

January 2013

Dadavani



Being with applied awakened awareness (*upayoga*), is verily the awakened awareness (*jaग्रuti*). Spiritual laziness (*pramad*) is to keep eating food for no reason. The whole daylong one keeps stuffing himself with whatever he can put his hands on. For many years now I take food as a last resort.

DADAVANI

Editor :
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Price : Rs. 10

January 2013
Year : 8, Issue : 3
Conti. Issue No.: 87

Awareness on food for attainment of brahmacharya

EDITORIAL

A living being (*jiva*), after coming into human life-form continues to dwell in five sense pleasures as per its understanding. Amongst the *vishaya* (sensory pleasures) of the five senses, the tongue is the only correct and acceptable one. The rest of them are deluding and made up. By believing them to be true, people become trapped in the puzzles of this worldly life. But when a person gains the true understanding and begins to walk towards the spiritual path, his sensory pleasures begin to become insipid and start to leave.

In the *kramic* path (step-by-step path to Self-realization), very harsh penance and self-control is required if a person wishes to progress spiritually. The practice of *brahmacharya* (freedom from any sexual impulse within the mind, words and actions) becomes extremely crucial in that. After attaining *Gnan* (Self-realization) through the direct *Akram* path (step-less Self-realization experience), it becomes necessary to become free from sexual impulses (*abrahmacharya*), to experience the Self in a true sense. For these enlightened beings of *Akram Vignan*, whoever desires to have a clear and distinct experience of the Self through further entry into exclusive devotion towards *brahmacharya*, will solidly receive all guidance through the understanding that arises in absolutely revered Dadashri's book called '*Brahmacharya-Celibacy attained with understanding*'.

A discipline in diet also becomes a very important part in practicing *brahmacharya*.

To provide an extra understanding on this subject, Dadashri explains that the *brahmacharya* is obstructed because of the food, and that one should always have awareness over his food intake. One has to eat to live and not live to eat. One should eat only as much as required to sustain one's 'candle light' (life). One should eat only as much as required for the basic nourishment of the body; and that too only simple food, and not rich food (with plentiful oil and butter). The one who wants to practice *brahmacharya* should not eat *ghee* (processed butter), milk and oil-rich sweets. Yet, if one has to eat it, he should eat very little, only so much that his own 'hunger eats it out.' Sexual impulses do not arise when one's hunger (for food) eats this out, and when it does not eat it out, it gives rise to spiritual laziness (*pramad*). This laziness in turn gives rise to sexual impulses.

Pudgal (the physical body) is such that it will harass and torment. If the *pudgal* is *viryan* (with proper energy) or if one eats very less, then his body will not harass him. *Brahmacharya* is the essence of the body complex. If this is gone then the basis of the Self will be lost, and this is not affordable for those practicing *brahmacharya*. Therefore one should
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Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, Simandhar City, Adalaj - 382421
Dist-Gandhinagar.

Owned by : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

remain extremely aware. In the worldly life, the energies from eating-drinking manifests in two forms: one is a worldly form and other in a divine form.

Here, Dadashri has provided a very precise guidance for the aspects like: what is the relation between food and sexual impulses (*vishaya – vikar*), what type of food a celibate should consume, what are the effects of different food, and what kind of awareness one should have on taking food, etc. And this will undoubtedly give an exceptional understanding to everyone.

We should also have this goal that the essence of the body complex rise higher (*urdhvagaman*) and result in a divine form. So for this, let us start commencing our spiritual effort (*purushartha*) with the awareness on food along with the awareness of *Gnan* (the Self). Here, one has to understand the contents by reading this speech of the *Gnani Purush*; one does not have to start working on it with the sense of doer-ship. One has to keep awareness (*jagruti*) present. One does not have to get into the ego of doer-ship. Our ardent prayer is verily that everyone gets proper guidance for this.

~ Jai Sat Chit Anand

Awareness on food for attainment of brahmacharya

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

What is the goal of life?

If a person just keeps putting oil in an engine and keeps it running aimlessly for years, what will people tell him? They will tell him, 'Hey! Why don't you attach a belt to this running engine and get some benefit out of it, get some work done?' That is how people eat food to live life, but then they do not make use of the life energy by passing it on to a 'belt'. Should one not extract some work out of this 'machine'? What have you decided to extract from it? For a higher state in the next life, or for *moksha*, you have to give it a 'work-extracting-belt'; living the life, the work has to be accomplished.

