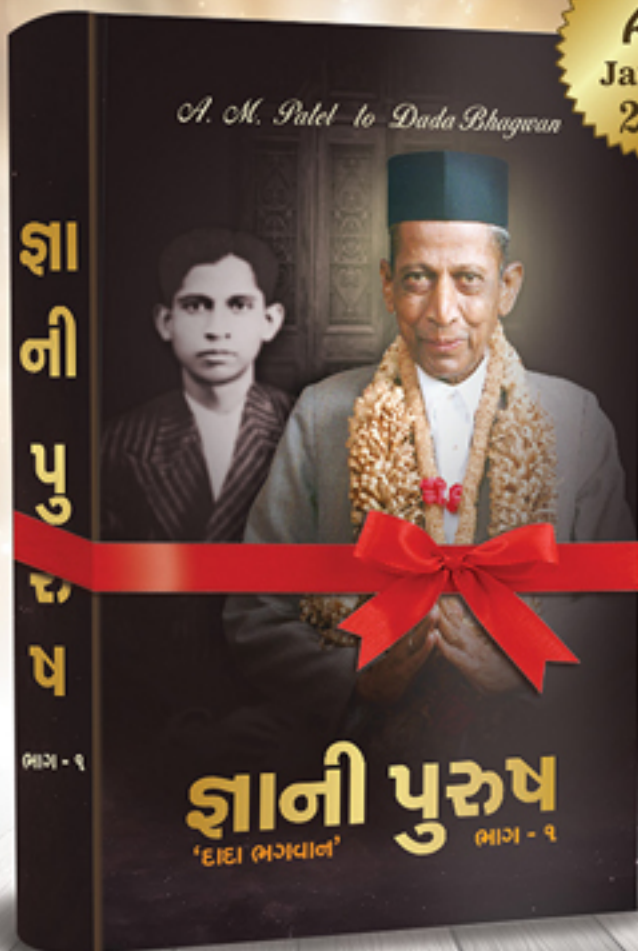


Dadavani

January 2018

Inauguration of
Dadashri's Biography Part - 1
(In Gujarati Language)

2nd
January
2018



The countless, unique qualities he possessed since childhood are now contained in this volume, Described in the Gnani's own words, it has been compiled and dedicated for the world's salvation!

To Do As the Mind Dictates...

EDITORIAL

Upon attaining *Gnan* from absolutely revered Dadashri, when the bliss of the Self is experienced, it is understood that this worldly life is trap. Based on *Gnan*, the goal for the rest of one's life becomes decided, 'I want to practice pure *brahmacharya* in this body, and be an instrument in Dadashri's mission of salvation.' After the firm resolve of practicing *brahmacharya* takes place, who weakens this resolve? In connection to this, Kabir Saheb has said, "When one does as the mind dictates, he loses everything."

Based on today's knowledge and understanding, the resolve to practice *brahmacharya* becomes solid. However, the knowledge and understanding of the past life are not with complete understanding. The mind of today has formed as a result of that. So the mind shows both sides. There is the illusory attachment towards sexuality and there is also the intent towards practicing *brahmacharya*. The mind becomes excited with regards to things that are liked and disliked. This mind will even pull one away from the *Gnani*. What assurance can be placed on one who acts according to what the mind says? One makes a 'law book' based on what the mind says, and then he acts according to that. One who acts according to what the mind says is considered to be mechanical, there is no telling when he will take a tumble.

The mind is in fact contradictory. On one hand, it wants to practice *brahmacharya*. However, the direction it is going in should be examined. This is because for the one who goes according to the direction of the mind, there is no telling when the mind will make him deviate from the goal, when it will get him married; thus, it is necessary to remain particular and vigilant in that. One should constantly maintain awareness, and check which path he should be moving along.

You should keep examining whether you have arrived at your firm resolve through *Gnan* or through the mind. And through understanding and *Gnan*, the firm resolve that contains loopholes should gradually be made into a firm resolve that is based on *Gnan* and is resolute. If the mind says something that is in accordance with one's principle, then You can accept it; however, if it shows anything that is against the goal, then you should never go according to that. The mind gets bored in saying *aseem jai jai kar*, in doing *samayik*, in coming to *satsang*; at that time, do not act according to it; oppose it. Do not become engrossed with it. The firm resolve that never retracts having been made is correct! Would one with a firm resolve ever submit to the mind?

In the current edition, Dadashri gives awareness of how the mind is a detriment towards the goal. The mind is not to be beaten; rather, keys are given on how to artfully get the mind to do work and how to separate it through *Gnan* and settle it. The goal of *brahmacharya* has been attained due to the merit karma effect of infinite lives. Now, avoiding the lead of the mind on the basis of today's knowledge and understanding, and remaining under the shelter of the *Gnani*, we honor the effort to accomplish our goal. That is our ardent prayer.

~ Jai Sat Chit Anand

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To Do As the Mind Dictates...

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

There is No Need for 'I Do Not Like'

Questioner: I do like to sing 'Dada Bhagwan na aseem jai jaikar ho' (boundless glory to the Lord within) but if I have to do it for more than 10 to 15 minutes, then the mind does not like it.

Dadashri: Is that so? This is because you have not realized the value of it. People may think that it is like chanting, 'Ram, Ram.' Many people think so at first, don't they? It is because people lack the understanding, but it is not like that. That is why I concurrently tell you, "This is the cash bank of divine solution!"

Questioner: Then when it goes on for too long, I start to get bored.

Dadashri: But who gets bored? It is the mind that gets bored. Do You ever get bored? Are you governed by the mind? You are a human being.

A person [of character] is one who has no 'I do not like' at all. And as long as there is 'I do not like' for anything, you will be forced to do that thing. Even if you do not like medicine, you still have to drink it, don't you? Otherwise, if a person takes in all six of the tastes [of food: sweet, sour, salty, bitter, pungent, astringent], if he takes in that which is bitter, then he will not have to take bitter

medicine. However, because he does not take it in, he has to drink bitter medicine. One will have to take in all of the tastes, will he not?

Questioner: I like singing 'Dada Bhagwan na aseem jai jaikar ho' but when it goes on for too long, then I feel like stopping it.

Dadashri: What do you consider too long? There is no reliability for your 'long and short', is there! Your dictionary is altogether of a different kind! Only that which is to your liking is done, nothing else. So do people only take medicine they like? When someone has to go to the toilet, does he like to go? Do people like to cough? Do people like to sneeze? To get rid of 'I do not like' is considered *purushartha* (progress toward the Self). 'I do not like'; so does that mean you are the owner? Who are you? 'I do not like it.' People do not even like to study. Does anyone like going to school, going out in the cold? But they have to go, don't they? There are even children who do not like getting out of bed, aren't there?

Questioner: There are.

Dadashri: Oh, all of these children don't get up. Then they are all forced to get up.

Questioner: I don't like getting up in the morning either.

Dadashri: Nobody likes it. But there is no choice but to get up! It will not do.

Questioner: But the mind rationalizes that nothing is to be gained from singing this.

Dadashri: But when it gives the wrong rationalizations, then why don't you tell it, 'I know what good you have done for me up until now. So put your advice aside. I do not want to listen to what you have to say.' It is separate and You are separate. What do you have to do with it? Until now, you thought that it was your real brother and so you went according to what it said.

A *brahmachari* (one who follows absolute celibacy through the mind, speech, and body) is one who has no dislikes at all. If someone gives you bitter medicine and asks you, "Will you like it?" Then you respond, "I don't mind." How can you ever utter the words 'don't like'? All these medicines that people drink; do they drink the ones they like? How many things do you have to do daily that you do not like?

Questioner: Many things.

Dadashri: So what benefit is there in singing '*jai jaikar ho*' when the mind does not like it? Oh, on the contrary, there is more benefit. When you do the opposite of what the mind says, then the mind realizes, 'He is no longer listening to me. So let's pack up our bags and get ready to go to another town.' When it is insulted, things turn out for the better.

