

Dadavani

December 2012



Mind is like
a Film



Mind is like
a Boat



Mind is like
a Radar



Mind is like
Firecracker

The mind keeps pestering you all the time so you become that form. Therefore be aware. It must never crush your principles, because 'You' have become independent after taking this *Gnan*. Prior to *Gnan* you were always a servant of the mind.

DADAVANI

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Mind can be contained through awakened awareness

EDITORIAL

After attaining the experience of Self (*Atmagnan*), one understands that 'I am a pure Soul (*Shuddhatma*), completely free from mind, speech and body. What then, is the natural work of the Self? It is to 'see' the natural work of the mind, intellect and senses, as separate. The mind is to be known (*gneya*) and the Self is the Knower (*Gnata*). What is the relationship between the '*Gnata*' and the '*gneya*?' It is to 'see' the thoughts of the mind. One is not to become one with it. The One who 'knows' the thoughts is the Self.

Gnan is the only thing that the mind can be bound by. Otherwise the mind can never be bound. When the mind is bound, it means that one will no longer suffer from the results of being engrossed in the state (*avastha*) of the mind, and as a result, one will stop from binding dangerous *karma*. The 'charging mind' stops after taking *Gnan*. The 'discharging mind' stays, which will exhaust by 'seeing'. Now, it does not get any new energy. The old energy gets dissipated and exhausted.

The nature of the mind is to think, and the thoughts will come automatically, and the 'You' (the Self) have to 'see' them. When is it considered as 'seeing' a thought in a true sense? It is considered as 'seeing' when it does not affect you and You say "noted its contents." And it is considered as being engrossed when it affects you. It is the nature of the ego to become one with the mind. To remain separate from the mind is called *purushartha* after attaining the Self. The awakened awareness (*jagruti*) increases as this *purushartha* increases. It is the *jagruti* that makes one know that this is a '*gneya* and I am '*Gnata*,' even as a thought arises. One has to take this *jagruti* to a level where one can remain as *Gnata-Drashta* (Knower-Seer) of the mind. Then this *jagruti* will take care of *jagruti*.

Now that we have the *Gnan*, we do not need to kill or move the mind. Rather, we should turn it into an instrument for *moksha*. We should tell the mind "do not interfere in my affairs, and I will not interfere in yours." Now, how is it possible to say this? It will eventually come into our practice when we start the 'experiment of conversation' with the mind. This experiment of conversation is Dada's own invention and practicing it will help in increasing tremendous amount of energy of the Self. The Self will then be able to stay completely separate from the mind in any given situation.

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Dadashri says that, “‘We’ (*Gnani Purush*) are showing the path that ‘we’ have seen, known, and experienced. We are telling you the method that ‘we’ have used and how ‘we’ have become free. Now when You follow what I show You, it will come into Your practice. Then You will have no problem for Your *moksha*.”

Our goal is to go to *moksha* and for that these words and teachings that have come from the heart of *Gnani Purush Dadashri*, become the main lighthouse, that lets us take our ship home, remaining free and clear of the rocks and icebergs of the mind-speech and body. Let that be the unflinching *purushartha*.

~ Jai Sat Chit Anand

Mind can be contained through awakened awareness

{ Please note that ‘S’ Self denotes the awakened Self, separate from the ‘s’ worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, ‘Y’ You refers to the awakened Soul or Self, and the ‘y’ you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

Mind: Cause of bondage or liberation

Questioner: Lord Krishna has said in the Gita that mind verily is the cause for man’s bondage and freedom. Please explain this.

Dadashri: That is correct. If you want liberation, the mind will take you; because, you have been in bondage because of it. Therefore, you should not break down the mind. The mind is like a boat; if it turns towards this side, it will take you to *moksha* and if it turns that way, it will make you wander around in the worldly life (*sansar*).

It is this mind that takes you on the wrong path in this world and it also takes you on the right path. Therefore, until you have reached the shore, do not break the mind.

Get the mind to work for you; you are in this current predicament due to not understanding this. It is like a very big boat worth two hundred thousand rupees that is given to someone free of cost. He puts the boat in the ocean. Not only does the boat sink but so does the man and it also kills all

those sitting in it. To prevent this, should he not know how to use the boat? Similarly, he does not have a plan at present as to how to use the mind. That is why this condition has occurred! Otherwise, the mind is a very good doer of work.

Understand the dharma of the mind

Therefore you should understand the science of the mind. It works just as all these senses do. It is performing its natural work (*dharma*). Even if you don’t want to, the ears will not refrain from hearing, will they? You have to listen, but whether to accept that ‘phone call’ or not is Your work.

When you take over someone else’s work, for example, one just takes over the natural work (*dharma*) of the mind claiming, ‘I am verily the doer, I am the one having these thoughts’. This is the very reason for the creation of the worldly life (*sansar*). Thus arise, the ‘I am this, I am Chandulal’ (*vikalp*) and ‘My-ness’ (*sankalp*). What is the natural intent-view-outlook (*swabhav*) of the Self? It is to continue to see the natural work of the

mind, to see the natural work of the intellect, to see the natural work (*dharma*) of them all. To see who is performing what work and in which way, is the natural work of the Self (*Atmadharma*).

Questioner: Many types of thoughts keep coming in the mind. The mind is not becoming *shunya* (zero, nonexistent). Thoughts keep on coming continuously.

Dadashri: It is like this: the mind is there and it informs you. ‘This is good, this is fearful, this is like this, this is like that.’ Thus, it performs its natural work. Otherwise, if it does not inform about a dangerous place, it will be considered at fault there. In those situations, you accept what you feel is worth accepting and leave the rest alone. The mind is simply performing its *dharma*.

What is the mind like? It works like a radar. Just as there are radars in the airplane and we can tell from the radar that there are three planes coming this way for a fight. At that time the seer does not get frightened. Things are not seen in the radar in order to frighten anyone. At that time, the seer will change the direction; ‘if the plane is coming from this direction, then let us go in the other direction.’ This is how you have to make use of the mind. Its nature is like a radar. So when it sees fearful situation close by, it will shout out. Just as the radar frightens him, here the mind will send fright signals.

What is the fault of the mind in this?

Questioner: Thoughts keep on coming, continuously, what is the reason for it?

Dadashri: If those thoughts do not come, the mind is considered finished, it is considered broken down.

So, the mind is not the thing to be removed. Mind is not a thing to be killed. People go on killing the mind. Hey, why do you go on killing the mind? What is the fault of the mind in this?

You should not bicker with the film of the mind

Questioner: How can one suppress thoughts?

Dadashri: You have to keep ‘seeing’ the thoughts; see which kinds of thoughts are coming. When you go to the cinema, do you see the film or do you bicker with it?

Questioner: But wrong-right thoughts keep coming in the mind.

Dadashri: That is because it is the nature (*swabhav*) of the mind to think. It will think even if you tell it not to. You tell it, ‘Why are you doing these thoughts?’ It will say, ‘No, I want to do such thoughts.’ Just as you can remain separate by not clashing with a nasty mother-in-law, You can remain separate from the mind too. You can tell the mind, ‘You can shout and yell on your own.’

Questioner: Sometimes, there is so much pull from the thoughts that I have to experience things that I have never experienced before in life.

Dadashri: But You have *Gnan*, and that string, is in your hands, is it not? So whatever kinds of nosedives it (the kite like mind) takes, pull the string this way (the way of the Self) and it will come under You (fly naturally). And what is the give and take between thoughts and You? Thoughts are to be known (*gneya*) and You are the Knower (*Gnata*). Thoughts will come as long as there is a mind. Do you think they will stop?

Tell the thoughts 'you know your talk—you take care of it. I am not on your side.' Thus, You sit on the site of God.

The mind can be contained through Gnan

Once the knowledge of, 'I am pure Soul (*Shuddhatma*)' arises, the mind will be contained, otherwise the mind can never be contained. Now, after the *Gnan Vidhi*, You feel that the mind is contained, do You not? It becomes subservient to You. From now onwards, when the mind is wandering around, You are just to 'see' and 'know' it. Then there is no interference (*dakho*) whatsoever in it.

Gnan is the only thing that the mind can be bound with. Then the mind will never put you in any difficulty. And after attaining *Gnan*, the mind continues to exhaust and empty. Seventy percent goes down to sixty percent and then to fifty-five percent. Then fifty-five percent will go to fifty percent. That is how it continues to exhaust. A new mind will not be formed and the old one will get exhausted.

Questioner: When the mind and the Self (*Atma*) become one there is the worldly life; and when the two remain separate, does it mean that the worldly life (*sansar*) comes to an end?

Dadashri: Yes, and that is liberation (*moksha*). His worldly life has ended, that is all! For the Souls of this entire world, it is not possible to refrain from becoming one with the mind. It can remain separate if 'we—the *Gnani Purush*' give the *Gnan* (experience of the Self and awareness of the doer of this universe). Thereafter, the mind continues to

undergo changes and continues its (natural) destruction.

