn’t it?

**Dadashri:** Respect arose within me, so that is why I ate properly at his home. Then I said, “I will leave after having tea.” I said this so that my fear towards her would leave. The ‘disease’ that was in my mind was removed by that lady; the ‘disease’ that, ‘One should not marry a foreigner.’ Mortal one, is it an easy thing getting married to one? You try getting married to one! It is not easy to get married like that.

**Questioner:** Dada, but did your fear regarding foreigners go away or not?

**Dadashri:** My fear... what is my own nature like? No matter what the situation, a little fear arises at first. But the *Gnan* within is such that it [the fear] immediately vanishes later. But it did arise, didn’t it! When I saw her, I felt, ‘I got scared of this lady.’ Then I made a mental note; I thought, ‘My goodness, I’m harboring irritation toward him for marrying this lady. And how must this poor fellow be living with her all day long?’ If I felt fear within just five minutes, then what would my state be if I were married to her?

**Questioner:** Dada, you were blessed with someone as wonderful as Hirabaa, she is so guileless and gentle and noble-hearted!

**Dadashri:** Yes. Whereas that lady was like a tigress; even I felt fear, so how must her husband be managing? So how powerful must that man be? He is great; he is considered to have such power! That day, I felt him to be powerful. From that point onwards, my irritation went away. The negativity I held in my mind was removed. I used to feel irritated within. Later, I said to myself, ‘No, now there is no problem; I like him now.’ I possessed such an egoistic

quality, but that ego simply dissolved! The ego dissolved and only 'water' was visible [i.e. was able to see clearly without opinions]; all the 'salt' [opinions] that had been added in it was no longer visible. So, this is how the world is, these are the kind of irritations people harbor!

As the experience that 'This scorn I am expressing is wrong; this is a mistake of mine' grows, nobility develops. When does such broadness of mind develop? When one realizes that fear, that is when broadness develops! It doesn't broaden automatically, does it! The broadness of ['our'] mind had developed over infinite past lives, nevertheless, a veil of ignorance (*avarana*) must have come over it. Then again, in the veiled state, when that specific fear is realized, that veil clears away.

### **The Natures of Those Within the Same Community Match**

**Questioner:** What are the benefits of marrying only within one's own community? Please tell us a bit about that.

**Dadashri:** If your wife is from the same community as you, then her nature matches yours. For instance, when having *kansaar*, our people generally require a lot of ghee with it. Now, if a man brings home a wife from some other community, she won't serve it like that; her hand would practically hurt just to tilt the dispenser! Consequently, there will be clashes with her different qualities all day long, whereas with one of our own kind, nothing of the sort happens. [If it is a woman from another community] She might speak in an affected and precise way, and she might find fault with you,

saying, "You don't know how to speak"; she might throw a manipulative tantrum. Compared to that, [a wife from] our own [community] is better; at least she won't criticize or scold you like that.

**Questioner:** You say that if she is of the same community, quarrels don't happen, but quarrels do happen even when she is of the same community; what is the reason for that?

**Dadashri:** Quarrels do happen, but they get resolved as well. But here, you like being with her all day long, whereas with the other one, you won't like it after some time; you might like it for an hour, but after that, you keep feeling annoyance and weariness. The moment she appears, you feel annoyed; as soon as she arrives, weariness immediately sets in. If she is of your own community, you like being with her; otherwise, you won't like it at all. You get so fed up that she seems like a ghost to you. I am sharing examples with you of those who have regretted it. A lot of people are trapped in this.

### **In Worldly Interaction, Marrying Within One's Community Is Dharma**

**Questioner:** What is your opinion on these inter-caste marriages? What is your view?

**Dadashri:** 'We' do not have a view. One marries only where one has a karmic account (*hisaab*). But what need is there to give an opinion in this matter now? One marries only where one has a karmic account. So 'we' do not feel any distress over it. 'We' do not make a negative mental note that, 'What he has done is wrong.' He

goes and marries wherever he has a karmic account, so what can be done about it?

