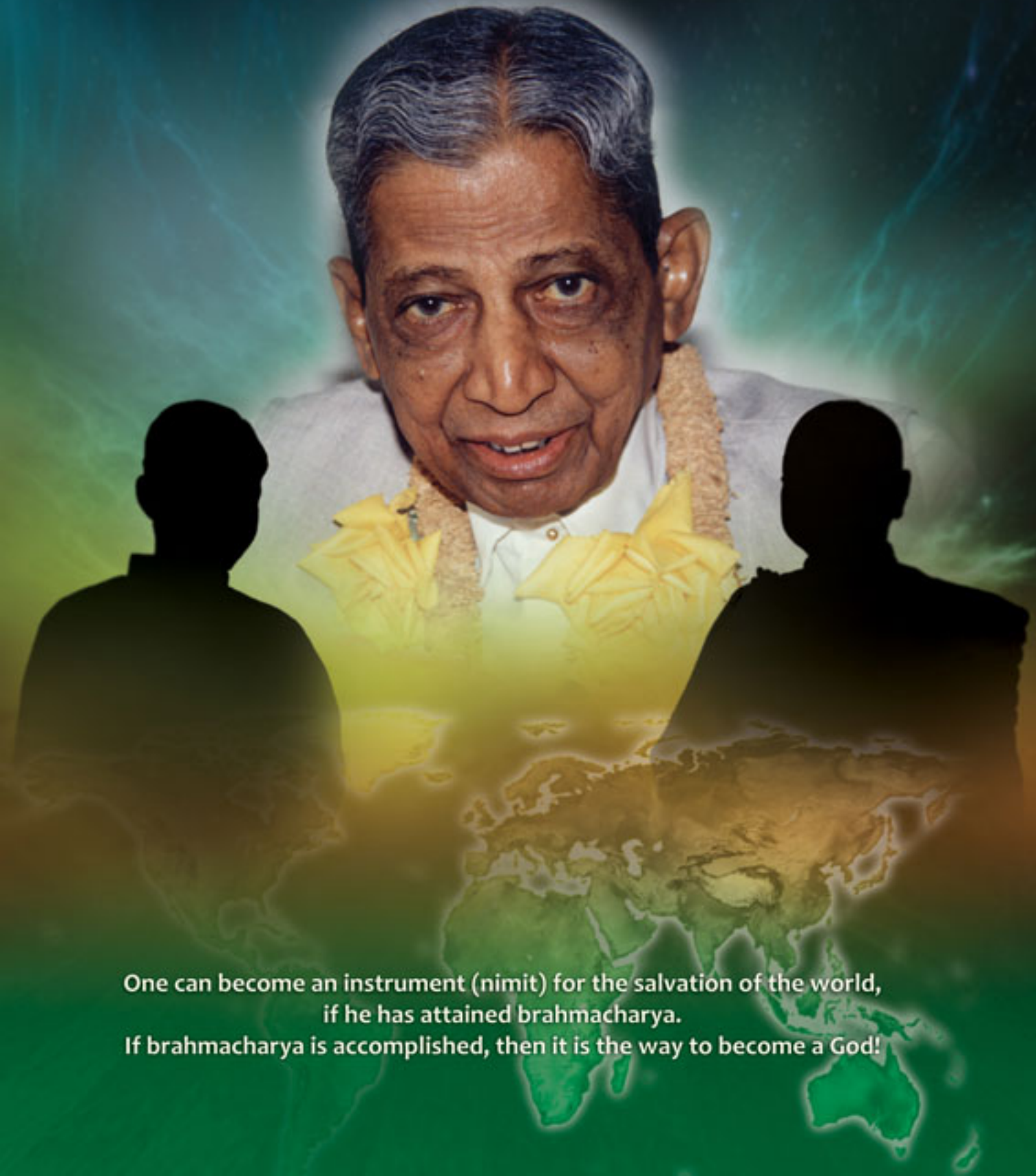


January 2012

DADAVANI

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One can become an instrument (nimit) for the salvation of the world,
if he has attained brahmacharya.
If brahmacharya is accomplished, then it is the way to become a God!

Editor :
Dimple Mehta
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DADAVANI

**Accomplish brahmacharya
if you want to help the world**

January 2012
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EDITORIAL

After attaining *Atmagnan* (Self-realization), one experiences his salvation and thereafter the *bhavna* (inner intent) for salvation of others arises naturally. When can such *bhavna* become fruitful? It is when a vow of *brahmacharya* (freedom from all impulses in sexuality through mind, speech and body) blends with this intent; then one can commence the *purushartha* (progress as the Self), at will. Thereafter, he becomes a *nimit* (evidentiary instrument) for the salvation of the world.

Young men and women attained *Atmagnan* (the experiential knowledge of the Self), from revered Dadashri. The *bhavna* for life long *brahmacharya* arose in many of these young adults. Revered Dadashri used to check and severely test this intent (*bhavna*) in each one of them. And Dadashri turned only the ones with the necessary qualities towards *brahmacharya*. Even otherwise, if one has a firm decision to remain celibate and if he takes the blessings of the Gnani Purush, then he can be in the vow of *brahmacharya* through his mind-speech-body and then nature makes him a *nimit* for the salvation of the world.

Pujya Dadashri pushes a brake for running blindly for the salvation of the world and says that first become pure in every way. Just make one goal strong, which is without any loophole (*pol*), without intense greed (*lalacha*), without *pujavani kaamna* (craving to be worshipped), and which is pure (*shuddha*). No one can obstruct the one who has made a very strong decision to be the instrument for the salvation of the world (*jagat kalyan*). And such a one will become an extraordinary *nimit* for the salvation of the world.

Dadashri has only one *bhavna* 'May the world attain salvation'. This is only His mission. And *nimit*s became ready for that and are becoming ready. The Gnani Purush molds the *nimit*s and makes them ready, and as a result the path of the *vitrag* will flourish and it will happen. Day by day that is coming into reality.

In this Dadavani, Dadashri's *satsangs* related to *brahmacharya* with young men and women are compiled. If any young man or woman wants to attain *brahmacharya*, beautiful and clear explanations of how to proceed are available here from Gnani Purush Dadashri.

In this way, anyone can commence inner spiritual effort towards attaining complete understanding about attaining complete *brahmacharya*. Dadashri explains the results that follow this attainment, with all encompassing grace. And He fills further energies by preparing the instruments of salvation.

~ Jai Sat Chit Anand

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Accomplish brahmacharya if you want to help the world

The Atmagnani with brahmacharya uplifts religion

Questioner: Dada, please do a *vidhi* (special ceremony of blessings) for me. I want to acquire a life long vow of *brahmacharya*.

Dadashri: It is possible to give it to you and you do have the strength to practice it, nevertheless until 'we' do the *vidhi* for you, keep maintaining this inner intent (*bhavna*). Dada is calculative; extremely calculative and so for the time being, maintain that inner intent, and then 'we' will give it to you. A lifelong vow of *brahmacharya* cannot be given in this day and age. It is a dangerous thing to do so. It may be given for a year. If one takes the vow of lifelong *brahmacharya* and fails, not only does he fall, but he will make 'us' become instrumental in the fall too. Then when I am sitting next to the *vitrag* Lord in Mahavideh Kshetra, they will come and make me get up from there and demand, 'Why did you give the *agna*? Who told you to be wise?' They would not let me sit in peace with even the Lord. Therefore if one fails to abide by his vow, he would fall but he also drags others down with him. So keep maintaining a deep inner intent for *brahmacharya* and 'we' are giving you the strength to do so. Do not rush this; make your wishes methodically. The faster you do it, the more deficiency there will be in it.

'We' never tell anyone to practice celibacy; practice this *agna*. How can 'we' even ask them to do it (practice celibacy)? Only 'we' know what this celibacy is all about. If your preparation is there, then the power of 'our' words (*vachanbud*) are there. But otherwise why not remain where you are! If

you take the vow of *brahmacharya* and follow it to its fullest, without errors, you will achieve a wonderful place in the world and attain *moksha* within one lifetime. There is tremendous power in the words of my *agna* of *brahmacharya*. The vow will not break if there are no weaknesses on your part. That is how strong the power of my words is.

What is the effect of this? It gives rise to *sarvasang parityaag*. There will come a natural effect of a spontaneous renunciation of all associated worldly attachments. That is not considered as renunciation, it is a natural effect. Effect means that it automatically becomes imbibed in one's conduct. When such an effect unfolds, then he can be entitled (given *diksha*) for the seat of *Vitarag* Lords. Great energy will manifest if one receives such a *diksha*. That is the nature of the *diksha*. He has also brought such *vyavasthit* with him. Everyone's inner intents (*bhavna*) come into fruition; one's intents are realized. When they receive 'our' blessings, tremendous energies arise in all these people. If such a *diksha* is acquired, then there is an uplifting of the *Vitarag* religion; the *Vitarag* path attains a boost and that is going to happen for sure!

Until then, severely test yourself to see if the inner intent is that of *jagat kalyan* (the salvation of the world) or is it to feed the ego of your false pride? It is possible to find out by testing yourself. If this is being done to feed the pride and the ego; then that too will dissipate in time. Because if you give authority to some minister, who appears to be fine on the outside but at home he is miserable, then he will embezzle hundred to two hundred thousand rupees, but then in the end he will become content with that, won't he? Whereas,

this ours is a Science, so whatever pride that remains within is a discharge (effect). It will gradually come to an end, but until then you will have to maintain awareness. Even when someone curses you or insults you, your pride should not become awakened. Why should your pride be awakened even when someone strikes you? On the contrary, you should simply be in the 'know' about whether he struck you seven times or three times. Whether you were struck hard or softly? You should 'know' all that. You will have to come in your Self (*swabhav*), will you not? You just have to decide in the morning that it will be nice if you found someone to insult you five times, and then have no regrets if you do not find even one. Then your tuber of pride will melt away! You should become aware when someone is insulting you.

