Avoid Clashes

As expounded by Dada Bhagwan

This world has arisen through clashes. Therefore, avoid clashes.
As Expounded by Dada Bhagwan

Avoid Clashes

Originally compiled in Gujarati: Dr. Niruben Amin
Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature...questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original scientific experiment (Gnan Vidhi) in just two hours! This has been referred to as the Akram path. Kram means to climb up sequentially, step-by-step while Akram means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the Gnani Purush and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (Bhagwan); I also bow down to the Dada Bhagwan who has manifest within me."
Who Is Dada Bhagwan?

In June 1958, around 6 o’clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, ‘Dada Bhagwan’ manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, ‘Who are we? Who is God? Who runs the world? What is karma? What is liberation?’ etc. was attained.

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 вопротив

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya
I bow to the Ones who are absolutely free from all attachment and abhorrence

Namo Ar ihantanam
I bow to the living Ones who have annihilated all internal enemies of anger, pride, deceit and greed

Namo Siddhanam
I bow to the Ones who have attained the state of total and final liberation

Namo Aayariyanam
I bow to the Self-realized masters who impart the Knowledge of the Self to others

Namo Uvazzayanam
I bow to the Ones who have received the Knowledge of the Self and are helping others attain the same

Namo Loye Savva Sahunam
I bow to the Ones, wherever they may be, who have received the Knowledge of the Self

Это пять пренебрежительных похвал

Savva Pavappanasano
Destroy all demerit karma

Mangalanam Cha Savvesim
Of all that is auspicious

Padhamam Havai Mangalam
This is the highest

Om Namo Bhagavate Vasudevaya
I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya
I bow to all human beings who have become instruments for the salvation of the world

Jai Sat Chit Anand
Awareness of the Eternal is Bliss
The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (satsang) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct satsang. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.

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**Note About This Translation**

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His satsangs and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the Akram Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani to avoid misinterpretation.

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Special Note to the Reader

The Self is the Soul (Atma) within all living beings.

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’.

Wherever Dadashri uses the term ‘we’, ‘us’, or ‘our’, He is referring to Himself, the Gnani Purush.

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. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name ‘Chandubhai’ is used, the reader should substitute his or her name and read the matter accordingly.

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 either provided at the back of this book or available on our website at:

http://www.dadabhagwan.org/books-media/glossary/

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digests, it will surely become pleasant, but liberation too will come swiftly, on its own. This is an indisputable statement.

revered Dadashri, countless people have been lifted! Their lives have become filled with peace and joy and they have become pursuers of liberation. To attain such a state, all one has to do is to make a firm resolve that ‘I do not want to get into a clash at all. Even if the other person tries hard to start a clash, I definitely do not want to get into a clash, in any way possible.’ That is all; the person who has just this much resolve will naturally begin to attain the insight from within to avoid clashes.

If you want to exit the room in the dark at night and you run into a wall, then what would you do? Would you kick the wall and tell it, “Why did you come in my way? Get out of the way, this is my house.” Instead, you wisely move about searching for the door and find your way out. Why is that? You have the understanding that if you become obstinate, then you will bang your head into the wall.

If a king is walking down a narrow lane and there is a charging bull along the way, then would the king say to the bull, “Get out of the way, this is my kingdom, this is my me on!” So there, even a mighty king would have to move out of the way and step onto the curb. Why? To avoid a clash.

Through these simple examples, one simply needs to understand and decide whosoever comes to clash are like the wall and the bull. Therefore, if you want to avoid clashes, wisely move out of the way. Avoid clashes in all situations. Life will become clash-free and liberation will be attained.

Dr. Niruben Amin

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Editorial

Avoid clashes; if just this one sentence is unequivocally digested in one’s life, then one’s worldly life will certainly become pleasant, but liberation too will come swiftly, on its own. This is an indisputable statement.

By accepting this maxim of Akram Scientist, absolutely revered Dadashri, countless people have been lifted! Their lives have become filled with peace and joy and they have become pursuers of liberation. To attain such a state, all one has to do is to make a firm resolve that ‘I do not want to get into clashes with anyone at all. Even if the other person tries hard to start a clash, I definitely do not want to get into a clash, in any way possible.’ That is all; the person who has just this much resolve will naturally begin to attain the insight from within to avoid clashes.

If you want to exit the room in the dark at night and you run into a wall, then what would you do? Would you kick the wall and tell it, “Why did you come in my way? Get out of the way, this is my house.” Instead, you wisely move about searching for the door and find your way out. Why is that? There you have the understanding that if you become obstinate, then you will bang your head into the wall.

If a king is walking down a narrow lane and there is a charging bull along the way, then would the king say to the bull, “Get out of the way, this is my kingdom, this is my lane. Make way for me.” The bull would respond, “You may be king, but I am the emperor! Take me on!” So there, even a mighty king would have to move out of the way and step onto the curb. Why? To avoid a clash.

Through these simple examples, one simply needs to understand and decide whosoever comes to clash are like the wall and the bull. Therefore, if you want to avoid clashes, wisely move out of the way. Avoid clashes in all situations. Life will become clash-free and liberation will be attained.

Dr. Niruben Amin
AVOID CLASHES

Do Not Enter Into a Clash...

‘Do not enter into a clash with anyone and avoid clashes.’ You will attain liberation if you revere this sentence of mine. Your devotion and the power of my words will do all the work. All that is needed is your readiness. If one abides by just one sentence of mine, then it will indeed lead one to liberation. Oh, even if you were to ‘swallow’ a single word of mine entirely, as it is, then liberation is in your hands. But ‘swallow’ it as it is. If you abide by a single word of mine for one day, then tremendous energy will arise! There are so many energies within to resolve all kinds of clashes, no matter what clash someone may create. Do you want to remain in clashes with someone who willingly chooses a self-destructive path? Such a person will never attain liberation and will impede your own. How can you afford that? If you definitely want to attain liberation, then do not become overly wise with such people either. Be on guard from all sides, from all over, otherwise you will not be able to break free from this entanglement even if you want to. So make a smooth exit without creating friction. ‘We’ go as far as to say that if the train for your liberation is about to leave the platform, and your trousers are caught in barbed wire, then do not wait around to disentangle your trousers! Leave the trousers and...
Avoid Clashes

Avoid Clashes

Do Not Enter Into a Clash…

‘Do not enter into a clash with anyone and avoid clashes.’ You will attain liberation if you revere this sentence of mine. Your devotion and the power of my words will do all the work. All that is needed is your readiness. If one abides by just one sentence of mine, then it will indeed lead to that attainment. If one does not abide by the ‘allow’ of one sentence, then even one’s own advancement is at stake. Suffering and advancement are inextricably linked by a chain of compounding events. If you do not set out to resolve your ego, then what will you do with this thing? If you may think that you can, then how will you do it with someone else? There is always a way out, and not just a ‘no’ and such a path. Thus, there is no room for you to develop a ‘no’ in your mind, or to think, ‘suffering will be the outcome’. If you want to go on this path and think this, then you will end up in such a mess. Therefore, always have a ‘yes’. But, inevitably, over, against all this, you will also ask, ‘Where are you going?’. In this case, do not ask me! Do not ask, ‘We will run away and exit without trouble’. You will not exit without trouble. If the trouble is there, then it is there. The trouble is not there, and it will not come. Do not wait for a horse to come. Run and make a run for it. It is not worth being stuck in any worldly situation even for a moment. Then where is the question of talking about anything else? Wherever you get stuck, there you have forgotten your real form as the Self.