Our dharma is of to Be the Seer and the Knower

Now, You should just 'see' the thoughts that the mind is doing. Whether it is doing good thoughts or bad thoughts, just keep 'seeing' them. Whatever comes together externally, are gross circumstances. And whatever the mind shows; whether it is thinking negative thoughts about someone - that is all subtle circumstances. 'You' just have to 'see' the mind; you do not have to do anything else. Thinking is not an energy that is Yours. In believing it to be of the Yours (the Self), the worldly life has arisen. Then mind will scare you with thoughts like, 'what if this car ends up in an accident while going there?' You should then respond, 'We will deal with it when it happens'. You are the Seer-Knower. What else is going to happen? And whatever happens, is *vyavasthit*, and nothing is going to happen outside *vyavasthit*. *Vyavasthit* is arranged in such a way that it will not become *avyavasthit*; that is how *vyavasthit* has been arranged.

It is considered as 'seen' if it does not affect You

Questioner: So then how should I 'see' (*jovo*) a thought?

Dadashri: When is it regarded as 'seen' (*joyo*)? When you read within 'what if an accident happens' and it does not affect You and You say 'noted'; then it is considered as having 'seen' the thought. But if it affects you, it means you became engrossed (*tanmayakar*) with it.

If you get a thought 'today I don't want to go to the market', then that too is a *gneya*. 'You' do not have anything to do with it. For You it is no longer, 'Why do I get such thoughts' because You are not its owner and You never were. You have come to know this as it is. Now You have become free.

Dada makes us familiar with the contradictory mind

Thoughts keep coming on their own; You just have to 'see' what kind of thoughts are coming, that is all. There is nothing else. The mind does not have any insistence that it only wants to talk a certain way. If you become awkward, it will become awkward, You have to say, 'Noted the contents.' Yes, or else, it will say, 'You have no respect for me.' If you respect it first and foremost, will the mind give you any trouble? No!

I myself talk to the mind in this manner and I am asking You to do the same, say to it, 'Brother, I have noted.' That is what You tell the mind. Thereafter, it will end. It will talk about some other nice things. This is because there is only one thing in this body that is completely contradictory. If there is something that is contradictory in every way, it is the mind and that is why there is fun! It would be no fun if it were to go only on one track. A moment later, it will say something quite different. It is contradictory! Here, I am telling you the method that I have used. This is how I have become independent. I have become independent of even God. This is what I am showing you. Once it becomes what You want to do, you will have no problem. I have seen this path, experienced this path, and known this path. If you adjust yourself, it can be done. If you cannot do it, tell me where you are not able to adjust, so then I can show

you. Otherwise, no one has attained liberation (*moksha*) by killing the mind.

The mind is in correct place with non-violent solution

Having attained the pure Soul, all this is *vyavasthit* (scientific circumstantial evidence) and no one can change it. The *bhaavs* (intention-view-outlook) that exist in the mind will not refrain from expressing. Just as the ears cannot refrain from hearing, the mind cannot refrain from speaking. When it speaks, You should listen to it if it is useful for You. If it is of no use, You simply have to tell it, 'What you are saying is right, I will be careful from now on.' Then it will talk about the next matter. And whatever situations (*avastha*) and phases (*paryaya*) are seen by it, it is simply informing you about them, 'What if this happens...what if that happens.' What objection do you have to that? You know that it is *vyavasthit*. It will then talk about the next issue. It is not such that it wants to talk about the same topic. When there was ignorance prevailing (prior to Self-realization), you were becoming one (*tanmayakar*) with the mind and thus pain (*dukha*) was there for you.

It is not necessary to push away the mind, nor is it necessary to kill it. To kill something or someone and go to liberation – that can never happen. You tell the mind, 'You live as you would.' I am in my location; in my space, you are in your space.

Attain energy through the experiment of conversation

Questioner: Many years ago you had said 'talk with the self, you will gain tremendous energy.' This experiment of conversation with the self is the greatest. So how is that to be done?

Dadashri: For that you have to look in a mirror and then talk. Tell the mind, 'I will not interfere in your affairs and you do not interfere in mine'. Then someday the mind will ask, 'Why do you interfere in my affairs?' so then you should say, 'From now on I will not, so do not interfere with my affairs'. These storms are the consequence of so many partners, but as long as You have in Your hands the five sentences- the Five *Agnas* and the *Shuddhatma* (the pure Soul), it is more than enough.

Liking the thoughts, who likes them?

Questioner: What if we like the thoughts that come?

Dadashri: There is no problem with liking the thoughts, but who likes them? Is it the 'real'—the Self or is it the relative—the self, that likes them?

Questioner: It is the relative self that likes them.

Dadashri: It is because an excess of that stock that had been filled. If the stock had been filled by a small amount, you will not like it a lot. It all depends on the stock. It will not harm Your goal. Does your awareness break with, is happening to me or who is this happening to? We are looking for awareness (*jagruti*) that all these thoughts that come are Chandulal's (non-Self), You (the Self) have nothing to do with them. The tank (the non-Self) will take time to empty because of the large amount in it. What if the contents that come out, has more tar in it? If there is more of tar within, then more of the same will come out. And if it is scented, that too will come out, but eventually both the kind is going to come out, is it not? After it comes out, it is all the same, is it not? Or is there any difference?

Questioner: The same.

Dadashri: Yes, the nose likes that which is fragrant and it will not like the other kind. But even that nose belongs to 'Chandulal' and not You. Do you understand this?

When good thoughts come, it is the mind that does the thinking and you cling on to that by saying 'The thoughts came to me, the thoughts came to me!' Alas! They are not Yours; they are of the mind.

Whether it is a good thought or a bad one that comes, You have surrendered them both. You have nothing to do with them. Would thoughts not come? When your health becomes poor, it will say, 'what if death happens?' You have to surrender them all.

If you fall sick, it may even warn you inside, 'What if death happens?' then You say, 'Yes brother, I shall remain quite careful in this matter, now talk about something else.' Thereafter, the mind will talk about something else. But what is the characteristic of these ignorant people (those who live with the conviction of, 'I am this body')? They become one with the thought that comes in the mind, and so it cannot show them anything further and they become 'drowned' in it. What can ignorance not do? One becomes one with it (*tanmayakar*-the mind-body form) even before the subject is broached.

'Know' without becoming tanmayakar

You know what types of thoughts are coming. The mind may turn bad and say, 'What will happen if your mother-in-law dies today?' Then You say, 'I understand.' Then it will say, 'What if you were to die?' You say, 'I see that too, now, go ahead and talk about a third thing.' It may even show You, 'If you

die tomorrow, what will happen to all these people?' Then you say, 'I have made a note of it.'

Oh! Even at such old age, it will talk about getting married; that is how the mind is, there is no telling when it will say what. But then, why should you get angry upon listening to it? It may even tell you about widowhood, 'What will you do if you become a widow?' Then you say, 'Brother, I accept being widowed. Now, go ahead and talk about something else!'

The filled stock is getting emptied

Thoughts can never be controlled. Therefore You should remain the Knower-Seer of thoughts; which kind of thoughts are coming. This is because, for the *agnani* (the one who lives in the conviction that, 'I am this body') *vikalp-sankalp* ('I am Chandulal'- 'this is mine') happen and for the *Gnani* (the One who lives with the conviction 'I am pure Soul') the opposite remains. In the true sense, thoughts cannot be called thoughts. They go on exhausting. The mind goes on bursting like fireworks and all different types of flashes occur inside. You are to simply 'see' all that. You had charged and filled all this baggage yourself. What is this sprouting within? When the charged matter within bursts, the intellect can read as to what it is. And the intellect can instantly say that this is a bad thought or this is a good thought. When a bad thought arises, he can stay away from it, so if someone tells me, 'Dada, I get very bad thoughts', I tell him, 'If they come, let them come. You are to just quietly see them, they will go away and they will get exhausted.' That which is beginning to empty will not fill up again. Why should you be afraid of it?

Thoughts will come. You just have to continue to know them and continue to see them. Oh ho ho! Even such thoughts are coming! Therefore there is such stock filled within. If only a few thoughts come about a particular (thing or person or situation or activity), then there is less of that stock.

The mind is gneya and You are Gnata

Thoughts will continue to come. Thoughts are *gneyas* (that which is to be known) and You are *Gnata* (the Knower; the Self). You have to maintain that *gneya-Gnata* relation. You must not fail to do so; no matter what kind of thoughts come; even thoughts of death may come. It may even show you your own death.

Questioner: What does it mean when a thought of dying comes?

Dadashri: Nothing. It is meaningless; the mind will continue to show its nature. It is just a discharging thing. It is meaningful only if there was any charging in it. Anything that is discharging is meaningless.

Questioner: What should be done when the mind is stuck in meaningless things?

Dadashri: Then if you say to it, 'Hey! I know all about you now. You are *gneya* and I am *Gnata*'; it will stop. It is a *gneya* and You are the *Gnata*. Why would You run around after it? It has bad habits. The moment You say *gneya-Gnata*; You become free from it. Even when it starts getting restless within, You should just continue to know it and You should also say, 'You are *gneya* and I am *Gnata*. You may wander wherever you want to.'

