

Dadavani

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When selecting a husband or wife, you should choose someone who suits your liking. It should be someone who is pleasing to your mind. They should fall within the limits of what the intellect finds acceptable. It should be someone whom your ego accepts and on whom your *chit* becomes affixed. Thus, attraction occurs only if there is a karmic account with them. No one can get married without a karmic account as per the natural law.



Right Understanding for Young People in Choosing a Life Partner - Part 2

EDITORIAL

In young adulthood, the selection of a life partner is one of the most important and sensitive decisions. When young men and women begin searching for a partner to tie the knot of marriage, how should the selection be made? What points should be considered? How should virtues and vices be identified? Many such questions arise in the mind. In the current issue, absolutely revered Dada Bhagwan [Dadashri] provides young people with elevated practical understanding for choosing a life partner during such moments of dilemma, which can provide the right direction in their lives.

What should be the main foundation for selecting a life partner? Dadashri provides a simple yet profound key, saying, "Where attraction (*aakarshan*) happens through the eyes, we should finalize the marriage there, and if attraction does not happen, then we should hold off." This attraction is the result of a karmic account from the past life. Along with attraction, character (*charitra*) is a very significant aspect. Young people these days place more emphasis on the outward appearance when choosing a partner, but whomever one meets naturally and spontaneously just by looking, that is the right one. 'Any work done without planning is pure discharge!'

[Should one have a] Love marriage or an arranged marriage? Is having a love marriage considered *paap* (doing a bad deed; something that binds demerit karma)? Regarding this, Dadashri says that a temporary marriage is considered *paap*, but a permanent marriage that lasts for an entire lifetime is not considered *paap*. It is not appropriate to fall in love in a momentary impulse and then separate when *matbhed* (divisiveness due to difference of opinion) arises. Therefore, an arrangement should be made keeping one's parents' experience in mind, and at the same time, it is also necessary for the partner to be someone who is pleasing to the mind of the young man or woman, whom the ego accepts, and whom the *chit* (inner faculty of knowledge and vision) becomes affixed on.

The biggest fear young people have today is that if they get married, their work for *moksha* (the state of ultimate liberation) will be forgotten! To this, Dadashri says that if you have the desire to marry, do not be afraid. "I will bless whomever you marry and I will set everything in order for you. Therefore, finalize your decision now." *Mahatmas* (those who have received Self-realization through *Gnan Vidhi*) often have the question of whether [experiential] Knowledge comes earlier to those who practice *brahmacharya* (celibacy through the mind, speech, and body) and later to those who are married. To this, Dadashri says that it is not really like that; rather, if one has this *Gnan* and the *Gnani's Agna* (instructions of the *Gnani Purush* for liberation), one can attain *moksha*.

Dadashri says that the very definition of marriage is construction and destruction (*bhangfod*). It is an instrument for the development of every human being; everyone progresses by clashing and gaining experience. By getting married and repenting, experiential Knowledge is gained. Marriage is not for the sake of fun and pleasure, but for being helpful to one another on the path to *moksha*. Whenever anyone encounters situations with their life partner such as divisiveness due to difference of opinion or underhandedness, instead of acting underhandedly in return, may they obtain this *Gnani's* understanding of how to interact in worldly life, cultivate *sheelvaanpanu* (the highest state of conduct in worldly interaction, characterized primarily by being free of sexuality and anger, pride, deceit, greed, along with Conduct as the Self), clear it with equanimity, and progress on the path to *moksha*; that is our heartfelt prayer.

~ Jai Sat Chit Anand

Right Understanding for Young People in Choosing a Life Partner - Part 2

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.

'There Should Be Attraction': The Primary Condition Is Just This Much

Questioner: How should young men and women go about selecting a wife or a husband before entering married life? And what should they do, what should they check for, how should they evaluate [the other person's] characteristics; please elaborate upon this.

Dadashri: When people come here to India from America, the first thing they do is have an announcement printed in the newspaper that a Green Card holder has arrived. They make an announcement indicating what kind of 'goods' [referring to the prospective groom] are for sale! 'Goods' with a Green Card are up for sale. So the young lady thinks that nice 'goods' have arrived; 'I'll go there [to America] and we'll enjoy ourselves.' So, one after another, the fathers of the young women come lugging their 'goods', yet the young man just keeps rejecting them. He would have come for twenty-eight days. Eventually, the father of one such young man got fed up. He told me, "Ever since I arrived, he just keeps

getting introduced to people's [daughters], and he makes me look bad in front of everyone. We have introduced him to such beautiful young women, but he still says no. So what could he possibly be looking for?" I replied, "Tell your son in private, 'I did not select your mother this way.'" Then I consoled him. Now, the authority is not in the hands of these boys, the poor fellows; even they, the poor fellows, are speaking under *parsatta* (the authority of the non-Self).

Then one day, the young man himself came forward and said, "I have eight days left. Father, if you want to show me anyone else, introduce her to me now; otherwise, I will be leaving soon." To which his father replied, "Son, you just keep saying no, so whom can I show you now?" The son said, "Even so, introduce me to one or two of them." So his father agreed with someone to introduce that man's daughter to his son. So what did that person [the young lady's father] say? [He said,] "I will not bring her to someone's house; it looks bad. I will introduce her at the Anand railway station. Bring the young man there."

As it was in their self-interest, they came to the station. If they go to someone's house and he does not 'pass' [accept] her, then it creates a public disgrace, doesn't it! That fellow would not 'pass' a nice young lady! He didn't realize that even his own mother is dark-complexioned! So then the young lady was introduced to him at the station. And the young man said, "That is it, get me married to her. She is exactly the one I like. Let's go ahead with it right here, right now!" Hey *mooh* (mortal one), this is a station. Can [a wedding] take place here on a platform? So the young man said, "No. She is the one, just get it done quickly right here." Then they replied, "It is not possible; an auspicious date has to be determined, and such a thing cannot take place at a station." So then they reasoned with him and arranged it for two days later, and they had the wedding in a rented hall. Now, he asked to get married right then and there at the station, but how is that possible? Is that even practical? But there are people like these, they speak without any sense!

So there is no need to look into all these details. When a young man and a young woman are meeting one another, and there is no attraction (*aakarshan*), then hold off the match. There is no need to look at any other 'designs' [factors]; all that needs to be considered is whether or not there is attraction.

Questioner: What kind of attraction?

Dadashri: Attraction happens through the eyes, an attraction happens within. When you go to buy an item in the market, attraction towards that item happens; otherwise, you simply wouldn't be able to buy it. So, attraction occurs only if there is a karmic account with it. No one can

get married without a karmic account as per the natural law. That is why attraction must occur.

Explain to the young men what the process of getting married is. "You should go and see the young lady, and if attraction occurs through the eyes, then your marriage is certain, and if attraction does not occur, then you should hold off on it. This is because if you and she are meant to get married, then attraction will occur. Even if she is dark-complexioned, attraction will occur."

So if attraction occurs within you, then you should marry that person. You should check two or three times. And if you do not feel drawn [to them], then cancel off [that match].

Questioner: Do you suggest meeting them a few times?

Dadashri: You can meet each other; if the circumstances of meeting come together, there is no problem with that. And even if that does not happen, there is no problem. But attraction should occur. The primary condition is just this much!

What would they do in the olden days? They would finalize it [the marriage] just like that, without even seeing one another. In my time, the *gor* (priest) would go and finalize it. The *gor* meaning the *Brahmin* (priest) of our community; he would go to the place the proposal had come from, and he would inquire about the young lady's age and everything, and finalize it.

First Comes the Thought, Then the Action

Just write it clearly like this: 'Coming events.' 'Coming events cast their shadows before.' When I had not yet attained *Gnan*

(Knowledge of the Self), whenever such thoughts would come, I would understand beforehand that something good is about to happen. Otherwise, why else would these thoughts come? So, it is written accurately that, 'Coming events cast their shadows before.' These are all just considered shadows; they are considered its shadows.

Even a young man gets married only after the thought of getting married arises. He gets married after the thoughts come for two to four years. He thinks, 'I will bring home a wife like this, I will bring home a wife like that,' and he then ends up getting married.

Any work done without planning is pure discharge! It is natural and spontaneous (*sahaj*) by nature. Then unhappiness does not arise in that! Whereas, if one is introduced to five to seven young women, it doesn't lead to anything! Instead, if one sees the person naturally and spontaneously and the match is made, that is the right way!

She Rejects Him Saying, 'He Is Dark,' Only to Regret It Later On

What did the daughter of one of our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) do? She told her father, "I do not like this boy." Now, the boy was well-educated and accomplished. He was such that he would bring contentment to the father's heart, to the mother's heart; he would bring contentment to everyone's heart. So her father became agitated, thinking, 'It is with great difficulty that we found such a wonderful young man, and yet this girl is saying no.'

An exhausted person eventually sits under a thorny acacia tree. Where does

an exhausted person sit? Under a thorny acacia tree! What else can he do? So then he told me about it. So I replied, "Bring the girl to me." I said, "Young woman, tell me what the problem is! What is wrong? Is he too tall? Is he too fat? Is he too thin?" She replied, "No, he is slightly dark-complexioned." I told her, "I will make him fair-complexioned; is there anything else that bothers you?" Then she said, "No, nothing else at all." So I replied, "Then say yes! I will make him fair-complexioned later." So that girl told her father, "You are taking my complaints all the way to Dadaji?" But what else could he do?