You should not listen to the mind at all! When one does as the mind dictates, he loses everything. (*Man ka chalta tan chale, taka sarvasva jaay.*)

Animals Follow What the Mind Says

If one goes according to what the mind says, then he is the same as an animal. All these animals go according to the mind. The people of India should not go according to what the mind says.

Questioner: But most of the time we do go according to what the mind says.

Dadashri: What I am speaking is *Gnan* (knowledge that liberates). So make the changes gradually. For the most part, why do that with provokes the mind? You can accept what the mind says for matters that do not cause you problems. You want to settle it with equanimity. You should not let the mind run in that way. You should not allow the mind to work in such a way that it holds the reins over you. You should make the mind go according to your way. The mind is inanimate (*jada*). Those who go as per the dictates of the mind will end up losing everything.

Otherwise the Mind Will Become Slack

You should never act according to what the mind says. If the mind says to do something that is in accordance with our *Gnan*, then that much of an adjustment can be taken. If it is contrary to our *Gnan*, then you can put an end to it.

Questioner: So if one acts according to the mind, then discipline (*niyam*) would break, isn't that so?

Dadashri: What *niyam* has remained

intact anyway? It is to meddle in someone else's affair. The mind is with [its] *niyam* but we want to go according to *Gnan*. Otherwise, the mind too is with *niyam*. It is due to this that people of the world are able to live in very good order.

‘Our’ mind will often say a lot of things, ‘Eat this, eat this,’ but no. Otherwise, the mind will become slack; it does not take long. And when it becomes slack, there is whining all day long; it is a pitiful state. You are capable of making Chandubhai cry; are You any ordinary person? So then the mind is his, Chandubhai's; what do you have to do with it? Now You are pure Soul.

Questioner: Definitely.

Dadashri: The mind is Chandubhai's. You should not go according to what the mind dictates. *Brahmacharya* does not remain intact for the one who goes according to the dictates of the mind, nothing remains intact; on the contrary, there will be *abrahmacharya* (incontinence of sexual impulses). What do you and the mind have to do with each other?

Law Book of the Mind Makes One Stray From the Goal

Questioner: Once, when we left *satsang* to drink tea, you had said to be liberal like this in all other matters and only when it comes to the matter of *brahmacharya* we should not listen to the mind.

Dadashri: So you can to listen to it in other matters? So you listen to it if you have the ‘taste’ for it, isn't it so! What objection do I have? If you have a

taste for it, then I have no objection to it. I do not have an objection if you listen to it even when it comes to *brahmacharya*.

Questioner: Not like that.

Dadashri: Then what?

Questioner: I asked because I did not understand the difference between the two.

Dadashri: My intent to say that was so that you would remain strong towards *brahmacharya*; that is why I said that. Based on that, if you claim that you can listen to your mind in all other matters; then you are done for. What will you get out of it? What kind of pleading are you doing?

Questioner: I end up going according to my own ‘law book.’

Dadashri: The law book is one and the same. What kind of partisan people are these? Siding with the opposition! Now become wise, otherwise it will not do in this world. You all are using a law book according to what the mind says. You are confined within that very circle. You are not making any mistakes such as being late in coming to *satsang* in the morning. If a mistake is made in regards to coming here, then I would not tell you, “Start coming regularly.” “Such and such turned out this way”; there is nothing like that here. However, you keep making the same old mistakes and you keep making the same goof ups. You are using the law book that was created according to your mind! You keep on defending it! What can be done if you keep defending it? What will you do now? Will you also defend it? These are the same old mistakes. Are there any other new mistakes in this world?

Does a Kite Fly or Does the Mind?

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

Dadashri: When will a person who feels like flying a kite be able to maintain *brahmacharya*? Can such a person ever be allowed in?

Questioner: I had decided at night that I will no longer fly kites and since the moment I got up this morning I keep feeling, 'I should definitely fly it.'

Dadashri: Then how can *brahmacharya* ever be maintained? After forty years, you'll say, "Now I want to get married." Then you won't find a wife. You won't find one even if you wait. Therefore, the tenacity of your decision (*nischaybud*) is required.

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

Questioner: For four to five hours.

Dadashri: If it has become weakened within four to five hours, then [what will happen] if it goes after you for six months on end telling you, 'Get married, get married.' It will show you everything with proof, then what will happen? The mind tells him to fly a kite, and so he flies a kite. After a short while, the mind will say, 'Practice *brahmacharya*!' Hey, *brahmacharya* is an undertaking for the one with firm determination (*nischay*). Is it a task for people like you? It is for the one who can progress further through the vision as the Self (*Purushartha*), the One

who has become a *Purush* (Self-realized). What can a pawn do?

The Mind Will Take You All the Way to the Wedding Altar...

Questioner: It has been this way from the very beginning. I do everything as the mind dictates.

Dadashri: Look how wise Kabir was, when four hundred years ago he said, "When one does as the mind dictates, he loses everything." (*Man ka chalta tan chale, taka sarvasva jaay.*) Was Kabir not wise?

Questioner: He was wise.

Dadashri: Whereas here, you go according to what the mind says. If the mind says, 'Marry her,' then would you marry her?

Questioner: No, that cannot happen.

Dadashri: It will still say things. When it tells you such things, what will you do? If you want to maintain the vow of *brahmacharya*, then you will have to remain strong. The mind will say such things and it will also make you say the same. That is why I was telling you that by tomorrow morning you may even run away from here. What is the reason behind this? How can the one who does what his mind tells him be relied on? This is because you have no authority of your own. Whereas the one who has authority of his own would not do such a thing.

What is the guarantee that the one who is guided by his mind will not run away from here? Oh, if I were to shake you up a bit for a couple of days, then you would run away by the third day. You

have no clue about that. How can your mind be relied on? The mind is completely unreliable. It has never remained stable. You still go according to what the mind says. You say, "I do not want to run away, I do not want to run away," just for the sake of it. But is there any telling of what else you will do? A strong person is one who does not go along with anyone. He would not go along with it, whether it is the mind or the intellect or the ego or even any God. What capacity do you have for that? Your mind tells you, 'When I go to a cemetery, the mind does not object,' and if the mind were to raise an objection, then you would not go there!

Questioner: I have never listened to the mind in regards to the *nischay* [vow of celibacy] I have made in the presence of Dada.

Dadashri: Is that so? Does your mind speak positively?

Questioner: Yes, it speaks positively.

Dadashri: That is because it has not spoken negatively. You will not submit to it if it says a few negative things, but if it does not leave you alone for seven days and moreover it tells you, 'We have attained this *Gnan* now, now there is no problem. People respect us a lot. This and that....' It will convince you and control you!

Questioner: That will not happen anymore.

Dadashri: It is so that not much harm comes to you later on, that I caution you by telling you to stop going according to the mind. Live according to your independent *nischay* (firm determination).

Use your mind when there is a need for it, and where there is no need for it, then that's it; keep it aside. But this mind will dissuade you for fifteen days at a stretch and then get you married. The greatest of saints have been led astray, so what chance do you stand?

Just Get Rid of 'I Do Not Like'

This man says, "I do not like working but I work because it is Dada's directive!" The moment you say, "I don't like," then that work will overpower you. Now when will this 'disease' of yours disappear? It will disappear upon getting you married! That wife of yours will remove it for you! She will remove it by beating, thrashing, and shaking you up.

Questioner: Now you will have to remove our disease by shaking it out of us.

Dadashri: Do I have the leisure time to remove all this? You are saying that I will do it. For how many will I remove it? All I can do is to tell you.

Questioner: You are the only one who can do it, right?

Dadashri: Yes, I can tell you, but when you do not have the wish to then how can I remove it?

Questioner: I do wish to, I definitely want to remove it.

Dadashri: It begins to leave on its own the moment you wish for it to. Have they begun to leave for you?

Questioner: I also do things that I do not like, but I am telling you that I do not like this because you had asked.

Dadashri: Just get rid of the words

‘do not like.’ Those words should not exist in your dictionary.

