

## **AVOID CLASHES !**

When you cross a busy road, you become very cautious in order to prevent an accident. Exercise similar caution in your daily life interactions with others. Your resolve should be not to hurt anyone regardless of how hateful or wicked the person may be. Despite your caution the other person may still clash with you and you will be hurt. In all clashes both parties suffer. If you hurt any one you will inevitably suffer pain at that moment.

I am giving you the example of the reason behind traffic regulations. If you cause an accident, you might end up being killed. Therefore, do not clash with anyone.

**- Dadashri**

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## **Translator Note**

Ambalal M. Patel, Gnani Purush (popularly known as Dada) always used to say it is not possible to translate his speech - Science of Soul into English, because some meaning would be lost. He stressed that one needs to learn Gujarati Language to understand all facets of this Science.

Despite this DADA did give his blessings to translate in English and other languages. With the popularity of this Science of Soul increasing amongst non Gujarati speaking people it is evident that translation in English is a necessity.

In this attempt, we have tried to capture the essence of DADASHRI's teachings. Many people have contributed to this effort and we thank all of them.

This is an elementary introduction to the vast treasures of the Absolute Scientist. It is our sincere prayer to Him to guide the readers to understand the exact meaning of the knowledge that DADA passed on to all of us.

We would appreciate your input and suggestions for future editions of this book.

- JAI SAT CHIT ANAND

## **PREFACE**

Avoid clashes, if only this much is absorbed in one's life, then one's daily life will be filled with peace and harmony. In addition such a person will attain liberation without any obstacles. There is no dispute about this.

Thousands have experienced enlightenment by following this cardinal sentence of The Akram Vignani Pujya Dadashri. Their life has become filled with peace and joy and they have become the pilgrims on the path of liberation. To attain such a state all one has to do is to make a firm resolve to avoid clash at all cost. No matter how persistent the opponent who clashes I will not clash. This is the resolve. Simply this much resolve within a person will result in a spontaneous inner intuitive approach, which will guarantee his liberation.

When you walk about at night in your house in darkness, what happens if you run into a wall? Are you going to kick the wall and shout, "Why did you come in my way? Get out of my way. This is my home." But instead how wisely do you move about groping to find a door to exit. Why? This is because you know that if you do not give in you will bang your head!

A king walking along a narrow street will have to give way to a charging bull. Can he say to the bull, "Get out of the way, I am the king of this area?" In such instances of inevitable clash even the king of kings gets out of the way of a charging bull. Why? Avoidance of injury and clash is the aim.

These simple examples are given to make you understand that all people who come to clash with you are like the wall or the bull. Therefore, if you want to avoid clash, wisely get out of the way.

Avoid clashes in all situations of life. Clash free life is a life of liberation.

**- Dr. Niruben Amin**

## **Introduction of 'The Gnani'**

One June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man and contractor by profession, was sitting on a bench of platform number three at Surat train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this, his ego melted totally and completely. From that time, onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. "This Lord is fully manifested within me," he told, to all he met. Furthermore, he added that, "The same Lord, Dada Bhagwan exists in all living beings." The difference between you and me is that in me The Lord has manifested fully and in you he is yet to manifest. 'Who are we? What is God? Who runs this world? What is karma? What is liberation? etc. All the world's spiritual questions were answered. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming, Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

Throughout his whole life, he lived by the principle that there should not be any business in religion, but in all

business, there must be religion. In addition, he never took any money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimage in various parts of India.

His words became the foundation for a new, direct and step less path to realization called Akram Vignan. Through his divine, original scientific experiment (The Gnan Vidhi) he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step-by-step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self.

### **Who is Dada Bhagwan?**

When he explained others who 'Dada Bhagwan' is he would say :

**“What you see in front of you is not ‘Dada Bhagwan’. What you see is ‘A.M.Patel.’ I am a Gnani Purush and the Lord that is manifested within, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I bow down to the Dada Bhagwan within me.”**

### **Current link for attaining the knowledge of Self realization (Atmagnan)**

“I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?”

**- Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all whom came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis (special spiritual powers) to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, travelling within India to cities and villages; and going abroad to the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atmagnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan (Knowledge of The Self). Only a lit candle can light another candle!

## **Additional books on Atmagnan and daily living by DADASHRI**

**(1) Who Am I (English) :** "Who am I" is a burning question since the beginning of our being in the universe. Answer to it is here...

**(2) Ultimate Knowledge :** (English) Experience of a 16 year youth about Atma Gnan.

**(3) Generation Gap (Ma-Baap Chockra no Vyavhar) :** How to overcome the generation gap in the west? How to raise children? What are Parents & child's duties.

**(4) The Essence of all Religion :** The essence of all religions in Nine Sentences with Scientific understanding.

**(5) Adjust Everywhere :** A simple key to solve day to day problems in life.

**(6) Worries :** The Gnani Purush Dadashri dissects the nature of worry and shows the way to be free from worry forever. Without this understanding it is very difficult to resolve the problem of worry at its root.

**(7) Harmony in marriage (Pati-Patni no Divya Vyavhar):** Couples who marry, be it through traditional arrangements or love commitments, often find themselves at odds with each other and suffer difficulties in their life together. The Gnani Purush Dadashri shows profound reasons for clashes between couples in our society and offers the way to harmony and bliss.

## **AVOID CLASHES**

### **AVOID CLASHES**

“Do not come into conflict with anyone – try to avoid it.”