If only one pure man is around in this world, he alone is enough for the salvation of the entire world! For this, total absorption in the Self is needed and nothing but the Self is asked for. Start by having a constant, inner intent for the salvation of the world simply for an hour; should the link break; then join it by starting again. Since you have made such an inner intent, then nurture and preserve that intent. There is a desire to take on the *diksha* of renunciation so that the world may attain salvation. If the mind does not get spoilt, then there is no problem of taking the *diksha*.

When can you do greater salvation for the world? It is easier when there is renunciation. When one is involved in the worldly life, one cannot do much. It may appear that way on the surface but people will not acquire anything in depth. It is more difficult when one presents the appearance of being married. A certain class of people

may benefit on the surface but not the public at large. Renunciation should be like ours, the kind that is devoid of the ego. And this conduct, the attained *brahmacharya* is of a very high level.

No completion without brahmacharya

The one who wants to have the total experience of the Self must definitely not have any element of sexuality. Your unflinching internal decision should be that until you attain liberation, whatever two or four more lives you may have left, are best if they go without being married. There is nothing like it. You should have such ardent desire (*niyanu*), then whatever happens will happen, we will deal with it! When this weight is lifted, the rest of the load will also be lifted off you. The rest is there because of this one.

Whatever inner intent one had in the past, whatever one had 'projected' (in his past life), that is what comes forth as an effect in this life. Have you ever seen the *diksha* (initiation into monkhood; renunciation of the worldly life) that young Jain men and women take? A young man twenty years old, wealthy and well-educated takes *diksha*. Why is that? In his past life, in the company of ascetics, he had made such an inner intent and the Jain custom is such that the parents are very happy when their children take *diksha*. They feel, 'Oh ho ho! He is doing it for the salvation of his Atma. We have illusory attachment (*moha*) but his attachment is gone.' So they help their children; whereas our people will not. We worry that our prestige will be ruined if our child goes away like that. But even in our cast, if one had made the inner intent in his past life, he will very forcefully declare, 'I want to practice *brahmacharya*', but otherwise from within there will be uncertainty.

Keep a Gnani above you, until the very end

What would you do if you were thrown in jail for fifteen years? Just say, 'I am in Dada's jail'. Be brave. Brave! Be brave for at least one life. You want to go to *moksha*; otherwise this same problem has been going on, has it not? 'What pleasure is there in this sexuality?' and if you cross this fence according to what I tell you, then you will be free. You need to cross just one fence. Is Dada there for you or not? So what worries do you have when Dada is there for you? Alas! When was there ever any pleasure in this (sexuality) that you have come so much under its grip? Dada can protect you in every way. But the problem is with this main stubborn nature that does not go away, does it? The moment He (Dada) comes in your dreams, you are blessed. Would anything come in one's dream without a reason? So what ever may happen to this world, but you do not let go of Dada and follow this one special directive (*agna*) of Dada and you will have everything under control. Or else, if you want to get married, then tell me; there is no problem. I will find a way for you.

Just five people with one exclusive goal are required

Who, in this world, can obstruct the one who has made a very strong decision to be the instrument for the salvation of the world (*jagat kalyan*)? There is no power that can stop him. All the celestial gods of the universe shower him with flowers and bless him. Therefore, why don't you decide on that goal? From the moment you decide that, you will not have to worry about the needs of your body. As long as any intent for anything worldly remains, you will have to worry about what the body requires. Look, how much prosperity and worldly ease this 'Dada' has. If there is

only this one desire, then one is blessed. And the authority of the celestial gods is with you. These gods do have very real power and authority that will continually help you. All it takes is just five people with this exclusive goal. In it there must not be anything else, no other subtle aims or desires. This will be the only goal in times of difficulty and this is the only goal in sleep.

Work of salvation by being in brahmacharya

Do you see any aura on the faces of these boys? That is because they all have an 'overdraft.' They have come here (in this life), having 'borrowed from every bank' that offered them a 'loan' (extensively indulged in sexuality of all kinds). So now when they are practicing *brahmacharya*, they are getting tired of making payments to these banks. They have still not reached the 'par value' in the banks. When that happens, you will notice the aura on their faces. That will take a long time. Still their awareness prevails twenty four hours because they have attained the Self; they have the awareness of the Self. In addition they also need awareness for *brahmacharya*. At times, the awareness of the Self may not be there and he may 'doze' off; that is fine. But where *brahmacharya* is concerned, dozing off is not acceptable at all, is it? Those who have seen snakes coming in to the room from all sides will not be able to sleep, whereas those who have not seen them will fall asleep. How can one sleep once he sees the snakes?

These boys have the inner intent of taking *diksha* (renouncing the worldly life). Their *moksha* has been attained within and so they have no desire to look for it, do they? One can have an inner intent of *jagat kalyan* (salvation of the world), provided he has

attained his own salvation, but how can he have such intent, otherwise? So what do all the celibates say? They ask, 'We have attained our salvation, so what should we do for the salvation of the world (*jagat kalyan*)?' I told them, 'Now get married'. They replied, 'No, we do not want to get married at all. Marriage is likely to interfere with our mission of *jagat kalyan*.' So then I told them, 'Then practice *brahmacharya* and you will be able to do *jagat kalyan*.'

Pull the emergency chain of 'Dada' during entanglement and confusion

You have to get your work done. You are to use up this body only to attain the absolute Self. If the *karma* have been discharged and you attain this Gnan, then the absolute state can be attained in just one hour. But all your *karma* have not been discharged; the Gnan has been given to everyone without them having any qualifications. So when the effect of *karma* changes, when the light of the intellect changes it all, you become confused. So when you get confused, you should keep saying 'Dada' 'Dada' and say, 'This army has come to confuse me.' Because those that cause confusion are still present within. Therefore, remain very alert and keep the 'Gnani Purush' over your head at all times. You never know when you will encounter difficulties. At that time ask for Dada's help or summon him and he will be present.

Therefore, it is not worth wasting even a moment. Such an occasion and opportunity will never come again and again, and so you should get your work done. If you maintain awareness here, it will destroy all your *karma* and you will become *ekavtari* (one who has only one more life before attaining *moksha*) and be on your way to *moksha*. *Moksha* is straightforward (*sarad*); it is natural and

spontaneous (*sahaj*) and easily attainable (*sugam*).

Akram is a blessing for the one who has dispassion for sexuality

I have not made any changes in the Akram Vignan. But people are no match for the Akram Vignan. Since time immemorial, they are used to the 'other' path – the *kramic* path of rituals. Otherwise, this Vignan is such that one can get his ultimate work (of *moksha*) done. When can one become a match for the Akram Science? If a man has dispassion for sexuality and he finds 'Akram Science'; then he is blessed, is he not? One who does not like sexuality at all, his state is considered very elevated. Even among Jains, only those who have reached a high spiritual level will take *vairaag* (renounce sexuality). From their very childhood they do not like anything in this world. They do not like sexuality from the very childhood. They shudder just listening to talks about sexuality. When you talk about sexuality to the young sons and daughters (around the age of 20 or so) of these spiritually developed families, they shudder. After they take the vow of *brahmacharya*, the bliss they experience never leaves them; they experience endless bliss because the main *vishaya* (subject) on which the world exists, which destroys one's *dhyan* (meditation); that foundation no longer remains for them. If just once an inner intent of non-*brahmacharya* (sexuality) were to arise, it will not allow one to remain in *dhyan* (of the Self) for up to three days. Then how can one appreciate the value and the importance of the Self?

Influence of brahmacharya

Whereas those with the vow of *brahmacharya* have this Gnan and so they have attained the bliss of the Self, but that

bliss survives on this vow. That bliss does not go away. These people take a twelve month long vow and experience this bliss. Then they come and tell me, 'Dada, the bliss we experience is wonderful. Nothing happens to us even for a fraction of a time. It is something else.' Even I did not realize that this *brahmacharya* has so much influence on a person.

Questioner: You too had the same, did you not?

Dadashri: No, but I did not realize that it had so much influence. I did not realize that this boy experienced so much pleasure and that too because of *brahmacharya*! Because Gnan I have given to everyone and that gives rise to the bliss of the Self; but what is it that does not let that bliss be fully expressed or let them experience it? It is their inclination towards sexuality; the beastliness.

Questioner: Those on the outside (outside of Akram) practice *brahmacharya*; they do not experience such bliss, do they?

Dadashri: They do not experience the bliss of the Self. They experience *pudgalik* pleasure (pleasure of the non-Self; physical pleasure). And there, they believe this pleasure of the non-Self as the bliss of the Self. Still, they do experience pleasure due to their *brahmacharya*. It does not create an environment of conflict within, because they have the essence of the non-Self (*pudgalsaar*) in their control. Celibacy means *pudgalsaar* and *adhyatmasaar* (essence of the Self; spiritual essence) means *Shuddhatma* (pure Soul). And when one has these two, he is blessed! But one who has only the *pudgalsaar*; he has some pleasure, does he not? So against the force of his *brahmacharya*, other tendencies will not trouble him.

Questioner: Do the *kashayas* (anger, pride, deceit, greed) not harass those other celibates?

Dadashri: No, they do not. A celibate never gets irritated, not even a worldly celibate. Even if you watch his face, you will see pleasure on it. There is an aura of *brahmacharya* about them. If he does not have the radiance about him, then how is a celibate? Hence, if you want to accept one's *brahmacharya* in the worldly life, then accept it of the one who has radiance on his face. A celibate is a *purush* of radiance.

Celibacy allows the Atma's natural attributes to be expressed; it allows one to experience the Self. And because of the intent of *abrahmacharya*, despite experiencing all the attributes of the Self, it makes you feel that you have not experienced them at all, there is no stillness. If one can adapt in just 'this' one thing, then he will be able to acclimatize in everything. Everything will fall into place.

By conquering sexuality...