Remain Strong in Your Opinion

There is nothing that this lady (Niruben) does not like; she likes everything. She has constantly been with ‘us’ for all these years, but she has never had any problems. This is because she goes according to her opinion [of her ultimate goal]! She never succumbs to the mind. ‘We’ had placed a condition on her. I told her, ‘You will have to practice *brahmacharya*, but you will only be able to do so if you conduct yourself in this way.’

Questioner: Meaning in what way?

Dadashri: You have to remain strong in your opinion. What else is there to do? This is exactly how she remains. Whereas for you, if the mind starts saying something, you keep listening to it. For the time being, you may push it aside for an hour, for two hours, for four hours, but then you will accept it. That is not acceptable.

Questioner: We are actually strong in our opinion, are we not?

Dadashri: That opinion is strong, when the mind opposes you, when it opposes you for a while, then you are able to shake it off. But if such stock comes forth for four months, six months, then it will be ruined!

Questioner: When the mind opposes, should one remain strong in his own opinion and keep on Seeing whatever the mind is showing?

Dadashri: Yes, keep Seeing it. If

someone asks what he should do when this continues to happen, ‘we’ make him strong by telling him, “Don’t listen to it at all. You just keep Seeing it. You just have to keep Seeing it.” Then if the situation is to your liking, if it is in agreement with your opinion, then let the mind adjust to that, there is no problem with that. We may like something and the mind may not and the mind may like something and we may not. This is because the mind has become separated. That is why ‘we’ are sitting here having conquered it.

When can the Mind be Conquered?

Should you ever listen to the mind? Listen to whatever is necessary, and do the rest according to your will. That is what I am trying to say; that is our principle. Go along with it if you want. If you do not want to go along with it, then it’s not like ‘we’ have any need. ‘We’ will use our veto.

When can one conquer the mind? It is when one understands that when the eyes get pulled in a certain direction [attracted], it is because of the mind. Thereafter, he immediately cuts off anything the mind tells him. The mind may give a hard time when it comes to attending *satsang*, but in matters such as these, he will cut it off. The mind looks for ways out. The mind looks to settle in places where no efforts are required. If you do not do as the mind tells you, then it will settle down.

Our *nischay* is only in accordance to our goal. You should do according to today’s *nischay*; do according to today’s planning, not according to the planning of the mind. Otherwise, it will not be achieved. You will not be able to maintain

brahmacharya and you will not be able to stay here either. You will not last too long with even Dada.

Firm Resolution Only of the Goal

Your *nischay* is to become a *brahmachari*, but you do everything according to what the mind says. So where is there anything of Yours here? It was your mind that told you, “There is no fun in getting married.” It was the mind that told you all this and you accepted it.

Questioner: But now I have made the *nischay*, have I not?

Dadashri: Now the *nischay* is Yours. Provided you decide, ‘Now this is my *nischay*.’ Then tell the mind, ‘If you do anything wrong from now on, there will be consequences.’ So then it accepts that as Your principle, that is indeed Your *nischay*.

Questioner: After accepting it as a principle, then it is Ours, otherwise it is of the mind?

Dadashri: Then who else’s? Does it belong to it [the mind]? But at the moment, what is Ours in all this wealth? It has seized the wealth that was Ours, and moreover, it resides in Our room. And top of that, it is stealing from us!

If a tile falls from the roof of someone’s house and a person ends up getting hurt, even then he will not say a word. This is because the mind will say, “Whom will you tell?” The person speaks based on what the mind tells him. [For us,] The mind should function according to our principle. Do not go along with what the mind says.

The Mind’s Control During Samayik

Questioner: I do not like to sit in *samayik*, I feel like playing truant.

Dadashri: The mind may complain, but what do You have to do with it? Is it going against your principle? If it is, then it is still in control. What does it matter to you if it says no? It will not let you do *samayik* at all.

Questioner: In the beginning, I did *samayik* regularly for a year or two. I used to like it then.

Dadashri: This ‘liking and not liking’; that is the very path you are on! Then you tell me, “I used to like it.” The one who listens to the mind cannot be considered as a person. What else can he be called besides a machine? He has no authority of his own, does he? Should you not have your own authority? Have you not become a *Purush* (Self-Realized)?

Questioner: [The authority] Must be one’s own.

Dadashri: What do you do when your mind says no to attending *satsang*? Do you go along with the mind there?

Questioner: I do not go along with the mind.

Dadashri: If you went along with it, then you would be lost! What else would be left? Animals also go along with the mind, you also go along with it. Do you oppose the mind every once in a while?

Questioner: Many times.

Dadashri: Good. Doing what the mind tells you is considered mechanical.

A machine will continue to run as long as you provide fuel to it. Does that happen to you too? If so, then it will make you get married even if you don't want to.

Questioner: It won't happen in this case.

Dadashri: What kind of a person are you? If it does not allow You to do according to Your wish, then You are not in control.

Questioner: The desire to do *samayik* is not that strong.

Dadashri: Oh ho! Then there is no desire to all this religion. You are not strong in this, are you?

Samayik is a process that is forty-eight minutes long. How can you maintain *brahmacharya* when you cannot even sit still for forty-eight minutes? Instead, it is better that you quietly get married.

Maintaining *brahmacharya* means that one's *nischaybud* is such that nobody can throw him off course. How can one who goes according to what someone else says maintain *brahmacharya*?

Where are You Going? In Which Direction?

What kind of a person is one who practices *brahmacharya*? Oh, a strong person! One with elevated *manobud* (power of the mind with reference to resolution)! Would he be like this? That is why I keep saying over and over again, "You will leave this place, you will get married." Then you respond, "Don't give me such blessings." I tell you, "I am not blessing you, I am showing you

your true colors! If you do not take heed from this point forward and do not take the reins in your own hands, then you are doomed! Where are you taking the wagon?" "Wherever the bullock takes it!" Would anyone allow the bullock to guide the wagon? If the bullock is going in a certain direction, then by any means possible, the rider will take back the reins in his hands. He will go according to the route that has been determined, will he not?

Questioner: He will go according to the route that has been determined.

Dadashri: Whereas you are riding the wagon in the direction the 'bullock' wants to take you. Then you say, "What can I do if it takes me in this direction." Instead, just get married without making a fuss! There is no meaning if the 'wagon' is going in this direction! There is no willpower in your decision (*nischaybud*). There is nothing from your end. You have no competency whatsoever. What do you think? Should you allow the wagon to go like that?

Questioner: That should not be allowed.

Dadashri: Then why are these wagons going [in that direction]?

Questioner: It is only when you are telling me that I realize I had done things according to the mind. Otherwise, I do not realize it.

Dadashri: Yes, but after realizing this, will you not become wise?

Questioner: I will.

The Mind Will Take you Away From Samayik

Dadashri: Now, day after tomorrow you will tell me, “I got up and left while doing *samayik* because I felt like doing so from within!”

Questioner: When I sit down to do *samayik*, I do not enjoy it.

Dadashri: There is no problem if you do not enjoy it, but it is unacceptable if you do according to what the mind tells you.

Questioner: But because there is no enjoyment in it, I feel like I no longer want to sit.

Dadashri: But you do not wish to act according to what the mind tells you, do you?

Questioner: Actually, I just found out about that!

Dadashri: It is a different matter that you do not enjoy it. With regard to enjoying it, You understand that his interest lies somewhere else, there is less interest in this. ‘We’ can get you interested [in this].

Questioner: When there is no enjoyment, the mind shows, ‘Let’s get out of here.’

Dadashri: I am not talking about the mind. Enjoyment and the mind have nothing to do with each other.

Questioner: When I do not enjoy it, then I feel like I do not want to sit in *samayik*.

Dadashri: I know why you do not enjoy it.

Questioner: I do not See anything at all in *samayik*.

Dadashri: But how can you See anything, when you botch everything up!

Questioner: Once one realizes that he has botched everything up, then he will be able to See, right?