If you ask people why they eat, they will tell you they do so in order to live. Then if you ask them what they live for, they will tell you they do not know the reason. Hey! What kind of living is that? What is it that life is for?

Should we not have some goal in life?

You go to work, earn money and yet all this money brings only worries for the whole day, and bad thoughts keep coming. Thoughts like, whose can I enjoy, whose can I take away. Thus by taking away and suffering the pleasures of that which is not rightfully his, one invites a life in hell, where horrible pains have to be suffered. All this pleasures (*sukha*) are considered borrowed pleasures (a loan which will have to be paid off); so how long can borrowed pleasures last? You will have to pay off that 'loan', with interest, with a lifetime in hell. Instead we do not want any borrowed pleasure, nor do we want that pain either.

If someone asks me "May I eat a *jalebi* (Indian sweet delicacy)?" I would tell him these *jalebis* are good and go ahead and eat them with relish. Eat *dahivada* (lentil fritters soaked in yogurt); eat everything. They are all tasteful things. The *Gnani Purush* understands

taste, but for Him, there is no such thing as good taste or bad taste, or that only certain tastes are acceptable. If the food has taste in it, there is no problem in enjoying that taste. But what is the main thing here? Just as food is taken to sustain the body, in the same way life is to be lived to attain the Self, to attain *moksha*. So the main thing to be known is what is my goal?

The awareness of impurity does not remain

Say if you ate some delicious *doodhapaak* (milk cooked with rice, saffron, cardamom), how would it look if it were vomited? Would it look appetizing enough for you to hold in your hand? You just ingested it a moment ago and if it comes up again, why can you not hold it in your hand? Therefore this is a storehouse of impurities, within. It becomes impure the moment you put it in your body. Even if the bowl is nice and clean and the *doodhapaak* is good, but if someone gives you back the *doodhapaak* you vomited and asks you to eat it again, you will not eat it no matter what. Therefore all this awareness does not remain.

The only pure object of pleasure

Amongst the *vishaya* (object of pleasure) of the five senses, the tongue is the only correct and acceptable one. All the others tend to delude. The only pure object of pleasure is this one of the tongue. How wonderful is the taste that comes from a first class Alphonso mango? Within the illusion (worldly awareness), if there is anything pure as an object of pleasure, then this one of taste; is the only one. If one gets clean food the taste of which has not become bland, then that *vishaya* is acceptable. It too is *kalpit* (imagined), but it is the highest of the imagined.

If we think deeper into this topic, repulsion will not arise, but if we were to think deeply on the topics of other objects of pleasure (*vishaya*) repulsion and distaste will arise.

This is a fool's paradise!

You eat *jalebi*, you eat mango, you eat everything; but all that is not called filth. If the eyes like it, if the tongue likes it, how can it be called filthy? But sexuality (*vishaya*) is a garbage collection, in all manners. It is a thing that even a stupid person would not like.

There is no *bhoga* (pleasure) in *vishays* (objects that promise pleasure), but one believes that there is. In pleasure (*bhoga*), all the five sense organs are happy and content. This mango is called *bhoga*. It has fragrance, it feels good to touch, it is flavorful and the eyes like to look at it, whereas in sexuality, there is nothing at all. It is a "fool's paradise".

Need to understand it thoroughly

None of the senses are pleased in sexuality. Even the eyes are looking for a dark place in sexuality. Do the eyes look for darkness to see a mango? Will the nose ask you to block out its fragrance? Do people smell? What happens if she does not take a bath for two days? Will she smell like a mango? So the nose does not like the smell of sex and the eyes do not like it. Do not even mention what the tongue thinks of it! It will make one vomit. Do you like the smell of a mango when it rots? Would you like to touch a rotten mango? So what is there to take pleasure (*bhoga*) in that? Is it not a wonder that one enjoys sexuality (*abrahmacharya*) despite the fact that none of the senses accept it? Think about it at length. I have not come here to turn you into an ascetic. One simply has to get rid of all these wrong beliefs that

have taken hold within. When one understands sexuality in detail, then it will not remain.

If a *jalebi* has been eaten at night, you are not aware of what its condition will be like the next morning, right? Its condition completely changes the next morning, does it not? If a *jalebi* is lying in dirt, would you eat it if someone gave it to you? No. Why? Even when it tastes sweet in your mouth? Just looking at it, you will say 'no' to it, will you not? What if a nice looking mango turns out to be sour? One will say 'no', I do not want to eat it. Therefore people check and look so much before they eat. They will throw away food even if the tongue says 'no' to it. He will say 'no' even if the eyes alone reject it. He will say 'no' even if the nose alone were to reject it. Therefore, a person eats when it satisfies all the five sense organs. But sexuality is the only thing that pains all the senses. And yet it is a wonder that one derives pleasure in sex!