The one who 'knows' the thoughts is the Self

Questioner: I had a thought that I am

flying a kite. I 'saw' that, 'that thought came to me'. Is that 'seeing' considered *Gnata-Drashta*?

Dadashri: There is no *Gnata-Drashta* (Knower-Seer) in this. *Gnata-Drashta* means to 'see' what Chandulal is doing. A thought came to Chandulal, and he 'saw' (*joyoon*), and You 'know' (*jaaneeye*) this, then it is called *shuddha upayoga* (pure applied awareness as the Self). 'You' should be able to 'see' everything that, 'he even has this kind of thought,' and 'he' 'saw' (*joyo*) the thought (remained unaffected), and that is 'seen' (*dekhaya*) by You. 'You' have now become *Shuddhatma* (the pure Soul). Before you had the belief, 'I am indeed the one who is having this thought', that is what you used to say. That is why you used to become one (*tanmayakar*) with it. Now the Self (*Atma*) does not get any thoughts at all. The One who knows the thoughts is the Self.

Do not listen to anything that is of the mind. The mind is *gneya* (that to be known) and You are *Gnata* (the Knower). What does this relationship of *gneya-Gnata* mean? 'See' that. 'You' are to continue to 'see' what the mind is doing; whether it is thinking good thoughts or bad thoughts. That means You are not to become one (*tanmayakar*) with it. You used to become one with it in the ignorant (*agnan*—'I am this body') state. Now You do not have to become *tanmayakar* (the body-mind form). The most important thing about this *Gnan* is that *Gnan* does not show any weakness in this. It is a Science (*Vignan*), right? There should be no mistakes in understanding this. Especially about the mind, ensure that no mistakes happen. For anything else that may come, I will help you in those matters.

One cannot dance to the tune of the mind

Now, I may be coming here by taxi from Santa-Cruz, and passing an accident site on the way, my mind too will say, 'an accident is likely to happen to us.' Then I would say, 'Brother, I have made a note of what you say. Your statement is correct. I should remain alert.' Then, the next thought may come, 'There is nothing around that will cause an accident.' Then, you say this, 'I have made a note of it.' Then, it will talk about something else. It is not something that wants to hurt you. It is not the nature of the mind that it will sit around for one topic only. But if you say, 'Yes, what you are saying is correct. What will happen now?' It will then go on for hours.

We sink when we become one with the mind

Questioner: But is it the mind that informed you that there is a likelihood of an accident? Did the mind say it?

Dadashri: That was said by the mind and we then accept saying, 'Brother, what you are saying is correct.' Then it will talk about something else. It will move ahead and talk about *satsang*. It does not feel that you do not like this. It will only say what it sees. Therefore, all this is circumstantial evidence. Hence, you take note of it. If it scares you and you get scared, then it is over! It is not trying to scare you, it simply tells you to be aware. 'We' do not get scared so easily. It will scare an ignorant person. 'What if there is an accident?' for this much time he becomes one with the mind (*tanmayakar*).

The duty bound mind is without faults

There may have been an accident some place and you have to go pass that place and

there, the mind may tell you, 'What if there is an accident with us?' Then You know that the mind-radar is showing this now. At that time, by saying 'I am pure Soul, I am pure Soul.' you enter the pure Soul. And when such a place passes, you can come out. Or, if there is some fearful situation on the outside, you should enter the 'cave of the pure Soul'. And if you happen to get into an accident at the time but you remained in the pure Soul's cave, then there will be no other loss! And the mind does not do anything else, it only shows; what loss do You incur therein? What happens with these people of the world? Once it shows that an accident may occur, he becomes one with it and consequently he becomes 'like an accident'. We have separated the Self so there is no more becoming *tanmayakar* (one with the mind or the body). 'You' are now only its Knower-Seer. But if the radar should say something fearful, you should enter the cave of the pure Soul.

Questioner: When the mind says something, it will only say it, if there are some phases (*paryaya*) of what it says, no?

Dadashri: It is simply cautioning you and it is showing you as they appear to it, so how is the poor mind at fault? That is how circumstances appear to the mind and hence it informs You accordingly, otherwise it would not say anything. However circumstances are not always what they appear to be, but it will tell you what and how it sees. That is the duty of the mind. The mind is 'duty bound'. So radar is a necessity. And yet people want to get rid of this radar. Hey, how will you function without a mind? The mind is definitely needed. It will forewarn you about places of fear or it will show you things of pleasure. So it works like radar.

People of the world say, 'do not show us fearful things such as this'. They do not like it when the mind shows them fear. If it shows you fear, you have to simply retreat into the *Shuddhatma* (the Self).

No need for unnecessary painting where there is no solution

For that which has no solution, close the mind there; stop paying attention to the mind there. Place a red signal there! This person is fighting. Is there a solution for that? And he would be painting and sketching away all the time in the mind that 'I should do this and I should do that.'

Questioner: This useless painting would cause trouble now, but it also messes up the next life, right?

Dadashri: Oh! If it has ruined this life for sure, how can it improve in the next life? He spoiled the picture in this very life. Therefore, the whole world is painting and sketching uselessly, where there is no solution. There is unnecessary painting done when his one and only son dies. There is unnecessary painting when there is a loss and there is no solution to it. Don't people do this around where you come from?

Questioner: Everyone does it.

Dadashri: There is not a single wise man in any town that would stop the painting. So put a 'red signal' for that which has no solution.

The dangers of the thoughts that are allowed entry

If a negative thoughts comes, do not let it come in, otherwise it will take hold within. If a suspicious looking person enters your office, do you have to be civil to him and ask,

‘Who are you, Sir? What do you do for a living?’ You just have to show him the door; you simply cannot let him have a seat. If you visit someone who is paralyzed, the mind will start to think, ‘what if I become paralyzed?’ That is called a negative thought. You should not allow such thoughts any entry. You should not let anyone enter ‘Your’ private room. It is dangerous to let anyone in; it is the cause of the worldly life. You should tell these endless types of thoughts to ‘Get out!’ They will all stop when you use Dada’s name. Even when the robbers and outlaws make threats, does the night not pass? It is temporary; the night will pass. ‘You’ are full of infinite energy.

Explain by cajoling the mind

It is simply the mind that is within is timid. It will unnecessarily shout out, ‘they are coming! They are coming!’ Then You say, ‘Brother, let them come; I am going on that side. Why are you yelling?’, then it will start talking about *satsang*. It is not as if it will hold on to that topic. You are awkward. You get frightened and then this mind does not move away from there. Once you make it understand, it will not get frightened.

What is the nature of the mind? It will not pay heed if you are direct and upfront with it, so if you reason with it just once and convince it then it will agree and leave its obstinate ways for good. This is why if you teach a young child with good reason and understanding, the importance of good values, they will remain with him all his life.

Turn the habituated mind by conversing with it

Questioner: Even if I have no desire to go there, the worldly thoughts keep coming; what should I do there?

Dadashri: If they come, You should tell the mind, ‘time is up, get out. This is the time for my ‘clinic’ to be closed, so go outside now.’

Questioner: I say get out, but it does not work.

Dadashri: It does not end by saying so just once, if you say it for five-fifty or a hundred times, then it will stop. A habit formed over a long time will not go away so easily.

Even the doctors decide that no one should come in the clinic between two to five. So then everyone stands outside during that time. You have given all the freedom to the thoughts, have you not? You have told the thoughts they can come anytime they want to, haven’t you? What would happen if we tell the thoughts to come during the time of *satsang*? It would be a waste of time and a waste of everything. And at that time, do you get thoughts of bliss or of all kinds of useless imagination? So what benefit did you get?

An art of getting work done with the mind

Questioner: If we show the mind the right knowledge, then it will stop shouting and screaming, right?

Dadashri: Yes, but You should know how to explain things to the mind. I knew how to appease the mind so I could make it do my work.

Questioner: When? Before you became enlightened?

Dadashri: Yes, I used to bribe the mind and make it work.

Questioner: How did you do that?

Dadashri: I would offer it everything that was to its liking by saying 'here, if you do as I tell you, I will give you what you want'. Then it will be happy. You can let him eat two servings of ice cream; thereafter it will work for you all day long. That is if it likes ice cream, if it does not, it will not do the work.

Questioner: What was it that you liked, Dada?

Dadashri: I liked everything.

Questioner: What kind of 'lollipop' did you give the mind?

Dadashri: I would give it something or other. If there is a nice hot snack in a restaurant, some kind of a novelty. It particularly likes hot savory things.

I used to go to a nice reputable hotel and feed it one full dish, and with that there was no end to its joy! One felt like he was in heaven. Everyone's tongue would lap it up fast. This is particularly the case with young people. The tongue becomes weak with age (cravings for variety in tastes decreases).