Dadashri: No, but first of all his understanding has not reached to that point, so as long as he does not understand it, how will he be able to See? He does not understand the meaning of what is being said! I give examples; I give the example of the wagon, the example of ‘mechanical’, yet not a single understanding reaches within. Now what can be done?

Questioner: It should be visible like a film, should it not?

Dadashri: But how can you See when you are not the Seer? You are not the owner of the wagon, are you? You will be able to See if You become the owner. At present, you are acting according to what the ‘bullock’ says. The one who acts according to what the ‘bullock’ says will not be able to See any film. The one who proceeds according to his *nischay* will See everything. Are others not able to See the film? They cannot See, can they!

Questioner: Does it happen because there is a lack of interest in doing *samayik*?

Dadashri: We can accept the one who lacks interest, but not this [acting according to the mind]. Would anyone do such a foolish thing? Why would he do such a thing?

Questioner: I still do not realize that I am doing this; I do not understand it.

Dadashri: You just do not understand it, do you? When will you understand? Will you understand after two to three lifetimes? If you get married, then she will make you understand. He says, “I just do not understand!”

I gave the example of the wagon, thereafter I talked about *nischaybud*. Can you go along with that which does not let you act according to your will? You do not listen to your parents and you regard the mind to have a greater value, is that so?

Questioner: But I cannot See anything at all in *samayik*.

Dadashri: What is there to be Seen that you want to See?

Questioner: You say that you can See everything all the way back to the age of four.

Dadashri: It is not Seen like that. In fact, it will be Seen when ‘we’ tell you to look deep within. Those who act according to what the mind says are all like wagons, aren’t they? So then how can they See? The Seer should be separate; the One with his own *nischaybud*! Up until now, you have done only according to what the mind has said. It is due to this all these veils have come forth.

Questioner: When I am doing *samayik* and I do not feel like doing so, is that the unfolding of karma (*udayakarma*)?

Dadashri: It is referred to as the unfolding of karma when despite the

presence of *nischay* it does not allow the *nischay* to prevail.

Questioner: Thoughts do not sprout on the basis of unfolding of karma, do they?

Dadashri: But if you have the *nischay*, then do *samayik*. If there is the *nischay*, then do it even if it is not agreeable with your *prakruti* (the non-Self complex). Otherwise, thoughts are subject to the unfolding of karma. ‘You’ should See them. This is where Your *Purusharth* (progress as the Self) lies. If the thoughts are Seen, then the unfolding of karma comes to an end there. The moment they are Seen, they come to an end! If you become the result of the thoughts [engrossed and proceed in them], it means the unfolding of karma has begun!

Run the Mind According to the Goal

Here, one goes according to the mind, one has not acted according to one’s willpower. In doing so, ‘I do not like this’ and ‘I like this’ these are his tools; that is wrong. It should be based on principle that accomplishes the goal (*siddhantik*). But what can be done? In your dealings, if it happens according to the set goal, then it does.

Questioner: It will happen.

Dadashri: Just look, you are not becoming so even right now.

Questioner: Well, it will happen.

Dadashri: ‘It will happen’ is just being hopeful, is it not? Still, in minor matters, once you have decided that you do not want to go along with the mind, then only go along with that which is

of use and not that which is of no use. Allow the 'wagon' to keep going if it is going according to the path as per your decision. And then if it deviates, then you should steer it towards your goal. This is to be done in every matter. Yet one says, "It is running in this direction, what can I do about that?" Now is anyone likely to allow such a driver enter his home?

Questioner: No, but should a person not do things that he likes?

Dadashri: According to whose liking should you do? Am I not eating this breakfast? But keep it as if You do not like it.

Questioner: We actually make plans to get up in the morning and come here to you; there is no other decision. There are certain matters in which we go along with what the mind says, that which is socially acceptable.

Dadashri: Go according to what You say. Go in accordance with what is necessary for You, what is in accordance with Your goal (*dhyeya*). If you are on your way to the town of Borsad and after walking half a mile, your mind says, 'Let's not go today!' Then you will actually turn back. You should not turn back there. What would other people even say? "Do you not have any sense? You left and came back! Are you okay or not?" Would people not say that?

Questioner: They would say that.

Dadashri: Do you actually have a *nischay* to go to *moksha*?

Questioner: The *nischay* to go to *moksha* is more.

Dadashri: What if something comes as an obstruction to that?

Questioner: Even then my *nischay* will be unmoved.

Dadashri: What if the mind screams and shouts?

Questioner: Even then the *nischay* will be unmoved.

Dadashri: This is called a real person! What good are these 'puppies' [those with wavering *nischay*]? Do you understand all this?

Questioner: I understand a little. I actually feel that I have a *nischay*.

Dadashri: *Nischay* of what though? Of going according to what the mind says? Would a person with *nischay* have such a mind? He would have a mind but it would be of the helping kind. Only for the sake of what is necessary. Just as a bullock goes according to the dictates of its owner! But what if you want to go in one direction and it is going in the other direction?

Do Not Get Trapped in the Mind, Let it Shout

Questioner: If the mind does not find interest in something, then it will start shouting, won't it?

Dadashri: Let it shout though! It shouts in this way for everyone. It shouts when the time comes for it to do so. It is shouting, but is it going to file some kind of a lawsuit? After the passage of some time, it is as if nothing happened; once its time is up. Then it will not shout for the rest of the day. If you happened to get trapped,

then you are trapped. Otherwise if you do not get trapped, then there is nothing to it. You remain strong, don't you?

Questioner: I am able to remain strong many times.

Dadashri: What will your mind tell you? 'I do not even want to finish my education.' If it tells you that, then should you do that?

Questioner: I would do what Dada tells me.

Dadashri: Would 'we' ever do something that is detrimental to you? You may do things that are detrimental to you, but 'we' can never do that! Once you come in to contact with 'us', 'we' give you all the remedies for your betterment. Despite this, if the mind does not improve, then that is one's karmic account. 'We' give 'medicines' of all forms, and the 'medicines' we give are such that everything will be cured. Despite this, if one is stubborn, then he just won't drink it!

Questioner: Pinch our nose and pour it in.

Dadashri: Who would pinch your nose? This is not something that can be accomplished by pinching your nose.

Were you not saying that you do not like going to school? There should be the *nischay* that, 'I want to finish my schooling.' Then 'I want to do this, I want to do that.' Then 'I want to permanently stay in the company of spiritual aspirants, I want to practice *brahmacharya*.' You should have such plans. What is the point of living life without plans?

Questioner: I do not like going to college either.

Dadashri: You have to go to college! Should you not bring closure to everyone's minds? You should go to *moksha* after having appeased your father and mother, after bringing closure to their minds. Otherwise, how can you go to *moksha*? Do you think revolting and running away from home solves everything? Will *moksha* happen in this way? Therefore, no one should feel scorned.

The Nischay Verily is Purusharth

Dadashri: Will you complete this 'course' of *brahmacharya*?

Questioner: Absolutely. I do not want that [sexuality] at all. The *nischay* for *brahmacharya* does prevail, but the effort (*purusharth*) falls short. So what should I do for that?

Dadashri: *Purusharth* does not fall short; *Nischay* (the Self and the Vision as the Self) itself is *Purusharth*.

Questioner: If the *nischay* is there, then that [*brahmacharya*] will definitely remain.

Dadashri: The deficiency lies in the discharge [part]. If there is a deficiency, it is in the discharge, not in the charge [part]. And if it exists in the discharge [part], then it is of no value.

Questioner: As far as sexuality (*vishay*) is concerned, I have been strong about it from the very beginning and even now I maintain more awareness all the way to the end, but these extra interactions with someone (*prasang*) that take place in worldly life...

Dadashri: No matter about other things, there is no value at all of other things. The value is only of this, of *brahmacharya*. In the body of all other human beings exists animal [passion]! The fault of beastliness; there is no value to the rest at all.