If you get into a clash with anyone by mistake, then settle it. Casually walk away from that conflict without creating any sparks of friction.

Accidents Are Prevented Through Traffic Laws

Accidents Are Prevented Through Traffic Laws

Just as when you are walking down a road, you are very cautious. Then regardless of how bad the other person is, if he collides with you and causes you harm, that is a different matter. However, you should not have the intention to harm anyone. Even if you try to cause harm to him, the harm is indeed going to come to you. Therefore, 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. 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, two to four times.

Dadashri: Yes, so you should resolve that much. What I am saying is that, why would you ruin everything? It does not suit you to ruin associations with other people. All these people here abide by the traffic laws; they do not drive according to their own interpretation, do they? Whereas here, they do according to their own understanding! Aren’t there laws? One does not have any problem in that
[driving], how wonderful the traffic laws are set up! Now, if you understand and abide by these laws, then you will not encounter difficulty again. 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, ‘It doesn’t matter what they say, I am going to do it my way.’ This is because when it comes to traffic laws, one is able to understand the consequences through the intellect, because they are tangible, such as, ‘The hand will get chopped off; I will die on the spot.’ Whereas one does not realize that, ‘If I enter into a clash then I will die.’ One is not aware of this. It is beyond the intellect. It is a subtle matter. All of the losses incurred through clashes are subtle.

The First Time This Maxim Was Revealed

I had given a man this phrase in 1951. He was asking me for the way to traverse this ocean of worldly life. I told him, “Avoid clashes,” and I explained it to him in this way.

It so happened that I was reading a book of scriptures one day, when he came up to me and said, “Dada, give me some knowledge.” He used to work for me. So, I told him, “What knowledge can I give to you? You get into fights with everyone, you get into brawls!” He would get into physical fights even in trains. Normally, he would squander his money and then travel without paying the train fares as per the law and on top of that, he would start fights. I knew about all of this. So I told him, “What good would it do to teach you? You keep getting into clashes with everyone.” He replied to me saying, “Dada, this knowledge that you share with everyone, teach me something from that.”

You must understand, when you are driving, how wonderful the traffic laws are set up! Now, if you understand and abide by these laws, then you will not encounter difficulty again. Therefore, there is a mistake in understanding these laws. The one explaining these laws must have a thorough understanding of them.

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So he asked me again, “Teach me some knowledge, Dada.” I told him, “You return every day after getting into fights. I have to hear about this every day.” He persisted, “Even so, at the very least, give me some knowledge.” So I told him, “I will give you just one sentence, on the condition that you follow it.” He said, “I will definitely follow it.” I told him, “Do not get into clashes with anyone.” He responded, “What is a clash? Please explain this to me, Dada.”

I said, “If you are walking along a straight path and you come across a lamp post in the middle, then should you walk around it or collide with it?” He answered, “No, if I collide with it, then my head will get injured.” I continued, “If a buffalo is coming towards you, then should you walk around it or collide with it?” He replied, “If I collide with it, then it will hurt me. So I would have to walk around it.” I questioned him further, “What if there was a snake along the way? What if there was a large rock?” He replied, “I would have to walk around them too.” I asked him, “Who would have to go around?” He said, “I would have to.” “Why?” I inquired. He responded, “For my wellbeing. If I collide, then I will get hurt!” I said, “There are some people in this world who are like the rock, some are like the buffalo, some are like cows, some are like humans,
some are like snakes, some are like poles; there are all kinds of people. Now do not get into clashes. Steer your way accordingly."

I gave him this understanding in 1951. So even now, he does not lapse. He has not gotten into clashes with anyone after that time. This businessman happens to be his uncle; he came to know that his nephew does not get into clashes with anyone. So the businessman would purposely provoke him repeatedly. If the uncle provoked him in a certain way, he would find his way out from another direction. If the uncle provoked him in another way, he would find his way out in another way. He would not let anything touch him. He has not gotten into clashes with anyone since 1951!

Avoid Clashes in Worldly Interactions In This Way

You get off a train and immediately you shout out to the porters, “Hey … come here, come here!” Two to four porters come running. “Come on, pick it up.” After he carries your luggage all the way out, you bicker with him, “I am going to call the [station] master, how can you ask for so much money? You are doing this, you are doing that…” You fool, do not get into a clash here. If he is asking for twenty-five rupees, then you should persuade him, “Actually, it should only be ten rupees, but go ahead and take twenty.” Once you realize that he is not going to let you off easily, then settle the matter by giving him more or less. Do not get into a clash there. There is no telling what he may do to you if you upset him further. He might have left his home in a bad mood and if you aggravate him further, he may even pull a knife on you. He can be stubborn like a bull and hurt you. At thirty-three percent, he is born as a human while at thirty-two percent, he would have been a buffalo!

If someone comes to shout at you, if words come flying at you like bombs, then you should know that a clash is to be avoided. There may be no effect on your mind whatsoever, yet if some effect arises all of a sudden, then you should know that the effect of the other person’s mind has fallen upon you. Therefore, you should move aside. All of those are clashes. As you continue to understand this, you will be able to avoid more and more clashes. By avoiding clashes, liberation is attained.

This world is indeed in the form of clashes; it is in the form of vibrations. Therefore, avoid clashes. This world has arisen due to clashes. To this, the Lord has said ... Then whether it is a snake, a scorpion, a bullock, or a buffalo, whatever it is, it will harbor vengeance. This is because the Self (Atma) exists in everyone. The energy of the Self is the same in everyone. However, it is due to the weakness of the non-Self complex (pudgal) that one has to tolerate things. But while tolerating it, one will not refrain from harboring enmity and moreover, one will seek offense.