After she got married, I asked her, "Young woman, should I send some soap to make him fair-complexioned?" She replied, "No Dadaji, he is already fair-complexioned." She was unnecessarily complaining about him being dark-complexioned! Well, if you apply black color to someone, they will appear darker, and if you apply yellow color, they will appear yellow! Having said that, he was a good young man. I liked him. How could they let such a catch get away? What does the young woman know? [She expressed,] "He is a bit bland." I told her, "Finalize it, because you won't find a match like this again!"

Those Who Follow Dada's Advice Attain Happiness

There was one young lady who didn't want to get married at all, so her parents brought her to me. So I explained to her, "One has no choice but to get married, and thereafter, one has no choice but to repent for having gotten married. So stop all this crying and protesting and get married the way I am telling you. Whatever kind of

a husband you get, at least you'll get a husband, right? You just need any kind of husband so that people will stop pointing fingers at you!" I also explained to her on what basis one gets a husband. She understood and got married based on what I said. However, she didn't find her husband attractive. But she reasoned, "I want to get married because Dada told me to." I gave her *Gnan* before she got married and after that she did not disregard a single word of mine and she ended up becoming very happy.

When Character Is Prioritized Over Physical Appearance, that Understanding Is Correct

Questioner: Isn't one's character (*charitra*) more important than the physical appearance?

Dadashri: Character is a very elevated thing, but is it as though people look for character? People nowadays only pay attention to the external appearance. They look at all the beauty perceived by the eyes. They don't understand a thing such as character at all!

Questioner: My point comes right back to that!

Dadashri: What you are saying is true. If you look for character [in a person], that is very good. But how can I assume that all those you rejected earlier do not have character? You rejected them all; how many people did you reject?

Questioner: I do regret that as well. Now, things are completely different.

Dadashri: Let's leave that aside, but earlier, were you looking for character or were you looking for something else [in him]?

Questioner: At that time, I simply felt that I did not want to get married at all. The problem right now is of the present. What happened in the past should just be let go of. I made a mistake and I am repenting over it.

Dadashri: You may be repenting now, but you won't find the kind of character you are looking for now, will you! And it may even end up happening, provided he has the merit karma (*punyai*), so you should wait. If his outward appearance is not appealing but his character is good, will that do?

Questioner: His outward appearance shouldn't be extremely bad, it should be average. However, if he is educated, earning, and has a job or a business, he will do.

Dadashri: Yes, average, average! Character is indeed a very significant aspect. To look for character is a very significant aspect. That is considered a good thing.

[What if] His character is bad, he has addictions, and he has all kinds of problems? Would you like an addict or not?

Questioner: Absolutely not.

Dadashri: And what if his character is good but he has an addiction?

Questioner: Up to cigarettes would be tolerable.

Dadashri: What you are saying is true, it can be accepted up to that point. But how can it be accepted beyond that; if he drinks cups full of brandy, how can that be tolerated? There is a limit to it, it can be tolerated up to cigarettes! And character is indeed a very significant aspect. Do you believe in character, young lady? Do you prefer character?

Questioner: How can one even live without that?

Dadashri: Yes, look, if the women and young ladies of India understand this much, then it will work out for them. If they understand [the value of] character, then it will work out for them.

Questioner: These elevated thoughts of ours have come from reading good books.

Dadashri: From reading whatever it may be, at least this many *sanskaar* (inculcated cultural and moral values) have been instilled, haven't they! Of good thoughts!

There Is No Demerit Karma in Having a Love Marriage, the Demerit Karma Lies in Betrayal

Questioner: Is having a love marriage considered *paap* (a bad deed; something that binds demerit karma)?

Dadashri: No. A temporary love marriage is considered *paap*, but a permanent love marriage is not. Meaning, if it is a lifelong love marriage, there is no problem. A temporary love marriage means [it lasts] for one year or two years. If one wants to marry, they should marry only one person. One should not engage in many friendships [sexual relationships]; otherwise, they will have to go to a hellish life-form.

Questioner: As these other Americans say, the way their girls have relationships with so many people, yet they [their parents] don't have any problem with it. They [the girls] don't incur any *paap*, so why is it like this for us?

Dadashri: They are not as concerned about their daughters; if she doesn't leave [move out of the home] then by the time she turns twenty or twenty-two years old,

they tell her to move out. That wouldn't happen over here [in Indian culture]. Their concern is limited to just the couple [husband and wife], whereas for us [Indians], parents maintain affection right until the end, even when you're fifty years old. Even when you are fifty years old, they keep feeling distressed, wondering, 'What must be happening to this poor girl, what must be happening?' Whereas, they don't feel that way.

Questioner: Why is it like that for them? And [like this] for us?

Dadashri: Their development is not as much as ours. They do not have as much social development. Their social development is not as much as ours.

Even a Love Marriage Should Be Approved by the Parents

Questioner: So which marriages are better, like are arranged marriages better or love marriages? Should we have a love marriage or should we go along with the match our parents arrange for us?

Dadashri: The marriage that has been destined by nature is the one that happens; as far as we are concerned, a destined marriage is compulsorily bound.

Questioner: Yes, so it could also be the case that we have found a partner ourselves. So what you said about it being naturally arranged, that means that either the parents may have arranged it or we may have arranged it ourselves, right! Both are possible, right?

Dadashri: It should be arranged and worked out in a way that your parents approve of it. The thing is, what happens in these love marriages is that there is love with this person, love with that person, love with another person. Then after two

or three years, it ‘fractures’ again, and then one ends up wandering aimlessly.

It is not worth preferring only a love marriage. Who knows what his temper will turn out to be like tomorrow? When your parents find a young man, you should check, ‘Is the guy a blockhead or does he have a defect?’ He should not be a blockhead! Are there really blockheads [out there]?

You should have someone who suits your liking. He should be someone who is pleasing to your mind. He should fall within the limits of [what] your intellect [finds acceptable]. He should be someone whom your ego accepts and your *chit* (inner faculty of knowledge and vision) becomes affixed on. He should be someone your *chit* becomes affixed on, shouldn’t he? So if they do that [arrange the match for you], there is no problem with that, but you should evaluate him first.

Questioner: Can parents sometimes also make a mistake in finding a match?

Dadashri: That is not their intention; their intention is only to do good. Then if a mistake happens, it is the workings of your *prarabdha* (karma that is destined to give effect). What can be done? And when you search [for a partner] on your own, there’s a possibility of making a mistake. Many such cases have failed.

They Come Together at the Right Time

Do you have a desire for a good husband to be found for you as soon as possible?

Questioner: I don’t want that to happen as soon as possible.

Dadashri: But you do wish, ‘May I get a good one,’ don’t you! And this world is such that if a young lady were to say,

“Oh Lord, even if he is bad, he will do,” even then, only what is written in her destiny will come to her. This is because one gets the partner who is written in their destiny.

The young man [you are destined to marry] has already taken birth. It’s not as though a new one is going to take birth. He has already been born, but you haven’t found him and you are to find the one who is already there. But the reason he cannot be found is the timing. The timing hasn’t aligned. He might have decided, ‘I don’t want to get married before the age of twenty-eight,’ and you might have decided, ‘I don’t want to get married until the age of twenty-five.’ The timing aligns according to what they have decided, and then they get married.

It Is Not in One’s Hands Even If It Is Desired for One’s Ultimate Good

You say that you want to get married, but getting married is not in your hands. A suitable match must be found, isn’t it! And the one you do find, you end up rejecting! And then other prospective matches reject you. So the ‘passing’ [mutual approval] does not happen. So the ‘regional office’ [*vyavasthit*; the result of scientific circumstantial evidences] denies it. There is a ‘regional office’, isn’t there! It denies it, saying that this cannot be allowed to continue like this. Will things fall into place for you? Compared to what your life was like before, and what your life is like currently, is there any difference in your happiness?

Questioner: Yes, a lot.

Dadashri: A lot! Then whatever little is falling short will become complete. Has there been a difference in your happiness? For her, there has been a lot of difference. How much difference did it make for you?

Questioner: A lot, Dadaji. I wanted to get married based on the idea that I would get the freedom to do whatever I want, so that I could have independence (*swatantrata*).

Dadashri: So that you could have independence?

Questioner: Yes.

Dadashri: On the contrary, in marriage, one becomes dependent (*partantra*)! On the contrary, you get a husband [who would question,] “Where had you gone? Where are you wandering around?” He would actually raise objections.

Questioner: I didn’t want independence to just roam around. I want to do certain things, so I wanted to choose a husband who would give me freedom and support for whatever goal, my personal goal, I have. Whereas my father would not [give me that freedom]. And the other thing is that if I am married, other people won’t keep pestering me, they won’t keep jabbing me [to get married].

Dadashri: Yes, that is true.

Who Is Perfect?

Is it better to have a husband who is slightly defective, or one who is not defective?

Questioner: No, no, I don’t want any defects at all.

Dadashri: In that case, he will not remain obedient to you, he will not remain under your control. If he is slightly defective, then you can scold him. “Hey! Do this, do that!” You should find that kind of a guy. Then he will remain under your control, won’t he!

Questioner: But then I don’t want a complete blockhead.