If you absorb these words of mine, you will attain liberation. Your devotion and the power of my word will do all the work. All that is needed is your willingness. Exact absorption of just a single sentence of mine will lead one to liberation. Even if he were to soak up a single word of mine as it is, his work will be done. The key is it has to be soaked up as it is.

Spiritual dedication to a single word of mine, even for a day, will bring forth tremendous inner energy. Within you there are infinite energies to resolve all kinds of conflict no matter how severe.

Why clash with one who willingly chooses a self-destructive path? Such a person will never attain liberation and will impede your liberation. Avoid engaging your intellect with such people. Be very cautious in such instances. Make a smooth exit without creating friction. The train for your liberation is about to leave the platform, and your trousers are caught up in barbed wire. In this situation do not wait to

disentangle your trousers. Let it be ripped, run and make sure that you do not miss the train. It is not worth getting stuck in any worldly situation even for a moment. In all situations where you get caught up in worldly interaction you forget the Self.

Whenever you get into a conflict with anyone unintentionally or otherwise, you must solve the situation with poise and walk away from it without generating any hostility.

### **TRAFFIC LAWS PREVENT ACCIDENTS**

When you cross a busy road, you are very cautious in order to prevent an accident. Exercise similar caution in your daily life interactions with others. Your resolve should not be to hurt anyone regardless of how hateful or wicked the person may be. Despite your caution the other person may still clash with you and you will be hurt. In all clashes both parties suffer. If you hurt any one you will inevitably suffer pain at that moment. I am giving you the example of the reason behind traffic regulations. If you cause an accident, because collisions can be fatal, you might end up being killed. So do not clash with anyone. In the same way, do not create conflict in any worldly life interactions, because there are always risks involved. Besides, conflict only occurs occasionally, it is not as if it happens two hundred times a month, is it? How often does it happen in a month for you?

**Questioner :** Perhaps two to four times.

**Dadashri :** These need to be resolved. Why do we want to spoil events by clashes? This simply does not suit us. People abide traffic laws, which are strict regulations; they don't drive according to their own interpretations do they? They are therefore saved from accidents. Likewise in daily life you must follow the laws that prevent clashes. Clashes

occur because you follow your own laws and interpretations. There is never any difficulty with the way the traffic runs because all obey the laws. If you apply the same rule with understanding, you will never run into difficulties again. The problems arise because of your own limited interpretations of the laws of life. There is a fundamental error in understanding the laws of life. The one who explains these laws must be one who has a thorough experience of these laws.

Look at how well you observe traffic rules. It is because you have made a firm decision to abide by them. Why is your ego not telling you to disregard these laws? It is because you understand with your intellect that you might injure yourself or even be killed. This is what you can experience with your senses. The intellect however, fails to make you realize the possibility of a fatal outcome from engaging in conflict with someone, because it is beyond your sense perception in this life. This is very subtle matter and the damage it causes is also subtle.

### **THIS IS THE FIRST TIME THIS CARDINAL RULE IS DISCLOSED TO THE WORLD.**

In 1951 a gentleman, who worked for me at the time, came asking me to show him a way to attain liberation from recurrent cycles of birth and death. So I gave him this one principle. I told him, 'Avoid clash.'

I was reading a spiritual book one day, when he came. He asked me to give him some spiritual knowledge. I told him, "What can I give you? You get into brawls with everyone. You even get into physical fights!" He would squander our firm's money foolishly. He would travel without paying train fares and in addition, he would quarrel with the authorities. I

knew all about him. Nevertheless, he was very persistent and pleaded with me saying, “Dadaji, please count me in too. Give me some of this spiritual knowledge that you have been giving to others around you.” I hesitated, telling him, “What good would it do you anyway? You will not change! You will just carry on fighting with people regardless of it!”

He would avoid a train fare of ten rupees, while wasting twenty rupees on tea and snacks for others. The company would incur a net loss of ten rupees. Such was his ‘nobility’! Whenever he came, he would beam with happiness when I welcomed him cordially. “Teach me something Dada,” he would plead. I told him, “You come here after quarrelling with someone or the other everyday, and I have to listen to their complaints.” He persisted, “Even so, please give me something.” Then I told him, “I would give you just one sentence. This is on the condition that you follow its principle.” He promised me that he would. So I said, “Do not get into conflicts with anyone”. He asked me to explain what I meant by conflict and I made him understand.

I began, “Suppose you are walking along and you encounter a fixed steel pole on your path, do you walk around it or do you collide with it?” He answered, “If I walk into it, I might end up with a head injury”. I continued, “If a bull is coming towards you, would you move out of its way or would you purposely walk into it?” He replies, “If I were to walk into it, I’d get hurt, so instinctively I would walk around it.” “And what if you came across a snake or a huge rock on the way?” I inquired further. He replied, “I would have to walk around them too.” “Why?” I inquired. “For my well being. If I clash, I will get hurt!” He responded.

There are some people in this world who are like the

rock, some are like the bull, some are like the snake and some are like the pole, and some are human too. Do not get into conflicts with any one of them. Find a way out.

I gave him this advice in 1951. And since that time, he has taken it seriously and never entered into any conflict with anyone. His boss, who also happens to be his uncle, found out about his transformation and tried to provoke him on purpose. The uncle tried to get at him from every direction, but it was useless because he would not let anything affect him. He has not come into conflict with anyone since 1951!