The one who has won veda has won the world

What is worth gaining victory over in this world? It is *veda* (the spectrum of 'suffering to knowing'). The three *vedas* are: *purush veda* (attraction towards female, the suffering of the male), *stri veda* (attraction towards male, the suffering of the female), and *napunsak veda* (attraction towards both genders, the suffering of the bisexual). Whoever has won these *vedas*, has accomplished the 'work' (become liberated).

Therefore, if these three *vedas* are absent, in the play of nature (of one's life), the worldly life (*sansar*) can be won. Would anything be ruined if these *vedas* are not there? But there are so many things because of this, O ho ho!!! There is so much

absorption (*ramanata*) because of this! All this suffering is because of the *veda*. Otherwise, the human being would not have any pain or inner burning. It is due to these three *vedas* that the whole world is decaying and falling.

If sexuality were never considered as a *veda* (suffering of pleasure-pain) but as an act only, like eating, then there would have been no problem. But it is kept as a process of suffering (*vedavoo*- 'I am enjoying it'); it has been kept as a *vedaniya* (something that is suffered by the ego). All the interference is because of the three *vedas*. Eating is there for the purpose of calming the hunger. Calm down the hunger that arises. Where anything needs filling (*puran*) it is all called hunger (*bhookha*). Similarly all *vishays* (objects of sense pleasure) are solutions for the purpose of pacifying suffering (*vedana*). But people have become fond of sex. Hey! Do not become enamored with it. Determine its limit and then stay within that normality.

Questioner: What do you mean when you say not to take it as a *veda*?

Dadashri: When people take it as a *veda*, it means they take the taste of it. To eat for the taste is not considered hunger. Vegetables and bread are to be eaten to pacify hunger, not for gratifying the taste. If you try to eat bread and vegetables for the sake of taste then you will not like them at all. One went for the taste, and that is why it became a *veda* (suffering). Become wise to the point that you 'eat' only for the 'hunger'. Then I will not have to tell you anything, will I?

Where there is greed there is vishaya

You can eat whatever comes in front of

you for the need of the body like *daal* (lentil soup), *bhaat* (steamed rice), *shaak* (prepared vegetables), *kadhee* (soup made with chickpea flour, yogurt and spices), and *rotli* (very thin flatbread). That is not *vishaya* (object of pleasure). When is it considered *vishaya*? When you get greedily absorbed (*lubdhamaan*), then it is considered *vishaya*. Otherwise, it is not *vishaya*; it is *nirvishaya vishaya* (engagement without the absorption of pleasure). Therefore, everything that you see through your eyes is not *vishaya*. It is a *vishaya* when you get greedily absorbed.

What is bhoga upbhoga?

Wherever the inner tendencies (*vruttis*) get seized, that is called *bhoga* (suffering of pleasure). Wherever the inner tendencies do not get seized, that is considered *udaseen bhaav* (view-outlook-intent of disinterest). No matter how much is renounced, if the tendencies get stuck in just one *athana* (spicy pickle), then the pleasure (*bhoga*) of all the eleven senses (five *gnanendriya*, five *karmendriya* and mind) are there in it. That which is destroyed (ends) after suffering the pleasure (*bhogavavoo*) is called *bhoga*. As we have eaten the food, it is gone, and therefore it is called *bhoga*. Some things may be utilized repeatedly, just like this shirt. If I utilize it again and again, it is considered as *upbhoga*. Therefore, people living the worldly life (*sansari*) are called *bhoga* and *upbhoga*. For the ones who have renounced life, the only *upbhoga* they have, are their clothes and the begging utensils. Other than that, they do not have any *upbhoga*. If *gaanthiya* (snacks made out of chickpeas) for snacks come in the memory on a morning, then there is no problem. That is called *bhoga*. *Upbhoga* is very troublesome.