But this cannot be said openly. Openly, 'we' tell young people, "Dear children, marry within your own community only." Then, when the result comes, 'we' do not scold them. Even if someone has married into another community, 'we' do not scold him. It does not happen without a karmic account, does it! 'We' know on what basis it happens! The poor fellow is not the one doing it. He is not the doer; the doer is different. So 'we' do not hold anything against him.

**Questioner:** If a Western woman and an Indian man get married, if they marry each other, if an intercultural marriage takes place, what are the consequences of that?

**Dadashri:** That too is *vyavasthit* (the result of scientific circumstantial evidences), isn't it! That specific karmic account was bound, of *puran-galan* (charging and discharging).

**Questioner:** Dada, but is it true that one gets married only to the person with whom it is in one's *vyavasthit*? In terms of marriage, is it always *vyavasthit*?

**Dadashri:** Everything is indeed *vyavasthit*. This world itself is *vyavasthit*. But before getting married, one cannot say it is *vyavasthit*. Until then, we should keep making an effort, saying, "No, hey... do not marry a foreigner, do not marry a foreigner." Only as long as the marriage has not taken place. But once the marriage has taken place, then we say, "Dear, welcome home."

### Our Parents Act in Our Best Interest

[Young lady,] Do you really like the idea of getting married? What kind of young man should you marry?

**Questioner:** He should be educated and from a cultured family.

**Dadashri:** How can one tell whether he is cultured?

**Questioner:** That is a gamble. Life itself is a gamble, isn't it! It's just a gamble!

**Dadashri:** No. But suppose we have a muskmelon or a papaya. The muskmelon seller says, "Sir, it is sweet." So you ask, "How can I be sure?" So he will say, "I'll cut out a small sample wedge and show you." Now in this [marriage], does anyone cut out a small sample and show you? If they don't show you a sample, how can you believe that it is sweet inside!

**Questioner:** Hmm... then how am I to evaluate this?

**Dadashri:** Do you have more trust in your mother or in your father?

**Questioner:** In both.

**Dadashri:** So then entrust this matter to them. There was a young man whose father told him, "Look at this girl and say yes or no." He replied, "No, I don't want to get married." He was shown many potential marriage partners. But he would say, "I don't want to do it." So then his father tells me, "This boy is not listening to me. He won't 'pass' [approve] a single girl." So I told the boy, "So she should be good in every way. You will be deceived, dear boy. Instead, why don't you entrust this to an experienced person! You are of a young age; if you go to 'buy goods', you will get cheated. Instead, entrust this to your father, who is experienced!" [The boy said,] "Dada, if you are saying so, then shall I entrust this to him?" I said, "It is my guarantee; here, I place my hand on

your head.” And he went to his father and said, “I want to marry whichever girl you find and bring [for me].” So his father told me, “What did you do, Dada? He’s saying this!” Well, he got married! And today, he happily tells me, “Dada, I said yes to my father only because of your word, and because of that, I have become happy. I don’t like it without my wife.”

Would ‘we’ ever be in favor of something that harms you? ‘We’ would never be in favor of harming anyone. Do you like what I am saying on this topic?

There was a *mahatma* (one who has received Self-realization through *Gnan Vidhi*). He had just one son. I asked his son, “Hey, do you want to get married or not?” He said, “I will get married, Dadaji.” “What kind will you ‘pass’ [approve]?” To which he replied, “I will do as you say.” Moreover, he started saying on his own, “My mother is knowledgeable at ‘passing’ [approving a match].” They had already decided internally that they would go with whoever his mother approved. That is how it should be.

These poor young women are innocent, they only see [the young man’s] fair skin on the outside [and ask him,] “Do you like watching movies?” To which he replies, “Yes,” and the match is made!

Now tell me, if you want to get to know [a young man] these days, what questions would you ask him?

**Questioner:** You are making her feel shy.

**Dadashri:** No, what is there to be shy about in that? How can an Indian lady be shy! She is considered

an *Aryaputri* (daughter of a noble culture). An *Aryaputri* does not feel shy. There is no need to be shy. What a nice letter you had written and given me. That is why I am going through all this trouble for you. Should I not put in the effort because I feel my effort will go to waste? My effort should give results. Tell me, what would you ask? Have you ever gone to the vegetable market and bought vegetables? If you are sent to buy okra, would you be able to bring some? Would there be any old, over-matured ones in there?