Questioner: Do we have to carry out this process by feeding the mind or should we do it by making it understand and educating it ?

Dadashri: It is happy when you feed it what it likes. 'You' should make a deal with the mind such that 'if you do this much, then I will bring such and such things for you'. Keep the mind away from what it wants for a few days prior to the event or things you want it to comply with, so it will be very eager to listen to You. Although the mind is gross-

physical, nonetheless it is life like. It is empowered for sure, and yet it is without life. But You do need to tell the mind things and instruct it. It is like when people tell the intellect at night, 'don't come tonight. Come tomorrow' and it does comply.

Experiment of riding the mind

Questioner: But instead of feeding it, didn't you try explaining things to the mind in order to turn it around?

Dadashri: But would You not know what the mind is intensely greedy about?

Questioner: Yes, I can know that.

Dadashri: By baiting it with what it wants intensely (*lalacha*) I learnt.

Questioner: So you conducted these kinds of experiments.

Dadashri: I conducted many such experiments.

Questioner: What other experiments were there?

Dadashri: Others were where the mind would arise in the night and start bugging me and not let me sleep. That is when I said, 'very well come on then. There you are and here am I' I would mount it. It would run and I would ride it. I would make it run on and on until it became exhausted. So it will go to sleep and let me sleep also. If I keep the intense desire (*lalacha*) to go to sleep, begging saying, 'let me go to sleep' will it let me? It was only when I wore it out that it would let me sleep. 'Come on then. Run! Run!' I would make it run. Have you ever made your mind run? I carried out many experiments and they were all successful.

Determine the goal and turn the mind in that direction

The mind is not wrong either. You simply need to know what the mind has to do. You have to make a decision regarding your goal. You have to have the determination, 'This is the road I want to travel'. Listen to the mind as long as it is on that path. Bring it around by force if it is not on your chosen path. You must be firm with respect to your goal and the process to reach the goal. Shouldn't you?

Questioner: Now I can see how the mind follows the goal. I can see how much it has gone according to the goal and how much it has gone against it.

Dadashri: Make it follow according to the goal only.

Questioner: Is it only the mind that I have to take care of?

Dadashri: If the mind is following Your determined path then let it go and if it is going against it then you should turn it round with, 'Hey, don't go on that side.'

Do not pamper the mind

Questioner: Restraining and obstructing the mind has been advocated; please explain this please?

Dadashri: By opposing it means that you should not allow it to go higher and higher, did you not understand this? In our Gujarati language, it is said, "Why are you pampering the mind higher?" To not pamper it means that if you eat some ice cream, the mind will tell you, "This is a great thing." Once you say "it is a great thing", the mind will expect more such treatments. Then it will

make you enter the Havmor Ice cream Parlor and eat again! Now this is something you only eat once in a while, not all the time. Do not pamper the mind into a superior position above you. You have to restrain it there. You do not have to restrain it unnecessarily; only to the extent that other 'ghosts' do not possess it. You have to be careful that it does not get taken over by unnecessary things. It is only in these matters that you have to restrain it. If someone forces you to smoke a cigarette, then you should not say 'it is good'. Even if you enjoyed smoking it, you should say, "It is a bad thing." If you repeat this five times over, then you will not be affected by it. The nature of a thing is such that it will not 'touch' you if you say, 'it is bad.' If you say it is good then it will not refrain from affecting you. Such is the nature of the things that are lifeless. They too will respect your wishes.

Questioner: It should be insulted. Also, the mind too should be insulted by saying this is not good.

Dadashri: Yes, you should insult it. After you have moved away from that situation, when it is not affecting you, then you should say, 'I insulted you today, I apologize for that. I will not insult you again.' You should settle the situation again otherwise it will harbor each and every claim against you.

Those devotees over there have been taught by their guru that they cannot eat any outside food. They should not even drink outside water. Look, they practice and maintain this restriction, do they not? And if we were to tell our people they can eat everything outside of their homes, then that is what would happen. So what does it mean, when

you are told to restrain the mind? You have to restrain it when it comes to matters of benefit-harm with reference to Your goal. Do not let it loose to flow wherever it wants to. Do not pamper it.

If needed, scold the mind

Do you scold the mind? Do you scold it several times?

Questioner: The moment I get a negative thought I immediately say, 'This is not right', but I do not scold it.

Dadashri: You should scold it, sometimes. Also console it by patting yourself on the back saying 'Do not worry, I am with you'. You are young now so it is relatively easy to handle the mind. Later on it will be difficult when you are older.

A brahmachari does not do whatever the mind wants

Questioner: For last two to three days I really feel like flying a kite, so I should not do that?

Dadashri: You should.

Questioner: But is that not doing what my mind tells me?

Dadashri: You should do what it tells you, but at the same time tell your mind, 'Brother, you will have to do what you do not like too. You will even have to do what you do not like; then I will do what you like. Otherwise I will throw you out.' That is the kind of condition you should make.

Questioner: On the one hand you tell us to do what we like and on the other hand you tell us to do what we do not like.

Dadashri: When will the one who has

a desire to fly kites, practice *brahmacharya* (complete freedom from sexual impulses through mind-speech-body)? Can you let such a person in?

Questioner: I had decided at night that I do not want to fly kite anymore and the moment I got up in the morning I feel, 'I should be flying it.'

Dadashri: Then how can *brahmacharya* be practiced? After forty years one will say, 'Now I want to marry.' Then you will not find a wife even if you wait. Therefore one needs *nischayabud* (the energy-strength of determination).

Your mind has not been after you for two months about flying a kite, has it? For how many hours has it been after you?

Questioner: Four to five hours.

Dadashri: Your *nischaya* has weakened within four to five hours, then what will happen if, for six months it telling you, 'Get married, get married'? It will show you all reasons why it is good to get married, then what will happen? The mind tells him to fly a kite, and so he will fly a kite. After a while the mind will say, 'practice *brahmacharya*!' Hey! Celibacy is an undertaking for the one who has *nischaya* (unshakable determination). Do you think it is a task for people like you? It is for the one who has become a *Purush* (Self-realized) and is a *purushartha*. What can one who is weak and wishy-washy do?

If our knowledge of today is of practicing celibacy and past *gnan* tells you it is okay to practice celibacy, then after six months it tells you to do something completely different. It tells you 'you should get married'. That is how the state of the mind is; it is never the

same on any day. It is wavering; it is contradictory.

Questioner: After six months the mind shows one to get married, it shows many different things. If a certain amount of time is spent in *Gnan*, then the mind will start showing just one uniform thing, will it not? Then will it not stop showing contrary things?

Dadashri: No, that does not happen. It will tell you to get married even when you are old. One will also tell his mind, 'Settle down, you are now old'. So you should never become one with the mind with the understanding that the mind is not trustworthy. The mind is only acceptable in as much as it is in agreement with your opinion.

Instead of wasting a hundred rupees on kites, would it not be worth spending that money on printing eight spiritual books? At least it will be beneficial to others. Is the other (kite flying) necessary? Will you die if you did not get to do that? You need to do only that which will kill you if you did not. And yet one will say, 'I still have fondness for food.' I tell them that let it be so because it gives you satisfaction. The body too gets the satisfaction. Even the intellect is satisfied. There is nothing wrong in it.

If you keep getting rid of what I tell you, a time will come when you will not have to do what the mind tells you. When your mind tells you to fly a kite, say no to it. Only when the mind tells you, there is a whole *laadvo* (round balls of sweet made from flour, *ghee*, sugar, nuts and cardamom), let us eat half, then you may eat half of it.

Normality is the essence of life

Questioner: Once we were eating

plain rice and you had told us to stop eating that way. You had once said, 'as far as food is concerned, eat what the mind likes. Do not eat what the mind does not like.'

Dadashri: Yes, I had told you to stop doing that. This is all nothing but one doing what he feels like. Does he ever ask anyone before he does so? He does exactly what he feels like doing. If the 'tune' in the mind is like 'this' today, he will do it 'this' way and if it is different tomorrow, he will do it that way. When you do that, it does not mean that you should do it even if your body is becoming weak. So what 'we' say is 'he is not able to do that'. We tell you not to do it because your body is becoming weak. That is why we tell you to stop it (eating that way).

Otherwise, the ascetics have been told to eat only once a day, so that they will not have to go in search of food; they have more energy.

Questioner: Do the ascetics acquire enough energy to walk by having just one meal a day?

Dadashri: They are all principled (disciplined). Whereas you eat whatever you like. You do not have any restraint, no awareness, nothing at all! Whereas they all have limits and discipline; they have normality. With them, everything is meticulous and systematic, whereas with you, if you happen to like the ice cream, you will have ten helpings!

Questioner: I used to do that before.

Dadashri: The mind is like that, is it not? Whether you used to do that before or not, but even today the mind is still the same, is it not?

Questioner: The mind does not show that anymore. Not even about eating ice cream.

Dadashri: If not that, then something else will creep into the mind. Can you not deduce the purport of what I am saying? If 'our' mind tells 'us' to eat one more *mathiyu* (savory wafers), 'we' would say 'no'. Even if the mind agrees, we discard it.