### **RESOLVE CONFLICTS OF LIFE IN THIS MANNER**

You step off a train and look for someone to help you with your bags. A few porters come running towards you and you tell one of them to pick up your luggage. He hauls the luggage outside but at the time of payment, you find yourself quarrelling with him. “I’m going to call the stationmaster, how dare you ask me for so much money?” You argue. You fool! You should not get into a dispute over such matters. If he asks for two and a half rupees, you should persuade him gently. “Listen brother, really this is only worth one rupee but go ahead and take two anyway!” You should understand that he would not let you off that easily so you should just give in with a few rupees here and there and settle the matter. This is no place to create a clash. There is no telling what he may do to you if you upset him further. He might already be in a bad mood when he left home and if you aggravate him further, he may even pull out a knife. He can be stubborn like a bull and hurt you.

When someone comes to you and starts using harsh and abusive words, then you need to be alert and avoid a



clash. You may not be affected mentally initially, but even so if you become aware of a sense of displeasure within you and you are bothered by it, you have to realize that the other person's mind is affecting yours. So you must move out of the way. As your understanding grows, you will be able to avoid conflicts. Liberation is attainable only through avoidance of conflict.

This world is conflict itself. This conflict is in the form of vibrations. Therefore avoid conflicts. The world has been created through conflicts and perpetuated through revenge. Every human being, in fact every living creature is capable of harbouring revenge. Where there is excessive conflict, they will not leave you without harbouring vengeance against you. Whether it is with a snake or a scorpion, a bullock or an ox, whatever it is, it will hold a grudge. It is because there is Soul present in each and every one and the strength of the Soul is the same for all. A living being in conflict may let go and suffer because of relative weakness but an inner grudge is established. This seed of revenge expresses in the next life.

If a person talks too much, whatever he utters should not ignite conflict within us. This is religion. Yes indeed, words can be of all sorts. It is not as if the words are laying a precondition that they will cause conflict. People have a habit of clashing with one another all the time. For our own ego satisfaction, to say something annoying to someone is the biggest offence of all. If others utter such words, it is better to bury them and forget about it. He that can do so deserves to be called a man.

### **FIND A SOLUTION. DO NOT ENDURE**

**Questioner :** Dada, when you say we must avoid conflict, does that mean that we have to practice tolerance?

**Dadashri :** No, to avoid conflict does not mean to tolerate. Your ability to endure is limited. How much can you tolerate? It would be analogous to compressing a spring. How long can a spring remain compressed? Therefore do not learn how to tolerate. Learn how to reach a solution. Without this knowledge of the laws, one has no choice but to tolerate things. Sooner or later the compressed spring will recoil causing a lot of damage. But alas, such are the rules of nature.

There are no laws in this world dictating that you must endure on account of someone else. Whatever you have to endure by the acts of others, is your own account due to you because of past life karma. You do not know where this account came from, so you assume it is something new being directed to you. No one creates new accounts. It is merely the old ones (previous life karma) coming back to you. In our Gnan (Self Realization Knowledge) we do not have to tolerate anything. We just observe through Gnan that the other person is a pure Soul and that he is only an instrument to settle our past account. This awareness solves the puzzle.

**Questioner :** Does this mean that we have to accept in our mind that all these are pending accounts and that is why they arise?

**Dadashri :** The person himself is a pure Soul and this is his prakruti (complex of characteristics). It is the prakruti bringing the results through thoughts, speech and acts. You are a pure Soul and so is he. Your two prakrutis are simply settling accounts with one another. The other person seemingly hurts you because his prakruti is unfolding via thoughts, acts and speech. What I am teaching you is to be aware of this process as is. Consider this other person as a pure Soul and his prakruti unfolding to settle the account with you. He is

merely an instrument to settle the account of your unfolding karma. With the knowledge of this solution endurance is not necessary.

If you continue to endure, what will happen? One day that spring will recoil. Have you seen a spring rebound? My spring used to rebound many times. I would tolerate for days and then it would bounce back and I would upset everything. This used to happen in a state of ignorance. I remember it well. I am aware of it, which is why I am telling you not to learn tolerance. It is in the state of ignorance that one has to tolerate. But with this knowledge, we just have to analyse and understand the cause behind all this. The results will be apparent in the way our 'accounts' unfold. Nothing exists outside our accounts.

### **YOU CLASHED...THROUGH YOUR OWN MISTAKE !**

In this world, whatever conflicts you come across are entirely due to your own mistakes. No one else is to blame. People are going to clash anyway. If asked, "Why did you get into conflict?" The response would be, "Because they did!" So he is blind and you just became blind by clashing.

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

**Dadashri :** You'll break your head! If a conflict arises, what must you understand?

**Questioner :** That it is my own fault.

**Dadashri :** Yes, you must accept this mistake immediately. If there is a conflict you should understand that you must have done something to cause it. Once you become

aware that it is your own mistake, you will have the solution, and the puzzle is solved. If you keep searching for a fault of the other person, your puzzle will persist. If we believe and accept that we are at fault, we will be free from this world. There is no other solution. To attempt to resolve this clash in any other manner will further entangle you and this is in fact your subtle ego. Why are you looking for remedies? If someone says that you are at fault, you should accept it and say I have always known this.

Intellect causes conflict in worldly life. It will even wake you up at 2.00 a.m. and show you all kinds of negative things. It may even lead you towards a self-destructive path.