If someone talks too much, then no matter what he says it should not give rise to a clash within you; that is your moral duty. Yes, the speech may be of any kind. Does it matter whether it is a false or a true thing? A lying word is indeed a true word. Does the person who created the offense indeed have less of an offense? But if someone creates a false or a true lie, then he

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If someone talks too much, then no matter what he says it should not give rise to a clash within you; that is your moral duty. Yes, the speech may be of any kind. Does speech have some kind of a condition that it will indeed lead to clashes? These people are such that they would clash until the morning. And to say something that creates interference for the other person is the biggest offense of all. On the contrary, to push it aside when someone has spoken in such a way; that is a mark of a true human being.
Tolerate It? No, Find a Solution

**Questioner:** Dada, when you say we must avoid clashes, does that mean that we have to tolerate it?

**Dadashri:** To avoid clashes does not mean to tolerate. If you do tolerate it, how much will you tolerate? To tolerate is the same as pressing a spring. How long can a spring remain compressed? So definitely do not learn to tolerate, learn how to bring about a solution. In the ignorant state, one indeed has to tolerate. Then one day, the compressed spring recoils and causes a lot of damage. But that is indeed the law of nature.

There is indeed no such law in this world that you have to tolerate because of someone else. Whatever you have to tolerate due to others is indeed because of your own karmic account. However, you do not know from which [karmic] ledger and from where this stock is coming, so you assume that it is something new being directed at you. No one would ever give out anew; that which had been given out in the past is being returned. There is no concept of tolerating according to our Gnan (Knowledge of the Self). Examine through this Knowledge that, ‘The other person is a pure Soul. Whatever has come to me is due to the unfolding of my own karma, the other person is only a nimit (an apparent doer who is simply instrumental in the process of unfolding karma).’ Then this Knowledge itself will solve the puzzle for you.

**Questioner:** So does that mean I have to bring the settlement in my mind that, ‘It is the stock of karma that has been returned’?

**Dadashri:** The other person himself is a pure Soul, and this is his prakruti (non-Self complex). The prakruti is giving this effect. You are a pure Soul and the other person too is a pure Soul. This is the reason why you have to deal with a prakruti. Now, if the prakruti is the mistake of this ignorance, you have to learn how to bring about a solution. You Clashed Due to Your Own Mistake

Any clash that arises in this world is indeed your own mistake; it is not the mistake of the other person. The other person is going to clash anyway. If asked, “Why did you clash?” The response would be, “Because the other person clashed!” So, not only are you blind, but he has become blind too.

**Questioner:** What happens if we create a clash within a clash?

**Dadashri:** You’ll break your head open! If a clash arises, what must you understand?

**Questioner:** That it is indeed my fault.
Avoid Clashes

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Dadashri: To avoid clashes does not mean to tolerate. If you do tolerate it, how much will you tolerate? To tolerate is the same as pressing a spring. How long can a spring remain compressed? So definitely do not learn to tolerate, learn how to bring about a solution. In the ignorant state, one indeed has to tolerate. Then one day, the compressed spring recoils and causes a lot of damage. But that is indeed the law of nature.

There is indeed no such law in this world that you have to tolerate because of someone else. Whatever you have to tolerate due to others is indeed because of your own karma. That which had given its effect to you is being given back to you. The other person himself is a pure Soul, and this is his prakruti (non-Self complex). The prakruti is giving this effect. You are a pure Soul and the other person too is a pure Soul. Now both are settling all their accounts with each other. In that, it is due to the unfolding karma of this prakruti that he gives something. That is why ‘we’ have said, “It is the unfolding of your karma and the other person is merely a nimit.” When he gives it to you, your karmic account has become cleared. When you have this solution, there is no need to tolerate anything!

If you do not elucidate it in this way, then what will happen if you continue to tolerate? One day that spring will rebound. Have you seen a spring rebound? My spring used to rebound many times. I would be tolerant for days, and then when it would bounce back, I would kick up a storm. This was in the state of ignorance; I am aware of it. It is in my attentive awareness. That is why I am telling you “Do not learn to tolerate.” It is in the state of ignorance that one has to tolerate. Whereas here, you should elucidate ‘what will be the consequences of this’, ‘what is the cause behind this’; you have to look systematically into your [karmic] ledger. Nothing ever happens outside of the [karmic] ledger.

You Clashed Due to Your Own Mistake

Any clash that arises in this world is indeed your own mistake; it is not the mistake of the other person. The other person is going to clash anyway. If asked, “Why did you clash?” The response would be, “Because the other person clashed!” So, not only are you blind, but he has become blind too.

Questioner: What happens if we create a clash within a clash?

Dadashri: You’ll break your head open! If a clash arises, what must you understand?

Questioner: That it is indeed my fault.
**Dadashri:** Yes, and you should immediately accept it. If a clash arises, then you should come to the realization that, ‘What was it I said that caused this clash?’ Once you realize your own mistake, it means a solution has come about; thereafter the puzzle is solved. Otherwise, as long as you keep trying to prove that the other person is at fault, the puzzle will never be solved. Only when you accept ‘it is my mistake’ will you be free from this world. There is no other solution. All other solutions lead to entanglement and to try to find a solution is your hidden egoism that lies within. Why are you looking for solutions? If the other person points out your fault, then you should say, “I have always been awkward.”

It is the intellect that makes one clash in worldly life. Hey, even if one goes according to what the wife says, adversity arises, clashes take place, whereas this is ‘Miss Intellect’! If you listen to ‘her’, there is no telling where you may be thrown off! Oh, ‘she’ may even wake you up at two in the morning and show you negative things. You encounter your wife only at certain times, whereas the intellect remains with you all the time. The intellect is such that it can ‘dethrone’ you.

If you indeed desire liberation, then do not listen to the intellect at all. The intellect is such that it will even point out faults of the Gnani Purush. Hey, did you actually see faults of the very person through whom you will attain liberation? If so, then your liberation will be postponed for infinite lives to come!

Clashes themselves are your own ignorance. If you clash with anyone at all, then that is a sign of your own ignorance. God does not look at right or wrong. God only looks to see this much, ‘Regardless of what the other person said, has there been any clash as a result?’ If the
Avoid Clashes

Dadashri:

Yes, and you should immediately accept it. If a clash arises, then you should come to the realization that, ‘What was it I said that caused this clash?’ Once you realize your own mistake, it means a solution has come about; otherwise, there is no other solution. All other solutions lead to entanglement and to try to find a solution is your hidden egoism that lies within. Why are you looking for solutions? If the other person points out your fault, then you should say, “I have always been awkward.” It is the intellect that makes one clash in worldly life. Hey, even if one goes according to what the wife says, adversity arises, clashes take place, whereas this is ‘Miss Intellect!’ If you listen to ‘her’, there is no telling where you may be thrown off! Oh, ‘she’ may even wake you up at two in the morning and show you negative things. You encounter your wife only at certain times, whereas the intellect remains with you all the time. The intellect is such that it can ‘dethrone’ you.