**Questioner:** I would pick them out carefully!

**Dadashri:** So you know how to tell which ones are old and which ones are tender? Then your mother must be clever! Otherwise, there was a fellow who stayed with me to learn this. He was a double graduate. So I sent him to buy vegetables. He says to me, “You are asking me to go and get vegetables?” I said, “Once you learn this much, I will teach you other things.” He replied, “What is there to learn about vegetables?” “At least just go and bring them! Bring okra today.” Out of the ones he brought, five were such that they wouldn’t snap when bent. So I asked, “Look, is this your mistake?” “Yes, it is a mistake.” So I told him, “See, you were saying so, but is there something to learn from vegetables or not?” “There is something to learn.” I told him, “Bring a bottle gourd tomorrow.” “This bottle gourd is good, isn’t it?” he asks the shopkeeper, [fearing] ‘Otherwise, Dadaji will scold me over there.’ What does the shopkeeper tell him?

**Questioner:** “It is very good.”

**Dadashri:** So he brought it. It was an old bottle gourd; when I tried to press my fingernail into it, it wouldn't even go in. So I said, "Hey, you brought this kind of a bottle gourd today?" "He [the shopkeeper] had said that it is very good." He is bound to say that; he is sitting there to sell it. "Mortal one, what kind of education did you receive? How can this be called education?" Now, people like that can't last long with me, can they! People come to learn, but they don't last. That is why I have to make the examination a bit easy; otherwise, they'll just run away!

### Take Benefit From Those Who Are Experienced

**Questioner:** My younger daughter asks, "How can one get married just like that? Then wouldn't our whole life be ruined! We should first get to know the boy properly, and then we will know if he is good or not! Then the marriage can happen." She keeps asking me this question. So Dada, what is the solution for these young people?

**Dadashri:** Everyone gets married only after evaluating, yet they still end up bickering and fighting! Whereas those who got married without evaluating are getting along very well. This is because nature provided that match, whereas in the other case, the person used his own intellectual cleverness.

Just recently, there was a young man who was telling his father; he was from a wealthy, noble family. The son told his father, "I don't want to get married." His father would show him potential marriage partners, yet he would reject them. Then

his father started telling me, "This is what my son is doing! Please find a solution for him!" I asked the young man, "Is it not *vyavasthit*? Isn't it *vyavasthit* that brings you a wife?" He said, "Yes, I have a lot of faith in *vyavasthit*." I said, "If you have that faith, then get married without approving her [yourself]. Walk according to the very *Gnan* you have faith in! When you drive from here, on what basis do you go? You go with the assumption that the car won't get into an accident, don't you! It may even crash someday, but is it as though it crashes daily? So, carry on with that assumption." Then I said, "Tell your father, 'I will marry whomever you 'pass' [approve of].'" His father 'passed' one and brought her. So the son immediately said, "I will marry whomever you 'pass' for me." After getting married, he tells me, "Her complexion is a bit..." I said, "Why are you looking at that now! Just check if the 'mango' is sweet or not!" The color of someone's 'mango' might appear slightly green, it may not look so yellow, but you must 'taste' the 'fruit'. After 'tasting' it, he said, "The 'mango' turned out to be very good." I replied, "Yes." His father was also delighted, saying, "Oh my! You have given so much to this boy!"

A product is found to be good only after you use it; it has a guarantee written on it. A guarantee is written on it, that it will last for one year or five years. With other items, we can guess what they will be like, but how can we know about a human being until we 'open the package'?

**Questioner:** We can't know anything.

**Dadashri:** So, what looks beautiful on the outside might turn out rotten on

the inside. It might turn out to be nothing but rubbish. Suppose you want to go to a certain village and you come to a fork with three different roads. What should you do?

**Questioner:** Go straight.

**Dadashri:** Straight! No, no. There are three roads; of these, which is the correct road to reach the village you want to go to?