It is because of inadequate maturation of development

Just as the eater eats (*aahaari* does *aahaar*), the one inclined towards sexual pleasures does sexual interaction (*vishayi* does *vishaya*). But one should understand this first. And that should remain in awareness. He may be eating good food daily, but if starving for four days, he will even eat a piece of dirty bread lying in snot. Such food is tolerated, but the food of sexuality is even dirtier than that. One eats dirty bread because of the burning hunger pangs. Similarly one suffers sexuality because of the burning hunger for it within. But when eating the dirty bread, he thinks it is fine to do so. But does he have the desire to do it again? No! No one will have a desire to eat that again. That is not the case in sexuality, is it? But that should also be the case in sexuality.

Food is evidence, a nimit

Questioner: Does *vishaya-vikar* (sexuality and its impulses) depend on food?

Dadashri: For the one who has dispassion (*vairagya*), the food is merely an evidence (*nimit*). Otherwise, where the mind is clear and clean, there is nothing. Food intake (*aahaar*) is a display of gross intent (*sthoor bhaav*); nothing else is being demonstrated here.

Hence, 'we,' who are descendants of the great sages, do not even know what *vairagya* is! You do not know what *vairagya* is. If you were to exactly understand what *vairagya* is, then you would not get any sexual (*vikari*) thoughts at all!

Vairaag will not last without thought process

Vairaag or Vairagya (dispassion) is

like when a person who loves *bhajiya* (fried potatoes) sees the sweat dripping from the hands of the cook into the oil pan will become a little disinterested (*vairaaag*). But that *vairaaag* is like the dispassion that is experienced at a funeral, it will not last long.

Questioner: Is it a rule that *vairaaag* should last?

Dadashri: The *vairaaag* which is sustained, accomplishes the work of liberation. *Vairaaag* is not sustained without critical thinking. It will be sustained only for the critical thinker.

Science of sexual impulses

Questioner: There are *yogis* (those who strive to unite with God) in the jungle who would eat roots from some tree that would destroy their sexual tendencies (*vikar*). Can this happen?

Dadashri: Yes, it can. There are always rules for this as well. Can sexual tendencies increase by eating some type of food?

Questioner: Yes.

Dadashri: So there will also be a solution to decrease that. Just as there are means to increase sexual tendencies; there are means and tools that can completely dissolve them as well. But there is no benefit in dissolving the sexual impulses (*vikar*) in this way. The sexual tendency within the mind will not go away; it will not be free from it.

Questioner: Can the sexual impulses dissolve from the mind?

Dadashri: No, no. It is only possible if the mind has been developed (*ghadatar*) here (in *satsang*). It is possible if the *Gnan* (Self-knowledge) has been received here. Then there will not be a problem if you take

the medicine, so that the 'fever' does not recur.

Questioner: There are the sexual impulses (*vikar*) of the body, does the emotional energy arise in that or not?

Dadashri: Sexual impulses of the body are a different matter. The sexual impulses of the body arise because of the emotional energy. The body itself is such that no sexual impulses can arise in it, no matter what type of food is placed in it. A ten-year-old boy does not care about sexuality at all. Why is that?

Questioner: Because he is not developed physically or mentally.

Dadashri: And after sexual maturity, if one is hospitalized for ten years, the sexual impulses do not awaken. So then, investigate what causes the sexual impulses to arise? If a person has an illness or if there is some weakness in the body, the sexual impulses decrease.

Questioner: So those who do not get sexual impulses, are all sick patients?

Dadashri: Those, to whom sexual impulses do not happen, are in their *nischaya* (the Self).

Questioner: What does it mean if a person is without *nischaya* (determination) and does not have any sexual impulses at all?

Dadashri: Even then he is some sort of a patient. Nonetheless, all are patients, are they not? This one is a patient of sexual impulses (*vikari*) and that one is a patient of no sexual impulses (*navikari*).

The sticking of the *chit* is *vishaya*

All that shakes and moves the *chit* are all verily *vishaya* (object of pleasure). All this

that is happening outside is all *vishaya*. In whatever matter the *chit* goes out; all of that are indeed *vishays*. Eating *bhajiya* (fried fritters) is not a problem, but if the *chit* gets stuck there and if it comes again and again in the mind, then it is *vishaya*. All that goes out of *Gnan* is indeed *vishaya*.

If a man is very hungry, is he likely to be looking at a clothes shop? No, he will look at a store that sells sweets. A hungry person leaving his house will look for *bhajiya*. Where there is no physical hunger, there will be mental hunger. When either of these hungers is absent, then hunger through speech arises. Do people not say, 'I could not refrain from telling him?' That is hunger of speech. Old folks used to say to be careful if a beggar comes to your home and you are eating, because he would cast a '*nazar*' (cast a spell with his eyes) with his eyes. What does casting a *nazar* mean? It means that one's *chit* gets stuck in whatever he has hunger for. If a woman is hungry for a man, her *chit* will get stuck in a man. If a man is hungry for a woman, his *chit* will go into a woman when he sees a woman. This is how everything has been ruined by people's casting *nazar* (casting one's gaze) over things.