Dadashri: Would he be a complete blockhead? The thing is, even if you don’t look for someone who is defective, they are all defective anyway. You just don’t realize that beforehand, whereas in this case we would know beforehand, wouldn’t we! So you should ask him from the start, “Do you have any defects?” So he will say, “Yes.”

Questioner: If I know that he is defective, then my own mind will slightly object to him, won’t it!

Dadashri: Rather, if he is defective, what is there to object about, it is actually better. And people outside will say, “Her husband has come.” So you can make an impression this way, and you can make an impression that way! And defects are bound to be there. If the person [prospective partner] has *Gnan* (Knowledge of the Self attained through Self-realization) and you set out to look for a defect in them, there’s bound to be one or two in them. Instead, why shouldn’t we just look for a defective one, since there is indeed going to be at least one defect anyway!

Questioner: Dada, are all these people here defective, the ones who have taken *Gnan* from you?

Dadashri: Is everyone ‘exact’ [perfect]? Everyone is bound to have some defect or another!

Questioner: So then doesn’t that mean that I am also defective?

Dadashri: Then what else, are you completely sensible?

Questioner: No one wants to admit that ‘I am defective.’

Dadashri: No, no one would admit that, but I can decipher everyone. All of this ‘stock’ itself is completely defective;

but for no reason, in our minds we feel, ‘Yes, [he is] very good, [he is] very good.’

Questioner: We may have a defect, but we shouldn’t be ashamed of it.

Dadashri: Then what should there be?

Questioner: We should instead improve upon it. If we know there is a defect, shouldn’t we improve it?

Dadashri: What will you improve? Can that which is spoiled really be improved?

Questioner: Through Your grace it can be improved, can’t it! Only then can one attain *moksha* (ultimate liberation), right!

Dadashri: Is it as though you are going to take it along with you after improving [preparing] it? Are you preparing a vegetable dish? Vegetables are meant to be prepared [a pun on the Gujarati word *sudharvu*, which means to improve as well as to chop/prepare vegetables]. We only have to stay here for another five to twenty-five years, that’s how long we have to stay; these are rented rooms! It’s just like those motels! Are there likely to be good husbands nowadays? Go and find a good boy if you can.

Questioner: I can’t find one, I can’t find the perfect one. And Dada, the problem is that since I can’t find the perfect one, I don’t want one at all.

Dadashri: When you meet someone who wants to marry you, tell him, “I have heard about your defect, but I will let it go. Don’t worry about that. But is there anything else about you, anything else that would cause harm? Is it only that defect, or is there something else?” If he says, “No, there is nothing else.” [Then you should reply,] “Right, you don’t drink alcohol or anything like that, do you? You don’t eat

meat, do you?” If he says, “I eat meat.” Then you should tell him, “You will have to stop it.” Thereafter, accept him. He should not be ‘defective’ financially. He might be defective in other matters; that is inevitable in this era of the time cycle. He is getting married at twenty-five, so was the mortal one (*mooah*) just [sitting there idly] exactly as he was!

Questioner: Whenever we talk with you, you steer the [conversation] right back to this.

Dadashri: But what else can be done, a solution will have to be found, won’t it? It is ‘our’ wish to make you sensible, and ‘our’ desire is that you become happy. If you want to get married, then get married. If you don’t want to get married, then do not get married. There is no objection to that. But when you get married, inform ‘us’, “I have found this young man.” ‘We’ will straighten him out in ‘our’ presence. ‘We’ will serve him tea, and at that time ‘we’ will tell him, “Put up with this young lady, *mooah!*” Otherwise, who would put up with you? But the thing is, ‘we’ would tell him this, ‘we’ would warn him in advance.

The World Is for Helping One Another

Questioner: I don’t want a husband who scolds me, and I also don’t want one who suppresses me.

Dadashri: True, that is how he should be.

Questioner: But he should also not be such that he is suppressed by her.

Dadashri: So then set every matter accordingly. If one has to yield, then the other has to take charge, or else if the latter has to yield, then the former has to take

charge. That too has to be arranged; this world is an arrangement. It won't be exactly level. Your theory based on imaginary ideals will not work in this.

You need someone who acts as a friend. As if he is a friend, he just keeps helping. And you help him too.

Questioner: That is exactly the kind of guy I want. I want someone who is like a friend, but at the same time, I don't want a blockhead.

Dadashri: But you won't get anything according to your expectations! So keep a little leeway, of ten percent. Why not ten percent?

Questioner: But if he is at a hundred and ten, then if I keep a margin of ten, he will stand at a hundred.

Dadashri: For going to *moksha*, the support and evidences needed along the way are all *sadhan* (instruments; means). He also remains oriented towards *moksha*, and you also remain so, and by continuously helping each other, you become helpful to one another!

The entire world is indeed heading towards *moksha*, but along the way to *moksha*, all these people are not helpful to one another. By constantly bickering, they actually 'apply the brakes'. Otherwise, the very nature of summer is that it draws in the monsoon; wherever it may be, it draws it in. As the nature of the summer intensifies, it draws in the monsoon. So, there is no need to be frightened to death.

So the nature of this worldly life (*sansaar*) is such that it takes us towards *moksha*. It draws in *moksha*. As worldly life becomes increasingly harsh, *moksha* comes sooner. But when it becomes harsh,

we should not become distraught; we should maintain our stage [remain unaffected, stable]. It is worth applying the right solutions; by applying the wrong solutions, one regresses. When unhappiness comes, simply believe that 'I have received the vitamins for my Soul (*Atma*),' and when happiness comes, believe that 'I have received the vitamins for the body.' Proceed in this way. You get 'vitamins' daily. Having believed this, 'we' have proceeded along with enjoyment since childhood. You consider only one kind of vitamin to be a vitamin; that is the vitamin of the intellect. *Gnan* refers to both of them as vitamins. The latter vitamin is good; [for example,] people practice penance (*tapa*) even when there is plenty to eat. Even when there are excellent vegetable dishes and everything, they practice penance. How do they practice penance? They suffer (*vede*) the misery (*dukh*). That is how the Self receives 'vitamins'. Haven't you heard of all this?

Questioner: Yes, I have, Dada.

Dadashri: So in this case, you are receiving this effortlessly, while sitting at home.

If One Finds a Wife Like the One Kabir Found, Only Then Should One Marry

That is why Kabir Saheb (a fifteenth century Indian mystic poet and saint) said, "If you find a woman like this, then marry."

Questioner: If one finds what kind of woman?

Dadashri: Kabir Saheb had a wife. If you have time, I can tell you about Kabir Saheb, those are stories worth telling!

Questioner: Yes please, do tell!

Dadashri: So Kabir Saheb himself was weaving cloth in broad daylight in the afternoon. His profession was that of a weaver, that too, outside his hut. The hut was small, so how could a weaving loom be set up inside? A long loom is needed, so outside the hut, in the hot sun, there was a tree. It would provide coolness for a short while, but all day long in the hot sun, he would just keep clacking away at the loom like this, *thakathak, thakathak* [the sound made by the loom while weaving material].

He had a disciple. When that disciple turned twenty, he came to ask saying, “Saheb, people have come to ask about arranging my marriage, so please tell me whether or not I should get married.” But Saheb didn’t pay heed to him. Saheb just listened to his words and would just keep clacking away on his loom, and kept talking about other things entirely. He would brush off what the disciple was asking and then talk about other things. It continued in this way; until the disciple turned twenty-four, he didn’t give an answer. So when he turned twenty-four, what did people say? “Now you have gotten older, you’ll be left unmarried. So get married quickly.” So he got fed up, thinking, ‘If I don’t get married now, I’ll end up alone.’

So what does he say to Saheb? “Saheb, either tell me no or tell me yes, give me one of the two answers. Saheb, I will not be able to hold out much longer now.” So Saheb understood that this boy has become frustrated.

Kabir Saheb was seated outside his hut. The loom was set up outside the hut. For the loom, a pit has to be made like this. So the feet go inside the pit, and the feet just keep clacking away like this, *thakathak, thakathak, thakathak, thakathak*. There was

no shade or anything above him, nor even the hut. The hut was behind him. So he weaves the cloth on the loom there. So the disciple came and sat there. He tells Saheb, “Tell me clearly today. Those coming with marriage proposals for me are leaving. I am coming to ask for the last time now. Everyone at home has told me to ask for the final time now. I won’t come to ask anymore. So whatever you have to say, tell me. If you say no, I won’t get married, and if you say yes, I’ll get married. Otherwise, I won’t marry.” So this boy just keeps talking, but Kabir Saheb does not say anything. Then the boy asked a second time. Waiting a little while, he says, “Saheb, please say something about my matter; you just keep on weaving your stuff, but you aren’t saying anything about my matter.” Even then, Kabir Saheb listened to him again, and after a little while, started clacking away, *thakathak, thakathak*. The disciple did not get agitated by him, but in his mind, the disciple thought, ‘Why is he doing this?’ So he pressed for an answer a third time, yet Saheb didn’t say anything. Then he just said this much, “Oh Bibi [respectful term for a woman] Saheb.” Then from inside, his wife replied, “Yes, Saheb!” “Oh, bring a lamp here.” Now, it was half-past ten in the morning, there was full daylight! He tells his wife, “Bring a lamp here.” So his wife went inside to light a lamp. It was just a small oil lamp. So she brought not one, but two oil lamps.