If a person practices this *brahmacharya* and he is able to follow it till the very end, then it is tremendous. What more do you need when you have this Gnan of Dada's, this Akram Vignan along side of *brahmacharya*? This Akram Vignan alone is such that with its experience and the extraordinary result of the accomplished *brahmacharya*, one enjoys the bliss of an emperor of emperors. All the kings of the world will have to bow down to such a one.

Dada is always there for the one with the goal

I am helping you but you have to make the decision. All of you, father, mother and children; you have to make a collective decision

which is mutually agreeable. Then 'we' will help you. 'We' will help you in whatever 'line' you are in. 'We' do not have a problem whether you are married or not. But your decision (for vow of *brahmacharya*) should be mutually agreeable. Otherwise, there will be objection from everyone towards 'us', and the one who has the objection towards 'us', will have bad feelings towards 'us', resulting in a negative effect for him. That is why I do not get involved in all this. If anything negative happens to the other person, the responsibility falls on me. What would happen to him if he has the slightest negative feeling towards me? Therefore 'we' follow certain rules and not go outside of those rules. A law is law, and we must remain within that law.

Having surrendered your mind, speech and body, *bhaavkarma* (cause *karma*; charge *karma*), *dravyakarma* (subtle discharging *karma*) and *nokarma* (gross discharging *karma*); you can say, 'I am of infinite energy, I am of infinite celibate energy.' Because it is very difficult to pass through the sexual impulses at this age. Dada can help you if you want to follow this path of *brahmacharya* and if you want to get married, he can help you in that too. Dada has nothing to do with any of that. You have to decide for yourself. What kind of baggage have you brought with you? Why would I dwell deep into that? Besides I do not even have time for that. You have to know what kind of stock you have in your shop. Therefore everyone has to understand for himself. What I say is that you can get married; even then your *moksha* is not going to go away. If you do not want to get married; then strengthen this *nischaya* of *brahmacharya* (unshakable decision to abide by *brahmacharya*) and remain strong in it. You should come into 'exactness' in either of

the two. Otherwise you will encounter all kinds of conflicts.

All of you should get together everyday and do *satsang* on *brahmacharya* for an hour. Your concern is with *moksha*, is it not? And we do not even compel you to get married. 'We' do not have any kind of insistence, because if you had an inner intent in your past life of practicing *brahmacharya*, then we cannot pressure you into getting married, can we? Hence, 'we' cannot say 'you have to do this'. Your strength is needed. 'We' will frequently do *vidhi* for you and the power of our words (*vachanbud*) will help you. Hence you decide the direction you want to go.

Questioner: I have already decided that.

Dadashri: Yes, you have decided and you have also taken the vow of *brahmacharya*. But you should repent for any violation of that vow. Here, they do *pratikraman* for an hour. If even a slightest change occurs in the mind which may not even show on your face, it maybe that you may have not done anything else but just touched someone and enjoyed that touch, then you should do *pratikraman* for an hour. If you do all this (*pratikraman*), you will benefit ahead and if you 'swim' safely through till the age of 35-37, your work is done. Therefore you have to pass through ten to fifteen years of draught. I am saying all this because you have the Gnan. Otherwise, I will not ask anyone to practice *brahmacharya*. This practice of *brahmacharya* is not at all a thing for this Kaliyug (era of moral and spiritual decline where there is no unity of mind-body-speech). In such an era there are dirty thoughts wherever you go. But because you are amongst a different crowd all together, it will work.

You all have a common thought, and when you all live together, you will feel that this is your whole world. Not any other world. The world of marriage is not your world.

Eventually one has to become the Self

Questioner: Since I have started thinking about *brahmacharya*; the inclination towards it is growing stronger. And at the same time the ego has started to arise, which causes problems sometimes.

Dadashri: What kind of ego arises?

Questioner: Ego of, 'I am something. How great a *brahmacharya* I practice!'

Dadashri: That is a *nirjiva* (lifeless) ego.

Questioner: Inside it becomes full of such pride.

Dadashri: Yes, but still it is considered a lifeless ego. If a dead man wakes up, should we run away from there? By the way, true meaning of *brahmacharya* (celibacy) is '*brahma* (Self; *Shuddhatma*) *ma* (in) *charya* (conduct one self)' meaning it is to remain in the *Shuddhatma* State. But what do people mean by *brahmacharya* (celibacy)? To them, it means to 'put a cork on the tap'; that is what they call *brahmacharya*. The whole world calls sex, a poison. But what 'we' are saying is that, 'Sex is not the poison, fearlessness in sex is the poison.' Otherwise, how was Lord Mahavir to have a daughter? The world has not understood the facts at all. There should be *brahmacharya* in the relative realm but here they remain stuck in one corner and insist (*aagraha*) on *brahmacharya* and on top of that, they become obstinate (*dooraahgra*) about it. There is nothing wrong with being insistent on *brahmacharya*, but the

problem lies in being obstinate about it. Insistence is ego and obstinacy is tremendous ego. Because there is obstinacy of *brahmacharya*, the Lord says, 'Put a cross over it. (Cancel it)', even if one is practicing *brahmacharya*.

Questioner: I do not see faults about anything in others, but if someone says anything negative about *brahmacharya*, I get very upset. I immediately start seeing faults in him.

Dadashri: Why is that? That is because you do not have love for the Atma, you have love for *brahmacharya*. But *brahmacharya* is *pudgal* i.e. it is physical and of the body. Atma itself is *brahmachari* (the Self), constantly a *brahmachari*. It is we who try looking for external solutions and that too, it can only be done if it is naturally an unfolding *karma* for that person. So *brahmacharya* is not the important thing. When you consider it to be important, then the importance of the Atma (the Self) is lost. The main thing is the Atma and nothing else. All others are simply circumstances (*saiyog*). And circumstances are temporary by nature; they eventually dissipate. There are only two things in this world: the Atma (the Self) and circumstances and nothing else. All that is important falls in the realm of the Atma and everything else has been called as *saiyog* (coming together of circumstances). When you try to make a circumstance good, it is using the intellect (*buddhi*) and in using the intellect, the Atma has moved away. How wonderful is this Science of ours!

Celibacy is dependent on worldly interaction. *Nischaya* (the Self) verily is *brahmachari*, is it not? Atma is *brahmachari*, is it not?

The support of brahmacharya in the salvation of the world

These celibates have been cured of all the suffering but it will take them long to learn about the worldly life. Should one not know how to deal in the worldly life? They have realized the Self but it should also be accompanied by the knowledge of the worldly life. What can be achieved by one's own salvation alone? People say, 'We want to lend a full hand to Dada for the mission of the salvation of the world.' That is why they practice *brahmacharya*. All this that has sprouted is something I had never even dreamt of.

I thought that *brahmacharya* could not survive in this current time era. Those who had made such inner intent in their past life, they can sustain it and our *sadhu-acharyas* do so, do they not? But the ordinary (worldly) people do not have such power to do so, do they? Would anyone even (attempt to) talk about *brahmacharya* where one is constantly suffering? And if he did, no one would listen to him. But this is something new that has come about in such a time era. I never even dreamt that such things about *brahmacharya* will come about. It is only because salvation for the world is going to occur that things (circumstances) have come together, no? Otherwise why would all this come about? I had never even imagined that I wanted something like this, or that I want to do this. On the contrary the boys flock here for *brahmacharya*.

If the energies (of the self) rise higher; then the work is done. The bliss of *saiyam* (*kashaya* free state) that arises and the speech that emanates from one; that is something else! So that is what I am trying to do for these

young celibates. I keep bending them, shaping them and guiding them through Gnan so that they turn towards *brahmacharya* and they are able to do so.

Gnani is natural, helps to practice brahmacharya naturally

Questioner: The words 'bending' and 'shaping' do not seem appropriate. Because (if) they can be bent, they can also be pressured and they can also rebound, but it is wonderful when you grace them through Gnan.

Dadashri: Yes, of course the grace. Those are just words 'we' have to use, but it all happens through grace.

Questioner: It is not attainable without the grace, Dada.

Dadashri: And if they become ready (fully accomplished); they can do some wonders for the country. So they will all become ready.

How wonderful a fence Dada has created for *brahmacharya* and so many remain detached and impartial on this fence and they continue to do their work as 'observers'. Now tell me, is that possible? If this is happening in this Kaliyug (era of moral and spiritual decline where there is no unity of mind-body-speech), then it is certain that there must be something new that is taking place behind it. I had not even imagined that such celibates could exist today. Renunciation is a natural state in Dada, and this state prevails to such a high level that all kinds of *jivas* (living beings) will be drawn to him. Every part of Dada is that of renunciation; every part of Him is pure and divine. And because of that, everything is going to be drawn to it. What is the attraction of? It is of mutual similarities.

Questioner: How is that?

Dadashri: Because of the matching attributes. Magnet will not attract brass. Your mind cannot even begin to comprehend as to how wonderfully they practice *brahmacharya*. But the power of Dada's words (*vachanbud*) is so wonderful that this *brahmacharya* is working so well. But they require a lot of guidance. I still have to scold them and make them mind.

Their *brahmacharya* is exact but they do not understand anything about the worldly life, do they? So now 'we' keep teaching them the worldly life. No one will listen to you if you do not know how to deal with them in the worldly life (on the worldly level). The worldly life will confuse him if he does not understand it. Even if he wants to he will not be able to help another person attain salvation. He will attain his own salvation but he cannot do the same for others. He can bring on salvation for others and bless them only if he knows how to deal in the worldly life. Their inner intent is to get involved in the salvation of others. Hence, worldly interaction is the first thing they will need.

A Gnani's worldly dealing should be such that a 'roar' from him will remove whatever 'disease' there is in the *mahatmas*. There is a saying that when a lion roars, the foxes and other carnivorous will vomit whatever meat they ate. Similarly, upon listening to just a word of the Gnani Purush, one will throw up (all his weakness and diseases will leave); such is the Gnani's interaction with the world. A mere tap on someone's head or a touch of His (the Gnani's) hand on someone can do all kinds of things for a person; that is called *vyavahar* (worldly interaction). *Vyavahar* means that your work will get done

by just touching His feet or his hands. But that is called as the Gnani's *siddhis* (the special power of the Gnani Purush).

