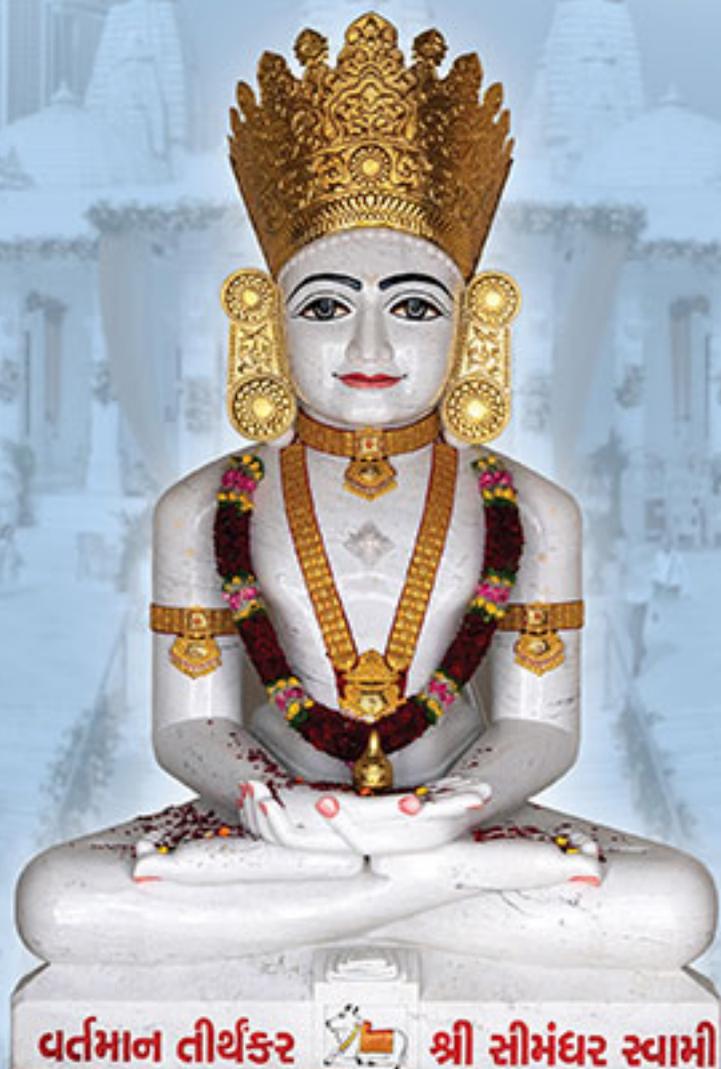


Dadavani

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वर्तमान तीर्थंकर श्री सीमंधर स्वामी

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To Break Free From the Bondage of Worldly Life, Sow Harmony

EDITORIAL

It was the intent of absolutely revered Dada Bhagwan [Dadashri] that people should also receive a high level of *vyavahaar dharma* (worldly moral duty) such that they learn the art of living life completely. So that they can live a life free of clash (*klesh*). It's not that these entanglements of conflict and *matbhed* (divisiveness due to differences of opinions) occurring in family interactions happen only with you; they exist in all families of the world. Lawyers charge money to provide such worldly solutions! But here, you can obtain invaluable solutions, which you cannot put a price tag on. So get all your solutions from here.

Matbhed does occur sometimes in a family, but the problem is when conflict arises from that *matbhed*. Who can be called a husband or a wife? Those who sustain the worldly life (*sansaar*). How can those who break apart the worldly life be called a husband or a wife? All this has been bound by vengeance (*ver*), not by love. Love would not allow *matbhed* to arise at all. The cause of *matbhed* is the ego. If one does not know how to avoid *matbhed*, then he cannot be said to have any intellect (*buddhi*), can he!

The internal *matbhed* between a husband and a wife can be destroyed through the use of the intellect and [right] understanding. In the current issue, the *Gnani Purush* (One who has realized the Self and is able to do the same for others) gives us the keys for this. Keys such as, in order to avoid *matbhed*, do not pull the 'rope', keep both departments separate, give protection to your partner, let go of the bickering arising from 'me' versus 'you', get rid of the opinion of 'I' and 'mine', agree with their opinion, adjust everywhere, [understand that] husband and wife are the complementary counterweights of each other, treat each other as equals, apply a 'counter-pulley' by recognizing the *prakruti* (non-Self complex), avoid clash, and when clash occurs, clear it with equanimity and normality, and [lastly,] husband and wife should live as friends at home.

If you have a past *roonanubandh* (karmic relationship rooted in unresolved debts of attachment or abhorrence from past lives) with someone and you do not like being with them, yet you are forced to live with them, then what should you do? You should certainly continue your outer worldly interactions with that person, but from within, you should do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) in their name. Now, the husband and wife should not get fed up with each other and run away during times of *matbhed*, but they should clear it with equanimity and get along with each other. To clear it means that wherever abhorrence arises, you should make a phone call to the other person's Soul, accept the mistake you've made, and do *pratikraman*. By doing *pratikraman*, abhorrence towards the other person does not arise.

Many husbands and wives have presented the problems of their unhappy worldly life to absolutely revered Dadashri, sometimes in private and sometimes in public with an open mind. Dadashri's experiential speech of *vyavahaar bodhkala* (skillful use of the intellect to solve problems that arise in worldly interactions), which touches the heart and provides permanent solutions, gives answers to the many complex problems between husband and wife. It is our heartfelt prayer that this becomes a guide for every husband and wife, establishing peace in their household along with right understanding.

~ Jai Sat Chit Anand

To Break Free From the Bondage of Worldly Life, Sow Harmony

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.dadabagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabagwan.org.

The Problem Is When Conflict Arises as a Result of Matbhed

Do conflicts ever arise in your home? What do you think? Do you like it when a conflict arises in your home?

Questioner: The world cannot go on without quarrels.

Dadashri: Then God would not stay there. Where there is conflict, God would not stay. You have good food to eat, gold ornaments to wear, and yet you still quarrel. So it is because you do not know how to live life that these quarrels happen. There should be no quarrels whatsoever. Why should there be quarrels in a person's life? What is the need to quarrel? And if there is a conflict, would you be okay with it? For how many months could you tolerate conflict?

Questioner: Not at all.

Dadashri: The whole day is spent in a mental tug-of-war! There is nothing but sorrow! There is nothing but torment. Hey! How can one live a life like this! Is this befitting of a human being? When you clash with your family members, with

outsiders, with your wife, that is called conflict. When minds clash and then you remain distant for a while, that is called conflict. If you clash for two or three hours and then get back together immediately, then there is no problem with that. But when you clash and then remain distant, that is called conflict. If you remain distant for twelve hours, then the entire night will go in conflict.

As long as conflict remains in the home, worldly life is useless. If conflict leaves, then one can progress on the religious path; and as for Self-realization (*Atma Gnan*), that is still very far away. Conflict must first go away. Conflict has not gone from anyone's home. Conflict should not arise in the home.

Questioner: It's all well and good to say it shouldn't happen, but what about the fact that it does happen?

Dadashri: Conflict is such that it will go away if you remove your lack of understanding. Conflict has arisen due to this great disorder. All these miseries are due to a lack of understanding; otherwise, there are no miseries at all. You have

invited all these miseries. Do you ever have *matbhed* (divisiveness due to differences of opinions)?

Questioner: *Matbhed* is bound to remain in the home. Because everyone's thoughts are not the same, are they!

Dadashri: Yes, there is no problem with such *matbhed*. But the problem is when conflict arises as a result of *matbhed*. So the *matbhed* you speak of, that *matbhed* exists naturally. One will say, "This is wrong." While the other will say, "No, it's not wrong!" But conflict should not arise from that. Get rid of conflict by any means. Then resolve the *matbhed*. If *matbhed* happens, then afterwards, you should find some way to resolve it quickly.

Questioner: Please explain how. Explain a little bit more clearly, when can it be said that *matbhed* has occurred? And also, how should we resolve it?

Dadashri: Should you not recognize the *prakruti* (non-Self complex) of the person you live with?

Questioner: I am not able to recognize it.

Dadashri: How can you not recognize it! If you make an effort, can you not recognize it?

Questioner: It has been ten years, but I still have not been able to recognize it.

Dadashri: Is that so! After attaining this *Gnan* (Knowledge of the Self attained through Self-realization), make an effort to recognize it. You will be able to. As Your Vision grows, you will be able to recognize it.

In One Apartment, There Are Two Separate Departments

Ensure that *matbhed* does not remain in the home. Eat, drink, and have fun, but there should be no conflict.

Questioner: Dada, but when there are two people in the home, my wife and I, then *matbhed* is bound to occur, isn't it? There will be two viewpoints, won't there?

Dadashri: Does it [*matbhed*] happen with a chair?