Questioner: As it is, the certainty is up to the point that now if anything happens with regard to sexuality, then I will finish Chandubhai [File number 1] off; no matter what happens, I definitely do not want this.

Dadashri: Then that is good for *brahmacharya*. That kind of understanding is needed. Otherwise, if there is animalistic passion, then it will not come to a stop!

If the Mind Begins to Oppose, Then It Will Sink You

Questioner: Does the principle of karma apply to the matter of *brahmacharya*?

Dadashri: It is possible for you to protect *brahmacharya* alone. If someone has made the decision to not get married, then it is possible to protect it. Our *Gnan* is such that it is possible to protect [tolerate] it! Other karma will not leave you alone, will they!

Questioner: And this karma of getting married will not hound us?

Dadashri: It will if it is very sticky. And if it is sticky, you will know it from the start, you will get a hint of it. But it will come to a settlement through *Gnan*. This *Gnan* of ours is such that it will settle that karma, but these other karma will not get settled!

This is like those small children

who have decided, 'We do not want to get married.' It is like that. There is so much they keep babbling about without understanding! If it is in one's *vyavasthit* and he does not get married, then 'we' have no objection. But if it is not in one's *vyavasthit* and then he starts screaming and shouting in his old age, 'I missed out on getting married,' then who will give him a bride? That other person is able to maintain *brahmacharya* because he does not agree with the mind at all. Not in the least! You should not go along with anything of the mind. You should only go along with Your own opinion. And if you go along with the mind to a small extent, then it will overpower you the next time.

Questioner: My mind shows things like this, that I want to sit in *satsang*, I want to go to Dada.

Dadashri: What I am saying is that if your mind is in line with Your opinion, then it is acceptable. If your mind becomes of the same opinion, then it is good, but when the mind begins to oppose You, then it will sink you.

A Wavering Mind is Unacceptable in This

Questioner: In our Science (*Vignan*), we are to simply See the mind that has arisen from the opinions of the past life, we are not to become one with it, is that so?

Dadashri: If You See it, then your work is done, isn't it! If you See it, then nothing else remains. All this is for those who do not See it. Rather, they go in accordance with it, and moreover they hold on to it. There is no problem even if he goes

in accordance with it, the problem is that he then holds on to various mental beliefs.

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

Our current knowledge may be of practicing *brahmacharya* and the knowledge of the past agrees with practicing *brahmacharya*. Then six months later, it says something entirely different, 'You should get married.' Such is the state of the mind; it is never the same on any day, it is wavering, it is contradictory.

Questioner: Six months later, the mind prompts one to get married; it shows different things. So if a certain amount of time is spent staying in *Gnan*, then the mind will begin to show just one uniform thing, won't it? Then will it not stop showing contradictory things?

Dadashri: No, that does not happen. It will tell you to get married even when you become old! One will even tell his mind, 'Settle down, you are old now!' Therefore, you should never become one with the mind with the understanding that the mind is not trustworthy. However much is in agreement with Your opinion, that much of the mind is acceptable.

Is the Firm Resolution According to *Gnan* or the Mind?

Questioner: What is the demarcation between a *nischay* made based on the mind and a *nischay* made based on *Gnan*?

Dadashri: *Nischay* made based on *Gnan* is very beautiful. It is something that is very different. The understanding of how to deal with the mind is there by default. Such a person does not have to go and ask, "What should I do"! *Nischay* based on *Gnan* is a completely different thing! This has been done based on your mind! Therefore, you should know that someday it will wield control over you. The mind indeed will wield control over you again. The very same mind that sat you down in this train will also throw you out of it. Therefore, if you sit down on the basis of *Gnan*, then it will not throw you off.

Questioner: What should be done to convert the *nischay* that up until now was made based on the mind into one that is based on *Gnan*?

Dadashri: Now You should make it fit based to *Gnan*. Meaning that the string that controls the kite should come into Your hands. Therefore, the 'string' of *brahmacharya* should come into Your hands. Then no matter how much the mind screams, it will not have its way. You contest it for two to five years and it keeps saying, 'Get married, get married' and all the circumstances are stacked against you, even then you should not flinch. This is because the Self is separate from everything. All circumstances are by nature prone to dissociation (*viyogi*).

Questioner: If the *nischay* has been made based on *Gnan*, then one's mind will not become confrontational like this, will it?

Dadashri: No, no it will. The foundation of *nischay* made based on *Gnan* is of an altogether different kind!

Its foundation is made of RCC (reinforced cement concrete) and this [*nischay* based on the mind] is made of rubble and cement. So then cracks will form, won't they?

One is Subject to the Mind Due to Weakness

To what extent do you act according to what the mind says?

Questioner: I have to do so many times.

Dadashri: Based on what else do you act?

Questioner: Some other knowledge opposing the mind arises and says, 'This is wrong. It should not happen this way. I should not do this.' So then sometimes the force of knowledge wins, and if I miss [following] it, then the force of the mind wins.

Dadashri: So whichever side wins takes it all, just as in the game of volleyball!

After twelve months, if it keeps coming up in your mind every single day, the mind says, 'Get married, get married, get married. You should get married, you should get married!' If that comes up, then what would you do?

Questioner: Every single thought on that matter is to be uprooted and discarded.

Dadashri: But would you make that much *purusharth* (proceed according to the goal) for up to six months? If ever your mind were to pester you for six months, then you would not have the capacity to fight it. And such things will come up from within! At the moment, the mind is

unfolding in accordance with your will. If you say 'no', then it will say 'no'. But when it unfolds to the contrary, it will be like the altercations between a mother-in-law and a daughter-in-law! It will challenge you at that time. So be cautious. I am not saying this to discourage you. Oppose the mind in each and every way. If the body goes in whichever direction the mind goes, then a person will be finished. And the entire world has become destroyed in this way.

Questioner: What is the reason behind a person acting according to what the mind says?

Dadashri: It is one's own weakness. The weakness from infinite past lives that has entered within; it does not leave. Now, one does not have that kind of ego; only such weakness remains. How can you ever go according to what the mind says? You should not go along with even a single word of the mind. Tell the mind, 'Go away.' Nothing else! Things will crop up in your mind, but you should not submit to it; do not submit to even a single word.

The Mind Becomes Free Through Lack of Acquaintance

What is the nature of the mind? If it remains away from something once, if it remains away from something for twelve months or two years, then it completely forgets that thing. If it remains at a distance, then it forgets it. If it goes near it, then it will keep pestering you. When familiarity of the mind [with that thing] becomes distant, when You remain separate, then the mind too remains away from that thing. So then it forgets [that thing] forever. It will not even remember

it. Then, even if you tell it to, it will not go near that thing. Do you understand this? If you remain away from a friend for two years, then your mind will forget him. It will gripe for a month or two, that is the nature of the mind, and our *Gnan* will not submit to the mind at all!

Upayog is Lost By Listening to the Mind

The entire world is dictated by the mind. If the mind says, 'Do this,' then people will do it. Have you tried to keep a distance with the mind? Who has provoked this [in you]? It is verily the mind.

Questioner: You have said that the tendencies of the *chit* (*chitvrutti*) should be kept under applied awareness (*upayog*). Currently, they are wandering all over the place.

Dadashri: There is no problem if they wander off, but to not go along with whatever the mind shows you; that is called *upayog*. But to go along with the mind means that *upayog* has been missed out on. Even though I have taught you, it still keeps going to the same place. So where there was no problem, the problem has started up again, because you acted according to the mind!

The mind becomes still in 'our' presence.

Say Get Out to an Excited Mind

Questioner: You had once said that if the mind becomes too excited, then put a leash on it. What do you mean by that?

Dadashri: This is for other people, those who have not taken *Gnan*. Those

who have taken *Gnan* are to simply See it. Those who have not taken *Gnan* should give it a turning alternative. If the mind is given what it likes, then it will let go of other things. And if it wants to finish eating the 'food' in one basket, then switch it to another basket. So it will start to eat this, so the other thing will be left alone.