All this works because of our Gnan, otherwise nothing will, will it? You will get stuck. This Gnan gives you great awareness and destroys all demerit *karma*.

What is the one who speaks about brahmacharya like?

Questioner: No one talks about *brahmacharya* outside.

Dadashri: 'I will not talk about it, let us keep it under the covers', such falsehood exists out there. When I talk about *brahmacharya* related things, important *acharya maharajs* are amazed that, 'If this was not there in this current time era, then one will go to hell.' Because in the past one had sexual desires towards one or two others. Today they look at everyone that way. Then he will have to follow her to pay off the account of *karma*, wherever she goes in her next life. If she goes to a lower class life, he will have to follow her there. He will have to settle his account of *karma* with her. But these poor people do not even realize what the consequences of this are, do they? Do you know that these people are doing this? And you do that too. Do you stay away from scorpions once stung by it? Similarly there is no one to show you that there is one stinging you here, is there?

Nobody has spoken on the topic of *brahmacharya* in India because they have not been able to practice it themselves. And those who practice it are able to do so because of their intentions (*bhavna*) from their past life. Their current practice of *brahmacharya* is as an effect of their past life's intentions, but their

practice is still not absolute and therefore, they cannot preach to others. There has never been a discourse on *brahmacharya* in India.

Who can speak on the topic of *brahmacharya*? Only those can speak, who not even for a moment have experienced non-*brahmacharya* or even had a thought about non-*brahmacharya*. This surely precludes all others; they are far from qualified to do so! What is the difference between bestial tendencies and a state of non-*brahmacharya*? Non-*brahmacharya* in itself is a bestial quality. If one were to take a picture of non-*brahmacharya* one would realize this; non-*brahmacharya* is open beastliness.

To speak about *brahmacharya* means the speaker should be a complete *brahmachari*. They all become silent when the topic of *brahmacharya* arises. They place a lot of emphasis on *brahmacharya* but give no solutions for it. But how can they know the solutions? Until they have practiced *brahmacharya* completely, how can they give solutions? At the time one may be a celibate, but even then how can he give solutions to all? One would give opinion that one should practice *brahmacharya*, but one cannot practice, can one? Therefore that sentence does not become any useful. That speech which helps us to practice *brahmacharya*, makes us practice *brahmacharya* is helpful. One would speak like this that 'one should practice *brahmacharya*'. This is just an opinion that 'one should practice *brahmacharya*', but how should one practice, one needs some tool (*sadhan*) for that, doesn't one? People do not give advice related to sexuality at all, what is the reason for that?

Questioner: It will not have any effect even if they did give the advice, will it?

Dadashri: It will have an effect. If the one giving the advice practices *brahmacharya* himself. He may not have Gnan, but his advice will produce results. Without such conduct, it is useless.

Questioner: But what about the vow of *brahmacharya* (*badha*) they grant on people out there?

Dadashri: There is no need to grant the *badha*; they should show them the causes of how to maintain *brahmacharya*, otherwise even if he keeps the restriction, he will become as he was before.

Questioner: Many people give advice towards stopping sexuality.

Dadashri: What is a person going to do with such advice? It cannot be considered an advice, can it? One giving the advice should speak in such a manner that it will incite dispassion towards sexuality in the listener. To think about sexuality is like living in hell. One should understand sexuality from the Gnani Purush and realize that the stench of the entire world is in sexuality. The pain of the entire world is in it. All the pain and suffering of the entire world is in it. But here, people have no awareness of it at all. And that is why, due to this foolishness, they do everything wrong.

There should be two kinds of teachers or advisors. He should either be a Gnani (Self-realized) or *agnani* (non-Self-realized) with good moral conduct (*sheelvan*). He cannot do anything for anyone if he is without good moral conduct. On the contrary, if you were to meet such a person, he will increase your pain. What is considered as complete conduct (*sampurna charitra*)? One with good morals; meaning he does not have even a single sexual thought. 'We' do not have a single thought about sex. 'Our' conduct is considered

absolute conduct. It is considered control of senses (*saiyam parinami*) when one does not have a single sexual thought whatsoever.

‘This’ ‘public trust’ (Dada referring to his physical self) is completely disease-free (*nirogi*). It is the world’s top most public trust. Whatever disease you want to get rid of, can be removed over here. You can practice *brahmacharya* with the support of the one who practices wonderful *brahmacharya* himself. Otherwise, if one does not practice *brahmacharya* himself; when one has a hidden defect within him, then he himself has difficulty in practicing it. And that is why, no one in India, discusses *brahmacharya*, do they? If I counsel and teach you on a subject that I myself am one hundred percent correct in, only then will the power and energy (*vachanbud*) of my words be fruitful. How can one counsel others, when he is deficient himself?

Sexuality carries tremendous liability. It carries the greatest liability of all. It breaks all the five major and all the minor vows.

Questioner: In what way does the Gnani Purush’s sentence and words purge sexuality?

Dadashri: Sexuality begins to stop day by day otherwise even reading books for thousands of years will not do anything.

Questioner: Why is his sentence so effective?

Dadashri: His sentence is tremendous, very powerful. It is said that his words are such that it will cause diarrhea for one. Would that not tell you how powerful his words must be?

Questioner: How does a Gnani acquire the energy and power of these words?

Dadashri: One attains this energy and power of words only when he is absolutely free of all impulses of sexuality in his mind, speech and body (*nirvishayi*). Such energy that unfolds all aspects of sexuality in its true light is not to be found in this world. Only he, who is absolutely free of all sexual impulses, has the energy and verbal power to totally purge sexuality. Gnani Purush’s words can purge all sexual passions. He is not a Gnani Purush if his words do not cause purging of sexual passions.

The determination and agna of brahmacharya brings completion

Questioner: Dada has bestowed upon these young boys the energy to take a vow of *brahmacharya*. So in future, as a result of impressions (*sanskar*) of past lives, when sexual passions arise in them, how will they remain unperturbed in those circumstances? Please explain what they will have to do. Everyone will benefit from that.

Dadashri: Our Gnan is such that it destroys all passions. ‘Our’ power of words works when ‘we’ do *vidhi* for the vow of *brahmacharya*. Their *nischaya* should remain unshakable.

Questioner: Is the power of their *nischaya* under the control of *vyavasthit* or is it under their own control?

Dadashri: You do not have to see the *vyavasthit*. *Vyavasthit* is when your *nischaya-bud* (power of decision) and ‘our’ *vachanbud* (power of words) get together; they can change the *vyavasthit*. Just the *vachanbud* of a Gnani Purush can change *vyavasthit*. It is like a blockading wall across the path to the worldly life. Once ‘we’ put up this wall, you will never be able to get back into the worldly life.

Questioner: You said that of the two, our *nischaya* and your *vachanbud*; if our *nischaya* remains firm, then your *vachanbud* will continue working. But what if our *nischaya* breaks?

Dadashri: You can say that 'his *purushartha* (effort) is weak'.

Questioner: Does *vyavasthit* not come into this?

Dadashri: You can say that for the *agnani* (one who is not Self-realized) it is *vyavasthit* and a Gnani has become the *purush* himself (Self-realized) so now *purushartha* is part of him.

Questioner: One's own *nischaya* means that if we say that I am able to do everything, so then is that not regarded as ego? So is that considered *purushartha* or is there ego along side with it?

Dadashri: No.

Questioner: Then what is it?

Dadashri: Nothing. *Nischaya* means *nischaya*. And that too, 'We' (the Self) do not have to do it. The Self does not have to do that. This *pragnya shakti* (the awakened energy of the Soul) says, 'Chandresh, keep your *nischaya* strong.' It is like this; that from the moment they have taken the vow of *brahmacharya*, their eyes do not go that way. Otherwise, after certain age, their vision will become deluded hundreds of times.

Questioner: Can previous shortcomings of past life be destroyed through a strong decision (*nischaya*)?

Dadashri: Yes, you can get rid of all shortcomings. A firm decision can achieve anything.

When very tough circumstances of sexual environment and forces unfold in your life they may unsettle you. Now, what does 'tough circumstances' mean? Say if you are sitting in a very strongly built room and five hundred thousand people outside are angry and shouting at you, 'We will kill you!' what would you do? Let them shout as much as they want to. You are safe in your strong room. Similarly, if you remain calm, nothing will happen to you, but if you waiver and become afraid, then those other things would latch on to you. Therefore, whatever *karma* unfolds, maintain your stability and inner peace by saying, 'I am pure Soul and this is not mine.' You must remain strong this way. It will come again and confuse you for a little while, but nothing can happen if you maintain your steadfast calm.

'We' have to do *vidhi* for these boys two to five times so that their environment of illusory attachment (*moha*) will go away. Otherwise when one reaches the 'ridge point (at the peak)' of the environment that is full of illusory attachment (*moha*), he will be blown away very quickly. Hence 'we' have to protect him for some thirty-five years. These boys' *sanskar* (past impressions) are good, plus due to the glory of this Gnan, such purification has occurred, and that is why 'we' give them the vow of *brahmacharya*. Because however much purity is preserved, that much straightforwardness will remain.

Questioner: If they have to blow away at the 'ridge-point (peak)', does the seed of Gnan remain or does it go away too?

Dadashri: Even the seed of the Gnan blows away. But it does not go to waste; it does help him in his next life. So it definitely helps. If he takes the Gnan three to five times again in this very life, and he takes Gnan again

when he is thirty-five, it can settle down again. If he can maintain *brahmacharya* for two to four years, through 'our' name and power of 'our' words, then that much purity will remain and when he has to get married, we will deal with that then. But at least it will not be ruined to start with. The current time is strange. That is why 'we' give all these boys the vow of *brahmacharya* and then because of the pressure of this vow and our *vachanbud*, they remain at least that much cleaner and purer. Then even if he gets married, at least he will be pure, won't he? Otherwise, the times are such that a man will get confused. Many couples have taken the vow of *brahmacharya* together and also Gnan and therefore their pleasure is something else!