Then, right where Kabir Saheb was working, his wife came behind him, she held two lamps like this and stood there. Now, there was bright daylight at half-past ten, and amidst that, the two small oil lamps kept burning. The disciple was completely astonished as to what was going on! ‘He

isn't responding to my matter and just keeps doing his own thing!' Now, the wife wasn't saying things like, "I brought these oil lamps, so why aren't you acknowledging that?" She just stood there as if she were a lamp stand. Have you seen a lamp stand? Yes. An oil lamp rests on it, but the lamp stand doesn't shake the lamp at all, it doesn't drop it, it doesn't do anything. In the same way, she stood behind him like a lamp stand. She doesn't even say, "You asked for an oil lamp, and here it is. Are you deaf or something?" She doesn't say any such thing.

Then Kabir Saheb looked back and said, "Oh my! Have you come!" To which she replies, "I just came." Then he tells her, "I don't need them any longer. Take them back." So she went back. After that, he started clacking away again, *thakathak, thakathak*.

The disciple did not understand anything. He felt, 'He just keeps talking about his wife, and he is not talking about my matter.' So then the disciple said, "Saheb, please say something about my matter, whatever suits you! There is no problem with it! If you say no, I will definitively decide to not get married." Then Kabir Saheb tells him, "I just told you, didn't I!" So the disciple says, "You didn't say anything, I am sure about that." Then Kabir Saheb says, "If you find someone like her [my wife], then get married. Otherwise, do not get married." Now, what understanding could the fellow derive from this; what was his wife like? He noticed that she was fat, so he thought, 'He is telling me I should marry someone fat like this, do not marry a thin one.' So then Kabir Saheb called out, "Do not look at fat or thin, do not look at dark

complexion or fair complexion. If she is like this, then get married. Like this meaning, look, in broad daylight, I told her to bring an oil lamp. So if it were any other wife, she would say, 'Have you gone blind that you are asking for an oil lamp here? Are you a blind fool? When there is so much daylight outside, what are you looking at that you ask for an oil lamp? Aren't you ashamed?' She would just keep hurling abuses internally like that. But take a look at her, she didn't utter a single word; moreover, I asked for one oil lamp, but she brought two oil lamps and stood here respectfully like this. She didn't say a single word from back there that would cause hurt. If you find someone like her, then get married." So the disciple replied, "Saheb, someone like this can never be found." Then Kabir Saheb replied, "Then remain unmarried, mortal one (*mooah*)! Remain a bachelor without making a fuss. What reputation is left to be ruined? Instead, just remain unmarried!" Did Kabir Saheb say anything wrong in this? And if someone has tremendous merit karma, he might just find someone [like that] from somewhere!

Some people have come and told me, "Dada, my wife at home is like a snake! She even bites!" But now what can be done in such an entrapment? Where can he go? And what was Kabir Saheb's wife like? She did not utter a single word; otherwise, if it were another wife, she would raise a fuss, "You are a blind fool! You are asking for an oil lamp at this time, in the middle of the afternoon; can't you see?" If one has to separate after getting married, it becomes very difficult, doesn't it? And once he gets a difficult wife, then just as a vessel imbibes the strong odor of asafetida (*hing*) and for

six months it continues to emit the odor of asafetida, in the same way, what happens if he gets a difficult wife in just one lifetime? She would ruin so many [future] lifetimes! One cannot even run away. I knew a man from Vadodara; he got fed up with his wife and ran away. He took *diksha* (initiation into the ascetic order) from a *Maharaj* (high-ranking Jain monk) in Delhi. And his wife was so bold that she brought him back all the way from Delhi!

Upon hearing such things, one decides for himself, doesn't he! What is meant by experience? One should at least listen to these anecdotes, shouldn't he? Just because one is already married, is there a law that says one shouldn't listen to talks about getting married? Look, Kabir Saheb said it well, didn't he? What a wife Kabir Saheb had!

If a woman considers her husband as God and follows his instructions, will she attain *moksha* or not? The answer is, she will certainly attain it within fifteen lifetimes.

Questioner: The husband should also be like God, shouldn't he?

Dadashri: Yes, if the husband punches her, how can she consider him to be God? Would God ever throw punches? Do you think Kabir ever hit his wife? If he did hit her, would he have attained such a state? Whereas here, these [men] slap [their wives]. First, one has to become like Lord Ram [the central figure of the ancient Hindu epic Ramayan, who achieved the absolute state of the Self and final liberation in that life], only then does she [his wife] become like Sita [Lord Ram's wife, renowned for her virtue and devotion]. Without any basis, our people will say, "You become Sita, you

become Sita." If it works out for you too, then decide, 'If I find someone like this, I will marry, otherwise I will not. I will not marry anyone else at all.' That is what you should decide!

Now, you have already set out on the path, you are on that 'road', so then turning and coming back from that would make you feel exhausted, wouldn't it, for goodness sake! And in that fellow's case [the disciple], he hadn't even set out on the 'road' at all. In your case, you have already set out on the 'road', and even then, if you find someone like her, then get married, otherwise it is not worth getting married.

I too was set up with Hirabaa [Dadashri's wife]; she is seventy-six years old, and I too found someone just like that [like Kabir Saheb's wife]! There has never been a day she has troubled me. We have not even had a single *matbhed* (divisiveness due to difference of opinion) since the past forty years. Complications arise only when there is *matbhed*, right!

What kind [of wife] did Kabir Saheb get, and what kind do people get! Look, everyone gets a different kind, don't they! Kabir Saheb asked for an oil lamp in broad daylight, and his wife brought the oil lamps outside. He asked for one, and she brought two. If one finds a wife like this, no one has any objection to getting married.

Questioner: Let alone during the day, but even if we were to ask for an oil lamp at night, she would say, "Can't you see?" She would say, "You need reading glasses."

Dadashri: That is why Kabir Saheb had said, "Marry if you find someone like this; otherwise, do not marry." It is not worth getting married in this world!

Questioner: Now, if it were jaggery, then we could sample it before selecting it. But is it as though this [wife] is something we can ‘taste’ [beforehand]?

Dadashri: No. Those are everyone’s karmic accounts being repaid. Whatever kind one wants, it is that karmic account! In this karmic account, if one doesn’t interfere (*dakhal*) again, it is cleared right there. If one clears it with equanimity, then it is cleared off.

You Said ‘No’ to the Good Ones First, Now Suffer the Consequences

Has it not happened that a good proposal came earlier and you dismissed it?

Questioner: That has happened.

Dadashri: This is the consequence of that. You understand that, right?

Questioner: I have said ‘no’ to many, and now I feel remorseful.

Dadashri: In one or two cases, young men suffered a contemptuous rejection like this; all this is the consequence of that. Now there is no choice but to suffer the consequence, is there! Why were you doing that back then; did you harbor that kind of aura of superiority in your mind? No, not like that; disclose it, what is the problem with that?

Questioner: In my mind, it was just that I definitely didn’t want to get married.

Dadashri: For what reason did you not want to do it?

Questioner: For no reason at all.

Dadashri: Did you feel that all these boys are like ‘watermelons’? No, one girl felt that way. The girl met me and said, “There doesn’t seem to be any substance in him.”

Before Marrying, Go Ask Dada

If you face a difficulty, then you should come to me and tell me, “This difficulty has arisen!”

Questioner: If I come and tell you about my misery, you would get worried that, “My daughter has to face such misery!”

Dadashri: Would ‘we’ ever get worried? ‘We’ do not get worried and all that. Yes, ‘we’ would straighten him out for you.

Questioner: Then you would tell my father, so he would get worried.

Dadashri: No, ‘we’ wouldn’t tell your father at all, would ‘we’! ‘We’ would keep this private.

Questioner: In that case, I will tell you everything.

Dadashri: You can tell me privately. Whatever a person tells me privately, ‘we’ do not share it with anyone. No one knows anything at all; otherwise, that person would commit suicide, for having lost their reputation. So such things cannot be shared with anyone. ‘We’ have kept the private matters of the entire world stored within; the entire ‘inventory’ is [securely contained] within! Just by looking, ‘we’ know immediately that this person had come.

So ‘we’ would not tell your father, ‘we’ would not tell anyone. ‘We’ wouldn’t tell your mother either, nor would ‘we’ tell your father. On the contrary, ‘we’ would tell them, “Her husband, that young man is very good.”

Creating complications is not ‘our’ job at all. Did you feel that this Dada is someone who creates complications?

What Is the 'Project' After Getting Married?

Questioner: In worldly interactions, everything proceeds according to the unfolding of karma bound in the past life. Amidst that, if I discover some underhandedness, that underhandedness is being carried out against me, then from what internal state should I face it? In order to clear it with equanimity?

Dadashri: If you've gotten a perverse husband, then how can you win him over? Because, what is written in your destiny will not let up, will it! And this world is such that things don't go according to your will! So just tell me, "Dada, I have found a husband like this." Then I will immediately repair everything for you and I will give you the key.