And if you wish to practice brahmacharya!

The one who wants to have continence, by continence (*saiyam*) we mean that if one wants to follow *brahmacharya* (become free from sexual impulses through mind-speech and body), then if he eats in excess, it will have an adverse effect. Then the result of the adverse effect has to be suffered.

If one wants to follow *brahmacharya*, then he should understand it from a *Gnani Purush*. He has to first know that *gnan* and then he should understand that *gnan*

(knowledge of *brahmacharya*). When the mind does not falter even the slightest, then that *brahmacharya* will enter the mind, and thereafter his speech-conduct and all will take a change. Otherwise, *pudgalsaar* (essence of the physical complex self) will continue to be wasted away until then. The essence of the food one eats then goes away.

The one who wants to follow *brahmacharya* must be aware of the fact that sexual passion increases with certain foods. These types of foods should be decreased. Fatty foods, such as those with fats and oils, should not be consumed. You should also decrease the amount of milk intake. You can eat curries, rice, vegetables, and *chapattis*, just reduce the amount you consume. Do not overeat. The amount of food you eat should be such that you do not feel lethargic. Eat only enough to make you sleep three to four hours at night.

Food intake should not be reduced too much either, because *gnanras* (vital energy) gives light and energy to the eyes, but when you eat less food, *gnanras* which flows through the nerves and gives light to the eyes, will stop flowing and dry up those nerves. Due to your youth, you should not get scared and stop eating altogether. You can eat rice-lentil soup etc., because those foods are easily digestible. Blood formed from such food is used by the body. Eating this way will produce just enough blood necessary for work of a day. Hence, further excessive production continues to be reduced.

Questioner: So there is no need to think that because this body is well (healthy), it will cause adverse effects (in *brahmacharya*), and therefore make this body lean?

Dadashri: You do not need to take it so extremely. You will hurt your body if you tremendously reduce your intake by becoming so scared. This does not mean that you should misuse it, thinking that Dada has given freedom for our diet.

Questioner: That means we should use normality?

Dadashri: Normality means you should definitely reduce the intake of *ghee* (clarified butter) and oil, because that will affect you.

What is the harm in eating rich food?

Questioner: What is wrong with eating *ghee* if it is pure?

Dadashri: *Ghee* always increases flesh and flesh increases semen. That is not in line with *brahmacharya*, is it? So that type of food like sweets should be avoided. Do not consume food that increases the flesh.

Eat rice, lentil soup-*kadhee* (gravy made from yogurt). The nature of this food is such that it can make blood even without *ghee* and so that helps. Nature has created this rule knowing well that how can an impoverished person be able to eat this way? Even a poor man derives energies from whatever he eats, does he not? Similarly, we too can derive all the energy we need from the simple foods we eat. But you should not eat food that increases sexuality (*vikari*).

People feed young children *magas* and *gundarpak* (rich Indian sweets made from *ghee*, sugar and nuts and certain tree glues), which have a very detrimental effect on them. It causes them to have sexual impulses. Therefore, you should not give children too much of such foods. You have to set some norms. That is why you should not give

excessive *magas* and other sweets to young children. Their blood would increase so much by merely eating *daal bhaat* (lentil soup and rice), then imagine what would happen if they were given sweets? They would start making sexual mistakes when they are just fifteen years old. Then everything gets ruined, right? You should give them food that does not provoke sexual impulses.

All such rich foods are fine for those worldly people who do not care about *brahmacharya*. But the one who wants to practice *brahmacharya* cannot eat rich foods. And if you have to eat that, then eat only small amount so that hunger will consume it completely. But when you eat that, you also need rice-lentil soup, vegetables and so hunger is not the eater here. This is the very cause of bad sexual impulses; it incites sexual intents. As long as hunger consumes the food, it will not give rise to sexual intents. *Pramad* occurs when hunger does not consume the food, which in turn increases sexual impulses. *Pramad* does not mean laziness; it means sexual impulses.

Is the life for eating or living?