If you indeed desire liberation, then do not listen to the intellect at all. The intellect is such that it will even point out faults of the Gnani Purush. Hey, did you actually see faults of the very person through whom you will attain liberation? If so, then your liberation will be postponed for infinite lives to come! Clashes themselves are your own ignorance. If you clash with anyone at all, then that is a sign of your own ignorance. God does not look at right or wrong. God only looks to see this much, ‘Regardless of what the other person said, has there been any clash as a result?’ If the answer is no, then God will say, “That is all we want.” So there is no such thing as right or wrong as far as God is concerned. Only people are preoccupied with this concept. Where God is concerned, there is no duality at all!

All Those Who Clash Are Walls

If you walk into a wall, is it the fault of the wall or is it your fault? What if you try to seek justice with the wall by saying, “Move aside, move aside.” And what if you say, “I am only going to pass through this way;” then whose head will get injured?

Questioner: Mine.

Dadashri: So who should be careful? What does the wall care? Whose fault is it in that? The fault is of the one who gets hurt. So this world is like a wall.

If you collide with a wall, then will divisiveness due to difference of opinion arise with the wall? If you ever collide with a wall or a door, then would divisiveness due to difference of opinion arise at that time with the door or with the wall?

Questioner: The door is a non-living thing, isn’t it!

Dadashri: So it is only when it comes to a living being that you believe that he clashed with you. Everything that clashes in this world is a non-living thing. That which clashes is not living. Living beings do not clash; non-living things clash. Therefore, you should immediately consider them as a wall, meaning that you should not interfere with them. After a while say, “Come on, let’s have some tea.”

If a child were to throw a rock at you right now and blood were to gush forth, then how would you react towards that child? You would get angry at him. And what if you
Avoid Clashes

are going about your way and a rock falls from a hilltop? It hits you and blood gushes forth. What would you do then? Would you get angry? No. Why is that? It is because the rock fell from the hilltop! And it does not matter that the child may be feeling remorse about what he did. Whereas who is responsible for the rock that fell from the hilltop?

So, understand this world. If you come to me, I will make you worry-free so that you can live wonderfully in this worldly life. Go ahead and stroll around with your wife! And get your children married without any worries! Then your wife will become pleased. She will tell me, “I must say! You have made my husband so sensible!”

Now, suppose your wife had a quarrel with the neighbor and she has become a little hot tempered. And you come home and she speaks to you with an ill temper, then what ... under what circumstance she has become ill tempered, or who she has become angry with today. Now, as you are the man (purush) of the house, you should not allow divisiveness due to difference of opinion to arise. If she creates divisiveness due to difference of opinion, even then you should turn it around. Divisiveness due to difference of opinion means clash!

A Science Worth Understanding

Questioner: I do not want to clash, but what should I do if the other person comes and starts a fight?

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 would you do with it? You hit your head, meaning you had a fight with the wall, but then what? Similarly, when you fight with the other person, why do you want it to continue for a long time? Why do you want it to continue? It is because you do not want to give up your own truth.

Because these things are not connected. A quarrel or a fight takes place between two people, but it is not because you are angry or your wife is angry.

Therefore, it is only when it is your fault that the wall Screams, the God residing 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.
Avoid Clashes

Avoid Clashes

I will make you worry-free so that you can live wonderfully in this worldly life. Go ahead and stroll around with your wife! And ... any worries! Then your wife will become pleased. She will tell me, “I must say! You have made my husband so sensible!”

Now, suppose your wife had a quarrel with the neighbor and she has become a little hot tempered. And you come home and she speaks to you with an ill temper, then what ... under what circumstance she has become ill tempered, or who she has become angry with today. Now, as you are the man (purush) of the house, you should not allow divisiveness due to difference of opinion to arise. If she creates divisiveness due to difference of opinion, even then you should turn it around. Divisiveness due to difference of opinion means clash!

A Science Worth Understanding

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 evidence. 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? Similarly, you do not have the authority to scold other people. And the clash that is going to happen through his nimit (an apparent doer who is simply instrumental in the process of unfolding karma) 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.

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 divisiveness due to difference of opinion 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 divisiveness due to difference of opinion also arises when one cannot see. He cannot see beyond [the situation]. He is not able to come up with a solution beyond this, so divisiveness due to difference of opinion arises. All this anger-pride-deceit-greed arises due to the inability to see what lies beyond! Shouldn’t we understand this point? The fault is of the one who gets hurt; is the wall really at fault? So everything in this world is indeed a wall. When we bump into a wall, we do not set out to establish who was right and who was wrong, do we? We do not go through the trouble of fighting with it that, ‘I am right,’ do we? In the same way, right now this [person] is indeed in the state of a wall. There is no need whatsoever to prove to the person that you were right.

You should consider anyone who collides to be a wall. Then if you set out to investigate where the door is, you will find the door even in the dark. If you move ahead while moving your hand like this, then would you not find the door? And you should make your escape from there. You should make it a rule to not clash with anyone, that you do not want to get into clashes with anyone.

**This Is How to Live Life**

As it is, people do not know how to live at all. People do not know the first thing about marriage, yet they get married. People do not know how to be a father, yet they become a father. Everyone should live life in such a way that it makes the children happy. Everyone should decide in the morning, ‘Let’s agree on not getting into clashes with anyone today.’ Show me what you gain from clashing. What benefit do you gain? Questioner: We get hurt. Dadashri: Not only do you get hurt, right now you got hurt through this clash, but your entire day gets ruined and moreover, you will forgo a human birth in your next life. People seem to do so more. Questioner: People seem to do so more. Dadashri: If a person does so, then he will have to take birth in the animal kingdom. So there, he will have four legs instead of two and a tail in addition! Do you think life is easy there? Is there no suffering there? There is tremendous suffering. You will have to understand this. How can it go on in this way?