Questioner: No, but if we have to buy clothes, my wife will say, "Buy this," and I will say, "Buy that." I've given this simple example. Isn't that called *matbhed*?

Dadashri: Oh my! That is entirely your own mistake. For matters like that, you should handle it as ministers do; they divide up all the departments, 'This is the home department and this is the foreign department.' Do you understand?

Questioner: Which is the wife's department? In which matters should the husband not interfere?

Dadashri: It's like this. Regarding matters of what to cook and how to run the home; that is all the wife's department. What need is there for you to know where she purchases the wheat from? If she tells you that she is having difficulty purchasing the wheat, then that is a different matter. But if she isn't telling you that, if she isn't showing you the state of the rations, then what is the need for you to interfere in that department? "Make *doodhpak* (a milk based rice pudding) today, make *jalebi* (a crispy, deep-fried Indian sweet soaked in sugar syrup) today." What is the need for you to even say that? When the time

comes, she will serve it. Her department is her independent [department]! If you have a strong desire at times, you can say, "Make *laddu* (an Indian sweet) today." I am not saying you shouldn't say anything, but to needlessly make a fuss over other unnecessary things, like shouting, "The *kadhi* (yogurt and gram flour based curry) is salty;" all that is senseless.

This railway line is in operation and look how much work is involved in it! Notices and reports come in from so many different places and that is its own separate department. Now, flaws are bound to arise in that too, aren't they? Similarly, a flaw may also arise in your wife's department at times. Now, if you set out to find her flaws, then she will find yours. "You don't do this; you don't do that. This letter came and you did that." Meaning, she will take revenge. If I find a fault in you, then you too will be itching to find a fault in me!

Therefore, a true man does not interfere at all in household matters; he is what you call a man! Otherwise, he is like a woman. Some men go into the house, look in the spice containers and think, 'We bought these just two months ago and they have already run out!' Hey! When will it ever come to an end if you look into such things? Wouldn't the one whose department it is be concerned about it? Because, things will continue to get consumed and continue to be bought. But one needlessly tries to act over-wise!

Questioner: I should not interfere in her department.

Dadashri: Yes, you should not interfere, yet you should still comfort

your child and have conversations with him. Talk about good things, but not about other complications. You should have some kind of arrangement. Can't you allocate the departments such as, 'This department is yours'?

Questioner: Now, let's say the wife tells me to do something from her department, like, "Do this much for our son," or "Take our son to school." Then what should I do at that time? Should I remain rigid on the idea of departments?

Dadashri: At that time, you should see to it.

Questioner: So I shouldn't be stubborn and hold on to the idea that, 'This is not my department, I won't do it'?

Dadashri: No, how can that be called a department? If she doesn't have the energy to handle [the tasks in] her department and she asks you, then it's your duty. Look, even if an outsider comes and asks, you would do it, wouldn't you? If someone makes a request, then you should do it. At that time, you shouldn't say, "This is your department, why have you brought it to me?"

Questioner: So, in the home, one should be like a minister, right? If something is going wrong in her ministry, if things are spoiling, then I should tell her, shouldn't I? Won't *matbhed* arise there?

Dadashri: Why should you say anything? She is a minister and you are a minister. You are not the president of both ministers!

Questioner: If something is going

wrong in the running of the home, then is it my duty to say something or not?

Dadashri: You should say it gently.

Questioner: Shouldn't I explain it and say, "It shouldn't be done this way; it should be done that way"?

Dadashri: Yes, you should explain everything. Despite explaining it, if she doesn't listen, then it's up to her. You have the right to tell her.

Questioner: But should I not get angry?

Dadashri: That anger is your weakness. She will also note that, 'He keeps getting irritated.' Will your reputation improve in that situation?

Questioner: If I end up telling someone else, is that considered *ninda* (backbiting; to criticize or slander a person in their absence)?

Dadashri: You shouldn't tell anyone else. How can you tell someone else? How can you tell matters pertaining to your household to others? No, that should be kept in secrecy. There should be secrecy regarding one's home department and foreign department.

Questioner: What if we talk to our friends about such things in order to find some way, some solution? Can I tell a friend, "Look, my husband is very irritable, so what should I do?"

Dadashri: You shouldn't say that. If you have said it up until now, that is a different matter, but if you want to conduct yourself in this way from now on, then there is no need to say that. Besides, there won't be any quarrels anymore, will

there? Conduct yourself in such a way that conflict does not happen.

She Will Take Revenge for the Beating

Questioner: Dada, when my temper flares up, many times I end up hitting my wife.

Dadashri: You should never hit a woman. As long as your limbs are strong, she will remain quiet, but later, she will take control over you. To hit a woman and to 'hit' [punish] the mind are both ways to wander in the worldly life; you should not hit these two. You have to get your work done from her by explaining to her. It's not worth hitting a woman. On the contrary, hitting her becomes harmful to you; it becomes an obstacle for you.

Who is considered [your] dependent (*aashrit*)? If you hit a cow that is tied to a post, where can it go? The people of the household are like those tied to a post; if you hit them, you are considered an imbecile. If you 'untie' her and then hit her, she will either hit you back or run away. How can hitting someone who is bound be called the work of a brave man? That is the work of a coward. A person of the household should not be hurt even in the slightest. One who lacks understanding hurts the people of his household.

Protect Your Partner

Questioner: I don't get along with my wife at all. No matter how innocent of a thing I say, even if I am right, she takes it the wrong way. The struggles of external life are ongoing, but what could this personal struggle be?

Dadashri: How can you prey upon someone who is under your protection? You should protect the one who is dependent on you; that itself should be the highest goal. Even if that person has committed a fault, you should protect them. Right now, if a policeman were to scold you, you would [show humility and] say, “Yes sir, yes sir,” but at home, if your wife is telling you something that is true, you can’t tolerate it and you scold her. You intimidate your family members by asking, “How did an ant get into my cup of tea?” Instead, why don’t you peacefully remove the ant! You intimidate your family members and tremble in front of the policeman! This is considered a grave injustice. This does not befit you. Your wife is your partner. How can you have a conflict with your partner? In fact, when a conflict is going on, you must find a way out; you must explain to her. If you want to live at home, what is the point of conflict?

There is no objection to eating mango pulp. You can eat the pulp, eat the *ghee* (clarified butter), eat the *rotli* (Indian flat bread), but while she is pouring the pulp for you, if her hand slips and some of it spills and if you say, “You are senseless,” then that is the end of it! You have no right to say that. If you call her senseless, what can the poor woman do? She will not be able to speak up because she has been subdued. On the other hand, if she is fired up, then she will say, “And here you come again, the know-it-all!” At that moment, what would be left of your reputation? Therefore, you cannot say anything like ‘you are senseless’ to anyone. However, a

husband only scolds his wife. Oh mortal one, you’re scolding your wife?

Questioner: That is the only place he can scold someone. Where else can he say anything?

Dadashri: Elsewhere, people would give him a beating. Whereas, what does he say to his wife? He says, “Who do you think you are! I’ll send you back to your parents’ home.” Then he puts her through serious torment. No living being should be hurt. Do not let anyone become fearful. Nowadays, the wife becomes apprehensive even before you reach home! What happiness can you get by making her apprehensive?

Agree to Live in Harmony for One Day

The fact is, you don’t have any awareness! You eat, you drink, but you don’t have any awareness of that. You need to increase this awareness. The fact is, all your awareness has become absorbed in the ego. You shouldn’t feel [elevated thinking] that, ‘I am like this and I am like that.’ You should understand that, ‘I still have a lot left to know.’ You should remain open to knowledge. If you cover a pot with a lid, then who can pour water into it? Did you like this point? Which point did you like? Tell me.

Questioner: That one should not cover the pot with a lid. I liked that point.

Dadashri: Women should not create conflict and neither should men. Both should agree for one day that, ‘Let’s sign a new contract based on what Dadaji is saying.’ There should be no complications anywhere. If he gets agitated, then you

should remain calm and just sit quietly. And then, when his agitation begins to cool down, you should bring a cup of tea [for him].

Questioner: But Dada, what if I have made a contract and I want to remain quiet, but I am not able to? If I cannot remain calm and I end up fighting, what should I do?

Dadashri: Even if you end up fighting, You should tell her [file number one] that, ‘These two statues are fighting.’ Since You have *Gnan*, You should See that two statues are fighting. ‘See’ the film of it.

Clear It With Equanimity by Remaining in Normality

Questioner: We try to bring about a resolution with the other person, but what should we do if we know that the outcome is going to be different?