If you desire absolute liberation, you must ignore intellect at all times. Indeed, for daily life interaction the role of intellect is clearly there. But intellect is dangerous in spiritual path. It may even point out the faults of a Gnani Purush, the one who is going to liberate you. How can you possibly doubt the one who liberates you? Your liberation will be postponed for infinite lives if you do this.

Conflict arises because of your own ignorance. If you clash with anyone, it is a sign of your own ignorance. God does not look at wrong or right. He only looks to see whether or not the situation has ended in conflict. There is no right or wrong as far as God is concerned. Only people preoccupy themselves with this. Where God is concerned there is no state of duality (i.e. good and bad).

### **THOSE WHO CLASH ARE ALL WALLS !**

If you walk into a wall, who is at fault, you or the wall? If you plead with the wall and tell it to get out of your way or provide you justice, will it do so? If you insist on your

predetermined way whose head will be broken?

**Questioner :** Mine.

**Dadashri :** Therefore who has to be careful? Whose fault is it? The fault is of the one who gets hurt. This world is just like a wall.

Suppose you end up colliding with a door or a wall, would you experience a difference of opinion with the door or the wall?

**Questioner :** The door is not a living thing.

**Dadashri :** So you mean to say that just because there is life in something, it is responsible for clashing with you. Everything in the world that you encounter conflict with is non-living. Things that clash with you are non-living. The living can never clash. Therefore, you must immediately remember the example of the wall and not interfere further. So in such events, take a break and then ask for some tea and snacks.

Suppose a child throws a rock at you and you bleed from the cut you sustain, how would you react towards that child? You would be furious with him even though he regrets his action. What if you were hurt by falling rock? You would not be angry in this situation because it was not thrown at you by anyone. Who is responsible for the rock that fell on you from atop a hill?

You must learn to understand this world. If you come to me I will make you worry free. You can live happily with your wife and enjoy worldly life. You will even enjoy getting your children married. Your wife also will be delighted. She will come to me saying, “I must admit, you have made my

husband so wise.”

Supposing your wife had a quarrel with a neighbour and she is so enraged that she begins to yell at you as you enter your home. What should you do? Should you get angry too? When such events occur, you should adjust and carry on. You do not know who or what made her so furious. You are a man so you should not allow a dispute to ensue. If she begins to argue with you, just calm her down. Differences of opinion means conflict.

## SCIENCE WORTH UNDERSTANDING

**Questioner :** I want to avoid conflicts, but what am I to do when someone deliberately comes and quarrels with me?

**Dadashri :** If you fight with this wall, how long can you keep fighting? If you hurt your head from walking into the wall, do you start yelling and punching at it? In the same token, consider your antagonist a wall. Is there a need to lay blame on him? We ourselves have to understand that the other person is like a wall. By doing this, you will avoid all problems.

**Questioner :** If we stay quiet, they become more irritated and annoyed with us in the process, and even assume that the fault is ours.

**Dadashri :** Do you think your silence has anything to do with it? If you get up in the middle of the night to use the bathroom, and in the dark you bump into a wall, does it happen because you stayed quiet?

Whether you speak up or remain silent has no bearing on it. There is no such thing as affecting a person by your silence or even by your speech. No one has the independent

authority to change any situation. It is only scientific circumstantial evidence. Where no one has the power; who can spoil anything in this world? If the wall had any power, you would too. Is it capable of confronting you? The same applies to everyone else too. Whatever the account your wife has come with, she will not leave you without settling it. She is simply an instrument to settle your account. You cannot escape this. What is the point of shouting and complaining when she has no control over her speech? Therefore become a like a wall yourself. If you continue to be verbally abusive to your wife, the God within her will take note of it. On the other hand if you become like a wall when she abuses you the God within you will help you.

The fact that the wall collides with you is due to your own mistake. It is not the wall's fault. People ask, "Is everyone a wall then?" Yes, they are all walls. I see this in my enlightened universal view and tell you the way it is. This is not a lie.

There is no difference between colliding with a wall and getting into an argument over differences of opinion with someone. It is essentially the same thing. Both are blind. A person bumps into a wall because he cannot see and a person gets into conflict because he cannot see. One cannot see what lies ahead of him, and the other cannot find a solution ahead of him so he is in disagreement. All these anger, pride, attachment and greed arise because of inability to see what lies ahead. This is how we should understand this. It is no fault of the wall, but of the person who is hurt by it. All these are walls only. All situations are like the wall. When you clash with a wall you do not go to find who was at fault. There is no need to prove who is right and who is wrong.

You must think of those who are clashing with you, as

walls. Look for the door, so even in the darkness you will be able to find your way out of it. You need to make it a rule not to clash with anyone. You do not want conflict with anyone.

### **THIS IS HOW TO LIVE LIFE**

No one knows how to live. They do not know the first thing about marriage but even then get pushed into it. They do not know how to be parents, but they become parents anyway. You should live life in such a way that it would make your children happy. Each morning you should all decide that throughout the day you do not want to come into conflict with anyone. What benefit do you get from conflict?

**Questioner :** We only get hurt.

**Dadashri :** Not only that, but your entire day will be ruined. Moreover, you will forgo human birth in your next life. Human life form can only come as long as there is goodness and decency in you. But if you maintain a beastly nature, battling and ramming your horns into others, will you again be worthy of human birth? Who uses horns? Bull or man?