**Clash Is Indeed Our Own Ignorance**

Questioner: In life, clashes arise because people’s natures do not match, isn’t it? Dadashri: The fact that clashes arise is itself known as worldly life! Questioner: What is the cause behind clashes? Dadashri: Ignorance. As long as divisiveness due to difference of opinions arises with anyone, that is a sign of
Avoid Clashes

Avoid Clashes

Do not clash. 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 divisiveness due to difference of opinion 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 beyond the situation. He is not able to come up with a solution beyond this, so divisiveness due to difference of opinion also arises when one cannot see. He cannot see beyond the situation, so divisiveness due to difference of opinion arises. All this anger-pride-deceit-greed arises due to the inability to see what lies beyond! Shouldn’t we understand this point? The fault is of the walls, right and who was wrong, do we? We do not go through the trouble of fighting with it that, ‘I am right,’ do we? In the same way, right now this person is indeed in the state of a wall. There is no need whatsoever to prove to the person that you were right. You should consider anyone who collides to be a wall. Then if you set out to investigate where the door is, you will find the door even in the dark. If you move ahead while moving your hand like this, then would you not find the door? And you should make your escape from there. You should make it a rule not to clash with anyone.

This is how to live life.

As it is, people do not know how to live at all. People do not know the first thing about marriage, yet they get married without a choice! One does not know how to be a father, yet he became a father anyway. Now one should live life in such a way that it makes the children happy. Everyone should decide in the morning, ‘Let’s agree on not getting into clashes with anyone today.’ Show me what you gain from clashing. What benefit do you gain?

**Questioner:** We get hurt.

**Dadashri:** Not only do you get hurt, right now you got hurt through this clash, but your entire day gets ruined and moreover, you will forgo a human birth in your next life. The human life-form remains as long as there is virtuousness. But if there is beastliness, if one keeps prodding others, keeps ramming his ‘horns’ into others, then would a human life-form be attained again? Do cows and buffalos ram others with horns or do people?

**Questioner:** People seem to do so more.

**Dadashri:** If a person does so, then he will have to take birth in the animal kingdom. So there, he will have four legs instead of two and a tail in addition! Do you think life is easy there? Is there no suffering there? There is tremendous suffering. You will have to understand this. How can it go on in this way?

**Clash Is Indeed Our Own Ignorance**

**Questioner:** In life, clashes arise because people’s natures do not match, isn’t it?

**Dadashri:** The fact that clashes arise is itself known as worldly life!

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

**Dadashri:** Ignorance. As long as divisiveness due to difference of opinions arises with anyone, that is a sign of
your weakness. People are not wrong. In the divisiveness due to difference of opinion, the fault is yours. People are not at fault at all. If someone is doing something deliberately, then there you should ask for forgiveness by saying, “Brother, I do not understand this.” Nevertheless, people are not at fault. People are not such that they would create divisiveness due to difference in opinion. Where clash arises, the fault is indeed yours.

**Questioner:** If I want to avoid clashes, then even if a pole is standing in the middle of the way, I should go around it. But what should I do if the pole itself falls on top of me?

**Dadashri:** When it falls, you should move out of the way.

**Questioner:** No matter how much I try to move out of the way, even then the pole ends up hurting me. For example, my wife clashes [with me].

**Dadashri:** Figure out what you should do when she clashes.

**Questioner:** When the other person insults me and I feel insulted, is it because of my ego?

**Dadashri:** Truly speaking, when the other person insults you, he is dissolving your ego, and that too, it is the ‘dramatic’ [discharging] ego! Whatever amount of excess ego there is, that dissolves. What loss is there in that? These karma are not allowing you to become free. If there is a small child in front of us, even then we should say, “Now, set me free.”

**Take Everything In, Just Like the Ocean**

**Questioner:** Dada, in clashes that occur due to differing viewpoints, generally the older person finds fault with those younger than him, the younger person finds fault with those younger to him, why is that?

**Dadashri:** It is like this, the older one ‘gobbles up’ the younger one. Meaning that the older one finds fault with the younger one. Instead, you should say, “It is indeed my mistake.” If you take the blame of the mistake on yourself, then it will get solved. What do ‘we’ do? If the other person comes to harass, leaves you after giving away his own energy. Therefore, accept the insult with a joyful face!

and to the other side:

You should not say, “Why do you harass me?”

subject is Vyavasthit (result of scientifc circumstantial evidence)

with pole and pole falling
Avoid Clashes

your weakness. People are not wrong. In the divisiveness due to difference of opinion, the fault is yours. People are not at fault at all. If someone is doing something deliberately, then there you should ask for forgiveness by saying, ‘I am sorry, I have done something wrong. Where you are wrong, you should admit it.

Questioner: If I want to avoid clashes, then even if I go around the pole, it falls and hits me. What should I do?

Dadashri: When it falls, you should move out of the way.

Questioner: If I try to move out of the way, even then the pole ends up hurting me. For example, my wife clashes with me.

Dadashri: Figure out what you should do when she clashes.

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Misuse of Vyavasthit

Questioner: If I have the inclination to avoid a clash and to settle the file with equanimity; yet the other person harasses me, insults me; then what should I do?

Dadashri: Nothing at all. That is your karmic account. You should make up your mind that you want to settle [this file] with equanimity. You should always remain within your laws and you should keep solving your puzzle on your own.

Questioner: These clashes that occur, they must be subject to vyavasthit (result of scientific circumstantial evidence), mustn’t they?

Dadashri: Yes, clashes are actually subject to

with the younger one, the younger one finds faults with those younger to him; why is that?

Dadashri: It is like this, the older one ‘gobbles up’ the younger one. Meaning that the older one finds fault with the younger one. Instead, you should say, “It is indeed my mistake.” If you take the blame of the mistake on yourself, then it will get solved. What do ‘we’ do? If the other person does not have the capacity to tolerate, then ‘we’ take it upon ‘our’ self; ‘we’ do not blame others. Why would ‘we’ blame others? ‘We’ have a stomach as large as the ocean! Just look, doesn’t the ocean take in the water from all the sewers of Mumbai? In the same way, we too should be able to take it all in. The result of this will be that it will have a profound influence on these children and others. They too will learn from that. Even the children will notice that, ‘His stomach is as big as the ocean!’ However much comes your way, deposit it. The law of worldly interaction is that the person who insults, leaves you after giving away his own energy. Therefore, accept the insult with a joyful face!
vyavasthit, but when can that be said? After the clash happens. Your firm resolve is, ‘I do not want to get into any clash.’ If you see a pole in your path, then you know, ‘A pole is coming up, I have to walk around it, I definitely do not want to run into it.’ But despite this, if a collision occurs, then you should say, “It is a result of scientific circumstantial evidence.” If you carry on believing that it is a result of scientific circumstantial evidence from the very beginning, then it would be considered a misuse of vyavasthit.