What does the mind say from within? 'Go ahead and eat this!' The knowledge of the past says 'go ahead and eat it'. 'We' say 'that is not to be eaten. It is useless for you to complain'. 'We' do according to our knowledge of today. 'We' follow our opinions of today.

An art of keeping the mind pleased

Questioner: Once a question arose in a conversation as to what creates bondage (*pratibaddha*). Matter, location, time or intent (*dravya* – the eternal non-Self substance, *kshetra*, *kaad* and *bhaav*) do not cause bondage; it is one's wrong belief that does it.

Dadashri: Whether there is a presence of a wrong belief or not, once you are bound, you are bound, are you not? Therefore the wrong belief is the one doing the bondage. Even then, the prompts of the mind are part of wrong beliefs for the *mahatmas* (those who have received *Gnan*). For other people, it is what binds. It is of the non-Self and yet it binds one without any foundation or support. If a person is 'bound' by *jalebi* (fried crispy sweet soaked in sweet saffron syrup), then it will not let go of him without calling him to the hotel (where it is made; he would not be satisfied until he eats it). The

jalebi binds him. Has anything ever bound you?

Questioner: Yes, you are right, it keeps pulling him. It will attract him.

Dadashri: The whole 'pumpkin' (body complex) goes there! That is why it is better to understand everything from a *Gnani*.

Questioner: Even the *Gnani* has circumstances, does he not? *Dravya*, *kshetra*, *kaad* and *bhaav* (non-Self matter, location, time and intent) all do come...

Dadashri: *Dravya*, *kshetra*, *kaad* and *bhaav* come because of circumstances. Circumstances are arranged first.

Look at these cashews and almonds; they are of the best quality; do 'we' not snack on them? If the mind is bound somewhere, 'we' say, 'here, have some.' We munch on it a little.

Questioner: The mind is bound here.

Dadashri: But even then he (the non-Self, Ambalal) would not take it all. He takes one spoonful and so it is bound for sure, but if 'we' were to say 'no' to it, it (the mind) would not have a problem. There would be no effect. If someone were to say 'don't eat', then so be it. 'We' give our mind a little of this and that; we give only one spoonful, not more. We keep it happy.

Questioner: Even the *Gnani* deceives the mind?

Dadashri: The mind has to be kept happy. What does a *tyaagi* (one who renounces worldly things) do? He will not let the mind even 'touch' it. So the mind gets offended and becomes displeased.

We do not make it renounce anything, nor do we impose any other kind of austerities on it. Otherwise when one has done severe renunciation, the mind becomes irritable and it will bite you even before you say anything to it. Your mind is not irritable at all; there is no agitation in it. What would an agitated dog do? It will bite. Alas, the mind too is like that. It will get fed-up if you subject it to renounce this and that.

Know that the tuber is still big

Questioner: Where my favorite food is concerned, sometimes in a state of non-awareness, I feel that it would be good if I get the opportunity to eat it again. What should I do at that time?

Dadashri: It is good even if you get to eat it a third time around; what is wrong if that were to happen?

Questioner: No, but there is a continued desire to eat it again when awareness is not present; what should I do then?

Dadashri: That is happening to the one who eats; it is not happening to You. You are not the eater; You are the Knower. Would the eater not get such thoughts? It happens because the tuber is large. If that happens then You should know that this tuber is still big. It will go away after you eat it a few times. And you should feed 'him' (the self) more. You will be able to eat only as much as is allowed inside allows and no more. And when thoughts come, it is only because there is a tuber within that they come. And if more thoughts come, it means that the tuber is large. If a man drinks brandy everyday then he will think about brandy several times a day; you should know that his tuber is that much bigger.

It will take a long time to quit. Otherwise, if the tuber is small, it will dissolve away after four or five thoughts. This is because it is getting discharged (*nirjara*) and the discharge is occurring in such a way that there is no new charging (*bandha*); no new bondage takes place. Thus it will come to an end. If you get any thought, then that tuber is there within for sure. You tell it, 'Jai Satchitanand! Welcome!' Don't fall into the *bhanjghad* (destruction-construction cycle) of 'this one is good and this one is bad'. The filled stock is there within and so the thought came. Now, if again you were to get a thought about eating meat, a thought that 'meat-eating is worth doing'; if such a thought were to come, then you should understand that there is a tuber within and if such a thought does not come, then such a tuber is not there. Then one would not eat meat even if someone were to give it to him for free. In conclusion, these are all tubers that are lying within.

Then dissolve that tuber. 'Meat eating is not worth it', say thus, and with such repeated saying, the knot will dissolve. In the past an opinion was formed with 'eating meat is worth doing' and thus the tuber was formed. Now, the opinion about 'not worth doing' is there, so the tuber will dissolve. Change of opinion is required.

The tuber of the mind leaves by 'seeing'

Questioner: What should I do to up-root these tubers? What should I do to become free from all these tubers?

Dadashri: When it is time, the tubers will sprout. It has timing so that at a certain time a certain tuber will sprout. So when it sprouts, you should not become one with it

(*tanmayakar*); 'You' have to keep 'seeing' it, then, that tuber is gone. And, if the tuber is such that it leads to engrossment meaning, he may even eat that, then, 'seeing' the eater, means that tuber is gone. As far as possible, remain strong. You have to say, 'Hey! You cannot eat this.' Even then if it happens, then 'see' even that. Now (onwards) all the tubers will separate and leave. The tubers will now start to dissolve.

Anything against the principle that liberates, is not acceptable to me

Questioner: If the mind keeps showing about worldly tasks, should I accept it and follow through?

Dadashri: You must not accept (be subservient to) anything of the mind under any circumstance, whether it is of worldly interaction (*vyavahar*) or the Self (*nischaya*). If they serve me more of a particular dish (food item) then I would put aside other items. I would make such adjustments.

Questioner: How can I know that this is something that the mind prompts versus this is something where I am following the mind?

Dadashri: Would you not know if someone were telling you something; would you not know that someone is whispering in your ears? Can you not tell who is making the statement, 'your mother is not a nice person'; is it you or your wife saying this? Can you not tell when someone else is doing the talking?

Questioner: What would my own talking be like?

Dadashri: One's own talks would be

concerned with his own wellbeing; it would not be talks that would hurt his respect and reputation.

Questioner: The example is very simple. However when there is inner confusion, then that decision has to come, no?

Dadashri: Alas! Can you not decide? Can you not identify the one who speaks against Your *siddhant* (inviolable incontrovertible principle that leads to the goal of liberation)? 'Get lost you wretched one! Where have you come from?' – If You raise your voice in this manner, that entity will move away. There is this much benefit in speaking up with force.

Questioner: By simply talking this way, in the initial phases of conversing with the mind, it loses its force and energy.

Dadashri: Yes, only then will its force go down if you converse with it even in the slightest. You do not need to oppose or attack the mind. The mind is like a coiled spring. The more you suppress it, the more it will bounce back. It does not make sense to pound on it. Instead you have to converse with it and say 'Brother, Look this is My *siddhant* (established goal principle) and what you are saying is not acceptable to Me.'

Understand according to the siddhant

Questioner: So the solution has to be reached by making it understand properly.

Dadashri: Yes, if we use force, it will recoil like a compressed spring.

Questioner: How are we to know whether we are suppressing the mind or helping it resolve its conflicts?

Dadashri: You cannot put pressure on it because it will spring back. To attack it, is to suppress it. You have to yell dramatically, 'who are you? Who is now?' Then you have to explain and reason with it 'Look dear fellow, how can you do this? How can you do it when you live in the same house with Me?' Reason with it in this manner in order to work with the mind. Do you think 'we' (the *Gnani Purush*) gave you this principle without any thought?

Questioner: It is from Your experience.

Dadashri: This experience is not just of only this life. This *siddhant* (incontrovertible principle of liberation) has come about after many life time experiences. So do understand it through the essence of liberation.

Only Gnan can contain the mind that jumps around

Questioner: You have said that one should neither pamper one's mind nor oppress it, so then what should one do?

Dadashri: You do not have to suppress it. You have to "reverse" it; You have to pull it back. If it has the opinion of 'this man is very bad', then you should say, "He is very nice; he is very helpful." If it does not listen to your statement of 'he is very nice' and still persists in telling you 'he is bad', you should say, 'he is helpful to us; we are very much obliged to him.'

One way or another, you will be able to bring it under control. With the *Gnan* that You have, You can bring the mind under control (contain it). It will stop jumping around.

The mind can never be contained by anything; it can be contained through *Gnan*. In fact, the mind can only be controlled through *Gnan*. Otherwise the mind can never be under any control; it is a mechanical thing. Nevertheless it can be contained through *Gnan*. In this way, day by day, it will gradually begin to exhaust, and hence eventually come to an end. It does not get new energies; old energies continue to exhaust. So then, the mind will come to an end.