**Questioner :** Man seems to use it more.

**Dadashri :** Then if a man causes harm, he will have to take birth in the animal kingdom, where he will have four legs and a tail in addition. Life is not easy there. It is full of pain and suffering. You must understand this well.

### **CONFLICT IS A SIGN OF OUR IGNORANCE**

**Questioner :** Do we clash in our lives because we cannot find compatibility?

**Dadashri :** Conflict is worldly life and worldly life is

full of conflict

**Questioner :** What causes conflict?

**Dadashri :** Ignorance. If you have conflict with anyone, it is a sign of your own weakness. People are not at fault. They never cause differences of opinions. The differences in opinion are your own fault. If someone clashes with you on purpose, you should ask for his or her forgiveness. Where there is conflict, it is your own fault.

**Questioner :** You want to avoid clashes, but a pole stands in your way. Suppose you walk around it and it still falls on top of you. What should you do then?

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

**Questioner :** No matter how much we try to avoid it, it still hurts us. Take my wife for example.

**Dadashri :** At the time of conflict, you should find a solution.

**Questioner :** If someone insults us and we feel insulted, is it because of our ego?

**Dadashri :** In reality when someone insults you, he is really melting away your ego. Even then this insult is only affecting the excessive ego anyway. What is wrong in that? Otherwise these karma will never free you.

### **KEEP EVERYTHING CONTAINED WITHIN YOU LIKE THE OCEAN**

**Questioner :** Dada, in daily life, the older person finds fault with the younger and the younger person finds fault with the youngest. Why is it so?

**Dadashri :** That is the way it is. The older one tries to control the younger by finding fault with him. He should just take the blame on himself and admit that the fault is his if the problem is to be solved quickly. What I do, is that if the other person does not have the capacity for tolerance, I take it upon myself. I do not blame others, why should I? When I can contain it all within me like an ocean. Just look at how the ocean accommodates all the sewage of Bombay. In the same way we should be able to take it all in. We become noble and graceful to all around us thus. The children will also feel our love. They will notice our openness. Deposit everything that comes to you. It is the law of this world, that if a person insults you, he leaves all his energy for you. Therefore, accept it with joy.

### **MISUSE OF VYAVASTHIT**

**Questioner :** Although we want to avoid conflict by all means and settle a matter with equanimity what if the other person still provokes and insults us? What do we do?

**Dadashri :** Nothing. It is our own 'account' so therefore, we must resolve it with equanimity. We should stay within our laws and solve our puzzles by ourselves.

**Questioner :** Does this conflict occur because of Vyavasthit (scientific circumstantial evidences)?

**Dadashri :** Yes. Conflicts are because of Vyavasthit, but when can one say that? Only after the conflict has occurred. Your resolve should be, 'I do not want to come into conflict with anyone'. If we see a pole in front of us, we should understand that we have to go around it and not clash into it. If we still bump into it, only then can we say that it is vyavasthit. If we use Vyavasthit as an excuse from the

beginning, we are essentially misusing the knowledge of Vyavasthit.

### **CLASHES DIMINISH SPIRITUAL POWER**

If there is anything that totally depletes spiritual energy, it is conflict. If you become involved in a fight, you are done for! If someone tries to provoke you, you should restrain yourself. There should not be any conflict. Avoid conflict at any cost; even that of your life! One can attain liberation if only there is no clash. If you learn to avoid getting into conflict with anyone, you don't even need a guru or any other intermediary. In one or two life times you will attain liberation. When one decides and sustains a strong resolve that he does not want to involve himself in any friction with others, it is the beginning of right belief (samkit). I guarantee that they will get it. One can cure the effects of clash on the physical body with medicines, but who will be able to remove the scars of clash on the mind and on the intellect? They will not dissolve even in a thousand life times.

**Questioner :** Does clash cause damage to the mind and the intellect?

**Dadashri :** Not only the mind and the intellect but the entire internal mechanism will be affected and its effects will be seen on the body too. Many difficulties arise through clash.

**Questioner :** You are saying that all your energies will deplete with friction and clash. Will these energies return with awareness?

**Dadashri :** You do not need to drag your energies back. They are still there. They are now arising. In you're past life, all energies that you had lost because of clash, are now coming back to you. Beware not to create any new clash

or else your energies even those you have just acquired will be lost again. However in the absence of clash they will increase continuously.

It is because of revenge in this world, there is clash. The root cause of this world is vengeance. He who has stopped his vengeance and clash is liberated. Love has no obstacle. When hostility and enmity go away, love prevails.

### **COMMON SENSE - "EVERYWHERE APPLICABLE"**

What is required to make worldly interaction pure? One needs to have complete common sense. One needs to be stable, cool-headed, considerate, and above all one needs common sense. The definition of common sense is that it is 'Applicable Everywhere.' If one has common sense along with self-realization, he will be radiant.

**Questioner :** How can common sense come about?

**Dadashri :** If someone tries to clash with you but you yourself do not clash with anyone, then common sense will arise. You will lose your common sense if you clash with anyone. There should be no friction from your end.