Dadashri: Whatever the outcome may be, you should just keep the firm resolve that, ‘I want to bring about a resolution with the other person.’ Decide to ‘clear it with equanimity’; thereafter, don’t worry about whether it will be cleared or not. And it will be cleared! If not today, then it will happen the next day, or the third day. If it is sticky, then it will happen in two years, three years, or even five years. The *roonanubandh* (karmic relationship rooted in unresolved debts of attachment or abhorrence from past lives) one has with his wife is very sticky. However, with the resolve that, ‘I want to clear it with equanimity,’ it will one day be cleared; it will come to an end. Where there is a sticky *roonanubandh*,

you have to maintain a lot of awareness. Even with a small snake, you have to remain constantly vigilant. And if you remain reckless, if you remain unaware, then a resolution will not come about. The other person will speak out [against you] and you will also speak out [against them]. There is no objection to speaking out, but because you have the firm resolve that, ‘I want to clear it with equanimity,’ abhorrence does not remain.

Questioner: Another thing is that, these people have developed the tendency in every matter to say, “It will do. If this isn’t available, then it’s no problem. We’ll do it this way.” Previously, there was the insistence that, ‘No, it must be done this way.’ Instead of that, this mental tendency to compromise by saying, “It will do” has set in. I believe that this tendency is very bad.

Dadashri: It’s like this; there are two things. One person compromises, and what does the other do?

Questioner: He insists, saying, “No, it must be done this way.”

Dadashri: Yes, the Lord has called both of them wrong, useless fellows. Why are you doing this? Go home, eat and drink with your wife, and enjoy! ‘He’ has called the one who insists useless, and He has also called the one who says, “It will do” useless. Do you think the Lord would dismiss them both?

Questioner: I think the Lord would ignore them both.

Dadashri: No, but they are of no use. [The Lord says,] “I invite those who remain in normality. When there

is a need, they adjust, and when there is no need, they do as they see fit.” Similarly, Shrimad Rajchandra (a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901; also known as Krupaludev) says, “The seeker of the Self is one who understands what is appropriate, wherever or whatever it may be, and acts accordingly!” That is what it should be like in the worldly interaction.

Let’s Carefully Manage the Partnership of Worldly Life

Questioner: The main thing is that peace should remain at home.

Dadashri: But how can peace remain? Even if you name your daughter Peace, peace will not remain. For that, you must understand what *dharma* (role; moral duty; religion) is. You should tell everyone in the home, “Look, we are all of the same household; no one is an enemy to anyone else, no one has a quarrel with anyone else. There is no need for us to have *matbhed*. Let’s share everything and eat peacefully. Be happy, have fun.” You should think and do everything in this way. You should never quarrel with the people of your household. It can never be that you become happy by tormenting others; and you should want to become happy by giving happiness. Only if you give happiness [to those] in your home will you receive happiness.

Just look at how much worry and anger exist! Not even the slightest of *matbhed* goes away, yet in one’s mind, he believes, ‘I have practiced so much *dharma!*’ Hey! Has the *matbhed* at home

been averted? Has it even decreased? Have the worries decreased? Is there any peace? [Practicing] *Dharma* gives inner peace. That which prevents mental, physical, and emotional anguish (*adhi-vyadhi-upadhi*) is called *dharma!* To go towards one’s own intrinsic nature (*swabhaav*) is called *dharma*. Instead, the consequences of conflict keep happening more and more.

Questioner: So what should I do then?

Dadashri: If you have love, then you are bound to adjust.

Questioner: Is my ego getting in the way?

Dadashri: Yes, that’s exactly it! All the complications are of the ego, aren’t they? A solution will not come about through *matbhed*. You don’t like *matbhed*, yet it arises, doesn’t it? If the other person keeps insisting, then you should let it go, pull the blanket over you, and go to sleep. If you don’t let go and both of you keep insisting, then neither of you will be able to sleep and the entire night will be ruined. In worldly interactions, in business, and in a [business] partnership, look how carefully you manage things! So can’t you carefully manage this [marriage] partnership of worldly life?

Therefore, you should adjust in this world. This is because everything has an end. And even if something does go on for a long time, you won’t be able to help it; you will harm it more. You will harm yourself and the other person will also be harmed! Who can improve another person? The one who has improved himself can

improve another person. If your own matters are not in order, how can you improve another person?

If the 'I' Goes, a Solution Will Come About

When *matbhed* arises with the wife at home, one does not know how to bring about a resolution. When *matbhed* arises with the children, one does not know how to bring about a resolution and he keeps getting confused.

Questioner: The husband will just say, "The wife should bring about a resolution, I won't!"

Dadashri: Yes, that means the limit has been reached. If the wife brings about a resolution and you don't, then it means your limit has been reached. A [true] man would say something in such a way that it pleases the wife, and by doing so, he gets the 'car' moving forward again. Whereas you keep the 'car' stalled for fifteen days, for months on end; that will not do. As long as the other person's mind has not found a resolution, you will have difficulty. Therefore, you should bring about a resolution.

How can it be acceptable for *matbhed* to arise at home? The wife says, "I am yours," and the husband says, "I am yours," so then why is there *matbhed*? As the problem between the two of you increases, you grow apart. Once the problem is solved, you will not grow apart. Misery exists due to separation. And problems are bound to arise for everyone; it's not as though they are happening only to you. For those who have gotten married, problems are bound to arise.

If *matbhed* occurs with your daughter-in-law, then you should maintain oneness with her. If *matbhed* occurs with your wife, you should maintain oneness with her. If *matbhed* occurs even with your wife, and you are not able to maintain oneness there, then where else are you going to maintain it? What is oneness? It's when *matbhed* never occurs. You should decide with this one person [your wife] that, 'We should have enough oneness so that *matbhed* doesn't occur between us.' Have you established such oneness?

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

Dadashri: Yes, you will have to think about it, won't you? The Lord went to *moksha* (liberation) after so much contemplation!

Converse! Some clarifications will come out of it. As it turns out, favorable circumstances have come together for us to meet; otherwise, it's not possible to meet like this! So, talk about something! What's the problem in that? We are all one. You are feeling all this divisiveness. That is because the divisive intellect (*bhedbuddhi*) makes one feel separation. Otherwise, everything is the same. One would have a divisive intellect, wouldn't he? He doesn't have a divisive intellect with his wife, does he?

Questioner: Yes, that is exactly where it arises.

Dadashri: Who creates this division with the wife? It is indeed the intellect.

When a wife and her husband

are both fighting together against their neighbor, look how they fight as one! Both of them will point their fingers and say, “You are like this and you are like that.” They will both point their fingers like this. From that, we can tell, ‘Oh wow! There is so much oneness between these two!’ We feel that ‘This ‘corporation’ is united.’ And then, after going inside the house, when the two of them fight, what will they say? Do those two fight at home or not? They must fight on some days, right? When that ‘corporation’ quarrels amongst themselves, [it turns into], ‘You’re like this and you’re like that! You’re like this and you’re like that!’ Then, when the fight really gets going, he will say, “You can just leave! Go [to your parents’] home! I don’t want you at all!” Now, isn’t this a lack of understanding? What do you think? The oneness they had, that broke, and division arose. So, even with his wife, it becomes a matter of ‘me’ versus ‘you’. “You’re like this and you’re like that!” Then she will say, “And you think you’re all perfect?” So, even at home, the divisiveness of ‘me’ versus ‘you’ arises.

‘Me’ versus ‘you’, ‘me’ versus ‘you’, ‘me’ versus ‘you’. Before that, it was ‘we’. [They would say,] “The two of us are one.” “We are like this and we are like that.” “This is indeed both of ours.” That turned into ‘me’ versus ‘you’! Now that it became ‘me’ versus ‘you’, a competition ensues. Where does that competition then lead? All the way to the battle of Haldighati (a battle fought between the Mewar forces led by Maharana Pratap, and the Mughal

forces lead by Man Singh I of Amber). That competition is the means to invite total annihilation! Therefore, do not let competition arise with anyone.

How can one survive in such an entangling worldly life? How can one possibly live where there is the constant struggle of ‘me’ versus ‘you’? In this ‘me’ versus ‘you’, ‘me’ versus ‘you’; isn’t *matbhed* bound to arise?

Questioner: ‘You’ exists only if ‘I’ exists.

Dadashri: Yes, but has the ‘I’ [ego] gone away for you? You will only know that when someone picks your pocket.

Questioner: It has not gone, but I have the understanding that the ‘I’ should go away.

Dadashri: Yes, if the ‘I’ goes, then the entire solution will come about.

When Intellectuals Clash, Matbhed Arises

Questioner: What should be done to remove *matbhed* from the home?

Dadashri: First, you should investigate what causes *matbhed* to arise. Does *matbhed* ever occur because you have one son and one daughter, and not two sons?

Questioner: No, *matbhed* actually occurs over small things.

Dadashri: Oh, over small things. That is egoism. So when she says, “It’s like this,” you should reply, “Yes, that’s right.” If you say this, then there won’t be anything more to it. But instead, you interject your own intellect there. When

one intellect clashes with another, that is when *matbhed* occurs.

Questioner: What should I do to be able to say, “Yes, that’s right” verbally? I am not able to say that. How can that ego (*aham*) be removed?