The mind can be won if You disregard it

Questioner: Once you showed me an amazing cure that was if the mind tells me to travel in third class in train, I should travel in first class.

Dadashri: Yes, that is correct. If you do not let the mind dictate You, then it will realize that You are no longer under its control. So then it will not even try to be pushy or oppressive. At times it may try to be pushy, but never oppressive. If it knows that you can be controlled it will be tyrannical, so never listen to it. If it does something, You do something higher and loftier. That is called discretion (*vivek*).

One man told me, 'Sir, I cannot let go of my money'. I told him 'travel by a rickshaw when you come here and bring a certain amount of cash with you and on your way here, keep dropping the money on the wayside. The mind will realize that you are no longer under its control. It will know that you have now come under Dada's control. So it will quiet down.' Once the mind has been insulted, it will lose its reputation. You have never insulted the mind, have you? You have never allowed it to be insulted. You have lifted it up in *maan* (pride) and *taan* (pleasure of pride that is fed) only.

‘Go by first class’ – say this to the mind and it will find excuses and arguments within. It is understandable if you were able to take your wealth with you to the next life but you cannot, so why fret needlessly?

There should not be a dislike of any sort

Questioner: I like singing ‘*Dada Bhagwan na aseem jai jai kar ho*’ but if we have to do it for more than 10 – 15 minutes, the mind does not like it.

Dadashri: A human being is defined as one who does not have any dislikes at all. And as long as there is anything that you do not like, you will be forced to face it, and do it. Do you not have to drink medicine you don’t like? Otherwise, if a person takes in all the six different tastes (sweet, sour, bitter, salty, and tart) he will not have to take bitter medicine. If one of the six different tastes (*ras*) he eats is bitter, then he will not have to take medicine, but because he does not take a balance of these six tastes, he is forced to take the bitter component. One will have to complete all the six tastes, will he not?

Questioner: But the mind says that nothing is to be gained from the singing of the phrase, ‘I have no problem, I like it.’

Dadashri: But when it tells you false things like that, can you not say to it, ‘I know what good you have done for me up till now, so keep your advice to yourself. I do not want to listen to you.’ You are separate and the mind is separate. What does it have to do with ‘You’? Until now you thought that it (the mind) was related to you like a brother and so you did everything it told you.

The dangers of: ‘I do not like it’

Saint Kabir has said, ‘*Mana ka chalta tana chale taaka sarvaswa jaaya*’ ‘The one whose body follows the dictates of the mind, loses everything.’ Therefore You should do just the opposite of what the mind tells you. When the mind says, ‘I do not like it’, You should say, ‘I like it. Who are you? Are you the boss of the house?’

The mind is the stock of the past life. Whether you were crazy or merry in your past life, whatever stock was filled, is what is coming out now. Does that mean You (the awakened One) have to follow what it shows?

Questioner: No. Never for sure.

Dadashri: But even then people do, don’t they? One should not. You had filled the stock in the past life according to whatever your situation was at the time. Today’s knowledge is telling You to go to *moksha*, so should You listen to this *Gnan* or to the *gnan* from the past life?

Questioner: I have to accept what today’s *Gnan* (of liberation) says.

Dadashri: You do not do that and then you talk big! The dislike should not remain at all.

Questioner: What is the reason behind one doing what his mind tells him?

Dadashri: It is one’s own weakness. Weakness from countless past lives has taken hold within and it does not leave. Now one does not have such *aham* –ego in this; it is the weakness, that makes him follow the dictates of the mind. How can you ever do what your mind tells you? You should not listen to even

a word the mind tells you. Tell the mind 'go away'. Nothing else! Things will come in the mind, but You should not listen to it; not even a word.

Why don't you resolve it? You may believe in your mind it is pure gold (very good) but it will all go to waste; it will go to dust. Even if it is pure gold what is the use of it, when there is no owner? What good is the wealth in a house that has no owner? (What good, is all there is in this body, when You are not there in it?)

What a horrible mistake it is to say 'I do not like it'! And what kind of a psychological effect will it have? The Self will become like that. Why don't you just go to sleep quietly if you do not like it? Eat if you want to, otherwise stay asleep. Why do you want to take its side? But you said 'I do it sincerely even when I do not like it'. Do you know what kind of an effect 'I do not like' has happened on the Self (*Atma*)? A 'stain' has taken hold. Now how long will it take to remove this stain? What happens when you pick up stains everywhere you go? So you become what you envision (*chintavan*).

Even when the mind does not like it, by one hundred percent it does not like it, You should say, 'I like it' and so the Self will verily become like that.

Dadashri does not use authority; 'whatever comes is correct'

Even when you are with me, you will never know that 'that this Dadaji has something called 'I do not like it'. Dada has all the rights and authority yet for him there is no 'do not like to do this or that'. Despite this, even when the mind 'does not like it', he does it.

If 'we' take a nap at 2:30 in the afternoon and get up at 3:30, 'our' mind will tell 'us', 'Do you have to get up now, you just went to bed?' But it will not be able to have its own way. 'Get out. Go somewhere else if you want to complain', that is what 'we' tell the mind. You should not listen to the mind even if it says 'no'; to be 'regular' means to be 'regular'. You do listen to the mind, do you not? For 'us', who is there to tell 'us'? You all have someone to tell you, but do 'we' have anyone that tells 'us'? If 'We' say, 'Go there at six o'clock, for today stop the *satsang*'; then it will stop, but otherwise it cannot dictate over us.

Questioner: In the afternoon, if you have to wake up within ten or fifteen minutes, you arise immediately.

Dadashri: Yes. And you were told to wake 'us' up at 7:30 in the morning and 'we' were ready by 7:45! 'We' are always awake but 'we' have to do *vidhis* (special inner work of the *Gnani Purush* for the salvation and benefit of others), which 'we' speed up within. Otherwise is anyone likely to take objection with 'us' if 'we' took our time to finish by 8:15 am? But behold, there is no interference (*dakho*), it is accurate. There are times when 'we' do not like it for sure; there is a 'do not like' about certain foods, but whatever comes is correct. What does the mind say at that time, 'Tell them in the evening!' That is when 'we' say, 'No. Nothing will be said. Whatever comes before you, eat it. Are you asking 'us' to beg? Just eat whatever comes. Be quiet!' Otherwise who is there to question Me? I can order whatever I want to, no one will object to it, even if I were to order ice cream, no one would question, 'Why is Dada doing that?' Would anyone object?

Questioner: No one will.

Dadashri: But do ‘we’ order anything? Not even when the mind asks. How is anything of the mind acceptable? The mind is crazy (*chakkar*) and whoever “touches” it (listens to it); will turn into a *ghanchakkar* – absolute fool.

You see so much of Dada, so can you not tell? Would Dada not have any ‘do not like’? Dada is on time in the morning, on time in the afternoon and on time even when going to bed!

Questioner: Dada, we are all such that none of us are likable even for a minute and yet how well you ‘like us’ and keep us with you?

Dadashri: Yes. But do you see any dislike (*abhaav*) at all? No, you will not. How can ‘we’ maintain *vitaraagata* (state of absolute absence of *raag-dwesh*) with all these people if ‘we’ were to listen to a word of the mind? Will *vitaraagata* remain?

Mind seeks varieties of food

Questioner: It happens in the mind that ‘this should finish as soon as possible.’

Dadashri: The nature of the mind is such that whatever you place it in, it will try to hurry things up. It is restless wherever it is occupied whether is about getting on the train or getting out of the train. No matter what situation you put it in, the mind wants to get it over with quickly and move on to the next thing. ‘Hurry up and do it fast!’ it will say. It is because of all this ‘hurrying’ that you find yourself in the current state, but that verily is the nature of the mind.

Now why does the mind jump around

so? It is because You have not assigned it any work. The mind has to be given some work to do. When the mind becomes idle, it will keep bothering you ‘hurry up...hurry up’. If You ask it ‘where do you want to go?’ it will say ‘to *moksha!*’ You fool! Up until now you kept us involved in the worldly life.

So the mind is contradictory. There is not just one aspect to the mind. It will turn in whichever direction You guide it to. You need to know how to guide it. If you keep badgering it and forcibly demand it to ‘turn this way...turn that way’, it will revolt and it will not turn. You have to make it turn. That is the nature of the mind. You have to first understand its nature before You can make it work for you. Once You know the nature of the mind, You are better equipped to work with it. Nothing will be gained by being confrontational with the mind.

If the mind is very upset and stuck, You can win it over by giving it some candies or some *shrikhand* (sweet yogurt with nuts, cardamom and saffron), or something it likes; it will become happy. The mind quickly gets over its whims when You satisfy it this way, otherwise if it gets stuck, it will beat you down. So keep it occupied, otherwise it will keep bugging you; ‘hurry up...hurry up...’ Hey! What do you want me to hurry about? Even when you make *khichadee* (rice with lentils) it will become impatient. It is not bothered as long as you don’t have the *khichadee* pot on the stove, but the moment the pot is on the stove, it will say, ‘Is the *khichadee* done? Is it done?’ Hey! I just put it on, what is this nuisance you have started?