Common sense arises from another person's friction with you. The strength of the Soul is such that it will show you how to conduct yourself during times of friction. Once it is shown, this knowledge will never leave you. Moreover, you will acquire more common sense. Because I do not come into any friction, I have tremendous common sense. I can immediately understand the meaning behind what you say. Other people may think that what is being said is harmful to Dada, but I realize instantly that this "harm" is really not harmful. It is not harmful from the worldly point, nor is it

harmful from a religious point of view, and definitely not harmful in regard to the Soul. People may think it is harmful for the Soul, but I understand the benefits of it. That is the impact of common sense. Thus, I have given you the definition of common sense; it is 'applicable everywhere'. It does not exist in today's generation. From generation to generation common sense has decreased.

After acquiring this Vignan (Science) a person can be this way without clash. There are a few very fortunate individuals who can stay this way even without this science, but only under certain circumstances, not in all situations.

Clash dealt with this knowledge leads you towards spiritual progress. The higher the intensity of clash the higher you climb. Without friction you stay where you are.

### ON THE PATH OF PROGRESS VIA CLASH

**Questioner :** If we look at friction as being helpful in our spiritual progress then we will progress.

**Dadashri :** Yes but people do not look at it with this understanding in mind. God does not take you higher, clash does. Friction can take you up to a certain level, but beyond that, only a Gnani (Self realized person) can help you. Friction occurs naturally. Just like rocks in the riverbed that become smooth and rounded from erosive force of water, friction in life smoothenes your ragged edges.

**Questioner :** Does conflict deplete spiritual energy?

**Dadashri :** Yes.

### PRAKRUTI (ONE'S NATURE) CAUSES FRICTION

**Questioner :** Who causes friction, inanimate or

animate?

**Dadashri :** Frictions of your past life creates further friction. It is not a question of animate or inanimate. The Soul does not have anything to do with this. The pudgal (complex of thoughts, speech and action) causes all this friction. But it is friction from the past that is causing friction again. Those who do not have friction from the past do not experience it again. Other friction begets friction, which in turn begets friction. Thus it keeps accumulating.

The pudgal is not completely inanimate. It is a mixture of the consciousness of the Pure Self (chetan) and the non-Self (judh)). This results in a third entity with its own entirely different name and form. This is what causes friction. It is this that gets into conflicts. The pudgal that is pure will not have any conflict.

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

**Dadashri :** No, it is nothing like that. Now that you have realized the danger of clashing with a wall, you become much more aware of the grave danger with the Lord who resides in all living beings. With this realization fundamental changes will come about.

**Ahimsa** (non-violence) cannot be completely understood because it is too profound to be understood in its entirety. Instead if you just grasp this much that, 'never ever get into conflicts', you will conserve your energies, which will grow day by day. Thus you will not incur any loss with friction. If at times you do get into friction, then you can erase the consequences by doing pratikramans (ask for forgiveness sincerely). Otherwise there are grave consequences. With this

Gnan you will attain liberation, but with associated friction you will encounter a lot of obstacles, which will delay your enlightenment.

To think negatively about a wall would not bring harm upon you, because the loss will only be one-sided, whereas even a single negative thought towards a living being is detrimental. Losses will be encountered on both sides. But if we do pratikraman afterwards, our faults will be erased. Therefore, wherever there is friction, do pratikraman so it comes to an end.

### **RIGHT KNOWLEDGE PROVIDES SOLUTION**

**Questioner :** Dada, what you say about conflicts arising from ego, applies at home, at work, and even while doing Dada's work. All these will need to be solved.

**Dadashri :** Yes a solution is needed. People with this Gnan reach amicable solutions but what about those who do not have this Gnan? What solutions do they have? They fall apart from each other. People with Gnan do not fall apart from one another.

**Questioner :** But Dada, one should not clash.

**Dadashri :** To clash is natural. Clashes happen because people have brought such accounts with them. If they had not come with such an account then it would not happen. You should simply understand that such is the habit of the other person and you will remain unaffected. Our real nature transcends all habits. All situations will be solved with this knowledge. If, however, you get stuck to a situation conflict will continue. It has always been this way. The only thing you have to watch out for is that the friction does not drive you

apart. Friction definitely occurs, even between a husband and wife. But don't they still manage to stay together?

**Questioner :** But Dada, should we not have constant intent to avoid clash?

**Dadashri :** Yes, that should always be there. That is what you have to do. You have to do pratikraman and also maintain a friendly spirit towards that person. If conflict occurs again do pratikraman again. These conflicts recur because of layers of karma and with each pratikraman one layer is shed. In my case whenever clash occurred, I made a mental note that I had gained something valuable because it helped me in my awareness. Clash keeps you from slipping and keeps you alert to your Self. Thus clash is a vitamin of the Soul. Clash per se is not a problem. The key thing is to be aware not to get alienated from the other individual in a clash. This is the essence of spiritual effort. If you start to see the other person as being at fault, or if you have serious differences of opinion with the other person, you should do pratikraman and put an end to it.

How do I make adjustments with everyone? I get along with you, don't I? It is a fact that conflicts arise because of spoken words. I talk a lot, but do I get into clashes?

Friction occurs. Kitchen utensils make noise when they bang into each other. It is the inherent quality of pudgal to cause friction, but only if it carries such an account. I too experienced clash in the past before Gnan. After this Gnan I have no clash. This Gnan is the experience. With this Gnan, I have settled all my past accounts. You still have to settle your accounts.

### **CLEANSE YOUR FAULTS WITH PRATIKRAMAN**

When you begin to see up to five hundred or more



faults each day, know that you are getting closer to moksha (final liberation).