Dadashri: You won’t be able to say that. What you’re saying is correct. You have to practice it for a few days. Take a few days to practice this solution I am giving you. Then it will fit within. It will not happen instantly.

Questioner: Why does *matbhed* occur? What is the reason behind it?

Dadashri: *Matbhed* occurs when he thinks, ‘I am the intelligent one,’ and she thinks, ‘I am the intelligent one.’ Look at these ‘sacks of intelligence’ which have arrived! If you were to go and sell them, you wouldn’t even get four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee). Those are called ‘containers of intelligence’. Instead, we should become wise and keep observing her intellect thinking, ‘Oh wow, look how intelligent she is!’ Then she too will cool down. But if you think you are the intelligent one and she thinks she is the intelligent one, and the two intellects begin to clash, what will happen?

The fact is, *matbhed* should not occur at home. How can one who has *matbhed* even be called a human being? If you don’t know how to avert *matbhed*, then it cannot even be called intellect, can it! *Matbhed* can be destroyed with intellect and understanding. The awareness needed to avert *matbhed* can even come from the attributes of the *prakruti*. *Matbhed*

occurs because the intellect (*mati*) is not developed. If the intellect were fully developed, *matbhed* would not occur. But due to this era of the time cycle, everyone has become ‘fractured’, and they keep wandering aimlessly! They have no purpose, no sense (*bhaan*), nothing at all. In that, he finds no happiness with anyone at home, nor do any of his family members find any happiness with him. And *matbhed* has not decreased. [Yet,] He says, ‘I have attained something.’ Oh mortal one, *matbhed* should decrease and peace should increase. There should be some proof of it. Nothing has happened, and who knows what he has come to believe in his mind! It is considered to have known something when *matbhed* does not occur with anyone.

Questioner: But there is bound to be *matbhed* in life, isn’t there? No one is perfect, right?

Dadashri: What is the point of having *matbhed*? That’s a ‘senseless fellow’! *Matbhed* may occur once or twice, but here, *matbhed* keeps happening the entire day! So he can be called a ‘senseless fellow’! *Matbhed* should not arise in the home for even a single day. The reason one has *matbhed* is that his intellect is lacking. If one thinks with his intellect, then there is no need to have *matbhed* at all. But if one’s intellect is lacking, then he will have *matbhed* and he will consider himself to be an intelligent person. An intelligent person is one who creates a ‘safe-side’ [safeguard] at home and a ‘safe-side’ outside. One who increases the ‘safe-side’ is called an intelligent person. Is an intelligent person one who brings

about happiness in the home, or is an intelligent person one who has a sullen look on his face?

Questioner: Is an intelligent person one who works with discretion (*vivek*)?

Dadashri: Yes. With discretion, he finds ways to increase everyone's happiness; he does not find ways to decrease it. The fact is, this mortal one comes home and creates interferences, spoiling the entire household. Why should life be like that! You can change your life; you can change your thoughts.

If you make a firm decision that, 'I do not want to have *matbhed* in the home,' then even if you have complications with others, *matbhed* will not occur. But it's because you act without setting that resolve first that such complications arise. 'We' first set the resolve and then act accordingly.

Matbhed Means a Tug of War

Do you have more *matbhed* or does she?

Questioner: She has more.

Dadashri: Oh! What is *matbhed*? Let me explain the meaning of *matbhed* to you. There is a game where you pull a rope. Have you seen it?

Questioner: Yes.

Dadashri: A few people pull from this side and a few people pull from that side. *Matbhed* means to pull the 'rope'. So you should see that at home. When she [the wife] is pulling very hard, if you also pull hard, if both of you pull, then what happens?

Questioner: It breaks.

Dadashri: And if it breaks, a 'knot' has to be tied. So, instead of having to carry on after tying a 'knot', what is wrong with keeping it whole? Therefore, when she pulls a lot, you should let go.

Questioner: But between the two, who will let go?

Dadashri: The one with understanding, the one who has more intelligence; whereas the one with less intelligence will not refrain from pulling! So if you're the intelligent one, then you should let go. Letting go doesn't mean that you should let go all at once. If you let go all at once, the other person will fall. Therefore, let go slowly. So, if someone gets into a 'tug-of-war' with me, I let go slowly. Otherwise, the poor fellow will fall. Now, will you let go in this manner? Will you know how to let go now? You will let go, won't you? Let go, otherwise you will have to manage the 'rope' by tying a 'knot' in it. Would it look good to tie 'knots' every day? Again, you'll have to tie a 'knot', won't you? You will have to use the 'rope' again, won't you? What do you think?

Questioner: Yes, I'll definitely have to.

Dadashri: Yes... So, let go, and let go in such a way that they do not fall! Then courage will arise in their mind that, 'If this person is showing such nobility, then I too should show nobility.' That is what they'll feel.

Questioner: No one does that. Not a single person yields.

Dadashri: The one who is wise

will let go. Otherwise, once a 'knot' is formed, that 'knot' will not go away. Therefore, keep the 'rope' in the home in such a way that you do not have to tie a 'knot'. Keep it in a way that it does not break. So, should you not understand that?

Does *matbhed* arise in the home? Not even a fraction of it should arise! If *matbhed* happens in the home, then you are unfit. If the husband does this, he is unfit to be a husband, and if the wife does this, then she is unfit to be a wife.

The Children See How Unfit You Are

Questioner: How are children affected by their parents' fighting?

Dadashri: Oh! It has a very bad effect. Even a small child will keep watching. [He'll think,] 'Daddy is always scolding my mommy. Daddy is the bad one.' But he won't say it out loud. He knows that if he says anything, he'll get a beating. So he'll make a mental note of this, 'noted its contents.' But after seeing such turmoil in the home, he'll keep it in his mind that, 'When I grow up, I will teach Daddy a lesson!' He'll make a resolve against his father right from then. Then, when he grows up, he'll teach his father a lesson! [The father will say,] "Did I raise you to hit me like this?" He'll reply, "Then who raised you?" [The father will then say,] "Hey, you've gone as far as bringing my father into this?" He'll respond, "I'll go as far as your grandfather." This happened because he was given the opportunity, right? If we

let such a 'knot' be tied, then it's indeed our own fault, isn't it! Why quarrel in the home? If you don't quarrel with her at all, then the child will see that and think, 'This is commendable. Daddy is such a good person!'

Questioner: I bicker a lot with my wife.

Dadashri: So what does the child do? The child keeps observing, 'Hmm, daddy is good, but its mommy who is like this! Mommy is the bad one. She is very bad.' In his mind, the child forms an opinion. He decides in his mind, 'When I grow up, I will hit mommy. She does bad things to my daddy.' Those children have the best sense of justice. Don't the children understand whose fault it is between the two of them? Children dispense justice because they have so much understanding. They are children of Indian parents, aren't they! So they say, "Mommy is the one who is wrong."

Even these mortal ones dispense justice! Now, is this our way? We should act in a way such that the children don't see our fiasco. If you 'close the doors' [conceal yourself] for every other matter, then shouldn't you 'close the door' for this too? Can such a thing be done in the presence of children! And once the children have gone to school, get it over with for a little while then. This is for those who have the habit, for those who have developed the habit. So if you want to quarrel, then quarrel after they have gone to school, that is, if you have a fondness for it. Otherwise, you shouldn't quarrel. The other option is, fight it out before having children. After having children, you

shouldn't fight. That [having children] is considered the founding of a school. [When you fight,] The very foundation of that school is destroyed. The students are affected. Therefore, you shouldn't fight.

The fact is, they even hit each other while their children are standing there. One man was hit by his wife while his children were standing right there! Now, would this ever look good? Is it befitting?

Our path is for the children to turn out well, for good moral values to be instilled in them. You should not do anything that the children don't like. You should ask the child, "Do you like it when we fight?" He will say, "I don't like it." So you should stop it. If you cannot find a renowned guru, then take your children to be your gurus! Then they will turn out well, and your good moral values will be instilled in them. If children see something good like this in their parents, then they will turn out well. You don't have to teach them. They learn good moral values by observing them. Your conduct should be such that the children don't see anything bad in your home. Children should have good moral values. How can such a life be considered a life? Don't you need something to live life by? Don't you need some art or skill?

Solutions to Avoid Internal Matbhed

Questioner: What kind of secret do you have that *matbhed* does not arise?

Dadashri: That is the very secret I want to give to you. The thing is, the mind has become 'fractured', the body has become 'fractured', everything

has become 'fractured'. The mind has become such that if one loses a few dollars, he feels as if he himself has died. Doesn't it feel that way? That is the mind which has become 'fractured'.

Questioner: But if one has to pay twelve hundred dollars in rent, then he is bound to feel that way, isn't he!

Dadashri: By feeling that way, will the rent get paid off? By feeling that way, will it actually get paid off?