Don't people brush their teeth all their lives? Then, would it not be okay if you stopped brushing your teeth when you turn sixty? Why were the monks told not to? Why do people clean their tongue? Why do our people do this? They do it so that the tongue can get the taste from the food, and not just for the purpose of cleaning it. The tongue finds it tasteful. If it is necessary to clean it, then the dogs and cats would go on cleaning their tongues as well. But no, these people have researched it so that their tongue can find it tasteful. Now if the people were to keep their mouth a little clean and if

they eat simple food like the monks do, then they would not even need to brush their teeth. On the contrary, we eat fried and 'burned' food, and we eat varieties of sweets. Do we leave anything out? That is why the monks were told not to have such type of diet. The monks are to eat simple food only, and are supposed to bring whatever they receive as alms and eat that. They are supposed to eat to fill their empty stomach, and to stay alive. Both of their ways are different. Is it not? Those monks eat to stay alive, and the worldly people live to eat. Do you see this happening?

Questioner: Sometimes I see that and sometimes I do not. When I see ascetics, I feel that they also live to eat.

Dadashri: Yes, it is because of this *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and acts). These thoughts have changed because of the current era of the time cycle. But their main purpose was that the monks were supposed to eat to live. And we have to live to eat?

How does food help in this?

Questioner: Does our diet help us in this matter? Is it helpful if we do not eat certain type of food?

Dadashri: Of course, it does, but even that is for the one who is on the *kramic* path. For the *mahatmas*, whose Self verily has become separated, what remains to be done? Nonetheless, eating less, leads to lesser problems.

Questioner: So it does help, does it not?

Dadashri: It helps a lot.

The force of the pudgal takes one into sex

If you are ill, and cannot get out of bed for two months, would *brahmacharya* (absence of sexual impulses) be easy?

Now, if you have a daily fever for fifteen days, would *brahmacharya* remain or not? So what is the relationship of fever coming or not coming for the purpose of *brahmacharya*?

Questioner: That of understanding.

Dadashri: No. Something else makes the difference. What is the reason behind it? It is because the energy has been drained out. As the food intake is reduced, there is lack of energy.

All these *vishays* (sensual seeking out, sexuality) become awakened after taking a bath. What is bathing for? Bathing is for those who are by nature sexual and sensually inclined (*vishayi*). Otherwise a quick wash with a wet cloth is good enough. The one who does not eat other kind of food, his body will not smell whatsoever. You should be careful about your food intake, so no harm will come to your vow of *brahmacharya*.

Brahmacharya is the ultimate extract of the pudgal

What kind of food do you eat?

Questioner: Rice, *chapatti*, vegetables, lentil soup etc.

Dadashri: What does it become when it is excreted (*galan*)?

Questioner: It turns into excreta.

Dadashri: Why does that happen? The essence of the food we eat is extracted from it and is converted into blood and other things

and keeps the body alive. And the rest that is without lifeblood is removed. This all within is machinery. When the blood is flowing, the eyes can function. All the 'wiring' is in working order. Food that is placed in produces electricity within. With electricity, breathing (inhalation and exhalation of air) happens.

What happens, in the stomach, of all that you eat and drink?

Questioner: It forms into blood.

Dadashri: And excreta are formed also?

Questioner: Yes, of course! Some is converted into blood and some is discarded as waste in the form of excreta.

Dadashri: Yes, and some is discarded as water. What happens to that blood?

Questioner: The blood is converted into semen.

Dadashri: Really! Do you understand what semen is? The blood is converted into semen and then what happens to that semen? Do they not talk about the seven elements of the blood? From one of these elements, bone is formed, from the second flesh is formed, and so on until the last of all to be formed is semen. Semen is the extract of the body. Just as clarified butter, (*ghee*) is the extract of milk; the essence of food is semen (*virya*, *virya* also means energy). So now, should that essence be given away free or should it be sold at a very high price?

Questioner: Should be sold at a very high price.

Dadashri: Is that so? People spend money in order to expend it and yet you are saying it should be sold at a very high price. Who is going to buy it from you at a high

price? *Virya* (semen) is the ultimate essence of all the essence of the food we eat. It is an extract. If this 'extract' remains properly preserved, one can attain the Self easily, and the pains of the world, all bodily pains will not come, no other pains will come either.