‘I do not want to get married’ is a different thing and ‘I do not like a job where

I work for others (*nokari*)' is a different thing. If you do not like going to work, then do some business. Does the mind not need some 'food' or can it do without food?

Questioner: It does, otherwise it will go somewhere else to 'eat'.

Dadashri: No matter how much spiritual 'food' you feed the mind, you still have to feed it something else because you do not have that much capacity.

Feed it in such a way that the mind will not flee elsewhere even for a second. For 'us—Dadashri', the mind used to remain only on two things, the business and *satsang*. Make it so that it does not needlessly interfere in the business.

Questioner: A *Gnani's* mind is under His control, is it not?

Dadashri: It is absolutely so but with understanding.

Intense desires related to non-Self complex obstruct awareness

Why did you experience this uneasiness and suffocation? Because you listened to what the mind was telling you. You listened to that which is *gneya* (that which is to be known). You can never listen to the mind; there is grave liability in it. It is no wonder you get lost if you keep listening to your mind.

Are you able to know that 'this is turning bad'?

Questioner: I can know that I am listening to the mind. Then the mind loses its force.

Dadashri: When You get to 'know' that, it is a 'level' ('Knowing'). Otherwise

what can be done with the one who does not 'know' even after slipping?

The moment one listens to the mind, one becomes one with the mind (*tanmayakar*). In the past, this verily was happening; that habit still continues. Before (prior to Self-realization) you carried out your activities whilst becoming one with the mind. You had nothing to fall back on. You did not have the support of *Gnan*, did you? Upon receiving the support, we told you 'Dear fellow, do not listen to the mind anymore; it is only *gneya* (that to be known)'.

Questioner: The process of conversing with the mind really helps in not becoming one with the mind.

Dadashri: But that happens only when there is tremendous awareness (*ajagriti*). The world is unconscious in this matter; there is no awareness whatsoever. There is a little awareness but there is no awakening (as the Self) and that is why one continues to take a heavy beating. When there is absence of intense desires for the material world of the non-Self complex, one is able to remain separate.

Expose the secrets

When you go to Dada and speak openly, then your mind will not arise - revolt in restlessness. It will cool down; it will become silent.

If this man steals and then he comes and confesses to me, then what will his mind do when he wants to steal again? It will not arise to steal again. He will not get any help from his mind. The mind says do not tell anyone and if you do, then I will not do anything for you again.

Therefore, expose all the secrets; that is what our science says. Expose all the hidden intents within you. Lessen its load. How long will you carry them with you? Will you carry it till you die? Do people have hidden secrets or not? What do you say?

Questioner: On the contrary, you have said that when feeding the bitter to the mind, I should remain separate. That should be My *purushartha* (progress as the Self).

Dadashri: When 'it' drinks something bitter, You should clap. 'Hmm! Now you are back in your place! Otherwise you were not likely to come to your place.'

Questioner: Do I have to say that along with that?

Dadashri: You can move on when You say that. You will not be touched by any pain (*dukha*) when You do that; there will be no pain. 'You were very arrogant, take this and taste it'. Say this to the mind.

Questioner: I have to say that. What kind of an effect arises within when I say that?

Dadashri: Everything cools down within, when you say that. The mind realizes that it has lost its reign. The mind and everything else cools down. The mind now knows that you have exposed what was supposed to be kept as a secret. Now self-respect will be gone. It will know that you have exposed everything that was to be kept secret. You have to let it know that it can do whatever it wants to do but you will expose it. 'If you steal, I will tell everyone that you are stealing'. You should say it in such a way that he does not steal again. But people do hide things, don't they?

Whenever it feels like stealing again, if

one were to 'open it up', the mind will cool down. The mind will realize 'it is not worth staying at this man's 'home''. What will the mind say? It will say, 'The way he exposes me, it is not worth staying with him'. So then it will run off to some other place. What will you do then? Is it fine with you if it runs off to somewhere else? Because, the mind will not stay if you expose it. The mind will get tired and ask what kind of a man you are. He invites me and then he deceives me. That was supposed to be kept secret but he wants to expose it.

If you want to control your mind, it has to be done through confession. In everything, if you confess to your weakness, then the mind will be controlled; otherwise it will not, and it will become careless and inattentive. It will think that it has found a suitable home.

Who is considered 'aware'?

This is *Akram Vignan* (The spiritual science of the step-less path to Self-realization), therefore there has been a tremendous change, but there still seems to be a lot of confusion within because the mind continues to burst open. 'You' have become free, you have attained the experience, nevertheless the awareness does not remain when the mind sprouts, does it? There will not be enough awareness of 'this is *gneya* and I am *Gnata*'. No matter how many thoughts sprout within the mind, if You say 'you are *gneya* and I am *Gnata*', the resultant effects will be that there is complete calm down. Awakened awareness is defined as the prevailing understanding that 'this is a *gneya* and I am *Gnata*' as soon as thoughts come.

How can one 'do' purushartha of awakened awareness?

Questioner: How can I take the awareness (*jagruti*) all the way to there? How do I do the *purushartha* to take the awareness all the way there?

Dadashri: Even resort to pinching your self in order to bring awareness! If you pinch him, the awareness will prevail. Then he will not like it. So when the bedbugs bite, the awareness will come. You have to take the awareness to the point where You can remain Knower-Seer of the mind. Then that awareness will take care of the awareness. Then you do not have to take it there. So for how long will You have to walk like this?

Questioner: The mind is even beyond speech, is it not?

Dadashri: When One becomes completely separate from everything; that is when He is the Knower-Seer. Then You have to disembark from this 'horse carriage'. Then You will come to a stage where You will get everything, You will not have to do the climbing in and getting off.

If You learn to remain separate for a while, then You will reach there. The mind is going to remain till the end. The mind likes it when everything is comfortable and easy (*anukuda*), it does not like difficulties and discomfort (*pratikuda*). If someone says, 'Chandubhai is very good person', his mind will like it and his face will light up.

Questioner: When the mind likes everything, what is the Self doing?

Dadashri: The Self comes down from there; it keeps slipping down.

Questioner: But I want the position of being on the top, the state of being the Knower-Seer of the mind. So should the situation be such that the mind does not like it (*pratikuda*)?

Dadashri: No. The mind may like it, but You (Self) say no to it. 'What do You have to do with it?' Say this to it. 'If you like it, how does it concern Me? You sleep in your room and I will sleep in Mine.' Your work will get done if You do not listen to dictates of the mind. When You say this, the Self becomes separate there.

Questioner: Is that called being *Gnata-Drashta* (Knower-Seer)?

Dadashri: That is the beginning of the Knower-Seer state. Till the end You may have to keep drinking that which the mind finds bitter.

Questioner: From now on, when the mind has to drink the bitter in life, how should I take the opportunity of being the Knower-Seer?

Dadashri: If the bitter is taken with exact awareness, then You are the Knower-Seer (*Gnata-Drashta*).

Questioner: But the mind will find it unacceptable and it will say, 'why is it like this or like that?', so then that part of awareness goes away, no?

Dadashri: Then it becomes dim.

Questioner: Yes, so what should it be like if I want the benefit of the awareness?

Dadashri: If the mind does not like it, say to it, 'You go sleep in your room, I am in My room!'

Questioner: Yes, I have to say that.

Dadashri: If the mind does not like it, then Your awareness must be separate with, 'I am separate, who are you? And what do I have to do with you?'

Questioner: This type of conversation with the non-Self has to be ongoing, only then I will get the exact benefit, no?

Dadashri: Then only, You have the chance to live as the Self, how else will You live? Depression will come. It will come and then be over with. The Self is separate; this awareness (*jagruti*) must be there.

The one who 'knows' the depression is the Self

Questioner: Is it possible for the mind to be in depression and the Self to remain separate?

Dadashri: Yes, to 'know' that 'the mind is depressed', is our real Self state.

Questioner: But even the depression of the mind must not come, right?

Dadashri: That is at the advanced stage. The depression may come at first. And it has to be 'known'.

Questioner: What if he is not able to 'know' the depression but remains one with it, and suffers it?

Dadashri: Then it becomes like people elsewhere (those who do not have *Gnan*). When depression comes, You should not cool off, miss the opportunity of penance. 'Oh ho ho! Now I have come to know the self', take advantage of it. 'I did not know my Self, who I was, now I know who I am'. Except for the Self, no one can know

depression. That verily is my *Atma* and that is who I am, the Self.

Questioner: This is depression of Chandubhai, to see it separate like that, is that the Self?

Dadashri: Seeing it separate is the Self and when depression comes, it (Chandulal complex), becomes helpless and weak within. But he does not know his Self. At that time You should be happy that, 'Wow! Today I found my Self!' But instead of that he becomes weak and helpless. This man is saying, 'I get depressed'. Hey You! 'How can depression come to You? So then who is the One that knows you are depressed?' The *Atma*, the Self is the Knower of it. These are all discharge. Discharge means You have to 'see'. You have to keep 'seeing' whether depression has increased or decreased.