**Questioner:** No, in that case I wouldn't be able to tell.

**Dadashri:** Then, do these two [your parents] proceed the way you show them, or do you proceed the way they show you?

**Questioner:** The way they say.

**Dadashri:** Hmm. So you should ask someone regarding this matter. In the matter of marriage, you have the right to look, but you should also ask them [your parents], "Have you 'eaten' this type of 'mango' before? Have they ever turned out to be bad for you?" They will know if a 'mango' is likely to be sour. Wouldn't it be better if you don't eat it to begin with! All these elders have 'eaten mangoes' before; whereas for you, this is the first time.

Suppose it is one o'clock at night and a male relative comes and says, "I want to go see a certain place." Then they would let him go alone. But would they let you go alone?

**Questioner:** They wouldn't let me go alone.

**Dadashri:** That is a good thing, isn't it? Is it good or bad that they wouldn't let you go alone?

**Questioner:** It's good.

**Dadashri:** Hmm... one has to understand all of that. You should know

how to make eggplant curry too. Should one know how to do everything or not?

It is a matter of understanding. So think about it, must this be for your good or for your harm? Is it completely for your good or is there some harm in it?

**Questioner:** Entirely for my good.

**Dadashri:** The fact is, your own mind is not always working completely for your own good. But all these people [your parents] are entirely in favor of your good. Doesn't your mind lie to you many times? Does it ever engage in cunningness?

**Questioner:** Yes.

**Dadashri:** Yes, all these people [your parents] will not engage in cunningness like your mind does. So, you should ask everything; how can things work without asking? The son may think, "What would my father know about this, when I am the one who has to get married?" Hey mortal one, your father has 'eaten' the 'mango', be it Ratnagiri or some other type. Those have turned out to be sour, yet the sons bring home a wife [from a foreign country]! He tells me, "She is snow-white." Mortal one, when you cut [the 'mango'], it will taste sour. You won't even like her from day one, so how will you spend a year with her? Instead, the one we've found for you is better!

### The Intellect Should Not Be Used in the Selection

The intellect (*buddhi*) looks at only two things: profit and loss! When searching for a potential marriage partner for one's son, it keeps searching for only the best!

**Questioner:** While selecting a daughter-in-law, the intellect only shows

the positives, so what should we do at that time? Should we not use the intellect?

**Dadashri:** You should just introduce her to your son and see. Later, when other circumstances come together, you should say, “Yes.”

**Questioner:** But we should look at the other circumstances, shouldn't we, the family or community or just generally...

**Dadashri:** When do those circumstances come together? They come together exactly according to what is meant to happen.

**Questioner:** Marriage happens only if all the evidences come together.

**Dadashri:** Only then does the marriage take place; otherwise, it does not. So, do not harbor any apprehension after that. If the family turns out to be bad or whatever else happens, that was simply your karmic account unfolding. Besides, if the intellect sets out to search, it won't find a single good 'model' in this town. Where could you possibly find what the intellect is searching for?

**Questioner:** Now, suppose the son has told his parents, “I will accept whoever you find for me.” The responsibility then falls on the parents; so what should the parents do in that case?

**Dadashri:** Then you should find someone for him. After finding her, you should be aware, ‘We are the ones who found her.’ At the moment, he is still young; when he grows older, his intellect will develop. At that time, he might say, “I may have said yes, but shouldn't you have known better?” If that happens, we should resolve the matter gently.

## There Should Be No Excessive Scrutiny in the Selection Process

When a young man goes to see a prospective match, what does he say to her? “Turn around like this, let me see!” What could he possibly be looking for by making her turn around?

**Questioner:** He checks whether everything is proportionate, he checks her out. He looks at her beauty; he observes her closely.

**Dadashri:** Beauty is visible on the face, but [he checks], ‘Is everything proportionate or not?’ He checks how thick her backside is; the mortal one checks all that by having her turn around. This is sheer mockery, isn't it? It is considered making a mockery of women, isn't it?

**Questioner:** It is considered mockery.

**Dadashri:** What a huge mockery! This is an era of mockery, and women are being mocked. “Turn this way, turn that way.”

Nowadays, in selecting a prospective bride, young men scrutinize them a lot. “She is too tall, she is too short, she is too fat, she is too thin, she is a bit dark-complexioned.” The fool; one young man was speaking like this, so I really scolded him. I told him, “Your mother was also a bride once. What kind of person are you?” What a terrible insult to women!