'We' do give the vow of *brahmacharya* but only after one is stable. Then our *vachanbud* will work even when the effect of your *karma* unfolds with sexuality, but there should not be any weakness in your exactness of the goal.

Questioner: If sexual activity is in his unfolding *karma*, then will he join in it or not? What can he do when this *karmic* effect comes in the midst of his *brahmacharya*?

Dadashri: No, the Gnani's *vachanbud* (power and energy of words) is such that it destroys the most dangerous *karma*. If one's *nischaya* remains firm, then it can destroy the fiercest of *karma*. That is why it is called *vachan-siddhi* (accomplished energy of the words) of Gnani. But they do not give the vow of *brahmacharya* to just anyone; it is no ordinary thing. 'We' test the person from every angle before 'we' give him the vow of *brahmacharya*. A vow of *brahmacharya* cannot be given lightly.

But these boys who practice

brahmacharya are practicing it in their mind, speech and body. Outside, others can never practice *brahmacharya* in their mind. They do so only with their speech and their body. With our Gnan, you can also practice it through your mind. If *brahmacharya* can be practiced through the mind, speech and body, then there is no greater energy that can be achieved. My Agnas can be followed with that energy with ease. How can the Agnas be followed without the energies of *brahmacharya*? The energy of *brahmacharya* is entirely a different thing.

Gnani heals the diseases of time immemorial

There is no one to bother you if you are pure. Even if the whole world turns against you, I can handle them alone. I know that you are pure and so I am capable of handling anyone. I have to be assured a hundred percent. You yourself cannot handle the whole world therefore I have to take your side. So, do not worry at all. There is no one in this world to bother you if you are pure. Dada can confront anyone in the whole world who talks about him, because he is absolutely a pure person. His mind is pure too. You should remain pure. Dada can deal with the whole world for you if you are pure. But how can I do that when you are not pure within? Otherwise just get married. Come to one decision on your own. I will help you in either of the decision you take. It is my duty to help you. Then if your *nischaya* (firm decision) does not shake, then I give you the power of my words. If you remain in this *satsang*, then you will be able to tackle everything successfully; that I assure you of, one hundred percent!

All your diseases will go away as long as Dada is there, because He does not have any disease within Him. Therefore it is possible for anyone who wants to get rid of his diseases,

to do so. Your work would not get done if there was any falsehood in me. Sexual fault is the greatest danger. It violates all the minor and the major vows. It is not possible to get rid of sex even in a million life times. It is only possible to get rid of it by staying in the Gnani's *agnas*. And if 'we' were to get even a slightest sexual thought, then 'we' cannot remove yours. But the Gnani Purush never has such thoughts. Therefore you will be able to practice *brahmacharya* whichever you can. Your inner intent is true, is it not? When a true *nimit* (instrument) and true *nischaya* are together, then there is no one in the world that can break that.

It is possible to attain tremendous grace. Even if you stay at your home and Dada at his, it is still possible to receive His grace, but you should know how to make the connection. If there is even a slight mistake in the connection, then no matter how many times you press the switch, the fan will not come on. And so change the fuse. There is not much going to go bad with the connection; it goes bad sometimes, but you have to change the fuse. This time that has arrived is such that you can get your work done.

You have been handed the string to the kite! Should the kite take a dive, just pull the string in this way. What could you do if the kite took a dive but you did not have the string in your hand? Now that it is in your hand, there is no problem.

Ladies, take the heed from the Gnani

Strong mind is required for brahmacharya

This lady's (Niru, Niruben) firm decision is, "I want to attain *moksha* within one lifetime. I cannot afford to stay here therefore I want only one more life." And so she received all

the means to achieve that and she also received the *agna* of *brahmacharya*.

Questioner: Will we also have one more life before liberation?

Dadashri: For you, it will take some time. For now, let things carry on according to what I say. Liberation in one more life is possible only after coming into the *agna* of *brahmacharya* and also attaining Gnan. Even without the *agna* of *brahmacharya*, *moksha* will occur within two to four lifetimes. You have to receive and follow the *agna* of *brahmacharya* if you want liberation in just one more life.

After coming into this Gnan you have to follow my *Agnas*. As yet I have not given you the *agna* for *brahmacharya*. I am not quick to give that because not everyone will know or be comfortable in following it. For this, you need a very strong mind.

On the path of Nirmohi, an attire that is right

Today you have worn a sari in *satsang*; it looks so wise (appropriate). Yesterday when you went to a wedding and wore a sari, if someone were to see you, they would have said 'you look stunning'. You should not wear anything that will dazzle people. There is value in wearing simple things. The other style of dressing is considered '*mohi*' (infatuating). Wear what is considered simple and appropriate. I too wear new clothes, do I not? But that is regarded appropriate. If you wear the other types of clothes (fancy), they will say you are *murchhit* (lack of awareness). If you wear those types of clothes, people will think that you never went to *satsang*; therefore a simple sari is much better. Does the body make a sari look good or does a sari make the body look good. Simple sari is considered

most powerful and impressive. Even the boys wear attractive clothes, do they not? Do you want to go to *moksha* or do you want to wear colorful saris? If you wear colorful saris, you will have to come back into the worldly life. This red, yellow, blue sari is not for us; it does not suit us, it is considered a thing of *moha* (illusory attachment). Sooner or later you will have to let go of the *moha*, will you not? Is it just the sari that you have to let go? Sooner or later you will have to let the body go too, will you not?

Attraction towards a man who is not your husband, invites downfall

Hence, true pleasure is not in this at all. It is considered imaginary pleasure. There is imaginary pleasure even in sex, and there is imaginary pleasure in other things. Real pleasure lies in the Atma; it is eternal pleasure which never leaves. 'Our' bliss never leaves us, does it? If you want to practice *brahmacharya*, you must be cautious that not a single thought about another man arises. And if it does, you must erase it right away.

Questioner: You had said to be aware of *mishrchetan* (mixture of the Self and the non-Self, a human being without Self-realization).

Dadashri: That is it, whoever is aware of this, he will be blessed. One is *shuddha chetan* (pure Soul, the Self) and the other is *mishrchetan* (a human being without awareness and experience of the Self). If you get trapped with *mishrchetan*, then it can lead you astray even if you have attained the pure Soul. Therefore if a sexual relationship occurs, then wandering begins. You want to go to *moksha* and if that man is going into the animal kingdom, he will drag you down with him. You will have to go there because you

built a relationship with him. Therefore you must see to it that a sexual relationship does not occur. When the mind is free from sex, only then is it considered ideal relative conduct. It is then that you become ready for your role as an *aptaputri* (young woman trained by the *Gnani* for the work of salvation of the world, a female *brahmachari*). The mind fractures when it corrupts itself with sexual inclinations and indulgences. Otherwise there is so much power within every girl. It is no ordinary power. If the ladies are from India and they have this Vignan of the *vitrag*, then what else is left for them?

The Gnani gets rid of insecurity of life after life permanently

How can parents talk to their daughter about sexual conduct? So then who can talk to them? Only a Gnani Purush can do so, because He is not in any gender. He is out of gender (He is in the Self); not in the male gender, nor in the female gender and not in the neutral gender. This current time is very strange. It is a slippery time, girls do not have much knowledge; they do not have the vision of the future. How many difficulties these girls face? That is why I am giving this vision.

That is why this Gnan has come about. From a very long time I had a wish that such Gnan manifests, but the time has to be right, does it not? These people got this Gnan, every one needs it, do they not? Everyone has a need for this Gnan.

This practice of *brahmacharya* is no child's play. One should not have a single thought about sex, and if he does, he should immediately do *pratikraman* and wash it off. Thoughts will arise. In this Kaliyug, one will have many such thoughts, but one has to wash them off.

Sexual pleasure leaves after tasting the bliss of the Self

Questioner: We have attributed pleasure to sexuality and that is why thoughts arise; if we experience the bliss of *brahmacharya* that other pleasure will automatically go away.

Dadashri: Yes, because if you drink tea after you have eaten sweets, you will have the justice-result, immediately, will you not? Similarly, having tasted the bliss of the Self, sexual pleasure will become tasteless and insipid. It has become tasteless for these girls, has it not? That is why everything has settled down. The bliss of the Self has arisen within these girls and the projection of pleasure has been fractured. That is why one girl cried over her own fault, did she not? And these girls come and tell me that they feel tremendous increase in their energies. One's pleasure (*sukha*) lies within the Self only, people have not realized that, have they? And so they look for it on the outside.

Questioner: But pleasure is supported by at least something, from the mind, speech...

Dadashri: How can pleasure which is based and dependent on something else be considered as pleasure?

Questioner: Dada, arrange a *shibir* (spiritual retreat) for women only.

Dadashri: Then there will be great impression. When a person practices true *brahmacharya*, that radiance will be completely different. What is the point of being born and dying like an animal? Ladies, are you listening to what I am saying! Take in (absorb) even what I say sounds bitter, but it will eventually turn out to be sweet. Will it be sweet or not?

Questioner: It will.

Dadashri: Right now you will find it bitter. I have said that this is the only safe side, everything else is an entrapment.

Not getting married is dependent upon *nischaya*

Questioner: If we make a firm decision (*nischaya*) of not getting married, then will our *vyavasthit* be like that?

Dadashri: If there is a tremendous *nischaya* of not marrying, then circumstances of marriage will not come for you. But your *nischaya* should not be one that you forget the next day. You call it as *nischaya*, (only) when it is constantly on your mind. If you forget the *nischaya*, then the circumstance of marrying will come for you; that is for sure. I give you a written guarantee that the circumstance of marrying will not come for you if you do not forget your *nischaya*. That is because you cannot forget the town you want to go to, can you? If you want to go to Bombay Central, will it work if you forget that? Do you not have to remember that? Similarly, you cannot forget the *nischaya* that you have made of 'I do not want to get married' and so the circumstance of marrying will not come for you. All those who want to get married are looking for boys and yet nature will not allow it. However, this worldly life is an ocean of pain, there is no end to it.