A young Muslim woman came to me in Aurangabad. I asked her, "What is your name?" She replied, "Dadaji, my name is Mashrur." I told her, "Come, have a seat near me here. What brings you here?" Then she says, "My brother praises Dadaji a lot! [He keeps going on about] 'Dadaji, Dadaji, Dadaji, Dadaji!' So I wondered in my mind, what must Dadaji be like?" So I told her, "This is what he is like, look here, this is Dadaji!" She must have thought, 'What kind of hairstyle must Dadaji have!' and 'What kind of sideburns must he have, and how it must be over here!' Why did her brother praise me? I had given her brother *Gnan* (Knowledge of the Self). Then after taking *Gnan*, he went straight to Iraq from here. He must have been getting a salary of around ten thousand rupees in Iraq. Then when his sister was about to get married, he returned. Now, after he had taken *Gnan* from me and left, we had not met again at

all. But when he returned, he went home and started praising Dadaji, saying, "There is Dadaji and I want to do Dadaji's *darshan* (live connection with the *Gnani* through eye contact)."

Questioner: He says, "The Iraq war was going on. At that time, there were bombings everywhere in the vicinity; at that time, everything was ablaze, but it had no effect on me. Dadaji's *Gnan* remained present that, 'It is *vyavasthit* (the result of scientific circumstantial evidences); I am a pure Soul (*Shuddhatma*).'"

Dadashri: Yes, Dadaji remained present in that situation. So then his sister was startled, wondering, 'What kind of a Dadaji is He that He protects him all the way over there?' So his sister came to do *darshan*, saying, "I want to come see what your guru is like. What is that *Gnani Purush* like!" So she came. Then after coming, she felt satisfied in her mind; just upon seeing me, she felt satisfied. Her heart was contented that, 'He indeed looks like an assistant to *Khuda* (God)!' She felt that, so then she took a seat. Then other conversations started.

Later I asked her, "What do you do?" She replied, "I am a lecturer." Then I asked, "Are you married or not?" So she says, "No, I haven't gotten married, but I am engaged." I asked, "Where are you engaged, [to someone] in Mumbai?" Then she says, "No, in Pakistan." [I asked,] "But when are you going to get married?" She replies, "In just six months from now." I asked, "With whom? What kind of husband have you found?" Then she says, "He is a lawyer."

Then I asked, "By accepting him as a husband, won't he cause you some unhappiness later on? Right now you

have no unhappiness at all, but if you go and have a husband, and if that husband causes you unhappiness, then what?" Then I asked, "What is your 'project' [planned strategy] after marrying him? Even before getting married to him, you would keep a 'project' [premeditated plan] ready, wouldn't you, [deciding] that you will behave with him in this way?" Or have you not done that? Have you made any preparations for what you are going to do there after getting married? Of how you will get along or not get along with that lawyer after getting married?"

She replied, "I have already prepared for everything. If he speaks like this even slightly, I will give this reply in return; if he says this, I will say this; if he says some other thing, then I have every single answer ready with me."

[I said,] "You have made just as many preparations as Russia has made. Full preparations by both of you." She had, in fact, just made preparations to create *matbhed*. Before he even starts up a fight, she sets off [a 'bomb']! Just as Russia has kept all the preparations ready against America, similarly, she had already made the preparations that, 'If he ignites things like this, then I will ignite things like this.' So there is a rebellion even before entering [the marital home]! 'If he shoots an arrow like this, then I will shoot one from this side. If he shoots one from this side, then I will shoot one from that side.' I thought, 'She has set up a Cold War. When will it subside? Does a Cold War ever end? Look at this, it doesn't end even for those with large empires like Russia and America!'

These girls do all this; they keep everything arranged. These boys are naive,

the poor fellows! The boys don't arrange things preemptively, and at that moment, they suffer the blow of that situation; they are indeed naive!

You are asking about what preparations to make against someone acting underhandedly against you, aren't you? But that young lady had made all the preparations, of all of the bombarding. 'If he speaks like this, attack; if he speaks like that, attack.' She had made all the preparations! Then I asked her, "Who taught you this? He will throw you out and get a divorce, and he will give you *talaq* [a form of Islamic divorce granted through the husband's verbal pronouncement, often through a triple declaration for immediate effect]!" Would he give *talaq* or not? I told her, "With this approach, you will get *talaq* in six months. Do you want to get *talaq*? This approach is wrong." Then I told her, "I will teach you so that he doesn't give you *talaq*."

Then she says, "Dadaji, if I don't do that, then what should I do? Otherwise, he will suppress me." I said, "How is he going to suppress you? The lawyer is a spinning top; how is he going to suppress you?" Then I told her, "Young lady, will you listen to what I say? Do you want to be happy or unhappy? As for the other women who went to their husbands after having made all the preparations [for retaliation], they ultimately ended up unhappy. Just go according to what I say; go without making any preparations at all." Then I explained it to her.

The 'Transactions' Made Should Be Those of Love

When there is bickering in the house every day, the lawyer will say, "To heck

with her, I will bring another one instead.” And is there ‘tit for tat’ in this? In the place where ‘transactions’ of love are meant to take place, should there be this? What kinds of ‘transactions’ should be made?

Questioner: Those of love.

Dadashri: Those of love. Even if it is out of *aasakti* (excessive affection that leads to attachment), it is somewhat like love, isn’t it! At least you do not feel abhorrence (*dwesh*) towards him, right! I told her, “You should not do this. You are educated, so is that why you have made such preparations? Is this a war? Is this like a war between India and Pakistan?” And everyone in the world is doing precisely that. All these young women and young men are doing just that, and then both of their lives get ruined. Then I explained everything to her.

“You should behave with your husband in this manner. In this manner meaning, if he becomes difficult, you should be easy-going. You should bring about a satisfactory closure with him, you should bring about a solution. Even if he starts to fight, you should maintain unity. Even if he creates division, you should maintain unity. Even if he keeps creating division, you should say, ‘We are one.’ This is because these are all relative relationships; if he tears it apart and you tear it apart, it will break by tomorrow morning. Meaning he will give you *talaq*.” So she asked, “What should I do?” I explained to her, “Proceed by observing his mood. Observe his mood, and when he is not in a good mood, you should keep chanting the name of Allah internally, and when his mood changes, then you can start conversing with him. If he is not in a good mood and you provoke him, then it will lead to a blast!”

“You must see him as flawless (*nirdosh*). Even if he speaks negatively to you, you should stay calm. The love should be genuine. With *aasakti*, it is bound to break again in six to twelve months. Love should be enduring; it should be adjustable [adjusting].”

So I taught Mashrur; I taught her very well. I said, “Do nothing at all; if he shoots an ‘arrow’ like this, you hold onto your steadfastness and keep saying [recalling], ‘Dada, Dada.’ If he shoots another ‘arrow’ like this, hold onto your steadfastness and keep saying, ‘Dada, Dada.’ Do not shoot even a single one back.” I even performed a *vidhi* (silent auspicious blessings) for her.

Then I asked, “Who all is in the family?” She replies, “I have a mother-in-law.” [I asked,] “How will you take adjustment with your mother-in-law?” She says, “I’ll be able to tackle my mother-in-law too.”

But once I gave her the understanding, she says, “Yes, Dadaji, I liked all these points.” [I replied,] “Then proceed in this manner so he won’t give you *talaq* and things will fall into place with your mother-in-law as well.” And then she had brought a garland made from sandalwood. She put that garland on me. I told her, “Take this garland with you and keep it over there, and after doing *darshan* (devotional viewing) of the garland, carry on with your worldly interactions. Carry out your worldly interactions with your husband in this way, then things will run very beautifully.” She has kept that garland even now.

The Charitrabal Breaks Due to Underhandedness

I talked to her about *charitrabal* (the power of one’s conduct). “No matter

what your husband says, no matter what he does to you, if you maintain silence at that time and keep Seeing with a peaceful intent, then *charitrabal* will arise within you and the *prabhaav* (subtle energy that influences others) of that will fall upon him, even though he is a lawyer. No matter how much he scolds you, take Dada's name and remain steady!" In his mind, he will think, 'What kind of a woman is she! She just can't be defeated.' Then he will be defeated. She actually did that too; that was the kind of [resolute] young woman she was. When one finds a teacher like Dada, then what more is needed! Otherwise, her initial 'adjustment' [mindset] was like the one of Russia and America. Immediately upon pressing the button, everything ignites right away. Can that be called humanity? What are you afraid of? What is life for? The circumstances happen to be like that, so now what can be done? The circumstances are indeed like that!

By making these preparations to win, the *charitrabal* becomes 'loose' [weakens]. 'We' do not make any kind of preparations. Otherwise, to use your *charitra* (worldly conduct), you refer to that as 'preparation', but through that, the *charitrabal* that is in you weakens, and if the *charitrabal* is exhausted, then you will have no value in front of your husband. So that young lady understood this point very well. So then she tells me, "Dadaji, I give you a guarantee that I will never be defeated now."

If someone is acting underhandedly against you and you make counter-preparations against that, then your *charitrabal* breaks. No matter how much underhandedness he engages in, he himself

gets trapped by his own underhandedness. However, if you set out to make preparations [to retaliate], then you yourself will get trapped in his underhandedness. Many people have tried to act underhandedly against 'us'. But those underhanded people got trapped. Because not for a single moment does a thought [of retaliation] arise in 'us'. Otherwise, even if the thought of making preparations [to retaliate] were to arise, 'our' *charitrabal* would break, the *sheelvaanpanu* (the state of One who has *sheel*) would break.

When Does Sheel Arise?