**Energies Get Destroyed Through Friction**

If all the energies of the Self were to ever get destroyed, then it is through friction. If one collides even slightly due to friction, then he is done for! If the other person collides, then you should remain under restraint. A collision should not happen at all. Then if this body is to die, it will die [no matter how difficult a circumstance]; but you should not get into a collision. If only there were no collisions, then a person would attain liberation. If someone learns that, ‘I do not want to get into a collision at all,’ then he will not need a guru or anyone else in between. In one or two lifetimes, he would go directly to liberation. If it gets set in his conviction and he makes the decision that, ‘I do not want to get into a collision at all,’ then samkit (the right belief of ‘I am pure Soul’) will set in from that very moment! So if anyone ever wants to attain the right belief of ‘I am pure Soul’, then I give the guarantee, ‘Go, make the decision to not collide. This right belief will set in from that very moment!’ If there has been a physical collision and an injury has been sustained, then if you treat it, it will be healed. But who will remove the stains that form in the mind or the intellect due to friction and clash? They will not leave even after thousands of lifetimes.

wounds, and wounds keep getting inflicted on the entire antahkaran (mind-intellect-chit-ego complex), and the effect of that falls on the body too. So, there are so many difficulties due to collisions!

The entire difficulty due to friction is that [due to frictions and collisions] that [injury] will fall on the entire body.

The root cause of all trouble is not enmity, but rather love and attachment.

Common sense is necessary in worldly interaction. Common sense is needed to make worldly interaction pure, stillness and seriousness is needed. Common sense means ‘everywhere applicable’. If one has common sense along with Self-realization, then he will be very radiant. 

**Questioner:** How does common sense arise?

**Dadashri:** If someone clashes with you but you do
Avoid Clashes

vyavasthit, but when can that be said? After the clash happens. Your firm resolve is, ‘I do not want to get into any clash.’ If you see a pole in your path, then you know, ‘A pole is coming up, I have to walk around it, I definitely do not want to run into it.’ But despite this, if a collision occurs, then you should say, ‘It is a result of scientific circumstantial evidence.’ If you carry on believing that it is a result of scientific circumstantial evidence from the very beginning, then it would be considered a misuse of vyavasthit.

Energies Get Destroyed Through Friction

If all the energies of the Self were to ever get destroyed, then it is through friction. If one collides even slightly due to friction, then he is done for! If the other person collides, then you know, ‘There is some other reason for this collision apart from friction;’ but if you believe that it is due to friction, then there is no escape in this situation. ‘I believe it is due to some other reason,’ then you are definitely done for! But if you believe in one thing or the other, then your body will not die. If it is due to friction, then it is indeed due to friction; if it is not due to friction, then it is not due to friction. ‘Yamana samkit (the right belief of ‘I am pure Soul’) will set in from that very moment! So if anyone ever wants to attain the right belief, ‘I am pure Soul,’ then he will not need a guru or anyone else in between. In one or two lifetimes, he would go directly to liberation. If it gets set in his conviction and he makes the decision that, ‘I do not want to get into a collision at all,’ then he will not need a guru or anyone else in between. In one or two lifetimes, he would go directly to liberation.

Questioner: Are wounds inflicted on the mind and intellect due to friction and clash?

Dadashri: Oh! Not only on the mind and the intellect, wounds keep getting inflicted on the entire antahkaran (mind-intellect-chit-ego complex), and the effect of that falls on the body too. So, there are so many difficulties due to clashes!

Questioner: You are saying that all the energies get destroyed through friction. Then can the energy be pulled back through awareness?

Dadashri: There is no need to pull back the energies. The energies are indeed there. Now the energy is arising. The friction that arose in the past and the loss that was incurred; that [energy] is indeed coming back. But if you now create new friction, then the energy will leave again. The energy that arose will also leave, and if you do not allow friction to take place at all, then the energy will keep arising!

In this world, friction happens due to enmity. The root cause of worldly life is enmity. The one for whom enmity and friction have stopped, that person has attained liberation! Love is not a hindrance; if enmity leaves, then love arises.

Common Sense, ‘Everywhere Applicable’

What is required to make worldly interaction pure? Complete common sense is needed, stillness and seriousness is needed. Common sense is necessary in worldly interaction. Common sense means ‘everywhere applicable’. If one has common sense along with Self-realization, then he will be very radiant.

Questioner: How does common sense arise?

Dadashri: If someone clashes with you but you do
not clash with them, if you can prevail in this way, then common sense will arise. However, you should not clash with anyone; otherwise, you will lose your common sense. There should be no friction from your end. Through another person’s friction, common sense arises in you. The energy of the Self is such that it will reveal all the solutions for how to conduct yourself during times of friction. And once it reveals that, that knowledge will never leave you. In this way, common sense will accumulate. I usually do not experience any friction. I have tremendous common sense, so I immediately understand what you are trying to say. Other people may think what is being said is harmful to Dada, but I realize instantly that this harm is not really harm. It is not harmful from the worldly view, nor is it harmful from a religious view, and it is definitely not harmful in relation to the Self. People may think that this person is doing that which is harmful to the Self, but I understand the benefits of it. That is the impact of common sense. Thus, I have given you the definition of common sense, that it is ‘everywhere applicable’. There is no such thing as common sense at all in today’s generation. It has progressively declined with each generation.

After acquiring this Science [of the Self], a person can live like this. Or else a rare person in the general population can live this way; there are such blessed people! However, they cannot remain this way in every situation.

**Questioner:** The cause of all friction is indeed that there is a vast difference between one [developmental] layer and another?

**Dadashri:** Friction is progress. However much conflict arises, friction arises, that much scope one has to progress.

If friction does not arise, then you will remain right where you are. That is why people seek out friction.

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Avoid Clashes

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On the Path of Progress Through Friction

**Questioner:** If a person seeks out friction with the understanding that friction is for progress, then he will make progress.

**Dadashri:** Yet they are not seeking it with this understanding! God does not take you higher, friction takes you higher. Friction can take you up to a certain limit; thereafter it will only be productive if you meet a Gnani. Friction happens naturally. Just as a stone becomes round by getting scraped from here and there in the river.

**Questioner:** What is the difference between gharshan and sangharshan?

**Dadashri:** When non-living things collide, it is referred to as gharshan, and when living beings collide, it is called sangharshan.

**Questioner:** Collision with living beings obstructs the energy of the Self, doesn’t it?

**Dadashri:** Yes, that is correct. There is no problem if a collision with living beings occurs, I am telling you to get rid of the intent that ‘I want to get into a conflict.’ ‘You’ [the awakened Self] should not have the intent of colliding with living beings, thereafter if ‘Chandubhai’ [the relative self] collides with living beings, let it be. ‘Your’ intent [to not clash with anyone] should not become stifled.