Why attraction for only certain persons ?

Questioner: Having decided that I do not want to have bad thoughts about any boys, I do not get bad thoughts about him but I keep seeing his face in my mind even after I do *pratikraman*. What should I do?

Dadashri: So what if you keep seeing his face? You have to keep seeing it. Do *pratikraman* and throw it out, that is it.

Questioner: I do not like it when I feel attraction towards him and so I do *pratikraman* for it, and yet I see him even more.

Dadashri: *Pratikraman* can occur if you can 'see', and then you will see it less and less as *pratikraman* occurs. If the *karmic* tuber is large, it will not go down all of a sudden.

Questioner: If I keep seeing his face and have bad thoughts about him, is that not wrong?

Dadashri: You are strong so all you have to do is 'see' that you are having bad thoughts about him. If you are strong, then no one can hurt you. This is simply the stock that was filled in the past life that is coming out. If the stock was not there, then you would not be having any thoughts about anyone. There are so many boys; you don't have thoughts about them all, do you? Whatever stock there is within is coming out. Would you not recognize that this is stock in the storage! There are so many boys but not all the boys come in your thoughts, only the ones on whom your eyes fell upon (who you were attracted to) will come into your thoughts.

Brahmacharya can help reach one the state of God

'We' tell everyone to get married. But if you do not, then that is your decision. But it is better to get married than to not get married and to have your conduct become ruined. If your conduct attracts public criticism, it is not good. It is better to get married instead otherwise you are considered an 'uncontrolled ownerless cattle'.

Questioner: Public criticism is external, but one spoils it for one's own from within, do they not?

Dadashri: So one spoils it for one's own for sure, but it also goes as far as coming under public criticism. It does not spoil by only little. It does not take long, once you slip, does it? If *brahmacharya* survives, then it is a way for you to become God! The Gnani will show you all the tricks, He will give you all the solutions, but you have to remain strong.

When one makes the nischaya the protection of the Gnani is there

Questioner: One may remain strong, but will one not have problems down the line?

Dadashri: No, nothing will happen. The Gnani's grace will be with you, will it not? Gnani's grace will be there for you as long as you remain strong. The power of His words (*vachanbud*) will continue to be with you, and so your work will go on. Everything will get ruined if you become weak. If you feel, 'What will happen now, what will happen now?', then it will get ruined. But everything will go away when you feel, 'Everything will happen.' You will slip the moment you start doubting.

Our *vidhi* will not allow anything from the outside to harm you. But what can anyone do if one deliberately wants to spoil for himself? Therefore if you make a firm determination, then everything will flow smoothly.

Questioner: *Nischaya* is proper, *agna* is there; Gnan is there, but the weakness lies in the *purushartha* (effort as the Self and self).

Dadashri: 'We' will take care of all that. 'We' can make the connections for you, if you so wish. 'We' helped all these boys

make the connection, so that they do not have a single thought. That is what 'we' can do for you. But you tell us when you are decided. Look, that young woman was telling us, but eventually she did get marry, did she not?

Questioner: I want to be an *aptaputri*, but all my past inner intents of getting married, going to work, will I have to fulfill them again or will they be washed off?

Dadashri: There is no problem with the inner intents that have already happened; 'we' will find a way out for you. But now you should not have them and there is nothing wrong in going to work. Only *brahmacharya* is necessary for the *aptaputris*.

Is one hungry for love or sexuality in the worldly life?

Since you are not married, does anyone ask you how many children you have?

Questioner: No.

Dadashri: Why is that? That is because you are not married. Mainly when you do not have a husband then where are you going to sow the seeds? And when you have not sown the seed, how is it going to grow into a plant?

A husband who is like a true husband; one who remains yours and never forgets you for a second wherever he goes; is a worthy husband. But that is not possible at all. So then why mess with these men who are by nature, disloyal and shameless? If you find a true husband, then you will feel oneness (*ekant*) with him. Because his *chit* remains with you, so much so that even when you are talking to someone, your *chit* will go wherever your husband is. So then you both become one and the same! Oneness only (*ekant*)! You do not see that nowadays, do you? So the rest of the 'goods' is considered rotten and

decayed. It is better not to eat than to eat rotten vegetables. You will get sick if you eat such rotten vegetables. This is a worldly life without any love (*prem*); there is only illusory attraction (*aasakti*) there. Before the illusory attraction was with love, love means there are deep feelings and engrossment (*lagani*) in it. You do not feel that now, do you? No matter how much 'glue' you apply to the 'stamp', it does not stick to the letter. The quality of the letter is like that only so a person will get tired of it, will he not?

Therefore, in this day and age, people are not hungry for love. They are hungry for sex. Those who are hungry for love will not mind if they do not have sex at all. You have to do *darshan* and revere such a person if you find him. These people are hungry for sex. Hunger for sex is refuse. Do they not have queues when one has to go to the toilet? Have you ever seen a queue to use the toilet any place? Where?

Questioner: In our building one has to stand in a queue.

Dadashri: Even in buildings there are queues? 'We' had seen the queues in Ahmedabad in the past. I had to stand in a queue once. I said, 'I do not want to use the toilet this time'. I would rather sit and wait, I do not want to stand in a queue to use the toilet, where the value of the toilet has gone up so high. The value of a lodge goes up, whereas here even the value of the toilet has gone up. I have to stand in a queue? The other man says, 'You will have to wait about five minutes.' I told him, 'No, not even a minute, I will come back. I will take some laxative tomorrow if I end up being constipated, but I cannot afford to stand like this. How can I do that?' What are you waiting

for standing there? I would feel ashamed. I would not wait for food if I had to queue up for it. Keep your food to yourself instead. I will eat some nuts. Yes, if one is giving *moksha*, I will stand in a queue day and night for it.

Hence, today sex has become like toilet. Just as one stands in a queue to use the toilet, one queues for sex. The moment he has the urge, he runs.

How can you call this love? It is called love when one does not get upset if he does not get sex. This is called beastliness. Instead, it is better to think of becoming a *sadhu* (acetic) and go away to *moksha*. Our own town (*moksha*) is better. At least we can live independently there. Can you afford to do that otherwise?

I have seen the businessmen of Ahmedabad; people worship them in the office and at home, he has to wait in a queue, there is no self-respect left, is there? This is considered as being ordinary people. Through nature I did not encounter any waiting in queues. Would it suite 'us' to queue? Where there is the Lord of three *lokas* (universes) within?!

If a person has an intense love, then there is the worldly life for him. Otherwise living for sexuality is only refuse. Sexual love is like nature's call. It is like going to the toilet. Is this not nature's call? Sita and Ramchandraji were married, weren't they? When Sita was abducted, Rama's *chit* was in Sita and Sita's *chit* was in Rama. They were not able to have sexual interaction for fourteen years, yet their *chit* was in each other. This is called a marriage. Otherwise, all these are called nature's natural toilets. Natural necessity.

The danger of illicit sex

When you get married, recognize that

you inherited a toilet! Marriage is a refuse. If a woman is being unfaithful just once, she will have to be a woman for a five-hundred to thousand lives. If one slips in sex, then one has to endure the pain of hell. Therefore do not let your eyes fall on anyone. Other faults can be tolerated, but this fault is extremely painful, the pain is like that of going to hell. It is better to be in hell instead. If marrying comes your way, then get married. That which the world considers inappropriate carries grave pain; You should not do that. You should do *pratikraman* immediately. If you have the energy, then take on self control, otherwise get married. Getting married does not carry any fault. But there is no greater suffering in the world, than that of sex. Suffering starts the moment one thinks about sex. One who conquers sex; conquers everything.

Extraordinary effort against woman prakruti

Therefore, it is a problem only if you have a husband, is it not? But if you have taken a vow of *brahmacharya*, then there are no sexuality-related problems. And if you have such a Gnan, then your problem is solved. But a woman has a lot of restrictions (*badhakta*) due to her female nature, therefore they progress very high, but being a woman they get stuck, do they not? Hence female gender is obstructive. When obstruction arises for a woman, you never know when her level will shift. Whereas the man will never shift once he has come into exactness; that is a guarantee.

Is everything fine with you?

Questioner: Overall it is fine, but Dada after all it is a female *prakruti*! It will prevent me from going higher.

Dadashri: But if it does lots of

pratikraman and remains strong, then nothing will happen. You have to remain strong. If you slip just once, you will die suffering. Hence, it will work if you believe that sex is not something to enjoy. There are many things out there for enjoyment. This is nothing but filth. The eyes do not like to see it, the ears do not like it and the tongue does not like it.

Do you read that book?

Questioner: I do not get to read much.

Dadashri: Reading makes your *prakruti* separate, otherwise it is better to go ahead and get married. For you it is working fine, is it?

Questioner: Because my *prakruti* is tension filled, the result is not as it should be.

Dadashri: That is because you do not have *satsang*. Gnan will only produce results if you are in *satsang*. When the building is done over there, when you start living with all these people, you will not have the thoughts and on the contrary there will be bliss. All the female celibates will live there when they built the premises for it, otherwise go ahead and tell me you are conceding for a marriage.

Even if you come to *satsang*, the *prakruti* will not remain tension filled forever, it will all change. It becomes an obstruction only if it gets into *kusang* (company of that which makes one move away from the Self).

What if one does not like sexuality at all...

But one can be free if he does not like sex at all. Still if you get attracted to someone, that fault can be removed through *pratikraman*. But if you like sex within, it is better to get married.

Questioner: One does not think about his own benefit.

Dadashri: There is no benefit whatsoever; one has no awareness at all. The one who get misled upon the slightest titillation has no awareness of what is beneficial for him, does he?

Questioner: At that time, where is the unshakable decision (*nischaya*) that he had made?