Questioner: Actually even at the time of depression, one is aware of and knows that it is happening to the non-Self.

Dadashri: That verily is the Self. Instead one becomes clouded and cold with the depressive effects. When this happens to the non-Self, You need to elevate him. What else is to be done? It is not necessary to lift him up daily. Only when depression comes, then it is necessary to say, 'I am full of infinite energy, I am the abode of infinite bliss.' That is how You have to elevate him.

The place where there is never any depression is 'Our' location. That place is the place of infinite bliss. If You say this then You will swiftly ascend to Your location.

Questioner: Yes, by conversing in this way, the interaction of separation begins, in a real way.

Dadashri: By making fun of him, and joking with him, by 'seeing'; the separation happens. I even say, 'How are you! Are you fine? Ambalal, you are in great spirit today!' So in this way, 'we' remain fresh, no? 'We' remain fresh all day, and he does all the work without any complaints.

The world can be won by winning the mind!

Who can be called a Dada's *mahatma*? It is he, whose mind is contained now. Therefore, Chandubhai (the self) has the mind, and You (the Self) have to continue 'seeing' that this kind of thoughts, the mind is thinking. If it is thinking wrong, You have to 'see' that. This is because that which is a result has to be suffered. And 'result' means even if you want to stop it, you cannot. And You the pure Self has no thought at all. Yours is a state of Knower-Seer (*Gnata-Drashta*) and so the mind has become subservient to You. And only when the mind becomes subservient, can it be said that the world has been won. Otherwise You have not.

You have to win the world. If You win the mind, You win the world. 'You' have won the mind. And having won the mind, you have

set out to win the world. If You look at it, You will find You are winning the world, are You not? If You 'see' then You are verily in that state. You should experience this state a bit; that is all. When You sit with Me for a long period of time, You will experience that, and everything will be fine then.

Which is the method to contain the mind? If you can gain some understanding of 'Who am I? What is all this and what is it for?' - then mind will become subservient to You. Or if you get rid of your opinions, then your mind can remain under control. Because of past opinions, their reactions will arise, but if you stop new opinions, you will have a lot of enjoyment. Then the mind will start following you.

As long as it is necessary, the mind will keep you in the world and when the time comes, it will even take you to *moksha*. Thus, it is like a boat in the worldly ocean. So when you want to go to *moksha*, it will take you to the shore. Once you reach the shore, you can let it go, you can bid it farewell. After you get off, you can say, '*Jai Sat Chit Anand*. You and I are separate'.

~ Jai Sat Chit Anand

Change in 15 years subscription rate for English & Hindi Dadavani Magazine

W.e.f. 1st Janaury 2013, 15 Years subscription rate for English & Hindi dadavani magazine will be Rs. 750 instead of Rs. 800 in India.

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine late or irregularly should first make sure of their name, address, pincode (zipcode) etc. on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter.

If your address has changed, inform us of your new address immediately. The magazine will be forwarded to your new address the following month after we receive your letter. Whichever issue(s) you have not received, inform us and we will try to re-send the issue(s) if it is in stock.

Morbi Trimandir Pranpratishtha Celebration

Dt. 24th February (Sunday) 2013

Pranpratishtha : 10 am to 1 pm, **Pujan-Darshan-Aarti** : 4 pm to 7 pm

Venue : Trimandir, Jepur Village, Morbi-Navlakhi Highway, Morbi. **Contact** : 9924343434

Note : Due to only one day event, there is no accommodation facility will be available during this function.

◆ Mahatma-Mumukshu who wish to attend this celebration must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. before 31st January 2013.

Watch Puja Niruma on T.V. Channels

- India** ✦ **DD-Girnar**, Everyday 7 to 7:30 AM & 3:30 to 4 PM Gnanvani (Gujarati)
 ✦ **DD-Saptgiri**, Monday-Friday 7:30 to 8 AM (Telugu)
 ✦ **DD-Chandana**, Every Sunday 9 to 9:30 AM (Kannada) - New
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
 ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)
 ✦ **Soham TV** Everyday 3:30 to 4 PM (Hindi)

All over the World (except India) on '**Sony TV**' Mon-Fri 7 to 7:30 AM (Hindi)

USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

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- India** ✦ **Doordarshan (National)**, Every Mon-Tue-Wed 8:30 to 9 AM (Hindi)
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)
 ✦ **DD-Sahyadri**, Every Mon to Sat 7:30 to 8 AM (Marathi)

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USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

Subscription : **Yearly Subscription** - **India**: 100 Rupees **USA**: 15 Dollars **UK**: 10 Pounds
15 Years Subscription - **India**: 750 Rupees **USA**: 150 Dollars **UK**: 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone** : (079) 39830100, **E-mail**: dadavani@dadabhagwan.org
Vadodara : 9924343335, **Mumbai** : 9323528901, **USA-Canada**: +1 877-505-DADA(3232),
UK: +44 330-111-DADA (3232) **Websites** : (1) www.dadabhagwan.org (2) www.dadashri.org

Spiritual Retreat in Adalaj Trimandir : Dt. 22nd to 29th December 2012**Spiritual Retreat on Aptavani-8 & Klesh Vinanu Jivan**Dt. 22th to 29th December - 9 to 11-30 am & 4 to 6-30 pm - Satsangs & 8 to 9 pm - SamayikDt. 30th December - 9-30 am to 12 pm - Pranpratistha of Small idols of Lord Simandhar Swami**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name in advance.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit
<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in gujarati langauge but simultaneous english translation will be available.

Dt. 5th January (Sat), 4-30 to 7 pm - Satsang & 6th Jan. (Sun), 3-30 to 7 pm - Gnanvidhi**Surat**Dt. 25th-26th Jan. (Fri-Sat), 8 to 10-30 pm - Satsang & 27th January (Sun) 5-30 to 9 pm -Gnanvidhi

Venue : Vanita Vishram Ground, Opp. RTO, Ring Road, Surat. Mob.: 9574008007

GodhraDt. 29th January (Tue), 6 to 8-30 pm - Satsang & 30th January (Wed) 5 to 8-30 pm - Gnanvidhi

Venue : Godhra Trimandir, Bhamaiya Village, Opp. FCI Godown. Mob.: 9825431503

VadodaraDt. 1st-2th Feb. (Fri-Sat), 7 to 9-30 pm - Satsang & 3rd February (Sun) 5 to 8-30 pm -Gnanvidhi

Venue : Parsi Agiyari Ground, Opp. Surya Palace Hotel, Sayajiganj. Mob.: 9825032901

SurendranagarDt. 9th February (Sat), 8 to 10-30 pm - Satsang & 10th February (Sun) 5-30 to 9 pm - Gnanvidhi

Venue : M.P. Shah Arts & Commerce College Ground, Bus Stand Road. Mob.: 9879232877

JunagadhDt. 12th February (Tue), 8 to 10-30 pm - Satsang & 13th Feb. (Wed) 7 to 10-30 pm - Gnanvidhi

Venue : Shree Swaminaran Mandir, Akshar Wadi, Opp. Moti Baug Gate #3. Mob.: 9924344489

RajkotDt. 15th-16thFeb. (Fri-Sat), 7-30 to 10 pm - Satsang & 17th Feb. (Sun) 6-30 to 10 pm -Gnanvidhi

Venue : Nandanvan Party Plot, 150 Ft. Ring Road, Nana Mava Cross Road. Mob.: 9879137971

JetpurDt. 18th February (Mon), 8-30 to 11 pm - Satsang & 19th Feb. (Tue) 7-30 to 11 pm - Gnanvidhi

Venue : Gymkhana Ground, Opp. Bus Stand, Jetpur. Mob.: 9825969112

MorbiDt. 22nd February (Fri), 4 to 6-30 pm - Satsang & 23rd Feb. (Sat) 3 to 6-30 pm - Gnanvidhi

Venue : Trimandir, Jepur Village, Morbi - Navlaxhi Highway, Morbi. Mob.: 9624124124

GandhidhamDt. 27th February (Wed), 6-30 to 9 pm - Satsang & 28th Feb. (Thu) 5-30 to 9 pm - Gnanvidhi

Venue : Shakti Nagar Cricket Ground, Gandhidham. Mob.: 9574008124

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Walk according to Your principle

Despite this *Gnan*, aren't you letting the mind take the lead? Of course you are! Otherwise this *Gnan* is such that it will not let the mind go outside one's principles. The mind should not eat up Your opinion. Accept this if you want to live by Your principle. I see you moving away from Your principle at times. The *Gnan* must always present and tell the mind, 'this is the principle you have to follow, if you don't, I have nothing to do with you!' Walk according to Your opinion. If the mind adjusts with that opinion then you have to allow it. Many persons have been tossed out by the mind. But because You have this *Gnan*, You are able to secure a safe-side for You. That is why 'we' are cautioning You.

- Dadashri



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