If people say, “You have the freedom. Go ahead, tell this boy whatever you want to say,” and if the boy says, “Say whatever you want to say to me,” then I would say, “Mortal one, is she a buffalo that you are inspecting her like this! A buffalo is meant to be examined from all sides.”

Mortal ones, don't you feel ashamed? Shameless fellows! These young men are insulting women! Those poor young women! But they will say, "Turn this way, turn that way." What kind of shameless people are you! But now, 'we' cannot say anything, can 'we'! Is it as though 'we' are a king? Are 'we' the owner of this world? ['We' are] An owner without ownership! And nowadays, even the young women have started saying, "Just turn around a bit, will you? Let's see how you look?" See, we introduced this system of inspecting like this, so this has become a ridiculous farce of ours, hasn't it? Instead, what is wrong with just saying no to such a system? We created this entanglement ourselves, and now we are the ones caught in it!

And why don't you ask your father, "Did you bring mother home in this way?" But one cannot speak like this, it is disrespectful! He would feel so hurt!

As it is, the young man tells his father, "Show her to me." And when he sees her, he says, "Turn this way, turn that way." Mortal one, is she a cow or a buffalo that you keep turning her around! He checks how fat or slim she is. Hey, if you select a thin one and she later becomes fat, then what? You are making her turn around for no reason! So I explain to him, "Can you imagine what she will look like when she becomes old? How will she look at that time? You will feel repulsed then." Instead, say, "Let her be as she is."

As her body changes, he starts feeling weary, but he cannot say anything nor can he bear it. And if you just view her as a woman, a woman even in old age and

a woman even in her youth, what would be wrong with keeping it that way, dear fellow? People knowingly put themselves in difficulty, don't they!

### **You Made the Selection, So What Sense Does It Make If You Don't Like Her Later On?**

A man brings a wife home after evaluating her; asking her to turn this way, turn that way. Then he decides in his mind, "No, she is fine." He checks her financial assets and everything else, and concludes that everything is fine. Then he 'passes' [approves] her, and ten days later, the bickering starts. Hey, you checked before bringing her home, didn't you?

There was one man who was a double graduate, but he wouldn't speak to his wife after they got married. Her father had spent a large sum to get her married. I said to him, "Hey, I've heard that you don't speak to your wife." He replied, "I don't like her." I told him, "Suppose I tell you to bring a lock from the market, and you bring a lock, and then you say to me, 'Here is the lock.' Later on, if you yourself tell me, 'I don't like this lock,' then how bad would that look? You brought it yourself, and then you say, 'I don't like it.' Since you brought it yourself, you must say, 'It is good; what I have brought is excellent.'"

If you buy a lock from the market and then say, "This lock is useless," then what? "If you buy the lock, and then you call that very lock bad, can that be called justice? If this rule is to be applied even for a lock, then this is a woman we're talking about and she is one of the partners.

She has fifty percent partnership, and later on, small shareholders [children] are going to come.”

But instead, when only ten days have passed, his mother might have coached him a bit, saying, “Your wife is a bit of a spender; she is very fond of luxuries.” Because the mother coached him this way, that’s the end of it; this blockhead also starts saying the same thing. Hey, should you listen to your mother? A mother is a mother. So if you keep one ear for your mother and one ear for your wife, what is wrong with that? Because you are the one who ‘passed’ [approved] her and brought her home, aren’t you? Even if your mother tries to make you disapprove of her, you should tell your mother, “Mother, I have ‘passed’ her and brought her home. I haven’t brought her home to disapprove of her. She has been ‘passed’ by me. So you should ‘pass’ her too.” Even in the case of just a lock that one has brought after ‘passing’ it himself, he should maintain the stance, “Now that I have brought the lock, there can be no changes to it.” If it is defective, then ultimately, by striking it with a hammer or by filing it, I should make it all right.” This is because if we made a mistake, we should fix it, but instead, he humiliates the lady. Now, the wife one gets is also due to one’s karmic account alone. These are all unfolding karmic effects. Then, when the quarreling happens, the parents will say, “Mortal one, you evaluated her and brought her home, so why are you complaining now?” Then he will say, “What can be done now?” If you bought a lock, and then it won’t close,

you should understand that the mistake is yours, so it is not the lock’s fault. So if a wife is brought home and she turns out to be quarrelsome, it is your fault. You are the one who ‘passed’ her, and if you disapprove of her later, would that suit you?