Questioner: No, but naturally...

Dadashri: No, that is a weakness; they are all weaknesses! This mind has become 'fractured'. It should not become 'fractured'.

My wife Hirabaa is at home, and for so many years now, there has been no *matbhed* between us. Even if she were to throw away money, I would not say that...

Questioner: Did you not have any *matbhed* with Hirabaa even before *Gnan*?

Dadashri: Yes, it used to happen before. We have been married for fifty-five years. Some mistakes must have happened until the age of twenty-five or thirty. Before *Gnan*, at a young age, up until a certain age, I too would grab the tongs and just throw them in an instant. What a respectable person [I was]! Of a noble family! A Patel from the [reputable] six villages [of the Patidar community of Gujarat]! Then I realized that my nobility had been lost! My reputation had been auctioned off! From the moment I threw the tongs, wouldn't you say that my reputation had been auctioned off? Do our people hit their wives with

tongs? Such ignorance! They couldn't find anything else, so they threw tongs! Does this benefit us?

Questioner: After throwing the tongs once, at least the matter comes to an end. But that internal *matbhed* that exists comes into fruition in one's behavior. That is considered very bad, isn't it?

Dadashri: You mean the internal *matbhed*? That is very bad!

But I had done research to find out if there was a solution for this internal *matbhed*. I couldn't find it in any scripture. So then I did the research myself and found that the only solution for this is that, if I get rid of my opinion, then *matbhed* will not occur. No opinion of my own; my opinion is as per your opinion.

From the time I was thirty years old, I had 'repaired' everything. After that, there were no problems in the home at all, no *matbhed* at all. Otherwise, before that, issues had arisen for us, issues due to a lack of understanding. That is because I had tried to exercise my dominance as a husband (*dhanipanu*). I had showed my arrogance a lot.

Questioner: What kind of arrogance had you shown, Dada?

Dadashri: Oh! A lot of arrogance; I was very strict. Then I understood that these were all mistakes that were taking place. So after that, I stopped them. In one's youth, one doesn't have the understanding that these are mistakes, that they are all nothing but mistakes!

Questioner: So Hirabaa must have said that Dada was like a stinging hornet!

Dadashri: Like a stinging hornet...

In those days, I was strict, very strict! It is because of the *Gnan* that it all went away, the strictness. It went away twenty-six years ago. It was there before, but not as much. But with Hirabaa, I had stopped it many years ago.

Questioner: When others exercise their dominance as a husband and when you exercise your dominance as a husband, there must be a difference between the two, right?

Dadashri: Difference? What difference! Exercising one's dominance as a husband is all foolishness; it's called madness. How many variations of darkness can there be?

Questioner: Even then, yours must be of a slightly different kind, right? Yours must be of a completely new kind, right!

Dadashri: There would be a slight difference. After stopping *matbhed* once, I don't let *matbhed* happen again. And if it does happen, I know how to turn it around.

At home, with my wife, there has not been any *matbhed* for forty-five years. She speaks with modesty, so I too speak with modesty. And if someday she crosses the line, then I understand that she has crossed the line. So I tell her, "What you're saying is correct," but I don't let *matbhed* arise. She doesn't feel that she has hurt me for even a minute. And I also don't feel that she has hurt me.

One Who Has Understanding Moves Aside and Does Not Clash

Questioner: If I do not want to

clash, but the other person comes and starts a fight, then what should I do? In that situation, one person may be aware, but the other person clashes, so a conflict is bound to arise, isn't it?

Dadashri: If you were to fight with this wall, how long would you be able to fight? If you hit your head against this wall one day, then what should you do with it? You hit your head, meaning you had a fight with the wall, so does that mean you should keep hitting the wall? Similarly, those who instigate a lot of clashes are all 'walls'! Why look at others in this? You should understand on your own that they are like walls. Once you understand this, then there is no problem.

Questioner: If I remain silent, then the other person takes it the wrong way thinking, 'He is certainly at fault,' and he ends up clashing even more.

Dadashri: In fact, you are presuming that, 'It is because I remained silent that this happened.' If a person wakes up in the middle of the night and on his way to the bathroom, he ends up bumping into the wall in the dark, is it because he remained silent that he collided?

It does not matter whether you remain silent or speak, these things are not connected. There is no such thing as the other person becoming affected by you remaining silent, nor is there such a thing as the other person becoming affected by you saying something. It is only scientific circumstantial evidences. No one has even the slightest of authority. What is anyone going to do in a world that is

without even the slightest of authority? If the wall had any authority, then this person would have authority! Do you have the authority to scold this wall? It is the same with the other person. And the clash that is going to happen through his *nimit* will not refrain from happening. So what is the point in needlessly screaming and shouting? The other person possesses no [independent] control in that! So why don't you become like a wall! If you keep scolding your wife, then the God who resides within her takes note, 'He is scolding me!' And when she scolds you, become like a wall, then the God residing within you will help you.

What happens if you have *matbhed* with this wall?

Questioner: My head will break.

Dadashri: Your head will break, but does the wall have any problem with that? Therefore, do not create *matbhed*. What does the wall have to do with it? Therefore, it is only when it is your fault that the wall collides with you. It is not the wall's fault. So people ask me, "Are all these people 'walls' then?" I tell them, "Yes, people too are 'walls' indeed." I say this having Seen it. This is not baseless.

To have *matbhed* with someone and to collide into a wall are one and the same, there is no difference between the two. A person bumps into a wall because he cannot see, and *matbhed* also arises because one cannot see. He cannot see beyond [the situation]. He is not able to come up with a solution beyond this, so *matbhed* arises. The anger that arises, also does so because one cannot see. All

this anger, pride, deceit, and greed arises because one cannot see! Shouldn't you understand this point?

One Who Knows How to Adjust Is a Human

It is always the case that in every collision, both parties suffer. If you hurt anyone, then you will inevitably suffer at that very moment. That is a collision. That is why I have given this example that, the laws of traffic are such that if you collide with someone, you may end up getting killed. There is danger in collision. Therefore, do not collide with anyone. Similarly, do not get into collisions in worldly affairs either.

There is always danger in colliding. Besides, collisions only occur occasionally; it is not as if they happen two hundred times a month, do they? How often does it occur in the course of a month?

Questioner: Sometimes, a few times.

Dadashri: Yes, so you should mend those few relations. What I am saying is, why should you ruin them? It does not suit you to ruin your relations with other people. All these people here abide by the traffic laws; they do not drive according to their own understanding, do they? It is like this with traffic laws, whereas here [in worldly affairs], the laws are based on one's own understanding, isn't it? Here [with regards to traffic laws], no one has any problem. Just look how nicely the traffic laws have been set! Now, if you understand and abide by these laws [of

worldly affairs], then you will no longer encounter any problems. Therefore, there is a mistake in understanding these laws. The one explaining these laws must have a thorough understanding of them.

Because you have made a firm decision to abide by these traffic rules, look at how well you are able to abide by them! Why does your ego not arise in this matter and say, 'Let them say what they want, but I want to do it this way'?

Questioner: Because he [the policeman] will give me a ticket!

Dadashri: That is because in the case of traffic laws, the intellect itself is able to understand so much, because it is gross (*sthoor*), that 'My hand will get cut off, I will die instantly.' Similarly, one does not know that by clashing, he will die. The intellect is not able to grasp this. It is a subtle matter. All the harm from this is subtle!

Therefore, if one does not know how to adjust, then how can he be considered a human? A home will not have any conflicts if adjustments are made according to the circumstances. 'We' too, kept adjusting with Hirabaa! If you want to enjoy the benefit of your wife's company, you should adjust. Otherwise, you will not benefit in any way, and vengeance will be bound on top of that! This is because every living being is independent and has come to seek happiness. He has not come to give happiness to others. What is it to him? He has come to seek happiness. So now, instead of happiness, if he receives unhappiness, then he will bind vengeance, whether it be the wife or the son.

If Both Parties Form a Resolve, Then Things Will Work Out

Questioner: We have to interact in the world, so adjustments should not be one-sided, should they?

Dadashri: [Ideal] Worldly interactions are those in which one adjusts such that even the neighbors proclaim, “Every household has disputes, but this household does not have any disputes.”

Such a person’s worldly interactions are considered the best. It is indeed with those whom you do not get along with that you need to develop the strength [to adjust]. With those whom you get along with, the strength already exists. To not get along is actually a weakness. Why do I get along with everyone? Strength increases and weaknesses break according to the number of adjustments one takes. Real understanding will only set in once all wrong understanding is locked out. Everyone adjusts with people who are soft, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished. No matter how unprincipled a person is, if you know how to adjust with him and your mind does not get upset, then that is useful! It will not do if you get upset. Nothing in this world will ‘fit’ [adjust] to you. However, if you ‘fit’ to it, then this world will be good, and if you make it ‘fit’ to you, then this world will be crooked. So, adjust everywhere! If you ‘fit’ to it, then there is no problem.