What is *brahmacharya* (freedom of sexual impulses)? It is the essence of the body complex (non-Self complex). What is the ultimate essence of the food we eat and drink? *Brahmacharya*! If this (*brahmacharya*) essence disappears, then the foundation, on which the self rests, becomes weak and loose. Therefore, *brahmacharya* is the main thing. There is no end to bliss if there is *Gnan* on one side and *brahmacharya* on the other. It brings about an unbelievable change; this is because, *brahmacharya* is the essence of the body complex (*puḍgalsaar*).

The essence of the worldly life is *moksha* and the essence of the body is semen. All the things in the world, by nature, go down (*adhogami*). Semen is the only one that will rise (*urdhvagami*) if one wants it to. Therefore such intents for the energy of the semen (the essence of vitality and energy) to rise higher (towards the Self) should be made. As long as there is a downward movement (*adhogaman*) of semen, there is beastliness.

Upward movement – downward movement is relative but...

Questioner: 'Adhogami' and 'urdhvagami' are two relative words, are they not?

Dadashri: Yes, they are called relative, but when such a change happens in the relative, 'we' (the awakened ones) get a benefit. This change is possible with our *Gnan*. What we are saying is that these

changes will continue to happen on their own if 'we' keep the *Gnan* present (Be the Self). The changes do not happen because 'we' do not keep the *Gnan* present. In the relative 'we' are not able to 'do' anything, but 'we' are able to 'do' within our 'Self-state', and its image (photo) gets reflected on the relative. Hence 'we' need to maintain awakened awareness (*jagruti*) only.

Energy leads to a result as a worldly being or in 'Godliness'

Questioner: If I stay in this *Gnan*, then would it rise up naturally on its own for sure, no?

Dadashri: Yes and this *Gnan* is such that if You remain in *Gnan*, you will not have any problems, but when ignorance (*agnan*) arises, the disease of sexuality arises within. 'You' have to maintain awareness at that time. There is endless violence in sexuality. There is not as much violence in eating and drinking. Scientists and all the other people of the world say that semen particles go down (drain down) by nature, but it is because of lack of awareness of the Self (*agnanta*) that semen takes a downward course. In *Gnan*, it changes direction and rises higher (*urdhvagami*), because of the power and energy (*pratap*) is there. Where there is *Gnan*, there is no sexual impulse. Then it does not matter what kind of a body it is or no matter how much in excess one eats. So the main thing is *Gnan*. The subatomic particles of semen (*virya parmanus*) in the subtle form go onto result in *ojas* (vibrations of vital life force) and then it does not have to move downwards (*adhogami*). This is My experience. The energies that were previously depressed and down, now begin to rise upwards. The energies from eating-drinking in

worldly interacting life, goes in two results: one is a worldly form and other in a divine form (*aishwarya*; Godliness)!

Should not be misused

There are two things in this world that one should not waste. The first is money. All the money in this world is going into the gutters. People should not misuse money, nor should they use it for themselves. The second is semen. One should practice *brahmacharya* as much as possible. The ultimate extract of our nourishment is semen, and it is dissipated during sexual activity. There are certain nerves in the body that help preserve semen and this in turn protects the body. Therefore, *brahmacharya* should be preserved as much as possible.

The science of semen

Vishaya, (sexual act) is excretion (*sandas*). Everything that is discharged from the nose, ears, mouth, the body; is excretion indeed. Even the discharge of semen is excretion; the portion that is the result, is an excretion, however it does not discharge without one becoming engrossed in it. Excretion that happens is a result of causes that take place within. Who does not like *doodhapaak-puri* (sweet milk and fried bread)? But the Lord says, tomorrow morning it will be excreted. Why has *vishaya* been called an excretion? It has been called so because it empties-discharges (*galan*).

Questioner: Is the discharge of semen part of the nature of the non-Self (*pudgal*) or is it because there is some leakage of ours, somewhere?

Dadashri: When you look at someone in a sensual way, a certain amount of semen becomes 'exhausted' (used).

Questioner: That also happens with thoughts.

Dadashri: It becomes 'exhausted' (expended) through sexual thoughts, it even 'exhausts' through a sexual look. The stock, that has been 'exhausted', then discharges.

Questioner: But those who practice *brahmacharya*, do not have those circumstances. They stay away from women, they do not keep pictures or calendars of women and yet their discharge occurs. Isn't this a natural discharge?

Dadashri: Even then, they see 'sexuality' in the mind. Secondly, if he eats too much and if too much semen is being produced from it, then it is possible for it to flow out.

Questioner: Can the flow of semen be stopped through the power of mind?