Therefore, wherever you are, avoid clashes. In causing conflicts you are spoiling this life and you are ruining your next life too. One who ruins this life is definitely ruining the one to come! If this life improves, so will the next life! If we do not encounter problems in this life, then we should know that the next life would be problem free too! If you create problems here they will follow you into the next life.

### THE GUARANTEE OF THREE MORE LIVES

For those who do not clash with anybody, I guarantee they will attain moksha in three life times. If you clash, you must do pratikraman. Clash is the nature of pudgal. Pratikraman ends all clash between pudgals..

If the other person multiplies, then we should divide, so that no balance remains. To think negative about another person is the biggest mistake. If we hit a wall along the way, why don't we get annoyed with it? If a cow steps on your toes do you say anything to it? That is how it is with people. How does the Gnani Purush forgive everyone? He perceives their innocence and understands that they do not understand. They are like walls. For those who do understand, there is no need to tell them anything for they immediately do pratikramans from within.

### ATTRACTION = REACTION

**Questioner :** Many times even if I have no desire to harbour any hate towards anyone and yet it happens. What is the reason behind this?

**Dadashri :** With who does this happen?

**Questioner :** Sometimes this occurs with my spouse.

**Dadashri :** That is not hatred. The love, which arises from attraction, is reactionary and subject to repulsion. So that if he gets irritated, she turns away from him. She maintains her distance for a little while, which in turn endears him to her again as she begins to grow fonder of him and he of her. With further conflict there is more hurt and more interference with each other resulting in further alienation. And then back together once more. Where there is excessive love of this kind there is interference. So wherever there is interference going on, inside they still feel love. Such excessive love from our past life is the cause of interference. It is really excessive love that you are speaking of, otherwise would there be any interference? This is the characteristic of interference.

People say that it is conflict that makes their love grow. That is true, but that which you call love is really attraction that has arisen from conflict itself. Such attraction is always subject to repulsion. Where there are only a few clashes, there is less attraction. If in a household a husband and wife have limited quarrels, we should understand that there is limited attraction between the two. Do you understand this?

**Questioner :** In our daily lives, sometimes when the ego arises, we have intense arguments and lots of sparks fly in fights.

**Dadashri :** Those sparks are not due to the ego. They may seem to arise from ego but in fact they are related to sexual interaction. Where there is no sexual interaction, there is no clash. The history of friction ceases where sex ceases. So when a couple take the vows of celibacy for a year, I ask them what their life has been like, they reply, "No sparks, no

fight, no friction, no clash what so ever. Everything is at a standstill.” It is all because of sexual interaction.

**Questioner :** At first we thought that these conflicts were related to our household work. The conflicts have continued despite our helping in the housework.

**Dadashri :** All those clashes will continue. As long as sexual relations continue, clashes will continue. Sex is the root cause of clash. He who conquers sexual instincts conquers all. Such a man impresses all who see him.

### GROSS AND SUBTLE CONFLICTS

**Questioner :** You have a saying ‘Avoid conflicts’. If this statement is followed with devotion, it will take one all the way to liberation. Please explain the progression of avoiding conflicts of the gross level, the subtle level, and the subtler level and the subtlest level.

**Dadashri :** As one progresses in following the decision to avoid clash, one’s intuition grows. No one needs to show him anything. The learning process is spontaneous. These words are such that they will take you to moksha.

The other cardinal sentence is “The fault is of the sufferer”, which will also take one to moksha. Each and every word of mine will liberate you. This is my guarantee.

**Questioner :** You have given examples of gross incidences of conflict like the wall for instance, but what about the conflicts at subtle level, subtler level and the subtlest level? Please explain with examples. What is subtle conflict?

**Dadashri :** The conflict you may have with your father is all subtle conflict.

**Questioner :** Are subtle conflicts, mental conflicts? Does verbal conflict also belong to the subtle level?

**Dadashri :** That belongs to the gross level because it is known by others. That which can not be seen and felt by others is subtle conflict.

**Questioner :** How do we abolish subtle conflict?

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

**Questioner :** What do we call as the subtler conflicts?

**Dadashri :** If you are being beaten by someone, and at that time you are aware that this man is not hurting me, Vyavasthit is the doer, and I am pure Soul. In this process if you even see a slight fault of the other person then it is an example of subtler conflict.

**Questioner :** Please explain this to me again. I did not understand.

**Dadashri :** All these faults you see in others, is subtler conflict.

**Questioner :** So to see others’ faults is subtler conflict?

**Dadashri :** No, once you have established through Gnan, that there is no fault in others yet you continue blaming him that is subtler conflict. This is because he is pure Soul and is separate from all faults.

**Questioner :** Is that not mental conflict?

**Dadashri :** All mental conflict pertains to the subtle level.

**Questioner :** So what is the difference between the

subtle and the subtler conflict?

**Dadashri :** All subtler conflicts are above the level of the mind.

**Questioner :** Therefore, along with conflicts at the subtle level, the subtler conflicts coexist?

**Dadashri :** That is not important. Just recognize that subtle is different from the subtler, which in turn is different from the subtlest, which is the ultimate level.

**Questioner :** One time in satsang you had said that if we became deeply involved and entangled with ‘Chandubhai’(relative name given to the body) then it is the subtlest conflict.

**Dadashri :** Yes, subtlest conflicts! Those need to be abolished. You inadvertently become involved with Chandubhai, and then later on you realize that you made a mistake, don’t you?