The Relative Self Causes Friction

**Questioner:** Who causes friction, the inanimate matter (jada) or the living entity (Chetan)?
**Dadashri:** Friction of the past is indeed what creates friction. There is no question of the non-Self or the Self in this. The Self does not interfere in this at all. The non-Self complex (pudgal) is indeed what causes all this friction. However, it is friction from the past that is causing friction again. The one for whom friction from the past has exhausted, for him friction will not arise again. Otherwise, friction begets friction, which in turn leads to more friction; it keeps increasing in this way.

The non-Self complex is not entirely inanimate, it is *mishrachetan* (‘I’ with the wrong belief that arises as a mixture of the Self and the non-Self). This is referred to as *vibhaavik pudgal*. *Vibhaavik* means the non-Self complex that has arisen out of an extra intent. That is what causes everything to happen. The inanimate matter (pudgal) that is pure will not cause this to happen. This *pudgal* has become *mishrachetan*. The extra intent of the Self and the extra intent of the non-Self came together and gave rise to a third form. It has taken the form of the *prakruti* (the visible form created in an ignorant state by the continuous instillation of the false attribution that ‘I am Chandubhai’); that is what causes all the friction.

**Questioner:** Where there is no friction, does that mean a true intent of non-violence has developed?

**Dadashri:** No, it is nothing like that. But now you have realized, ‘If there is this much to be gained by clashing with a wall, then how much is there to be gained by clashing with God?’ By realizing only this much, the transformation continues to take place within you.

*Ahimsa* (non-violence through mind, speech, and action) cannot be completely understood and it is very difficult to explain it in its entirety. Instead, if you just
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Ahimsa (non-violence through mind, speech, and action) cannot be completely understood and it is very difficult to explain it in its entirety. Instead, if you just grasp this much, ‘I do not ever want to get into friction,’ then your energies will remain deposited, and day by day the energies keep increasing. Thereafter, a loss incurred through friction will not take place! If friction does take place at times, then it can be erased by doing pratikraman (process of reversal from aggression through confessing, apologizing, and resolving to not repeat the error). So you should recognize where friction occurs and there you should do pratikraman. Otherwise, there are grave consequences.

With this Knowledge of the Self, you will attain liberation, however by getting into friction you will encounter a lot of obstacles, and [liberation] will be delayed.

There is no problem if negative thoughts arise for this wall, because the loss is one-sided. Whereas if even a single negative thought arises for a living being, then that is detrimental. Losses will be incurred on both sides. However, if you do pratikraman for it, then all the faults will be erased. Therefore, do pratikraman wherever friction arises, so the friction will come to an end.

Resolution, Only Through Right Knowledge

Questioner: Dada, this discussion about the ego is many times relevant even in the home, it is relevant to our institution, even while doing Dada’s work, when the egos collide, it applies there too. A resolution is needed there too, isn’t it?

Dadashri: Yes, a resolution is certainly needed! Over here, the one with the Knowledge of the Self will find resolution; but those who do not have the Knowledge of the Self, what solution do they have? So then such a person begins to stray, he begins to develop a mental distance. For us here, we do not stray.

Questioner: But Dada, one shouldn’t clash, right?
Dadashri: It is their nature to clash. That happens because people have brought such a karmic stock with them. If they had not come with such a stock, then this would not happen. Therefore, You should understand that it is the habit of the other person. You should realize this. So then, it will not affect You. This is because habits belong to the one who is inclined to have habits, and You are the Self! And then it gets settled. If you remain stuck, then there is a problem. As it is, clashes will certainly arise. It will never be such that clashes don’t arise! The only thing you must ensure is that the friction does not create distance between you and the other person. Friction will indeed occur, even between husband and wife. However, they ultimately remain as one, don’t they? That will happen. ‘We’ have not put any pressure on anyone that, ‘You people should not clash.’

Questioner: But Dada, should we not maintain the constant intent to avoid clashes?

Dadashri: Yes, that should be maintained. That indeed is what should be done! Pratikraman should be done and a friendly spirit should be maintained towards that person! If a conflict occurs again, then do pratikraman again. Because one layer leaves, then another layer leaves. They are in layers, aren’t they? In my case, whenever a clash occurred, I made a mental note that I gained some good knowledge today! Clashes prevent you from slipping; they keep you ever aware! They are a vitamin for the Soul. Therefore, there is no problem in clashing. To not develop a distance after clashing, that is considered effort. If you begin to develop a mental distance with the other person, then do pratikraman and set it in order. How must I be getting along with all these people? I get along with you too, don’t I? It is a fact that conflict arises due to words. I happen to talk a lot, yet I do not get into clashes, do I!
Clashes will occur. Kitchen utensils make noise when they bang into each other, don’t they? It is the inherent nature of the non-Self complex to clash, but only if it has come with such a stock, otherwise it will not. Clashes used to arise for me too. However, after attaining this Knowledge of the Self, clashes have not arisen. This is because this Knowledge of the Self is experiential Knowledge. And I have come having settled all my accounts using this Knowledge, and for you it remains to be settled.

**Faults Get Washed Off Through Pratikraman**

When you clash with someone, then you will start seeing [your] faults again and when clashes do not arise, then the faults will remain hidden. When you begin to see five hundred or more of your faults each day, then know that you are nearing the state of completion.

Therefore, from whichever point you are at, avoid clashes. By creating clashes, you are not only spoiling this life, but you are ruining your next life too! The one who ruins this life inevitably ruins the next life. If this life improves, so will the next life. If you do not encounter problems in this life, then know that the next life will also be problem-free. And if you create problems here, then they will indeed be present in the next life.

**The Guarantee of Three More Lives**

For those who do not clash, I give the guarantee that they will attain liberation in three lifetimes. If a clash arises, then do pratikraman. The clash is of the non-Self complex, and a clash between two non-Self complexes can be extinguished through pratikraman.

If the other person multiplies it, then you should divide it, so the balance becomes zero. To think about another
Avoid Clashes

person, ‘He said this to me, he said that,’ that itself is an offense. As you walk down this street, if you bump into a wall, then why don’t you fight with it? Why are trees considered inanimate? Everyone that hurts you are indeed living trees! Do you say anything if a cow steps on your foot? That is how it is with people. Why does the Gnani Purush forgive everyone? He knows that these unfortunate people do not understand; they are like the trees. And nothing needs to be said to those who have the understanding; they immediately do pratikraman from within.