Dadashri: Whatever he becomes at that time; that is what also the *nischaya* becomes. If he becomes weak, then his decision becomes indecision (*anischaya*).

Questioner: But, it takes so long to make the *nischaya* towards this side, and then why is it that the other *nischaya* turns around just like that?

Dadashri: No, it will not take long. Here it does not take long.

Questioner: Even here it does not take long?

Dadashri: Yes. This is as temporary as that is. If he has taken long here, then his *nischaya* will never turn, will it? It will never turn; even at the cost of him losing his life.

Questioner: Even if we all want to strengthen our *nischaya* through proper understanding, we have not brought proper understanding with us, have we? So then, how can it become strong?

Dadashri: If you have a set goal (*dhyeya*) then everything will come.

Questioner: So the one who wants to make it strong, will do so without fail?

Dadashri: No, if a goal has been decided and if he remains strong in his goal, then his goal will be attained. But one does not have the goal what so ever.

Questioner: Dada you once said that if we wanted to strengthen our *nischaya*, we must not have a single thought against our *nischaya*.

Dadashri: Yes, and if there is anything that is harmful to this goal, it must be removed.

That which attracts the eyes, ruins many lives

Now this Gnan will be present, will it not? It should always be present for you; the awareness of 'what will I see if I were to peel him?' The nature of the eyes is to be attracted. When one sees a handsome idol, the eyes will get attracted. How did this attraction occur? One would say that it is the *karmic* debt from one's past life, attraction will occur even when you do not wish for it. Attraction is a discharging thing. So when that happens, present your Gnan there and remember that Dadaji has asked, 'what will you find if you peel off the skin?' Then you will feel detachment and you will not like it. Otherwise if your mind becomes one with the attraction, that will be the end of it. You will become possessed by '*lafras*' which you will not be able to get rid of for up to seven life times. Such will be the enmity they will bind with you. But you want to go to *moksha* and those seeking *moksha* cannot afford to have anything to do with *lafras*. If you don't want to buy anything, then no matter what kind of varieties of things there are in a sweet shop, do you keep looking at them?

Questioner: No.

Dadashri: Similarly, women should not look at men with sexual intent and vice-versa, because they are of no use to them. What is there to see in what Dada calls refuse?

Effective solutions for sexual vision

Once a great acetic was sitting in a

balcony reading a book. He saw a woman through the window in a house across the road. His eyes got attracted to her. Being a thinker, he started to question what was happening to him and why he felt the way he did and that it should not happen. He started reading again, but again his eyes got diverted there. So he thought that this was very wrong. So he immediately got up and went into the kitchen, took some ground red pepper and threw it into his eyes. Did he do a good thing? Is it the fault of the eyes? Whose fault is it?

Questioner: The fault is of his mind.

Dadashri: No, it is the fault of ignorance. It is because of the presence of ignorance. Now, none of his disciples learnt to put pepper in their eyes. The disciples knew that their *guru* must have become emotional and that is why he put pepper in his eyes. But they were not about to do anything like that. How does one benefit by throwing pepper in his eyes?

Instead, if you remember what I have told you; then *moha* will not arise at all, will it? And that is exactly how it is. This is not a falsehood.

Questioner: What if the eyes get drawn but there are no sexual feelings or intent?

Dadashri: Then there is no problem. Sexual intent may not be there in you, but what if the other person does? Therefore do not be trapped in such attraction. Stay away from situations where there is a likelihood of attraction. Deal with situations or those where your eyes remain 'straight'. Danger lies in wherever the eyes get drawn; there is a red flag there. You may not have the sexual intent, but what about the other person? You don't feel the attraction everywhere, do you?

Questioner: No.

Dadashri: The rule of attraction is that attraction only occurs towards certain people. The attraction does not occur with everyone. Now, I will tell you what causes this attraction.

If no sexual attraction occurs in this life, yet when you see a certain young man and you feel, 'This man is so handsome, he is so good looking,' you have instantly sown a seed for your next life. With this, sexual attraction will occur in your next life. What do you mean by 'handsome'? What will you find if you were to peel him (see him without skin)? It is considered as handsome when it still looks good even if you peel the skin off. Such beauty is not worth looking at. The beauty of diamonds is fine. Nothing happens to it even if you peel it; there is no impurity in it. The beauty of gold and silver is fine. The humans do have attributes, but what are they like? They are worldly attributes. Attraction occurs when you praise worldly attributes. It is a different matter if you praise religious attributes or the attributes of Gnan. However this world is not praiseworthy; only the *Shuddhatma* (pure Soul) is worth understanding.

Once you are trapped, it is difficult to become free

Nischaya means that you do not need to be reminded of it. It is simply there. You have made the *nischaya* of *Shuddhatma* (pure Soul), and it is never forgotten, no? You might forget it for a while, but it remains in *laksha* (awareness) continuously, and that is called *nischaya*. You should not 'become a friend' with anyone; there should not be much give and take, because once you are possessed by a *lafru*; that *lafru* will not let go of you.

'*Jenu niddidhyasan karey, tevo atma thhaya.*

One becomes the one he envisions,

Je je avastha sthit thhaye, vyavasthit chitray.

Whatever situation becomes established, such *vyavasthit* gets painted.'

Niddidhyasan happens the moment you think, 'This person is good looking.' *Niddidhyasan* lasts as long as your thought lasts. The doing of the thought, the thinking begins the internal visualization (*niddidhyasan*) instantly. Then you become like your thought. Therefore, this problem arises only when you look, does it not? Instead, keep your eyes downwards and do not make any eye contact. This entire world is a trap and there is no freedom after becoming trapped. You will go through life after life and not see an end to it. One cannot do without marrying. Granted one will get married but at least do not create these other *lafras* (additional affairs). There is great pain in these *lafras*. There is not that much pain in getting married. Marrying is considered starting only one kind of business. Do some women not make the statement 'one has started a business'? That business does come to an end; so marriage is mandatory one place or another. A *karmic* account for marriage is written for sure, but there is no end to other *lafras* (additional baggage of affairs).

Will you forget everything Dadaji has talked about? Not even when you go home?

Questioner: I have made a firm decision (*nischaya*) to 'tape' it all within.

Dadashri: Yes, that is good. We show you everything so that you do not stumble within. But you will stumble if you deliberately cross over our words; then you will also lose this Gnan. This Gnan can take you all the way to *moksha*. Can there be pleasure in this worldly life? You find bliss when we talk about the Atma (The Self), do you not? True pleasure-bliss is in that.

People without trained minds

There is no choice but to get married, right? Do you understand that or not? Your parents and everyone will get you married, even if it is against your wishes. Why do you not wish to get married? That is because you have seen one 'sample' (boy) which looks better than this one, and so you like the other one and not this one. Hey! They are both samples. What will you find if you peel both the samples? Your mind is on the other sample and how good looking he was whereas your father has brought this ugly one for you!

Questioner: We can keep aside all matters of the body, but if one's mind is well trained, does that not make a difference?

Dadashri: Only certain people's mind is trained and educated, not everyone's, is it? All these people who are out there, their minds are not trained; their minds are cunning. That is why we are training you in this way; thereafter one will not get trapped. If we do not train in this way, they will get trapped for sure. This world is hunting and looking for prey. The whole world is out to hunt. They are all hunting for money, sex etc.; they are looking for a prey wherever they can find one.

How can one become free from a lafru?

How dangerous it is for these young girls if they do not get Gnan! It is very difficult to escape once one is trapped. Then they are stuck to the *lafru* (a relationship which brings pain). Now they have realized that this is a trap; it is a *lafru*, have they not? Do you understand the statement, 'When you recognize it as a *lafru*; it begins to leave you'?

A young man at college was dating a Farsi girl. He was a Jain, so his father tells him, 'How did you get latched on to by this

lafru?' So the boy tells his father, 'Are you calling my friend a *lafru*? What kind of a man are you?' What is the reason the boy says this to his father? As long as the boy does not recognize her as a '*lafru*' and believes her to be his friend, he will keep encountering *lafras*. But one day he saw her with another man, he had a doubt in his mind, and that is when he realized that she truly is a *lafru*. He realized that his father was right. As soon as he realized that it (his relationship with her) was a *lafru*, it automatically started to leave him. What must this Gnan be like? Are there not people in college who will make *lafras* latch on to you?

Questioner: Yes.

Dadashri: Can you not tell that a person has a *lafru*? You will know everything. So you should learn where your safe side lies. Whatever Dada has said is my safe side. If you cut these 'gourds', you will find nothing but garbage inside.

It is worth staying in the *satsang*. It is not worth making friends anywhere else. True friendship existed in the Satyug (era of unity of mind-body-speech). The relationships would last till the end; people would maintain their friendships all their life, whereas today, there is nothing but deceit.

Gnani is showering compassion

People wrote volumes of books to bring about a state of *vairaaag* (dispassion). Eighty percent of the books written are on the topic of *vairagya* and yet no one has seen *vairaaag*. If the Gnani Purush speaks for only one hour, one will remember *vairaaag* for lives to come. Can *vairaaag* prevail through this Gnan or not?

Questioner: Yes, it will. Today's *satsang* brought about a great change.

Dadashri: A person remains confused as long as there is no *satsang*. One does not know what he should do when such puzzles arise? Dadaji's words will come to mind when the puzzles arise.

Many 'diseases' arise when one is in college. There is nothing but danger there. You should study etc. but maintain your safe side. You should get your work done while maintaining your safe side, otherwise everywhere there are instruments to make you slip. You will never recover, once you slip. When will you come out once you enter deep into the ocean? All women are like the lotus flower and when they get hurt, it is considered as pain in the name of Dadaji. Would Dadaji not caution you? And you have such pain even when you have faith in Dadaji? So Dadaji will caution you. He hangs a board of caution 'Beware'. Do they not hang signs like, 'Beware of the thieves'? Similarly, we hang a sign of 'Beware'.