Questioner: Oftentimes it happens that I have to adjust with two people at the

same time, over the same issue. Then, at that time, how can I manage everything?

Dadashri: You can do it [adjust] with both. In fact, if you had to adjust with seven people, you would still be able to do it. If one of them asks, “Did you do what I said?” Then you should answer, “Yes, I will do as you say.” You should say the same to the other person, “I will do as you say.” Nothing is going to happen outside of *vyavasthit* (scientific circumstantial evidences). Therefore, in any which way, do not start a quarrel. Adjustment is the key. By saying ‘yes’ there is freedom. Even if you say ‘yes’, nothing is going to happen outside of *vyavasthit*. But if you say ‘no’, you will invite huge problems! If a husband and wife both make a firm resolve that, ‘I want to adjust,’ then both will find a solution. If your spouse insists a lot, then you should adjust, and subsequently you will find a solution. This is worth understanding. You shouldn’t create any problems, [simply] adjust everywhere.

The one who has learned the art of adjustment has turned away from the world and onto the path of *moksha*. When an adjustment is made, that is considered *Gnan*. The one who has learned to take adjustments has sailed free. One has no choice but to suffer what he is destined to, but the one who knows how to adjust will not have any problems; his karmic accounts will get cleared.

Disadjustment Is Foolishness Itself

Questioner: What is the inner intent behind this talk about adjustment? Where does it ultimately lead to?

Dadashri: The inner intent is that of peace; the purpose is peace. It's a remedy to prevent restlessness from arising. This is Dada's Science of adjustment; it is an amazing adjustment. And you must be getting a 'taste' [experience] of what happens when you don't adjust, right? This disadjustment is itself foolishness. 'We' refer to adjustment as justice. Insistence and obstinacy cannot be considered justice. Insistence of any kind is not justice. 'We' do not get stuck on any one viewpoint. 'We' cook the lentils with whatever water works [Do whatever is necessary to get the job done according to the current circumstances]. If we have to, 'we' even cook them with water from the gutter!

One does not know how to adjust at home, and yet he sits down to read scriptures on Self-realization! Hey, put that aside. First learn this [how to adjust]! He doesn't know a thing about adjusting at home. This is what the world is like! Therefore, it's worth getting your [spiritual] work done.

A *Gnani* (One with Knowledge of the Self) adjusts even with a person who is obstinate. If one conducts himself by observing the *Gnani Purush* (One who has realized the Self and is able to do the same for others), then he will learn how to take all kinds of adjustments. What does the Science behind this say? 'Become *vitaraag* (absolutely free from all attachment and abhorrence); do not have attachment and abhorrence.' The fact is, some inner tendency inclined towards attraction that attaches (*aasakti*) remains within, and that is why one suffers a beating.

Woman Are Your Counterweights

Questioner: I try very hard to adjust with my wife, but I am not able to do so.

Dadashri: It is all based on your karmic account! Where you have 'crooked threads' and a 'crooked nut', if you try to screw a 'straight nut' onto it, how can that work? You wonder, 'Why are women like this?' But women are your counterweights. She [your wife] will be 'crooked' to the extent that you are at fault. And that is indeed why 'we' have said that everything is *vyavasthit*, haven't 'we'?

Questioner: It seems as if everyone has come to straighten me out.

Dadashri: They should straighten you out. Without becoming straight, the world will not function, will it! How can you become a [good] father if you don't straighten out? You can become a [good] father if you straighten out. Women are such that they do not change, so we [men] will have to change. They are natural and spontaneous (*sahaj*); they are not likely to change.

What is a wife?

Questioner: You tell us.

Dadashri: A wife is the counterweight of her husband. If that counterweight were not there, the husband would fall.

Questioner: I didn't understand that.

Dadashri: Counterweights are installed in engines, otherwise the engine would break down while it's running. Similarly, a wife is the counterweight of her husband. With the presence of a wife, he will not fall. Otherwise, he will roam around without any purpose. He

may be here today, and tomorrow he may be somewhere else entirely! It is because of the wife that he comes back home. Otherwise, would he come back?

Questioner: He wouldn't.

Dadashri: She is his counterweight. For a husband, his wife is his counterweight. And when that is not enough, his daughters are his counterweights. He cannot do without a counterweight. Otherwise, he will topple over!

It's fine if you don't know anything else in the worldly life; there is no problem with that. There is no problem if you are less skilled at running your business, but you should know how to adjust. So truly speaking, one should learn how to adjust. In this era of the time cycle, if you don't know how to adjust, you will be doomed.

The Gnani Teaches Us How to Apply a 'Counter-Pulley'

One night, the wife says, "Will you not buy me that *saree* (a traditional Indian garment worn by women)? You will have to buy me that *saree*." When the husband asks her, "What was the price of the *saree* you saw?" she says, "It was twenty-two hundred rupees. Not that much!" He replies, "You say it's only twenty-two hundred, but how can I get such money right now? I am struggling to make ends meet right now. I would buy it for you if it were two or three hundred, but you say that it is twenty-two hundred." So, she [gets upset] and starts sulking. What a state of affairs it has become! He even thinks in his mind that, 'Good grief, it

would have been better if I hadn't gotten married to her!' What good does it do to have regret after getting married? So, these are the types of miseries [that exist].

Questioner: Are you trying to say that one should buy his wife the *saree* worth twenty-two hundred rupees?

Dadashri: To buy it or not depends upon your know-how. If she sulks and every night says, "I won't cook," then what will you do? From where will you get a cook? So you will have to buy it even if you have to borrow the money, will you not?

You should make the situation such that she, herself, won't want to buy the *saree*. Suppose you are earning eight hundred pounds each month. Then you should keep aside one hundred pounds for your expenses and give the remaining seven hundred pounds to her. After that, is she likely to ask you to buy her a *saree*? On the contrary, you should tease her and say, "That *saree* is nice. Why don't you buy it?" She is the one who has to manage it [the finances]! But here, if you are the one who has to manage it, she will pressure you. I had learned all these arts before I attained *Gnan*. Thereafter, I became a *Gnani*. I attained *Gnan* after I discovered all these arts! So tell me, it's because one doesn't have this art that all these miseries exist, don't they?

I apply a 'counter-pulley' with everyone. Simply getting rid of the ego is not enough; a 'counter-pulley' also has to be applied with everyone. That is why 'we' never have *matbhed* with anyone! 'We' know that this person's 'revolutions'

[speed of thinking and understanding] are only this much. So I apply a ‘counter-pulley’ accordingly.

Questioner: Is it only possible to communicate [effectively] with someone if you come to their level?

Dadashri: Yes, you can only communicate [effectively] if you come to their [level of] ‘revolutions’. While conversing with you, ‘our’ ‘revolutions’ go to so many different places! They travel the entire world! If you do not know how to apply a ‘counter-pulley’, then what fault is there of the ‘engine’ that runs with fewer ‘revolutions’? It’s your fault that you don’t know how to apply a ‘counter-pulley’!

If you don’t apply a ‘counter-pulley’, then the other person’s ‘belt’ will break. I discovered this theory on my own. Previously, I used to collide head-on with others, but by applying a ‘counter-pulley’, all of that stopped.

Matbhed Is Averted With a ‘Counter-Pulley’

What is the reason that *matbhed* arises? If your wife has one hundred ‘revolutions’ and you have five hundred ‘revolutions’, and you don’t know how to apply a ‘counter-pulley’ in between, then ‘sparks’ will fly and quarrels will happen. Moreover, sometimes the ‘engine’ may even break down. Did you understand what is meant by ‘revolutions’? You may have five hundred, someone else may have one thousand, and someone else may have two hundred. One’s ‘revolutions’ are according to their development. Only if you apply a ‘counter-pulley’ in the middle

will your point reach the other person. [To apply] A ‘counter-pulley’ means that you have to put a ‘belt’ in between and reduce your ‘revolutions’.

In order for the two [husband and wife] to match their ‘revolutions’, a ‘counter-pulley’ must be applied. And if the husband does not know how to apply a ‘counter-pulley’ with his wife, a quarrel will begin, won’t it! Apply a ‘counter-pulley’ and then converse with the other person. That way, your point will reach them.

You should not express your opinion first. You should ask the other person, “What do you have to say about this matter?” If the other person holds on to his [opinion], then ‘we’ let go of ‘ours’. All you need to do is figure out how the other person will not get hurt. Don’t impose your opinion on the other person. You should accept the other person’s opinion. ‘We’ have become a *Gnani* by accepting everyone’s opinion. If I were to impose my opinion on anyone, then I would falter. No one should be hurt because of your opinion. If your ‘revolutions’ are at eighteen hundred and the other person’s ‘revolutions’ are at six hundred, and if you impose your opinion on him, then his ‘engine’ will break down. Then all his ‘gears’ will have to be replaced.