What is the meaning of *sheelvaan*? If someone comes to hurl abuses, that person will end up coming and just sitting here. We might tell him, "Say something, please speak up!" Yet he [the one who has come to hurl abuses] wouldn't be able to utter a single word. That is the *prabhaav* (aura of influence and power) of *sheel* (the highest state of conduct in worldly interaction, characterized primarily by being free of sexuality and anger, pride, deceit, greed, along with Conduct as the Self)! So if we make preparations [to retaliate], the *sheel* breaks. Therefore, do not make preparations. Whoever wants to do whatever they want, let them do it. Say, "I am present in everyone."

Questioner: But what if it [the *prakruti*, the relative self with inherent characteristic traits] is trying to drag Me into it?

Dadashri: It may try to drag You into it as much as it wants, but if You do not want to be dragged in, then no matter what it does, it is not going to win!

Questioner: But 'I' still have to maintain the decision that 'I' don't want to be dragged in, don't 'I'?

Dadashri: No, 'not wanting to be dragged in' means You should simply remain *Swadhin* (remain on the side of the Self).

Questioner: Meaning, to remain only in My natural and spontaneous state (*sahaj sthiti*)?

Dadashri: Yes, only in the natural and spontaneous state, and if due to circumstances you have to get involved, if you have to get dragged in, then you should not engage in that matter again.

Questioner: 'I' should not become *tanmayakaar* (engrossed; become one with the body and mind)?

Dadashri: 'You' should not become *tanmayakaar* in it whatsoever. First, let *sheelvaanpanu* develop. After receiving this *Gnan*, a person becomes *sheelvaan* (the One with *sheel*) day by day. What people refer to as *prabhaavshali* (charismatic and inspiring person) out there in the world is a very minor thing. Even people who have not attained this *Gnan* possess that. But *sheelvaanpanu* is such that One does not have an inferiority complex even before God. And the One who does not have an inferiority complex before God, He certainly wouldn't feel it before these human beings, would He? *Sheelvaan!* *Sheel* protects a person in every way. It protects Him from the celestial realm, it protects Him from these snakes, insects, and all these animals; it protects Him from everyone. Thus, only *sheel* is required.

And when does *sheel* emerge? It is when, after the *Gnani Purush* imparts

Gnan, One uses their free time to develop *sheel*. *Sheel* means, if the other person is preparing to fight, we do not prepare to fight back against him. For the one who keeps making preparations, there is a 'leakage' in everything; a total leakage of *sheel!* Consequently, the *sheel* is exhausted.

Questioner: But shouldn't we put up a 'fence' to protect this *sheel* so that the 'goats' and 'sheep' don't graze on it?

Dadashri: No. This *sheel* is such a thing that goats and sheep simply cannot graze on it; no one can touch it in any way; that is what is known as *sheel*. So you do not have to safeguard this *sheel*. Someone might ask, "What if someone grazes on it at night? Does that mean I have to stay awake?" Hey, you don't have to stay awake. Go to sleep peacefully. You sleep comfortably.

The thing is, under certain circumstances your son opposes you, under certain circumstances your wife opposes you; at that time, if you use insolent words, your *sheel* gets exhausted. Instead of that, You should just keep Seeing, 'This machine seems a bit defective!' So keep Seeing in which way the machine is defective. Otherwise, what do these people do? The moment they say, "You are like this, you are like that," it's over, their *sheel* gets exhausted! Even if someone hurls a hundred thousand abuses at 'us', 'we' would still say, "Come, welcome." Then someone might say, "Your son is being rebellious now, and if we don't intimidate him right from the start, then he will rebel even more later." No, by intimidating him, your state of *sheel* will continue to degrade and your weaknesses will increase, and your son will overpower you! Therefore, if you do

not intimidate him and you endure it and listen to him, he will gradually ‘turn out’ [turn around]. That is due to the *prabhaav* of *sheel*! But because of not knowing this, the poor people take a beating!

To make preparations to retaliate against underhandedness, we have to engage in underhandedness ourselves, and then we end up slipping! We do not even have such weapons! We do not have those weapons any longer. He does have such weapons, so let him do it! After all, it is *vyavasthit* (the result of scientific circumstantial evidences), isn’t it! Nevertheless, his own weapon will strike him; that is how *vyavasthit* is!

All of the understanding became ‘fit’ [set] within her. Dadaji ‘drew it out’ and gave it to her. She asked me, “Are you trying to say it is like this ‘drawing’?” I replied, “Yes, that kind of ‘drawing’!”

I must say! Later, the young lady spoke to her father and mother. Her father was a doctor; he came to do *darshan*.

Look, does it take Dadaji any time at all? Mashrur just needed to come here. Once she came, the ‘operation’ happened swiftly. Look, she constantly remembers, ‘Dadaji, Dadaji’ over there [at her marital home] every day, doesn’t she!

‘Adjust Everywhere’ Takes One to Moksha

So even now, she comes to do *darshan*, and she runs her worldly life wonderfully. She declared that, “Dada improved my entire worldly life!” Now she does not get into heated arguments. Otherwise, how long would it take for the lawyer? After a year or so passes, if he sees her looking a bit older, then he’ll give her

talaq! How long would it take for him to give *talaq*? Whereas if you want to give *talaq*, can it be given?

Questioner: It cannot be given.

Dadashri: It cannot be given, right? Well, he would give *talaq*. Does he [your husband] help you on the path to *moksha*, or does he harass you? Do you help her on the path to *moksha*, or do you harass her?

Questioner: He helps, Dada.

Dadashri: Does he provoke you?

Questioner: No, now he has stopped provoking me.

Dadashri: Well that’s good. There is a need to help one another to go to *moksha*, if there are two of you! And if there aren’t two, and if one is alone, then he is alone, but if there are two, then that is best, isn’t it! If you are a [married] couple, then it’s good, isn’t it? Without two wheels, how can a cart move? Even if the wheel makes a squeaking sound, there are still two, aren’t there? So, Mashrur’s life improved.

If someone doesn’t straighten up, I just tell them, “Your Self may accept this, but since you don’t want to straighten up, ‘we’ have accepted defeat with ease and you have won. Bring home a silken sheet and go sleep comfortably.” This is because if we defeat him and send him off, then the mortal one (*mooah*) won’t be able to sleep all night! And ‘we’ would incur a fault (*dosh*). If he can’t sleep because of ‘us’ as a *nimit* (as an evidentiary instrument), then ‘we’ incur a fault, don’t ‘we’? Instead of that, if ‘we’ lose, what is wrong with that?

Questioner: Dada, because of this ‘Adjust everywhere’ that you have spoken of, even [the ‘files’ of] the toughest of people can be cleared!

Dadashri: Everything can be cleared. Every single word of ‘ours’ is such that it clears [everything] quickly; it takes one all the way to *moksha*. ‘Adjust everywhere!’

Questioner: Until now, everyone would adjust in situations they liked, but I have realized from you that one should adjust even sooner in situations one doesn’t like.

Dadashri: One has to ‘adjust everywhere’.

You Will Stay Afloat If You Keep Gnan in the Heart

There is no objection to getting married. Marry, but marry with the understanding that, ‘This is exactly how it is going to turn out.’ Understand this, and then get married. There is no escaping marriage, and if someone has made the intent (*bhaav*) in the past life that ‘I want to take *diksha* (initiation into the ascetic order) or I want to practice *brahmacharya* (celibacy through the mind, speech, and body),’ then that is a different matter. Otherwise, there is no escaping marriage. But if we marry having decided from the very start, in the wedding altar itself, that this is how it is going to be, then there won’t be any complications later; it won’t seem shocking later. So if you enter into it having decided this [then you’ll be fine]; however, if you enter into it believing there is happiness in it, then later it will seem like nothing but an *upadhi* (an externally-induced problem and its resultant suffering)! This is in fact an ocean of misery. Is entering a mother-in-law’s house an easy task! It is very rare to have a husband who is alone or whose parents have passed away!

Questioner: I wouldn’t like that, Dada. It would be better for me to have a mother-in-law! She would look after my children.

Dadashri: Oh my! Then when she scolds you, it might feel bitter as well, wouldn’t it?

Questioner: No, if it’s my fault she would point it out; what’s the big deal in that?

Dadashri: Yes, if there is a mother-in-law she may say something, wouldn’t she? Then there’s no problem. If one becomes hardened [desensitized], there’s no problem. Once an earthen pot becomes hardened, it doesn’t break. It has become hardened! One wants permanent happiness. How can this kind of happiness be acceptable? One’s face becomes sullen again any moment. Do you prefer it if the tea is sugarless, or if it has the appropriate amount of sweetness?

Questioner: It is only preferable if it is proper! How can it be preferred without sugar?

Dadashri: A mere thing like tea causes so much harassment! How many things do you have to look after? Which of these things won’t harass you? Not a single thing harasses me. Whether the tea that comes is sweet or unsweetened, whatever wants to come, let it come. I am sweet, am I not! If it comes extra sweet, I would say, ‘I am bland, aren’t I!’ There is no problem at all. ‘Come,’ I say. Do you not have any kind of tools with you? This kite that you are flying, is its string in your hands, or is it a loose string on its own and you say, ‘My kite, my kite’; is it like that? When the string is in your hands, why does it plummet? If the string is in your hands and it plummets, you tug on it, then it goes back

to flying regularly! If the string is not in your hands, yet you say, “My kite! My kite!” But is it really yours? Your father’s ‘string’ is in his hands, so now if it plummets, he immediately tugs on it and it comes back up, doesn’t it?