Questioner: What should be done to turn the mind around?

Dadashri: In order to turn it around, you should know the habits of the mind and what it likes. You should know the bad habits it has. Yes, if it has the habit of eating onion fritters, then you should feed it some onion fritters. So you should tell it, 'If you quit this bad habit, then I will feed you some onion fritters.' Then it will turn around.

Questioner: And what if it fails to turn around despite this?

Dadashri: If it does not turn around, then do not submit to the mind at all. The mind is not *Chetan* (Knowing energy), it is without strength, whereas we are the *Chetan*. What can that which is without any power (*napoonsak*) do to that which is the Self? Tell it, 'I am speaking with Dada's *agna* (directive); get out.' So then it will shut up.

Awakened Awareness Towards the Mind ...

You should never listen to what the mind says; it is very dangerous. Why did you experience this uneasiness and suffocation? It is because you listened to what the mind was saying. You listened to that which is a *gneya* (that which is

being Known). If you only keep listening to what the mind says, then of course you will become perplexed.

Do you realize that this has become spoiled?

Questioner: I can tell when I am listening to the mind. Then its influence does not last.

Dadashri: When you become aware of it, it is considered a 'level'. What can be done about a person for whom it [awareness] does not arise even after he slips?

The moment you listen to the mind, you become engrossed (*tanmayakar*). Before, you indeed became *tanmayakar*. That habit still persists! Before, you did everything while becoming *tanmayakar*. You had nothing else to fall back on. You did not have the support of *Gnan!* Here, the support has arisen and it says, "Brother, do not listen to anything it says; it is only a *gneya*."

Questioner: The process of conversing [with Chandubhai] really helps in not becoming *tanmayakar* with the mind.

Dadashri: But that happens when there is a lot of awakened awareness (*jagruti*)! The world is in the state of unawareness. There is no awareness (*bhaan*) whatsoever, so God help them! [For *mahatmas*,] There is a little awareness, but there is no understanding, so they keep taking beatings. In fact, if these materialistic temptations were not present, then one would remain separate from the mind.

Questioner: You mentioned two things, *jagruti* and intense greed (*laalach*), right?

Dadashri: The mind is indeed greedy for pleasure (*lalachu*).

Make a Firm Resolution That Does not Falter

Questioner: Now finally, I act according to what the mind says. What should I do to become free from that?

Dadashri: How is anything to be 'done' there?

Questioner: Certain steps should be taken, shouldn't they?

Dadashri: What steps? It is something that you have to understand. Understand it and then cross it out. Put a cross on your lack of firm resolve (*anisachay*) and accept the *nischay*.

Questioner: So do not act according to what the mind says. When the mind shows something, then begin with, 'I do not want to go according to this.'

Dadashri: You should just reject it right away. Get rid of that which makes you deviate from your goal. What is to be done here? Only *nischay*. Have you made a *nischay* that does not waver or have you not?

Questioner: I have made a *nischay* that does not waver.

Dadashri: Is it by one that hundred percent that it does not waver?

Questioner: It seems to be.

Dadashri: But you still fall a little

short, and nevertheless 'we' will tell you that should the mind get excited about the right things, then go ahead and do it! 'We' let it go saying, 'This is the right thing. Listening to these [film] songs is not the right thing. Food is a correct thing.' 'We' let that go. Sleeping is a correct thing and 'we' let that go saying, "Sleep for up to four hours or sleep for five to six hours." How much of a need is there to fly kites? Many people, even those who do not have *Gnan* will question the need to fly kites. Rather, this is a useless, unnecessary pain! Are there not people who will say this even if they don't have *Gnan*?

Questioner: There are!

Dadashri: To act according to what the mind says is considered mechanical. These intellectuals do not act according to the mind, they act according to the intellect. But that too is wrong. Eventually it makes a fool out of you.

What good is it if You do not have *nischay* after becoming a *Purush* (the Self), after the *Purush* and the *prakruti* (non-Self) have been separated? And the mind goes into the relative portion; there can be no acceptance of it, can there!

Now Do Not Become Engrossed

Do not go along with anything of the mind. The mind is a *gneya* and You are the Knower (*Gnata*). What does this relationship of *gneya-Gnata* mean? To See it. Whether it is getting excited or it is thinking good thoughts or thinking bad thoughts, keep Seeing that. That is to say, You should not become *tanmayakar* in it. You used to become *tanmayakar* in the state of ignorance, now do not become

tanmayakar. So the most important thing about this *Gnan* is that there should be no weakness in it. After all, it is a Science (*Vignan*), isn't it? There should be no mistakes in this. You should especially make sure that no mistakes are made when it comes to the mind. For anything else that happens, I will fix it for you.

Sometimes, You should reprimand the mind. Do you reprimand the mind? Do you say anything to it right from morning time? Do you scold it two to four times?

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

Dadashri: You should scold it two to four times. And also console it by patting the shoulder and saying, 'I am with you.' You are young so it will all fall into place. It becomes difficult when you are older.

Questioner: The process of conversing with the mind; how should that be done?

Dadashri: That can be done if you talk in front of a mirror! Tell the mind, 'I will not interfere in your affairs and you do not interfere in mine.' Then someday the mind will say, 'Why do you interfere in my affairs?' Then You should say, 'From now on I will not interfere in your affairs, so don't interfere in mine.' This is a nuisance of so many 'partners', but as long as You have the pure Soul and the Five *Agnas*, You are set.

Bring About a Solution By Learning How to Tackle the Mind

You should not go along with

anything belonging to the mind. If action is taken based on what the mind says, then there will be looting from within. You are no longer to do that, whereas the entire world acts according to what the mind says. And this is the path of liberation, so You are to go according to Dada's *Agnas*.

In *satsang*, if you don't give the mind food, then it will devour you. It has to be given food. In those worldly interactions, we keep getting food automatically. Before someone has the chance to say anything, you attack. Thus, the mind continues to get such food. What kind of food does it get in *satsang*? There is no conflict here. There is no attacking here! For that, the food You should give the mind is, 'May the world attain salvation. And may I be an instrument (*nimit*) in that salvation.' Therefore, if you give the mind some work, then the mind will keep doing its work. Assign it a task and the salvation of the world (*jagat kalyan*) is our task.

If you converse a little with the mind, then the mind will stop its other work. Therefore, the [relative] self becomes steady (*sthir*). Then if he feels like reading, then he will also read. If he reads, then that is considered applied awareness as the Self (*Atma no upayog*). Otherwise, if he becomes steady, then even that is considered applied awareness as the Self. So, all day long, you should keep conversing with the mind and keep delegating work to the mind [work for *jagat kalyan*]. When the mind does not seek to feed elsewhere, one has become *vitaraag*. If it is eating other food [finding

faults in others, seeing negativity], and you delegate work of salvation of the world to it, then the two will contradict each other. So all of this goes away. The speech says something different and the mind thinks something different; through [the internal conversational] speech, the mind, the thoughts, all go away. This kind of opportunity will never come together again in any lifetime, so get Your work done.

Finish It Off In This Very Lifetime

Questioner: Dada, now my *nischay* for *brahmacharya* has undoubtedly become firm within.

Dadashri: Your *nischay* has indeed become firm. There is radiance on your face!

Questioner: It is fine if I fall a little short with respect to *Gnan*, but I want to make it completely perfect with respect to *brahmacharya*. Meaning I want to uproot it [sexuality] completely. Then there will be no liability for the next life.

Dadashri: That is it. That is it.

Questioner: I have Dada with me right now, so I just want to finish it off.

Dadashri: Just finish it off. Maintain it such that the *nischay* does not falter. Sexual act should not happen (*vishay no saiyyog*). 'We' will let go of everything else of yours. 'We' will show all kinds of remedies for all other mistakes, seven to ten types that arise [viewing someone with a sexual intent, having thoughts about sexuality]. There are remedies for that, I have all kinds of remedies, but I do not have a remedy for this [if a sexual act happens].