A Childlike Language Is Needed When Speaking to a Child

Questioner: Everything you said about applying a ‘counter-pulley’ is a technical matter.

Dadashri: Yes, it is technical.

Questioner: So the ‘pulley’ can be applied through the ego, but while conversing with someone, a person becomes so mechanical that his awareness goes away.

Dadashri: Humans are a very intelligent species. They are not a foolish species. It’s just that they drape ignorance over themselves. Otherwise, no human is like that. What if you were to tell a small four-year-old boy, “You have no sense. Don’t you understand what I’m saying?” How should you actually speak to him? People speak in a sweet, childlike language with children. They don’t speak with a three or four-year-old child as they would with an older child. Why do they not speak like that?

Questioner: One has to speak with them in their own language.

Dadashri: One understands that, ‘This is a child. I should speak to him in a childlike language. Otherwise, the poor child will not understand.’ You should say to him, “Look dear, this toy is like that other one, isn’t it? You saw that other one, didn’t you?” You should explain it like this a couple of times. Then he’ll say, “Yes.” So you’ll know that he understood. So now, you should speak to this person in a similar manner. You know that he is slow to understand, so his state is like that of a child. Therefore, you should speak to him like a child.

Questioner: But in order to understand the state of a child, the application of the Self is required.

Dadashri: Even in the state of ignorance, a mother interacts beautifully

with her child. Doesn’t a mother interact beautifully with her child? Who taught her that?

Questioner: That is natural.

Dadashri: It is not natural. This type of awareness exists within us. But when one gets older, his ego arises alot once again. You will think, ‘He is grown up. Why is he acting like this? A young child would act like this, but an adult would as well?’ But you should view the adult from a different perspective, that ‘This poor fellow is more wretched than a child!’ So if an adult seems dull [slow to understand], then you should know that he is like a three-year-old child. Therefore, you should conduct yourself with him accordingly.

Get to Know Her Prakruti by Treating Her as an Equal

Questioner: After getting married, we have both gotten to know each other, and it feels like we made a mistake in our selection. Our natures do not match at all. So how can we get along and be happy?

Dadashri: Not a single sentence of what you’re saying is true. The first sentence you said is that after marriage, you both have gotten to know each other, but you actually don’t know each other at all. Had you gotten to know each other, this problem would not have arisen. You don’t know each other at all.

I had put an end to all *matbhed* with the use of the intellect. But when did I actually get to know Hirabaa? I got to know Hirabaa at the age of sixty! I married her when I was fifteen years old. For

forty-five years I kept observing her, and only then did I get to know who she is.

Questioner: So you got to know her after attaining *Gnan*?

Dadashri: Yes, I got to know her after attaining *Gnan*. Otherwise, it's not possible to know someone. One cannot get to know another person at all. One cannot even get to know his own self! Therefore, the sentence, 'we know each other' holds no substance. Moreover, there was no mistake in your selection.

Questioner: How did you get to know Hirabaa? What did you do that allowed you to get to know her?

Dadashri: 'I' Saw what her entire *prakruti* is like. 'I' started the practice of Seeing what her *prakruti* is like. All living beings including humans are subject to the *prakruti*; they are not independent.

Questioner: You got to know Hirabaa when you were sixty-years-old?

Dadashri: I got to know her at the age of sixty, and that too, with great difficulty. Yet, *matbhed* can still occur within, can't it? And one day *matbhed* did occur, didn't it?

Even though I attained this *Gnan*, one day *matbhed* did occur. So the next day I went and told her, "I made a mistake yesterday." She said, "No, it wasn't your mistake." If one comes to know [the other person], then there is no interference at all.

We know our friends very well. Not completely, but we recognize the unfolding karma of some. Why do we make an effort to get to know our friends? Because there is no relation there and we want to create a relation. There is actually

no relation there, but we want to create a relation with love, don't we? That is why we repeatedly and meticulously try to get to know them. And with our wife, our approach is to handle things roughly and force things into place; we don't make an effort to get to know her.

Questioner: Please explain how we can get to know her. Explain how a husband can gradually, in a subtly way, get to know his wife with love.

Dadashri: When can you get to know her? It is when you treat her as an equal. You should give her space. Just like when you sit down to play a board game against someone. At that time, you are both on equal grounds, and so the game is enjoyable. But here, you do not treat her as an equal, do you? Whereas 'we' treat her as an equal.

Questioner: How do you do that? How do you practically do that?

Dadashri: 'We' do not consider her as being different. Even if she says strange things, 'we' act as though we are equals, meaning 'we' don't apply any 'pressure'. Therefore, you should get to know the other person's *prakruti* that 'This *prakruti* is like this and like that.' Then you should find other ways. Don't I get work done from everyone in different ways? Does everyone not do as I say? They do. Not because I have that skill, but because I get the work done in another way.

If one has not been given *Gnan*, he will not be able to get the work done in another way. 'You' have been given *Gnan*, therefore you can get the work done in another way. If you speak in that

other way, a big change will come about. The way you used to speak before taking *Gnan*, I am telling you to change that after taking *Gnan*.

Bring About a Solution by Understanding the Science of the Prakruti

A man once told me, “Dada, at home, my wife does this and does that.” Then I told him, “If you were to ask your wife, what would she say? That, “My husband is shameless. He is senseless.” Now, why are you seeking justice only for yourself in this?” Then that man said, “My home is ruined. My children are spoiled. My wife is spoiled.” I said, “Nothing is ruined. You don’t know how to perceive things. You should know how to perceive [the people in] your home. You should know how to recognize each person’s *prakruti*.”

If someone in the home keeps complaining, then [understand that] that is just his nature. So you should understand once and for all that this is how it is. Do you recognize that ‘This is how it is’? After doing that, is there any need to investigate further? Once you recognize it, there is no need for further investigation. Some people have a habit of going to sleep late, and some people have a habit of going to sleep early. So how can the two get along? And they all live together as a family, so what would happen? There would be one person in the home who would say, “You don’t have much sense.” So, you should recognize that, ‘He is definitely going to speak like this.’ Hence, you should adjust. Instead, if you were to talk back to him,

then you would tire yourself out. That is because he ‘collided’ with you, but if you also ‘collide’ with him, then it proves that you don’t have ‘eyes’ either, doesn’t it? That is the science I am trying to tell you about; understand the science of the *prakruti*. Regardless, the Self is an entirely different thing.

Currently, in *Kaliyug* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action), there are different ‘plants’ in a single home. So the home has become like a ‘garden’. But one does not know how to recognize this. What can be done about that? He is bound to be miserable, isn’t he! And the world does not have the vision to see this. Otherwise, no one is actually bad. This *matbhed* is due to one’s own ego. For the one who does not know how to see this, it is due to his ego! I don’t have an ego, so I have no *matbhed* with the entire world.

The *prakrutis* in this *Kaliyug* are not in the form of a ‘farm’, but in the form of a ‘garden’. There is a ‘plumeria’, a ‘rose’, an ‘Arabian jasmine’, a ‘jasmine’. There are all types. And these flowers are all fighting. One will say, “I am like this,” and another will say, “I am like this.” Then another will say, “You have thorns. Go away. Who would stand beside you?” The quarrels go on like this. Did you understand?

Questioner: Yes. That is why I am saying that I want a simple path to peace in life.

Dadashri: If you simply assimilate the phrase ‘adjust everywhere’ in your life, then that is more than enough. Peace will

arise automatically for you. For the first six months, you will face difficulties, but then you will experience peace automatically. For the first six months, you will face the reactions of the past. This is because you started [this practice] late. Therefore, adjust everywhere! If you know how to adjust in every circumstance, then you can reach all the way to *moksha*. That is how extraordinary this weapon is.

Those Who Sustain the Worldly Life Are True Husband and Wife

Adjustment means that whosoever comes to disadjust with you, you adjust to them. In day-to-day life, if there are disadjustments between a mother-in-law and daughter-in-law or between two sisters-in-law, then the one who wants to become free from the cycle of worldly life should undoubtedly adjust. To adjust is itself one's *dharma*. In this world, the adjustment of 'plus-minus' [neutralization] should be made. Where there is a 'minus', make a 'plus', and where there is a 'plus', 'minus' over there. In fact, if someone refers to 'our' wisdom as insanity, then 'we' would say, "Yes, that is correct." 'We' would immediately 'minus' that.

Who can be called a husband? One who sustains the worldly life. Who can be called a wife? One who sustains the worldly life. How can one who breaks apart the worldly life be called a wife or a husband? They can be said to have lost their intrinsic properties (*gunadharmas*) [as a husband or wife], can they not!