You were telling your father, weren’t you, that, “You keep changing ‘schools’ [sects/religions]! You go here, you go there, you go that way, and now you have found Dada!” Had you not gone to any ‘school’? Then how did you get educated?

Questioner: Meaning, from school I was going to college, wasn’t I!

Dadashri: Yes, but you haven’t gone to these new ‘schools’, have you? Where dependency (*parvashta*) leaves, where no fear is felt, where there is no superior, [have you been] to any such ‘schools’?

Contradictory Thoughts Create Obstacles

Young lady, do you get thoughts [of getting married or] of taking initiation into the ascetic order (*diksha*)?

Questioner: Sometimes they come and sometimes they don’t.

Dadashri: That means, the thought of wanting to get married comes, and later the thought of not wanting to get married comes. So, you yourself are the ‘multiplier’, and later, you yourself are the ‘divider’; so nothing remains in the balance! If you want to get married, you should allow such thoughts to come and then you shouldn’t ‘divide’ them, and if you want to ‘divide’ them, you shouldn’t ‘multiply’ them. So these are contradicting thoughts. Did you understand this point? If you want to get married, then keep the intent (*bhaav*) to get married; keep only one kind of intent.

Then that other intent should not arise, and if you want to take *diksha*, then the intent to get married should not arise whatsoever!

Most of the miseries in this worldly life are like this! Otherwise, would there actually be any misery in the world? As it turns out, one does the ‘multiplication’ on the ‘slate [board]’ himself, and he himself ‘divides’ it, so what is he left with?

Questioner: Zero.

Dadashri: It would be good if one even understood zero. But there is not even that much understanding left, is there! If we want to go from here to Matunga [a suburb of Mumbai], then first the thought comes that, ‘Let’s go to Matunga.’ Later, we again think internally, ‘No, I don’t want to go right now, drat it!’ Then again the thought comes, ‘Let’s go to Matunga.’ Then we think, ‘I don’t want to go,’ so what happens? What is left in that? Nowadays, most of the ‘stock’ [people] has become like this! So young lady, have you understood what is beneficial for you and what is harmful?

One moment you say, “Let’s make *khichdee* (a staple Indian dish made from rice and lentils).” A little while later you say, “No, I don’t want to make it.” Then when will the *khichdee* ever get cooked? So, either say you don’t want to make it, or say you do want to make it! Come to one side [decision]! One can never safeguard both ‘shores’ [have it both ways] any day! This ‘disease’ has spread all over India, oh, even in foreign countries!

If ‘we’ have to leave from here and the thought of not leaving arises, then ‘we’ say, ‘If you [thoughts] want to come, come all at once, then ‘we’ will take this to one side, to one shore! Otherwise, *mooah*, do not come here! Go to another ‘house!’

So even if 'we' have to go to the gallows, 'we' must go, there's no overthinking it, and if 'we' are not to go, it means 'we' are simply not to go. So, there are thoughts of only one side! For 'us', it is always on one side. 'We' are straightforward, gentle and frank. 'We' do not have a single fickle tendency!

Young lady, you understood your mistake, right? The One who destroys such a mistake is called God! The One who destroys just one mistake for you is called God! No one can ever destroy his own mistake!

The fact that you spoke in contradictions, that itself is your obstacle (*antaray*)! Now, until the consequence of that comes, you will not be at rest! So that this obstacle breaks quickly, 'we' will do a *vidhi* (special inner energies attained from the *Gnani*) for you. An obstacle means to interfere in nature; that is called an obstacle! Thoughts of both sides arise, like whether to go buy vegetables or not, right?

Suppose this vegetable vendor is selling withered, over-ripe vegetables that have turned red; in our mind we would think, 'Who will buy these vegetables?' If I stand there to study this, then after an hour or an hour and a half, one customer may come and take it all. Because the rule is, whoever sits down to sell, none of their goods remain unsold! Don't you observe that in the market? Sometimes nice goods might remain unsold, but the defective ones definitely get sold! So if any kind of goods get sold in this market, then in the world, would these 'goods' [a prospective partner] ever remain unsold? As a matter of fact, it is our obstructing karma (*antaray karma*) that hinders us! Now do not cast an obstacle, and read, study at ease. There is no need

to worry. Is it always the case that in order to get a girl married, a new boy has to be given birth to?

Questioner: No, he is already born.

Dadashri: If he has to be given birth to, then there would be no end to it! When would he be born and when would our day come? But he is already born, isn't he! So it is not worth worrying about any of this, about the one who is already born; it is only the timing that is not right! So, young lady, it is because of these contradictory thoughts that you have faced obstacles! Now do not keep such a contradiction. Keep thoughts of only one side. If another contradictory thought arises, you should say, "Dada, you have said no, yet such a thought arose, so I am asking for forgiveness." Will you be able to do that?

This 'disease' is not even in the world's awareness; they don't know which 'disease' is stalling their 'cart' [worldly life]! That 'disease' wouldn't even be in the world's awareness, would it! Only the *Gnanis* can See the *parmanu* (particles of inanimate matter which are not in pure form) of that 'disease'!

Marriage Is a 'Wooden Laddu'

Is this marriage temporary or permanent?

Questioner: Until one attains *moksha*, it is temporary, isn't it!

Dadashri: Yes, until then the entire life is temporary, isn't it! Now, in a temporary life, marriage too is temporary, isn't it! And even in this temporary marriage, if your nature matches his, then it's good; otherwise, don't people separate?

Questioner: That doesn't happen with everyone.

Dadashri: That doesn't happen with everyone, but if the natures don't match, what can they do? Some separate, while others just keep enduring it! They somehow drag out their days complaining and lamenting! Do you think all these married people are passing their days in great joy? Do you think they are having fun? Oh, not even five percent of them are having fun! [As the saying goes,] 'The one who ate the [wooden] 'laddu' of marriage regretted it and the one who did not eat it also has regrets.' This is a 'wooden laddu'! The one who hasn't 'eaten it' thinks, 'I have been left out from getting married!' And the one who is married keeps regretting it too. Now, if you don't marry, people in the world create a ruckus saying, "Hey, she is not getting married, hey, she is not getting married." So it is very difficult to live in this world; doesn't it seem that way to you?

Questioner: That is exactly why we have come to you!

Dadashri: You did a good thing; otherwise, in your mind, you would think, 'My life got ruined because of this mother-in-law!' Some complication or another would just keep happening like this, right until the end!

One doesn't even know that marriage is one's state of dependency. This is actually a dependency. Lord Mahavir had become independent.

Did you decide against getting married, or do you want to?

Questioner: I want to. I mean, I haven't decided who I want to marry, but it is certain that I want to get married.

Dadashri: Then one day, if he gets irritated and tells you, "You have no sense, get out," then what will you do? If you cry out to your parents [show helplessness], will that solve anything? When he gets irritated, what do you do?

Questioner: What else can I do? I will listen.

Dadashri: You have to become worn down, like an old, worn-out bull! Thick-skinned!

Questioner: No, then I would get angry with him. If he gets angry with me, then I will get angry with him.

Dadashri: Then what will happen in the end? He will hit you and leave. Marry after considering everything. It is not easy to be married. Only after studying the four Vedas [Hindu scriptures] does one know how to live a married life. What do these people [foreigners] say? "Conquer a lady with a slap." And they tell the lady, "Conquer your husband with a slap!" And what does Lord Mahavir say? "Conquer through non-violence (*ahimsa*); our non-violence against their violence!" Violence will come to an end one day; non-violence will be victorious. Whereas violence has never been victorious in this world.

How can we say that there is no happiness in getting married? How can that be said? Those people [other religious teachers] say, "There is unhappiness in getting married," but 'we' do not believe [in preaching] that. Once people experience it, they will leave it as well. It is a 'wooden laddu'; those who ate it regretted it, and those who didn't get to eat it also regretted it.

Questioner: It is better to regret it after eating it, then no regret remains [of being left out].

Dadashri: Yes, then no regret remains.

Through Dada's Grace, Worldly Life Falls Into Place

And what is marriage anyway? It is just a help along the way. Because of marriage, people are unhappy. But one simply cannot manage without getting married.

What do you say, do you want to get married or not? You have already done so, haven't you!

Questioner: No.

Dadashri: You aren't married! What are you saying! Get married quickly, why just sit around waiting! If he [the boy] sees another 'fruit' [girl], he might start wandering around with that other 'fruit'! All these 'watermelons' are sized like this; when he sees one he finds appealing, he picks 'it' up and goes around with 'it'. Then when you see him, you think, 'Why is he going around with someone else; he was mine, wasn't he!' He's not yours, *mooah!*

What is this line [path] like? It is a line of betrayal, so beware. I will bless whomever you marry, and I will set everything in order for you. We will repair things from the point they got spoiled. It certainly is spoiled, it certainly is rotten, but we must make it work by repairing it.

Questioner: Now tell her, should she marry or not marry?

Dadashri: If she has the desire to marry, there is no objection to marrying. She is not very old yet.

Questioner: She is twenty-five years old.