Where There is Attraction, There Is Indeed Reaction

Questioner: Many times, even if I have no desire to have any abhorrence, yet it arises. What is the reason behind this?

Dadashri: Who does it happen with?

Questioner: Suppose it happens at times with my husband?

Dadashri: That is not called abhorrence. The love that arises from attraction is always reactionary. So when one becomes irritated, the other person becomes repelled. After becoming repelled, he maintains his distance for a short while and then the love rises again. And when this love stings again, then a conflict arises. And thereafter love rises once again. Where there is excessive love, interference occurs. Wherever any kind of interference is taking place, deep within, those people have love for one another. Only where there is love is there interference. If there is love from the past life, then there is interference. There is excessive love. Otherwise, there would be no interference, would there? This is verily the nature of interference.

And what do people say? “Conflicts make our love increase.” Of course, it indeed arises due to attraction. Where there are fewer conflicts, there is less attraction. Where there are fewer interactions, there is less conflict. Where there is less interaction, there is less attraction. These are the very things that they have in the home. Where there are conflicts, they need to be taken care of, but otherwise, nothing needs to be done. If there are conflicts, it will take them quite a while to come to a standstill! I do ask them. I know that it will turn out this way. So it is due to sexual interactions.

Questioner: Before, we used to think that these conflicts were related to our household work. The conflicts would continue despite helping out in the housework.

Dadashri: All those clashes will arise. As long as this sexual relation continues, conflicts will arise. This is indeed the root of conflict. No one can conquer the one who conquers sexuality, no one can even challenge such a person. Such a person has an aura of influence.

Clashes, From the Gross to the Subtlest

Questioner: There is a sentence of yours, “Avoid clashes. If this statement is followed with devotion, then it will take one all the way to liberation.” Please explain the progression of avoiding clashes from the gross level to the subtle level to the subtler level.

Dadashri: As one progresses, no one needs to teach
person, 'He said this to me, he said that,' that itself is an offense. As you walk down this street, if you bump into a wall, then why don’t you fight with it? Why are trees considered inanimate? Everyone that hurts you are indeed living trees! Do you say anything if a cow steps on your foot? That is how it is with people. Why does the 

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Questioner: In our daily lives, sometimes a lot of sparks fly due to the ego.

Dadashri: Those sparks do not fly due to the ego. They may appear to be sparks of the ego, but they exist due to sexuality. They do not exist where there is no sexual interaction. When a sexual relationship ends, that entire history will indeed come to an end. So if [a couple] maintains the vow of celibacy for one year, then when I ask them, they reply, “Not a single spark, no bickering, no deception, nothing at all, a standstill!” I do ask them. I know that it will turn out this way. So it is due to sexual interactions.

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Questioner: There is a sentence of yours, “Avoid clashes. If this statement is followed with devotion, then it will take one all the way to liberation.” Please explain the progression of avoiding clashes from the gross level to the subtle level to the subtler level.

Dadashri: As one progresses, no one needs to teach
him, he will know on his own; his intuition grows. These words themselves are such that they will take one all the way to liberation.

The other cardinal sentence, “The fault is of the sufferer,” will also take one to liberation. Each and every word will take one to liberation, that is my guarantee.

**Questioner:** You have given examples of gross clashes such as the snake and the pole. Now can you give examples of clashes that take place at the subtle, subtler, and the subtlest level? What are subtle clashes like?

**Dadashri:** The clashes you have with your father are all subtle clashes.

**Questioner:** Do subtle clashes mean mental? Do verbal clashes also fall under the subtle level?

**Dadashri:** Those fall under the gross level. Those that the other person is not aware of, those that cannot be seen; all of that falls under the subtle.

**Questioner:** How can those subtle clashes be avoided?

**Dadashri:** First avoid the gross, then the subtle, then the subtler and finally the subtlest clashes.

**Questioner:** What can be considered a subtler clash?

**Dadashri:** If you are hitting someone and that person Sees through the Knowledge of the Self that, ‘I am pure Soul. The hitting is happening as a result of scientific circumstantial evidence.’ If he Sees all that, but in his mind he sees the slightest of faults, then that is a subtler clash.

**Questioner:** Please explain this again. I did not completely understand.
Dadashri: All these faults you see in others are subtler clashes.

Questioner: So to see faults in others is a subtler clash?

Dadashri: Not like that. You have made the decision that others are not at fault at all, and yet you see faults, those are subtler clashes. This is because he is a pure Soul and the faults are separate.

Questioner: Is that indeed the mental clash you mentioned?

Dadashri: All mental clashes fall under the subtle level

Questioner: So what is the difference between these two?

Dadashri: This talk is beyond the mind.

Questioner: So where there are subtler clashes, the subtle clashes coexist, don’t they?

Dadashri: You should not look at that. The subtle level is separate and the subtler level is separate. The subtest is at the ultimate level.

Questioner: One time in satsang (spiritual discourse) you had said that to become engrossed in ‘Chandubhai’ [reader should insert his or her name here] is considered the subtletest clash.

Dadashri: Yes, the subtletest clash! Avoid that. You inadvertently become engrossed with the body-mind complex, and later You [awakened Self] realize that you made a mistake.

Questioner: So is pratikraman the only remedy to avoid those clashes, or is there anything else?
Dadashri: There is no other tool at all. These Nine Kalams (nine statements in which one asks for energy from the pure Soul within for the highest spiritual intents), those too are pratikraman. There is no other tool in this world besides pratikraman, it is the ultimate tool. This is because this world has come about due to aggression towards other living beings (atikraman).

Questioner: That is so wonderful. All these sentences, “Whatever has happened is justice,” “The fault is of the sufferer;” each and every sentence is extraordinary. And when we do pratikraman with Dada as our witness, the vibrations truly do reach [the other person].

Dadashri: Yes, that is true. The vibrations immediately reach [the other person] and they give result. We become convinced that it has had an effect on the other person.

Questioner: Dada, pratikraman occurs immediately, at that very moment! This is truly amazing, Dada! Dada’s grace is amazing!

Dadashri: Yes, it is amazing. It is a scientific thing.

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

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32. The Practice of Humanity
33. Trimantra
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35. Who Am I?
36. Worries

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Avoid Clashes

Just as when you are walking down a road, you are very cautious. Then regardless of how bad the other person is, if he collides with you and causes you harm, that is a different matter. However, you should not have the intention to harm anyone. Even if you try to cause harm to him, the harm is indeed going to come to you. Therefore, in every conflict, both parties suffer. If you hurt anyone, then you will inevitably suffer pain at that very moment!

Therefore, 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. Therefore, avoid clashes.

- Dadashri