Who can be called a husband? Upon seeing his wife, if his humility [towards

her] does not dissipate for even a moment, then he can be called a husband. There would be love there! Otherwise, how can he be called a husband? It's like how a female dog growls at a male dog. The wife keeps 'growling' at him. When can it be said that one has learned to be a [true] husband to his wife? It's when the wife constantly feels reverence towards him! What is a [true] husband like? He would never allow hardship to befall his wife and children. What is a [true] wife like? She would never allow hardship to befall her husband, and she would constantly be thinking about how to ensure that. It would become established in her mind that, 'Wow! He's like an angel!'

Life Should Be Sustained Through Love and Friendship

If a wife is hurting her husband, then she is taking revenge for the vengeance of the past life. All this has been bound by vengeance, not by love. Love does not allow *matbhed* to occur at all! That is called [a true] life! Therefore, show her love. Even if she is wayward, you should show her love. Then, one day she will be won over by that love. Women are such that they can be won over by love. Otherwise, they cannot be won over in any other way. The poor thing doesn't want anything at all; she only asks for love. And wouldn't she ask for love? She leaves her parents and comes here [to the husband's home], so wouldn't she ask for love? Therefore, you should live as friends. You should live life just like friends do. With love! You shouldn't become a husband [exercise your authority as a husband], should you?

A husband is someone who does not allow problems to arise even for a minute. You should take care in the same way that you do not let things spoil with a friend. If you do not take care with a friend, the friendship will break. Friendship means friendship. You should give her the condition, “Stay within [the bounds of] this friendship. If you go out of [the bounds of] this friendship, then you will have committed a fault. So compromise and maintain this friendship!”

You got married out of fear of society; so that the fear would remain that you would no longer be able to run away [from the relationship]. You got married in order to maintain the fear that, ‘If a quarrel happens today and I run away, what will people say?’ Now [that you are married] you should maintain a friendship. Don’t people maintain a friendship so nicely? One remains sincere to his friend, such that the friend, despite living over there, says, “My friend is like this. He would not have bad thoughts about me at all.” Similarly, bad thoughts should not arise for your wife either. Isn’t she considered more than a friend?

Questioner: Yes, that’s true.

Dadashri: Now You have to clear it with equanimity. At home, you should live as a friend with your wife. You are her friend and she is your friend! Two friends maintain their relationship with great care, whereas this relationship is more than a friendship. You are her husband! Two friends live together respectfully, they sustain their friendship with great care, but if such bickering were to happen between them, their friendship would break. But

your wife cannot break free from you. How can she break free? There is a social bondage, so where can she go? So then she takes a beating, takes verbal abuse, listens to it all, and then she also retaliates.

They Fight and Quarrel, Yet They Can Become Free Through Pratikraman

A man was telling me, “I had a verbal fight with my wife that lasted seven hours. It started in the morning, there was intense quarrelling, and it went on for seven hours, but it was a verbal fight. However, later, in the eighth hour, it escalated into a physical fight. She grabbed my hair, and I also started fighting back. Then she grabbed my hair and pulled very hard.” What did he say? He said, “The physical fight went on for one hour! Eight hours were spent in this and in the ninth hour, both of us were sitting together and having a cup of tea.” He said, “Glory to this *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)!”

Questioner: Where did *Akram Vignan* go during those eight hours? And where did it come from in the ninth hour?

Dadashri: No, *Akram Vignan* was indeed present within them, but these ‘roles’ had to be acted out. This was actually an entire ‘film’.

Questioner: The entire ‘film’ had been recorded [in the past life].

Dadashri: The recorded ‘film’ was acted out and then *Akram Vignan* presented itself. Once the ‘film’ was acted out, *Akram Vignan* presented itself once again. So subsequently, in the ninth hour,

after composing themselves, they had tea together. Then, after mutually asking for forgiveness, they said to each other, "Let's sing, '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*'!"

This *Gnan* is such that You can remain in a state of constant closure and inner satisfaction while carrying out worldly interactions. This *Gnan* is such that You can remain in constant *samadhi* (a blissful state that comes about when one becomes free from the effects of mental, physical, and externally-induced suffering). So then, no intent that harbors anger-pride-deceit-greed (*kalushit bhaav*) will remain within You at all. Moreover, conflict with others will not arise because of you. Then, even if they are irritated, they will cool down. That is because if you stumble over something on this road, you will get irritated at that object, but that object will have to remain cool, won't it! And if she [the wife] gets irritated, you will get more irritated; and if you cool down, then she will not get irritated. So become like that object; like a wall. All these people [*mahatmas* (Self-realized Ones in *Akram Vignan*)] clear it with equanimity like this. They all used to quarrel, but right now there are no quarrels; on the contrary, they [the husband and wife] are both one.

Questioner: Some people get fed up with their wife and run away from home; what is that?

Dadashri: No, why should you run away? 'You' are *Parmatma* (the absolute Self). What is the need for you to run away? 'You' should clear it with equanimity.

Questioner: If I want to clear it, how can I do that? Should I maintain the intent that, 'This has come from the past'?

Dadashri: That alone will not clear it. To 'clear it' means that you have to make a 'phone call' to the other person; you have to inform her Soul. You have to admit and accept before her Soul that you made a mistake. So you have to do serious *pratikraman*.

Questioner: Even if she insults me, do I still have to do *pratikraman* for her?

Dadashri: You should do *pratikraman* only if she insults you; you should not do it when she gives you respect. By doing *pratikraman*, the feeling of abhorrence towards her will definitely not arise. On the contrary, it will have a good effect on her. When the feeling of abhorrence does not arise, that indeed is the first step, but later on, she will even come to realize this.

Questioner: Does it really reach her Soul?

Dadashri: Yes, it definitely does. Then that Soul also passes the message on to the non-Self complex (*pudgal*) saying, 'Ma'am, there is a phone call for you.' This *pratikraman* of 'ours' is to be done for *atikraman* (to hurt any other living being through the mind, speech, or body), not for *kraman* (activity of the mind, speech, or body that does not hurt anyone).

Questioner: What should I do to become free from the *roonanubandh* of the past life?

Dadashri: Whomever you have a *roonanubandh* with, if you do not like them at all, if you do not like that

person's company at all, yet you have no choice but to stay in contact with that person, then what should you do? You should certainly continue your outer worldly interactions with that person, but from within you should do *pratikraman* in their name. This is because you had done *atikraman* in your past life and this is the result of that. What causes had you sown? The answer is, you had done *atikraman* with that person in the previous life, and the result of that *atikraman* has come into effect in this life. If you do *pratikraman* for it, it will balance out. So, you should ask for forgiveness for that from within. Keep asking for forgiveness that, 'Whatever mistakes I have made, I am asking for forgiveness for them.' Ask for forgiveness with whichever God you wish to keep as your witness, then it will all come to an end. Otherwise, what happens is that, by seeing them as being very much at fault; if a man keeps seeing his wife as being very much at fault, then his contempt for her will increase, and because of that, fear will arise. Whomever you have contempt for, you will fear that person. Upon seeing that person, you will feel scared. Then know that this is contempt. So to get rid of this contempt, keep asking for forgiveness from within. The contempt will come to an end within just two days. That person may not be aware of it, but you should keep asking for forgiveness in that person's name.

'Oh Lord! I am asking for forgiveness for whatever mistakes I have made with that person. This is the consequence of those mistakes.' For whatever mistakes you have made with any person, if you keep asking for forgiveness from the Lord who resides within that person, then everything will get washed off.

Questioner: Do I have to do a lot of *pratikraman*?

Dadashri: The faster you want to construct a building, the more bricklayers you will need to hire. It's like this, it's fine if you don't do *pratikraman* for these outsiders, but for those people close to you, for your family members, you should do a lot more *pratikraman* for them. For your family members, you should maintain the intent in your heart that, 'They have been born around me, they live with me, so may they someday come onto this path of liberation.'

Even between a husband and wife, if one keeps tearing things apart, then the other should patch things back together; only then will the relationship be sustained, and peace will prevail. Just look at this *Akram Vignan*! Not only are there no fights with the wife, but the fights with the entire world come to an end. This [spiritual] Science itself is like that! And once the fights stop, one becomes free.

~ **Jai Sat Chit Anand**

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What Should Family Life Be Like?

When is it a pleasure to live life? It is when there are no problems the entire day. When the day passes peacefully. But here, there are interferences at home, so how can one live life comfortably? One cannot bear that at all, can he! There should not be interferences at home. At times, it may happen with the neighbors or with outsiders, but even at home? At home, you should live [together] like one family. What should family life be like? The home should be overflowing with only love. How can this be called family life? If the lentil soup turns out salty, then one makes a fuss. What underdeveloped people! Developed people are such that if the lentil soup is salty, then they set it aside and eat everything else. Can one not leave the lentil soup on the side and eat everything else? What is the meaning of 'my family'? It means that there are no problems of any kind amongst us. You should know how to adjust within your family. Adjust everywhere!

- Dadashri