Dadashri: Marry. Find someone. Find one '*tamburo*' (a stringed musical instrument) [husband in this context], and

then just keep 'strumming' away at it. Then I will set your path for you. You decide on one, 'I want to accept this man as a husband, then whether he gets worse or improves, I now want to spend my life only with him'; subsequently, I will arrange things for you very nicely. How to improve your life is in my hands!

Questioner: The biggest fear I have is that if I get married, then I should not forget about my *moksha*.

Dadashri: It won't be forgotten. If you get married and bring him to me, I will 'mend' him from all sides. I will make it such that he remains under your control, he remains under your control and he too comes onto [the path of] *moksha*. I will 'mend' him for you. I 'mend' them [the husbands] like this for many young women. Things should fall into place, shouldn't they! If Dada doesn't make things fall into place, then who else will?

Therefore, decide now. Do not be afraid that, 'This will happen or that will happen!' Whatever is meant to happen will happen.

After Marrying One Draws the Conclusion, the Solution Is In Moksha

Questioner: Currently, in our Hindu society, all the marriages that happen are arranged by parents, and then they do not turn out to be successful, and then the couple has to suffer for their entire lives. So, is there any solution for this? Because due to societal pressure and to keep their parents happy, people enter into such marriages and they have to suffer for their entire lives. So is there any solution so that this doesn't happen?

Dadashri: That actually happens even if one marries by choosing their partner on their own and it happens even if one gets married in that [arranged] way. This is because the very definition of marriage is construction and destruction (*bhangfod*). That is its very name. This construction and destruction will inevitably occur.

Questioner: Right Dada, if we pick out a nice ‘design’ and bring home a ‘watermelon’ like that...

Dadashri: After bringing home the ‘watermelon’, when we ‘cut’ it, it may turn out to be white inside, or it may turn out to be red. This is because marriage itself is construction and destruction. But why is marriage beneficial? Why is it compulsory? The answer is that by constantly clashing, it develops a person. It is a means to develop all living beings. By constantly clashing, one gains experience and through experience, one progresses.

Questioner: So that means it is also a step towards attaining *moksha*, isn’t it?

Dadashri: That itself is the step, this is the very step. A woman is that very step. For a woman, a man is that very step. When one is hit, beaten, and constantly hammered, only then can he go to *moksha*. From that, one draws the conclusion that it is not worth marrying. Then at that time, he speaks out. No matter how much *moha* (illusory attachment) she has, she decides, ‘It is not worth marrying; drat this worldly life!’ That is why I am saying, “Marry and then draw a conclusion. In drawing a conclusion, there is indeed construction and destruction. Now, people do not know how to draw a conclusion. So what do they do? They just keep blaming [the other

person], and bind the karma of that. One keeps blaming, karma gets bound through that, and then one just keeps wandering in animal life-forms for infinite lifetimes. If one draws a conclusion, one would understand that this is correct, one must come out with a profit! One should look at what experience was gained. Marriage is not for the sake of fun and pleasure; it is for gaining experience. ‘We’ had gained all the experience.

Young ladies ask, “Should I get married or not?” I tell them, “Look, you cannot get by without getting married, and you cannot get by without regretting getting married.” This is because it [marriage] gives all the [experiential] knowledge, and if you can get by without it, if you have already brought this experience with you from the past [life], and if you can get by without it in this life, then forgo it. Having said that, it’s not as though getting married is a crime; it is something that gives knowledge. It gives instructional knowledge. Didn’t you gain knowledge?

Questioner: I gained a lot, Dada.

Dadashri: Yes. And as for the other case, if one, just like that [without having the experience], remains unmarried and has become [surrendered] for the salvation of the world, then it would nag a little in his mind, ‘It would have been better if I had gotten married.’ It would nag him his entire life. Now, in this case, it won’t nag at all.

Questioner: Dada, if I hadn’t gotten married, I would never have understood what this world and all this is about.

Dadashri: So I had thought that this poor girl isn’t getting married, and

everyone in the house keeps saying, “She isn’t marrying, she isn’t marrying.” I explained to her, “Young lady, it is worth getting married in this world. You will certainly have to face regret after getting married, but it is certainly worth getting married in this world.” But I felt... just now I thought about it. I thought, ‘Why did I say such a thing?’ But just now I realize that it ended up being beneficial. Otherwise, it would have kept nagging at her that, ‘It would have been better if I had gotten married!’ Now it is clear cut! [If we were to ask her,] “Are you going to marry [again]?” She will respond, “No. Now I have taken the knowledge [experience].” One must either observe or gain the experience of what is the problem with getting married! Otherwise, it keeps rankling in the mind. You all gained that experience, didn’t you?

Questioner: We did, Dada.

Dadashri: This person used to think, ‘These problems are happening because I married a Brahmin!’ So now he married a Jain, and now he knows there are problems there too! He got to see that experience too, didn’t he? That experience is also gained, isn’t it!

Questioner: Now I have dropped the resolve to marry altogether.

Dadashri: I, too, gained various experiences with Hirabaa. Then I deduced, ‘I have experienced it now, but if I keep goading her, then some squabbles will remain. Instead, why not clear the karmic account! Then it is clear cut!’ So that was it; my intent towards her would never spoil! Even if she did something wrong, my intent towards her would never spoil.

Why ruin things for myself? The ‘cards’ have been ‘dealt’ [the karmic account has been bound] for one lifetime, so those ‘cards’ will have to be ‘played out’, won’t they! For as long as it takes to finish the ‘cards’, and if they don’t finish, then let it go. For how long should you hold a burning coal? For as long as you are able to hold it, and if you get burnt... Everything has a limit, doesn’t it?

Questioner: That’s true.

Dadashri: You get married and then you repent, but you gain knowledge from that repentance. You should gain experiential knowledge, shouldn’t you? Can you gain experiential knowledge by simply reading a book? Is it possible to attain *vairaaag* (dispassion towards worldly life) by reading a book? *Vairaaag* in fact arises once you repent.

From the moment you get married, married life begins ‘discharging’ (*galan*). Then one day, it will be completely discharged.

Of the Two, Who Can Remain More in Gnan?

Questioner: For those who are married, [the experience of] the *Gnan* comes later on, right? And for those who practice *brahmacharya* (celibacy through the mind, speech and body), [the experience of] the *Gnan* comes earlier, doesn’t it?

Dadashri: No, there is nothing of that sort. For those who are married, if they take the vow of *brahmacharya*, then they would completely understand what the bliss of the Self is like. Otherwise, up until that point, it cannot be understood whether the happiness comes from indulging in sexual

pleasures or whether it comes from the Self. And if the vow of *brahmacharya* has been taken, then the boundless bliss of the Self prevails within for him! The mind will remain sound; the entire body will remain healthy!

Questioner: Is the state of *Gnan* the same for both or is there a difference, for the one who is married and for the one who is practicing *brahmacharya*?

Dadashri: It is like this, the one who has taken the vow of *brahmacharya* will never fall. No matter what kind of difficulties come his way, even then he will not fall. Then that is considered as [having achieved the] ‘safeside’.

In This Science, Ask Before Doing

Nonetheless, this Science will lead anyone to *moksha*, even those who are married. However, one should follow the *Gnani's Agna* (directives that preserve the awareness as the Self). If there were a presumptuous person, he would say, “Sir, I want to marry a second [woman].” If you want to marry, take my permission and marry. And then conduct yourself in this way. Your strength is needed. In the past, did people not get married? King Bharat had 1,300 wives and yet he attained *moksha*! If the wives had been a hindrance, then would he have attained *moksha*? Then what is the hindrance [in attaining *moksha*]? Ignorance [of the Self] is the hindrance. There are so many men [*mahatmas* over

here], and if I had told them, “Leave your wives,” then when would they ever leave their wives and when would their wandering ever come to an end? That is why I said, “Stay with your wife, and if you want to marry another one, then ask me before you marry, otherwise, do not get married without asking.” See, haven’t I given all the freedom?

Ultimately, There Is Moksha Only Through Gnan

Questioner: Does one attain *moksha* faster by getting married or does one attain *moksha* faster without getting married? The emphasis here is on ‘faster’!

Dadashri: One can go to *moksha* even after getting married and one can go to *moksha* even without getting married. As for faster, it is like this: faster has nothing to do with it! It just seems easy if one is not married. The former attains *moksha* easily, and the latter attains *moksha* with difficulty! Both are going to attain *moksha*!

If one says, “I don’t want to wear these clothes; just one undershirt will do for me.” Then he has that much less *upadhi* (an externally induced problem and its resultant suffering), doesn’t he! And if someone keeps piling on clothes, his *upadhi* increases by that much, don’t they! If there is *Gnan*, One can attain *moksha*, but whether one marries or doesn’t marry, that depends on his karmic account.

~ Jai Sat Chit Anand

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Ultimately, Moksha Is Attained Through Gnan

Liberation can be attained after getting married and liberation can be attained even without getting married. It's just that it becomes easier if one is not married. That is to say, liberation is attained easily, whereas in the other case, one attains liberation with difficulty! Both are going to attain liberation! If one says, "I don't want to wear these clothes; just one undershirt will do for me." Then he has that much less difficulty, doesn't he! And if someone keeps piling on clothes, his difficulties increase by that much, don't they! If One has Knowledge of the Self, liberation can be attained, but whether one marries or doesn't marry, that is subject to his karmic account.

- Dadashri