The one who marries has to become a widow

'We' too have been married and then widowed. The one who marries also becomes a widow. At the time of marriage, a thought crossed my mind 'I am marrying now but I will have to become a widow one day.' I had this thought during the ceremony. I was fifteen then. I wrote that in the books and people would laugh at that. One has to become a widow some day when he marries, does he not? One of the two will have to be widowed, won't they? Did you not know that the one who marries also widows?

Questioner: At the time of marriage, people think they will be together for several life times.

Dadashri: Yes. But when the mind becomes dispassionate (*vairagi*), then you will

know this, won't you! You will have to make an assessment of life, won't you? Will you not know how to take out a balance sheet someday?

Questioner: Yes, I will.

Dadashri: You have to extract the balance sheet of the world. If one knows how to do that, he will find nothing but a loss, will he not? But people never do that. The one who does not know how to extract the balance sheet; will see nothing but profit in the worldly life. He will say, 'there is wild profit'.

Questioner: We should make the adjustment in your presence.

Dadashri: Yes, these *aptaputras* maintain their *brahmacharya* because of Gnan; otherwise it is very difficult to do so. What can the Gnani's *agna* and this Gnan not do? So one will not have any bad thought in his mind.

I have some one hundred boys with me. Yes, they practice tremendous *brahmacharya*. They practice strong *brahmacharya*. They do not look at women, and they immediately do *pratikraman* if their eyes do fall on them.

There are even girls here who are strong in their practice of *brahmacharya*. There are only some who cannot do so. Women have more attachment so they cannot practice *brahmacharya*. The ones who have less attachment, with the 'medicine' we give them; they become alright.

Become an embodiment of salvation to do the salvation

Questioner: These girls are likely to take *diksha* (renounce worldly life). Explain to them such a significance of religion of the Self so that they can be blessed and also the society benefits from that.

Dadashri: There is only one thing about salvation, and that is, that if one takes care of his own salvation; he can help towards salvation of others without saying a word. So how much is there to be done? You have to acquire your salvation by being blessed by the Gnani Purush. Once you become the Self and remain as the Self, others around will be blessed without any words. Nothing is gained from people who just keep talking. Nothing happens by just giving lectures or talking. On the contrary, the intellect makes one emotional by talking. Just by observing the Gnani and his ways, by observing the worldly form, all inner intents of any worldly nature will dissolve. Therefore become like the Gnani. By staying near the Gnani Purush, become like him. How many countless souls can be blessed if only five girls become like me? They must become completely pure, and in the presence of the Gnani Purush they can and will become pure.

Brahmacharya can be accomplished through Self-realization

These *brahmacharis*, both boys and girls, are getting ready. For these young girls, with the radiance of *brahmacharya* on their face, they would not need to wear lipstick and make-up! There will be an aura and a glow like that of a lion's cub. That is when you will realize that there is something special here. This Vignan of the *vitaraags* is such that if it is assimilated with understanding, then it is like digesting the milk of a lioness. The result is

majestic like that of the lion cub. Otherwise it would look like a goat! This is the Science of absolute freedom from attachment or abhorrence (*vitaraag vignan*) hence one looks like a lion. They still do not appear like lion to me yet, but their *purushartha* is strong, is it not? And it is a real *purushartha*, so it will come. Everything can be attained, and that too along with the Gnan.

These young men and women take the vow of *brahmacharya*. What kind of bliss must they be experiencing? Or do they feel like escaping from here? What kind of bliss must these boys be experiencing? If only five such boys become ready, if they travel throughout India; if they go to all the big cities, then a lot of work can be done. Nowhere else is there *bhaav-brahmacharya* (*brahmacharya* through inner intent). The *brahmacharya* that people on the outside (not of Akram path) practice; it is through their speech and body but not through the mind. Celibacy-freedom from sexual impulses in the mind cannot be attained or sustained without *Atmagnan* (experience of the Self). Hence ours is very scientific; it is the exact and original Vignan. It is considered a wonder! You can be blessed by mere *darshan* of the one who practices such *brahmacharya*! That is because he is a Gnani (Self-realized) as well as in *brahmacharya*; he is both. How much bliss they experience! Their bliss does not go down at all.

~ Jai Sat Chit Anand

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 :

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DADAVANI

Pujya Deepakbhai's UK-Germany Satsang Schedule (2012)

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>	<u>Contact</u>
22-Mar	Thu	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Bhartiya Mandal Indian Assotion Tameside 103 Union Road, Ashton Under Lyne, Tameside, OL6 8JN	Lalita Mistry 01613038630 Manjula Morar 01457839245
23-Mar	Fri	6:00 - 10:00 PM	GNAN VIDHI		
24-Mar	Sat	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Leuva Patidar Samaj, Legrams Mill Lane off. Legrams Lane , Next to Zen Super Market Bradford, W. Yorkshire- BD7 2BA	Mohanbhai 07973785361 Natubhai-Indiraben 01274 503371
25-Mar	Sun	3:00 - 7:00 PM	GNAN VIDHI		
26-Mar	Mon	7:30 - 10:00 PM	Aptaputra Satsang		
27-Mar	Tue	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Ram Mandir, Ford Street, Pleck, Walsall, West Midlands, WS2 9BW	Narendra Parmar 01217442570 07825373284
28-Mar	Wed	6:00 - 10:00 PM	GNAN VIDHI		
30-Mar	Fri	7:30 - 10:00 PM	Deepakbhai Satsang	Harrow lesuire centre, Byron Hall Christchurch Avenue, Harrow Midxx - HA3 5RD	Varsha Shah 07956476253 02084273374
31-Mar	Sat	7:30 - 10:00 PM	Deepakbhai Satsang		
1-Apr	Sun	3:00 - 7:00 PM	GNAN VIDHI		
2-Apr	Mon	7:30 - 10:00 PM	Deepakbhai Satsang (Only for Mahatmas)	Wanza Community Centre, 31 Pasture Lane, Leicester, LE1 4EY	Trusha Nathwani 01162208081
3-Apr	Tue	7:30 - 10:00 PM			
5-Apr	Thu	(Easter Holiday) Shibir timing details to be advised nearer the time.	MAHATMA ONLY SHIBIR Contact Prajay Shah for bookings and more details on +44 7956476253	Little Canada, PGL Centre, New Road, Wootton Bridge, Ryde, Isle of Wight, PO33 4JP	Prajay Shah 07956476253
6-Apr	Fri				
7-Apr	Sat				
8-Apr	Sun				
9-Apr	Mon				
10-Apr to 15-Apr	Tue to Sun	Satsang timing details to be advised nearer the time.	Contact Prajay Shah for bookings and more details on +44 7956476253	GERMANY	Prajay Shah 07956476253

Aptaputra - UK Satsang Schedule (2012)

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>	<u>Contact</u>
25-Mar	Sun	10:00AM-12:00 PM	Aptaputra Satsang	Veda mandir, 1 Thomas Holden, street. Bolton, BL1 2QG	Rasikbhai & Bakulaben 01204383612
27-Mar	Tue	07:30 -10 :00 PM	Aptaputra Satsang	Shree Krishna Temple Harnall lane west, Coventry CV1 4FB	Ranjana Popat 02476441372 Ranchhod Chauhan 02476334323
29-Mar	Thu	07:30 -10 :00 PM	Aptaputra Satsang	Hindu community Centre, 148 Highfield Road, Opposite Hindu Mandir, Wellingborough. Northamptonshire, NN8 1PL	Prinal shah 07914529818

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 at Adalaj Trimandir address.

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Bhavnagar

Dt. **10th-11th Feb.** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **12th Feb.** (Sun), 5-30 to 9 pm-**Gnanvidhi**
Venue : Shantilal Shah High School Ground, Near Crescent, Bhavnagar. **Ph:** 9824283369

Mumbai

Dt. **17th-18th Feb.** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **19th Feb.** (Sun), 5-30 to 9 pm-**Gnanvidhi**
Venue : Railway Police Kawayat Ground, Bh. Kukreja Towers, Ghatkoper (E). **Ph:** 9323528901

Bhopal

Dt. **24th-25th Feb.** (Fri-Sat), 6 to 8-30 pm-**Satsang** & Dt. **26th Feb.** (Sun), 5 to 8-30 pm-**Gnanvidhi**
Venue : New Champion School Campus, E-7, Arera Colony, Nr. Shahpura Lake. **Ph:** 9977004160

Patna

Dt. **28th-29th Feb.** (Tue-Wed), 5-30 to 8 pm-**Satsang** & Dt. **1st Mar.** (Thu), 4-30 to 8 pm **Gnanvidhi**
Venue : Ravindra Bhavan, R-Block, Nr. Golambar, Opp. Circuit House, V.P. Marg. **Ph:** 9431015601

Trimandir Adalaj

Dt. **17th Mar.** (Sat), 4-30 to 7 pm - **Satsang** & Dt. **18th Mar.** (Sun), 3-30 to 7 pm-**Gnanvidhi**
19 March (Fri), 8-30 to 10-30 pm - **Bhakti** on the occasion of Pujya Niruma's 6th Death Anniversary
Pune **20th-21st April-Satsang** & **22nd April-Gnanvidhi**, **Ph:** 9860797920 (Details in next issue)

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✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)
✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)
All over the World (except India) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)
USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)
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✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)
✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)
✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)
✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)
USA ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

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Brahmacharya is necessary to become an instrument for the salvation of the world

If a person practices this brahmacharya (celibacy) and he is able to abide by it till the very end, then it is a great accomplishment. What more do you need when you have this Gnan of Dada's, this Akram Vignan along side of brahmacharya? This Akram Vignan is verily such that with its experience, one enjoys the bliss of an emperor of emperors. That is why I tell all these young men, 'Practice brahmacharya and you will be able to do jagat kalyan.' Their moksha has been attained within through this Gnan. And if it has happened then only they can have an inner intent of jagat kalyan (salvation of the world). If one has not attained his own salvation, how can he have such intent, otherwise?

-Dadashri



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