### The Desire Is Only for Happiness

**Dadashri:** What is the purpose of getting married? Is it for happiness or for unhappiness?

**Questioner:** For whichever one considers it to be. If one knows how to live life, then there is happiness; otherwise, there is unhappiness.

**Dadashri:** Yes, but why do people get married? It is only for happiness, isn’t it? But they later become unhappy. This is because to become happy or unhappy is not in one’s own hands; it is all dependent on the merit karma bound in the past [life]. There is no escape from it; it will have to be endured. Do you not like unhappiness?

**Questioner:** It is believed that the happiness which follows unhappiness is very good. So unhappiness is endured thinking that happiness will come after the unhappiness.

**Dadashri:** But it can be endured if one likes the unhappiness. If one does not like it, how can it be endured? Therefore, you should adopt an outlook that you like unhappiness. When unhappiness comes, you should say, “Come, dear fellow, have a seat.” If you say, “I don’t like unhappiness,” then the unhappiness will end up overpowering you even more! Surely everyone must like unhappiness, right?

## The Question of Getting Married

**Questioner:** I do not have the desire to get married. However, my parents as well as other relatives are pressuring me to get married. So, should I get married or not?

**Dadashri:** If you truly do not have the desire to get married, then because of this *Gnan* that you have taken, you will be able to attain that goal. Everything is possible with the power of this *Gnan*. I will explain to you how to conduct yourself and if you manage to sail across, then that would be excellent! Your salvation will be attained!

**Questioner:** Everyone is really pushing me to get married.

**Dadashri:** Have you understood *vyavasthit* or not?

**Questioner:** I have understood *vyavasthit*.

**Dadashri:** Then no one is going to be able to do anything outside of *vyavasthit*. So leave it to *vyavasthit* and maintain the decision, make the firm resolve that, 'I definitely do not want to get married.'

But how will you manage without getting married?

**Questioner:** In which life has that experience not been taken?

**Dadashri:** In which life has that experience not been taken! [In the life-form] As a goat, as a dog, as a donkey, as a tiger,

no matter where you have been, you have had this very same experience, haven't you!

## As Is the Resolve, So Is the Vyavasthit

**Questioner:** If I make a resolve not to get married, then will *vyavasthit* unfold accordingly?

**Dadashri:** If there is a tremendous resolve not to get married, then marriage will not happen. However, the resolve should not be such that you forget it the very next day. A resolve is that which one remembers constantly. Once you forget the resolve, then it is certain that marriage will take place. If the resolve is not forgotten, then I can give you a written guarantee that marriage will not happen. After all, you shouldn't forget the destination you want to reach, should you? If you want to go to Bombay Central, will it do if you forget that? It must be remembered, shouldn't it? Similarly, if the resolve you have made that 'I do not want to get married' is not forgotten, then marriage simply will not happen. Even if everyone around you is trying to get you married, even if they find a suitable young man, nature will not let the circumstances align. As for the rest, this worldly life is a sheer ocean of misery; there is no end to it!

~ Jai Sat Chit Anand

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## **It Is Better to Select a Partner Based on Your Community, but Ultimately It Is Vyavasthit**

'We' do not have a view [in regards to inter-caste marriages]. One marries only where one has a karmic account. But what need is there to give an opinion in this matter now? So 'we' do not feel any distress over it. 'We' do not make a negative mental note that, 'What he has done is wrong.' He goes and marries wherever he has a karmic account, so what can be done about it? But this cannot be said openly. Openly, 'we' tell young people, "Dear children, marry within your own community only." Then, when the result comes, 'we' do not scold them. Even if someone has married into another community, 'we' do not scold him. It does not happen without a karmic account, does it! 'We' know on what basis it happens! The poor fellow is not the one doing it. He is not the doer; the doer is different. So 'we' do not hold anything against him.

- Dadashri