Having travelled a distance of 9,000 miles, one does not find the destination so he turns back. Now, the destination was at 9,500 miles. Rather than going through the trouble of turning back, why not continue on ahead!

Give the Mind Food in the Form of Jagat Kalyan

Questioner: You had mentioned *jagat kalyan*, to tell the mind, '*Jagat kalyan* is to be done.' So it will feel the urgency towards that, won't it?

Dadashri: There is true pleasure in that. Its 'corners' [area for accommodation] are very vast. Its entire circle is very big. 'We' have placed 'our' mind in only that. So day and night, it keeps searching for 'corners' on its own. 'Go give *Gnan* to such and such person, do this for so and so'; it finds all such things to do on its own. And 'our' work carries on.

It remains steady and does not harass 'us'. It remains lively. It remains happy and keeps 'us' happy. You should now nurture this intention.

What does Your own salvation mean? The salvation of the world is indeed Your own salvation. So give it some work! Then, for this purpose, it will do this and it will do that. If you meet someone along the way, then you'll say, "Come on, let's go to Dada's." Then the mind will also do such work.

You should not do according to what the mind says. You should make your mind go according to Your goal. And if it does not go according to the goal, then give it a warning. That is all. There is no problem

in doing what the mind says as long as it is in line with Your goal. Otherwise, if it is against Your goal, then it will trap you, it will kill you. Therefore, it should be in accordance with Your goal.

Bind the Mind According to the Goal

Questioner: If the mind is thinking along the lines of my goal, then does Chandubhai delve into it to that much of an extent?

Dadashri: If it is accordance with the goal, then let it go. And if it is contrary to the goal; if You want to go north and it turns this way, then You should steer it in the right direction. Turn the mind towards Your goal. Follow the mind as long as it follows Your goal.

Questioner: If it is in accordance with the goal, then should it be allowed to flow that way?

Dadashri: Let it flow.

Questioner: And if it is contrary to the goal, then turn it around?

Dadashri: And do not enter the mind as the Self. Just look! This fellow has entered into his mind as the Self, so he has become confused!

Questioner: What does that mean?

Dadashri: One becomes stupid. At that time, You are to keep Seeing the thoughts arising in the mind and keep Seeing the good thoughts arising or bad ones arising.

You should decide on Your goal. So then the mind, intellect, *chit*, and ego will function in that direction only. So You

are not to tell the mind, intellect, *chit*, and ego to do this, but You are to simply decide on Your goal. Just decide on the goal, 'I want to follow the Five *Agnas*.' Then they will go in that direction. And if one decides, 'I do not want to follow them,' then they will go that way. What will you do?

Questioner: I have to simply decide on my goal.

Dadashri: What goals you have decided on?

Questioner: To remain in Dada's *Agnas*.

Dadashri: That is the most important thing. The one whose goal is to remain only in Dada's *Agnas* attains everything. That is why the Lord [Mahavir] has said, "*Agna* is penance and *Agna* is indeed the religion." What is the necessity to do any other penance? Eat and drink at leisure.

If One Acts According to the Mind, Then He Cannot Achieve the Goal

Tell the mind, 'This will not do. I want to achieve my goal. You had shown craziness up until now. That will not do anymore.'

You want to become the owner of infinite happiness; that is the goal, and even the celestial beings gaze at it from afar. However, you cannot have your cake and eat it too. You have to pick one or the other!

Do not assert your own opinion, otherwise it will fall under *swachchhand* (to act according to one's own will and intellect). Do whatever everyone else is

doing in *satsang*. It is fine even if one were to ask me, "What should I do when something like this happens?" I would explain what to do.

Do You have the desire to achieve Your goal? If You want to achieve Your goal, then make all the changes, then you will arrive at Your goal, otherwise you will not be able to attain that.

Decide On the Principle Based on Gnan

If the mind keeps asking for ice cream, then that does not harm the principle of *brahmacharya* too much. So give it some ice cream, not too much. Do not discourage it. You can even give it a couple of candies. Do not suppress it by saying, 'No, go away.' Only when it comes to this [sexuality], think things through, telling it, 'This is my principle (*siddhant*). Do not come in the way of my principle!' Just as you tell your wife, "Please do not interfere in my business affairs and I will not interfere in your affairs." Once you make this decision, then it will not interfere.

Questioner: What is that about anyway?

Dadashri: Everyone has his own right! Do you understand? At present, your mind is helping you by saying, 'It is not worth getting married; there is a lot of pain (*dukha*) in marriage.' Your mind is showing you this principle. You have not decided to follow this principle based on *Gnan*; it has been decided upon through your mind. It is the mind that has shown you this principle and told you, 'Do this way.'

Questioner: Just as the mind shows the principle of practicing *brahmacharya*, the mind also shows things that have to do with sexuality?

Dadashri: When its time comes, it will keep showing these things for six months, for twelve months.

Questioner: That is also the mind?

Dadashri: Yes, when all the Scientific Circumstantial Evidences come together. I tell all these people, "Why are you going according to what the mind says? The mind will destroy you."

The discipline of *brahmacharya* you have chosen to undertake has also been done based on what the mind has said. You have not decided on this principle through *Gnan*. The mind had said, 'Where is the fun in this? These people have gotten married and are miserable. It is like this, it is like that.' The mind pleaded in this way and you accepted those pleadings.

Questioner: So we haven't yet grasped this principle with *Gnan*?

Dadashri: How could you have grasped it with *Gnan*? In fact, it is still functioning based on the pleadings of the mind. Now that you have received *Gnan*, shatter these pleadings through *Gnan*. Put an end to its influence. This is because Knowledge of the Self is the only thing in this world that can subdue the mind. The mind is not to be suppressed; the mind is to be conquered. To conquer means to win. If both of us argue, then who is likely to win? If I win by making you understand, then you are not likely to harass me, are

you? And if I were to win without making you understand?

Questioner: The mind will not say anything if it gets closure (*samadhan*).

Dadashri: Yes, there should be that kind of attitude towards closure. Who taught you about *brahmacharya*? What do these people understand about *brahmacharya*? One has the understanding that, 'There is quarrelling in this house. There is no joy in marriage. I would be better off on my own.'

Questioner: Is it true that however much dispassion the mind shows, it will at some point also show this?

Dadashri: There will be both. The mind is always contradicting. What is the nature of the mind? It is contradictory; it will show both. That is why I am telling you to be cautious.

Questioner: Is it true that one time the mind will show that which is related to *brahmacharya*, dispassion, and then it will also show that which is related to attachment?

Dadashri: Yes, definitely! Then it will show that which is related to attachment.

Questioner: With the same force?

Dadashri: It might be more than that or might even be less. There is no fixed rule for that.

Act According to the Principle of Brahmacharya

Questioner: Which principle applies here?

Dadashri: We have decided that we want to maintain *brahmacharya*. So then should you listen to the mind?

Questioner: Then I definitely do not want to listen to the mind in that matter.

Dadashri: You definitely do not want to listen; you are talking very sensibly. However, if the same stock keeps coming forth for six months, then what will you do? What if you don't strongly oppose it all! Now if you oppose it in this [weak] way, then the body too will not let up. The body too will follow suit towards that. So they will all team up against You and cast You aside. Therefore, just tell it, 'Do not do anything at all that falls outside my rules for this matter.'

Questioner: So then how do I take that step?

Dadashri: Remain strong. I am saying that if such things arise, then remain strong in even the smallest of matters. If you concede even a little, then it will throw you aside. Therefore, tell it, 'You are not to stray away from my rules even in the slightest for this matter.' Maintain *jaग्रuti* for the smallest of things, otherwise it will become slack.

Questioner: And what other principles of ours are there?

Dadashri: If you do this much, then it is more than enough! And you keep asking about other things! Other things can be tolerated. If you happen to like a certain dish and the mind says, 'Eat more.' And if it does not harm the goal and you happen to eat a little more, then 'we' will let that go. Have 'we' not told you this?

