

As Expounded by Dada Bhagwan

Avoid Clashes



This world has arisen through clashes.
Therefore, 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 take 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 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 Self.

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

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 pain 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 are the traffic laws 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 scriptural book 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 in even in trains. He would normally 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 replies to me, "Dada, this knowledge

that you share with everyone, teach me something from that.” I responded, “What good would it do to teach you? You return each day after getting into fights and brawls on the train.” There was a ten-rupee governmental tariff levied on loading material goods on the train, yet he would bring the goods along without paying the tariff and on the other hand, he would treat other people to twenty rupees worth of tea and snacks! He would become delighted by this. So he would not really save the ten rupees, on the contrary he would spend ten more, he was such a ‘noble’ man.

So he asks 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 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 fall short. 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, after 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 on 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] clash; it is in the form of vibrations. Therefore, avoid clashes. This world has arisen due to clash. To this, the Lord has said that it has arisen due to enmity. Every human being, nay, every living being harbors enmity. When it goes too far, they will not refrain from harboring enmity. Then whether it is a snake, a scorpion, a bullock, or a buffalo, whatever it is, it will harbor enmity. 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 vengeance in the next life!

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 compressing 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 of this world that you have to tolerate because of someone else. Whatever you have to tolerate due to others is indeed due to 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 bring 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. 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: 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 an-

swer 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 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 should you do? Should you also become hot tempered? When such circumstances arise, there you should adjust and carry on. There is no telling under what circumstance she has become ill tempered, 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, so does that mean you should keep hitting the wall? Similarly, those who instigate a lot of clashes are all walls! Why look at others in this? You should understand on your own that they are like walls. There is no problem thereafter.

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! Does this wall have the authority to scold you? The same applies for the other person. 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. What is the point in needlessly screaming and shouting? The other person possesses no authority in that! So why don’t you become like a wall! If you keep scolding your wife, then the God that 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 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, hurt not only arises through this clash right now, but your entire day gets ruined and moreover, you will forgo human birth in your next life. 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 more, then he will have to take birth in the animal life-form. 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 division due to difference of opinions arises with anyone, that is a sign of your weakness. People are not wrong. In division 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 division 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

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 tolerance capacity, 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 that comes your way, deposit it. The law in worldly interaction is that the person who insults, leaves you after giving away his own energy. Therefore, accept the insult with a joyful face!

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

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 collusion 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 as 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. 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 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.

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 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 that, 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 can remain this way in some places, 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.

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 collision with living beings occurs, I am telling you to get rid of the intent that 'I want to get into 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 *mishratchetan* ('I' with wrong belief that arises as a mixture of the Self and non-Self). This is referred to as *vibhaavik pudgal*. *Vibhaavik* means the non-Self complex that has arisen out of 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 *mishratchetan*. 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

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, loss incurred through friction will not take place! If friction does take place at times, then it can be erased by doing *pratikraman* (exact method of reversal from aggression through recall, apology, and resolution 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 relevant many times even in the home, it is relevant to our institution, even while doing Dada’s work, the egos collide at times, so it applies there too. Resolution is needed there too, isn’t it?

Dadashri: Yes, resolution is certainly needed! Over here, the one with Knowledge of the Self will find resolution; but those who do not have 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, distance does not develop.

Questioner: But Dada, one shouldn’t clash, right?

Dadashri: It is their nature to clash. That happens because people have brought such karmic stock with them. If they had not come with such 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 that 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 so that clashes never arise! The only thing you must ensure is that the friction does not create a distance between each other. 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 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 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, conflict has 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 clash does 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 whatever 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 clash arises, then do *pratikraman*. The clash is of the non-Self complex, and 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 person, ‘He said this to me, he said that,’ that itself is an offense. As you are walking about your way and you collide into a wall, then why don’t you fight with the wall? Why are trees considered inanimate? Everyone that hurts you are living trees indeed! 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, conflict arises, and thereafter love rises once again. Where there is excessive love, interference arises. Wherever any kind of interference is taking place, inwardly 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? “Conflict makes our love

increase.” But that statement is true. That attraction has indeed arisen from conflict itself. Where there are fewer conflicts, attraction does not exist. Take it for granted that in the home in which a husband and wife have limited conflict, there is limited attraction. Do you understand this?

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.

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, conflict 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, 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 of the snake, of 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 as subtler clashes?

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 fault, 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 are subtler clashes?

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: Everything at the mental level falls 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. Subtle is separate and the subtler is separate. Subtlest 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 subtlest clash.

Dadashri: Yes, the subtlest 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 is *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 happens 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

Glossary

Gujarati Word	Meaning
<i>ahimsa</i>	non-violence through mind, speech, and action
<i>antahkaran</i>	mind-intellect-chit-ego complex
<i>atikraman</i>	aggression towards other living beings
<i>Atma</i>	Self
<i>Chetan</i>	the living entity