**Questioner :** So to avoid those conflicts is pratikraman the only remedy? Or is there anything else?

**Dadashri :** There is no other weapon. These nine kalams (see appendix of the nine priceless gems), which I have given you, is the greatest pratikraman. There is no other weapon. In this world there is no other tool but pratikraman. It is the ultimate tool. This world has come about as a result of atikraman (aggression); therefore pratikraman(repenting and resolving) is the antidote.

**Questioner :** It is amazing. All your sayings: “Whatever Happens is Justice”; “The Fault is of the Sufferer”...etc. are extraordinary and out of this world. And

when we do pratikraman with Dada as our witness, its vibrations truly do reach the other person.

**Dadashri :** Yes that is right. The vibrations immediately reach him and they are effective. They bring forth amazing results. We become convinced that it has made an effect on the other person.

**Questioner :** But Dada, pratikraman occurs immediately, at the very moment. It is truly amazing Dada! Dada’s grace is amazing!

**Dadashri :** Yes, it is amazing. After all it is a scientific thing!

**- JAI SAT CHIT ANAND**

## **NAV KALAMO**

### **NINE PRICELESS DIKSHAVAKYAS, THE ESSENCE OF ALL SCRIPTURES AND RELIGIONS**

1. Hae Dada Bhagwan! Mune koi pan deh-dhari jivatma no kinchit matra pan aham Na dubhai, Na dubhavai, ke dubhava pratye Na anumodai, evi param Shakti aapo.

Mane koi deh-dhari jivatma no kinchit matra pan aham Na dubhai evi syaad-vaad Vani, syaad-vaad vartan ane syaad-vaad manan karvani param Shakti aapo.

2. Hae Dada Bhagwan! Mane koi pan dharma nu kinchit matra pan praman no dubhai, Na dubhavai, ke dubhava pratye no anumodai, evi param Shakti aapo.

Mune koi pan dharma nu, kinchit matra pan praman na dubhai, evi syaad-vaad vani, syaad-vaad vartan ane syaad-vaad mannan karvaani param shakti aapo.

3. Hae Dada Bhagwan! Mane koi pan deh-dhari oopdeshak, sadhu, sadhvi, aacharya no, avarnavaad, apraadh, avinay na karvaani param shakti aapo.

4. Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma pratye, kinchit matra pan abhaav, tiraskaar, kyaareya pan na karaaya, na karavaay, ke karta pratye na anumodai evi param shakti aapo.

5. Hae Dada Bhagwan! Mane koi pan deh- dhari jivatma saathe kyaareya pan katthor bhaasha, tunteeli bhaasha na bolai, na bolavai, ke bolva pratye na anumodai evi param shakti aapo.

Koi katthor bhaasha, tunteeli bhaasha bole, to mane mrudu-rujhu bhaasha bolvaani shakti aapo.

6. Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma pratye streeh, purush, agur napunsak, gummeh te ling-dhari hoi, toh tenah sambhandi kinchit matra pan vishay-vikaar sambhandi dosho, iccha-o, chesha-o, ke vichaar sambhandi dosho na karai, na karvai, ke karta pratye na anumodai, evi param shakti aapo. Man nirantar nirvikaar rahevaani param shakti aapo.
7. Hae Dada Bhagwan! Mane koi pan rus ma lubdha- panoo Na karai evi param shakti aapo. samrusi khoraak levai, evi param shakti aapo.
8. Hae Dada Bhagwan! Mane koi pan deh-dhari jivaatma no; pratyaksh agar paroksh, jeevant agar mrutyu paamelano, koi no, kinchit matra pan avarnavaad, apraadh, avinay Na karai , na karaavai, ke karta prayte na anumodai, evi param shakti aapo.
9. Hae Dada Bhagwan! Mune jagat kalyaan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.

(This is to be read this three times a day.)

Ask the above from Dada Bhagwan (The Lord within you). This should not slip into a daily routine of recital. These sentences should come from your heart. Experience these bhavna with alert awareness from within.

These nine sentences encompass the essence of all the scriptures of the world.



## PRATIKRAMAN VIDHI

Pratyaskh Dada Bhagwan-ni sakshi-ye Dehdhari (name of the person hurt by you) na mun vachan, kaaya-na yog, bhaavkarma, dravyakarma, nokarma-thi bhiina eva hae shuddhatma bhagwan, aaj din sudhi je je \*\* dosho thaya che, teni kshama maangoo chhu, aalochana, pratikraman, pratyakhyaan karu chhu. Mune kshama karo, kshama karo, ksama karo. Ne faree eva dosh kyareya pun nahi karoo, evo dradh nischay karoo chhu.

Hae Dada Bhagwan ! Mane evo koi pun dosh na karvaani param shakti aapo, shakti aapo, shakti aapo.

### Pratikraman : Process of Divine Apology

With Dada Bhagwan as my witness, I offer my salutations to the Pure Soul who is totally separate from the mind, speech, and body of \* \_\_\_\_\_

I recall my mistakes (aalochana) \*\*

I apologize for these mistakes (pratikraman)

I affirm not to repeat these mistakes again (Pratyakhyaan)

Dearest Dada Bhagwan ! Grant me the strength to act in accordance with this firm resolution.

\* name of the person hurt by you.

\*\* recall the mistakes you committed with this person.



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