[Reference: There is excellent matter related to this topic in February 2011 Dadavani, page 13 to 25, which the reader may wish to study.]

Protect the Principle Through Purusharth

Questioner: The principle of *brahmacharya* is an issue concerning one individual. However, during the interaction between two individuals, the mind shows everything and when we try to see the situation in the light of *Gnan*, then everything departs on the spot entirely. However, we have to carry out worldly interactions, it is our responsibility, and the result of that affects the other person. What should we do when the mind shows us something in such a situation?

Dadashri: Our main principle should not be broken. The principle 'I want to maintain *brahmacharya*' should not be broken. For everything else, there may be some things you have to do in order to maintain your worldly obligations. 'Do not sleep there, sleep over here at home'; you may have to follow such things. But for that other matter, if you want to maintain *brahmacharya* and you get involved in sexual activity; both cannot be accepted. Instead, it is advisable that you get married. You cannot have it both ways. Then, even if God were to come down, then tell Him, "I won't listen to you." 'We' will tolerate everything else, provided you want to adhere to this principle. Otherwise, just go ahead and say, "I will get married."

Questioner: Should we remain caution right from the beginning so that

the mind does not take over, the body does not take over?

Dadashri: You will be ambushed by circumstances from all sides. The body too will show a lot of strength, the mind too will show a lot of strength. The intellect will help them. You alone will be cast aside.

Questioner: Then one's own control will not remain, will it Dada? From the moment one begins to listen to the mind, he has lost all control, right?

Dadashri: One should never listen to the mind. 'You' are the Self, *Chetan*, the mind is *nischetan chetan* (mechanical *chetan*), that which has no *Chetan* at all. It is only referred to as *chetan* for the sake of it.

If the mind persists for three days, then you will say, 'Sure, why not'! Has the mind ever persisted like this? Did you have to do something like this? At first,

you keep saying no, then when the mind keeps persisting, then have you given in?

Questioner: Yes, this has happened.

Dadashri: What is the reason behind this? When the mind keeps pestering you, you become that form [of what the mind tells you]. Therefore, take caution. The mind should not devour Your opinion [for *brahmacharya*]. You can accept it as long as it functions in concordance with Your opinion. It should definitely not break Your principle. This is because You have become independent after taking *Gnan*. Before, you were indeed subservient to the mind. Doing as per the dictates of the mind, it was only that!

Questioner: So the principle of *brahmacharya* is a very important thing and it is an essential thing.

Dadashri: That is the only thing! The most important thing is indeed this! It is for doing *Purusharth*.

~ Jai Sat Chit Anand

Glossary

Gujarati Word

Meaning

A

abrahmacharya

incontinence of sexual impulses

agna

directive

Agnas (Five Agnas)

five directives that preserve the awareness as the Self in Akram Vignan

B

brahmachari

one who follows absolute celibacy through the mind, speech, and body

brahmacharya

absolute celibacy through the mind, speech, and body

C

Chetan

Knowing energy; the Self

chit

subtle component of vision and knowledge in the inner functioning instrument called antahkaran

D

Dada Bhagwan
na aseem jai jaikar ho
dhyeya boundless glory to the Lord within
goal

G

Gnan
Gnani Knowledge of the Self
One who has realized the Self and is able to do the same for
others
Gnata
gneya the Knower
object to be Known

J

jada
jagat kalyan
jagruti inanimate
salvation of the world
awakened awareness

M

manobud
moksha power of the mind with reference to resolution
liberation

N

nischay
nischaybud
niyam firm determination
tenacity of one's decision
discipline

P

prakruti
Purush
Purusharth
purushartha the non-Self complex
the Self
progress as the Self
progress toward the Self; effort

S

samayik
satsang
siddhantik introspection process for a set period of time, usually 48
minutes, in which one remains as the Self and Sees the
faults of the non-Self
spiritual discourse
principle that accomplishes the goal

T

tanmayakar to become engrossed; to become one with the body and
mind

U

udayakarma
upayog unfolding of karma
applied awareness

V

Vignan
vishay
vitaraag
vyavasthit Science; Science of spiritual knowledge; absolute knowledge
sexuality
free from attachment
scientific circumstantial evidence



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Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai**Anand****5 & 7 February** (Mon & Wed) 7 to 10 pm - **Aptaputra Satsang****6 February** (Tue) 6-30 to 10 pm- **Gnanvidhi****Ph. : 9898026589****Venue :** Vyayamshala Ground, Lotiya Bhagol. opp. Samdhardas Party Plot, Anand (Guj.).**Godhara****7 & 9 February** (Wed & Fri) 6 to 9 pm - **Aptaputra Satsang****8 February** (Thu) 5-30 to 9 pm- **Gnanvidhi****Ph. : 9825431503****Venue :** Trimandir, Bhamaiya village, Opp. FCI Godown, Dist.-Panchmahal (Gujarat).**Vadodara****10 February** (Sat) 7-30 to 10-30 pm - **Satsang****11 February** (Sun) 5-30 to 9 pm- **Gnanvidhi****Ph. : 9924343335****12 February** (Mon) 7-30 to 10-30 pm - **Aptaputra Satsang****Venue :** Ayyappa Mandir Ground, New Sama Road, Sama, Vadodara (Gujarat).**In Mumbai...****VASHI****12 & 14 February** (Mon & Wed) 6-30 to 9-30 pm - **Aptaputra Satsang****13 February** (Tue) 6 to 9-30pm - **Gnanvidhi****Ph. : 9323528901****Venue :** Deshbhakt Babu Genu Ground, Sec-17, B/h Chadda Crescent CHSL, Vashi.**MIRA ROAD****14 & 16 February** (Wed & Fri) 6-30 to 9-30 pm - **Aptaputra Satsang****15 February** (Thu) 6 to 9-30pm - **Gnanvidhi****Ph. : 9323528901****Venue :** S.K. Stone Ground, Mira-Bhayandar Road, Mira Road (East), Dist.-Thane.**VILE PARLE****16 February** (Fri) 6-30 to 9-30 pm - **Satsang****17 February** (Sat) 6-30 to 9-30 pm - **Satsang****18 February** (Sun) 5-30 to 9 pm - **Gnanvidhi****Ph. : 9323528901****19 February** (Mon) 6-30 to 9-30 pm - **Aptaputra Satsang****Venue :** Jamnabai Narsee School Ground, Opp. Options Mall, JVPD Scheme, Vile Parle(West).**Belgaum****20 February** (Tue) 5 to 8 pm - **Satsang****21 February** (Wed) 4-30 to 8 pm- **Gnanvidhi****Ph. : 8971668468****Venue :** Maratha Mandir Sanskrutik Bhavan, Nr. Railway Over Bridge, Belgaum (Karnataka).**22 February** (Thu) 5 to 8 pm - **Aptaputra Satsang****Venue :** Shree Jineshwar Bhavan, Main Road, Vadgaon, Belgaum (Karnataka).**Ahmedabad****3 March** (Sat) 7-30 to 10-30 pm - **Satsang****4 March** (Sun) 5 to 8-30 pm- **Gnanvidhi****Ph. : 9824688399****5 March** (Mon) 7-30 to 10-30 pm - **Aptaputra Satsang****Venue :** The A.E.S Ground, Bh. T.V. Tower, Bodakdev, Ahmedabad (Gujarat).

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My Principle of Life Since Childhood...

I had learned just one thing since childhood: if you have met me and you do not get any happiness out of it, then our meeting is in vain. That is what I used to say to people! No matter how worthless a person may be, that is not for me to see. But if he met me and he did not detect any fragrance from me, then how will that do? Does an incense stick not give fragrance to those who are worthless? In the same way, if you do not get any fragrance from me, then it cannot be considered fragrance at all. Therefore, there should definitely be some benefit. That has been my principle from the beginning. The bliss that has arisen for me; I had the desire to make others experience that same bliss. I have the intention that people attain salvation. May all attain the way of salvation that has happened for me; that is my intention.

- Dadashri



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