Dadashri: The power of mind works a lot. It is only the power of mind that works. But it has to be in conjunction with *Gnan*. The power of mind would not stay on its own.

Solution for wet dreams

Questioner: Due to our intent towards *brahmacharya* we do not like any dreams related to sexuality, so is there a solution for that?

Dadashri: Dreams are different things. They are harmful if you like them and not harmful if you do not. Whatever the dream, it will come again if you like it; but there is no problem if you do not like it.

Questioner: Why do wet dreams occur? Does it have anything to do with our diet?

Dadashri: If there is a tank of water overhead and the water starts dripping flowing

from the edges, then would you not understand that an overflow is occurring? A wet dream is an overflow. When a tank overflows, should you not have a natural outlet? So if you control what you eat, you will not have wet dreams.

Questioner: When practicing *brahmacharya*, is the evening meal important? Should we decrease the evening meal?

Dadashri: One cannot eat a lot at night; eat more in the afternoon if you want to. One cannot stop semen from discharging if one eats a lot at night.

Who does not have the problem of semen leaking out? A person, whose semen becomes very strong; whose semen has become very thick, would not leak out. Others have semen that has become thin.

Sexual pleasure becomes bland, as the Science is understood

The activity of eating and drinking that you see are all the results of the non-Self and they are in the form of *galan* (effect, discharge, output). That which is discharging is understood by people as, 'I ate, I drank.'

Questioner: Is eating not considered *puran* (intake)?

Dadashri: It is considered *puran* in the worldly language, but it is actually *galan*, i.e. an effect; output; discharge a cause from the past life. Eating is *puran* but really it is the first *galan* and going to the toilet is the second *galan*. Going to the city is the first *galan* and returning from there is second *galan*. People believe what they see as the truth; because people believe what they perceive through their senses as being the truth, this worldly life

perpetuates. Only a *Gnani* can see it as it is in its original form. Only a *Gnani Purush* can see whatever is being charged; only the *Gnani* can see *puran* through his *Gnan*. This whole world is in the form of an effect – *galan*. Pleasure derived from *vishaya* (sexual pleasures) will become tasteless if the science of *puran-galan* is understood.

It is because the continuous attachment for the qualities of pudgal

He enjoys the taste of the *jalebi* (fried delicacy soaked in syrup with condiments) while eating it, right? It is because he is not aware of the impurity, that when one eats *jalebi* at night, what will be the state of that *jalebi* in the morning? Are people aware of that? Why do they not have that awareness? That is because they have continuous attachment for qualities of the *pudgal* (the non-Self complex). One is not aware that it is just a *pudgal*; this is what has been filled (the *puran*) and that is the *galan* (output; excretion; discharging); such awareness is not there. One feels disgusted when he sees the *galan* (excretion) next morning. Both are the qualities of *pudgal* only.

It is very important to be cautious about...

Read this, what does it say?

Questioner: ‘*Maithun sangnya* (sexual instinct) is awakened in four ways:

1. The unfolding of the *karma* of *veda mohaniya*.
2. Well-nourished body with healthy bones, flesh and blood. (Due to food)
3. By looking at a woman.
4. By seeing about a woman through *chit* (*chintavan*).

What does *veda mohaniya* mean?

Dadashri: A woman has *stri veda* (the suffering of the woman, the desire for the male) and a man has *purush veda* (the suffering of the man, the desire for a female). So when the *veda* unfolds in the *karma* effect, it makes them suffer. You (addressing those who have undertaken the vow and course of *brahmacharya*) have to be extra cautious here, in situations where the body becomes well built with flesh and blood. You tell me that discharge of semen happens to you; this is the cause of the problem. On the one hand, you stuff yourself with *shrikhand* (sweetened yogurt cream with nuts, saffron and cardamom), fritters, *jalebis*, and then you try to stop the semen from leaking. How can that be possible? The body should be fed just enough to survive and that too, not too heavy or rich foods. It is clearly specified in this book of *brahmacharya*. That is why I have given you the book to read. Many Jain ascetics perform *aambel*. *Aambel* is eating only one food item forever. Those ascetics dunk their *rotlis* in water and then they eat it; that is why they are able to practice *brahmacharya*. They have to endure cold in the winter and heat in the summer. We do not have to endure all that, do we? We put a blanket over us and that takes care of the cold. That is why you have to remain cautious. If you want to practice *brahmacharya*, you need to be cautious. Once the semen energy starts rising, its upward flow is automatic. So far this has not happened. Its nature is still one of discharge and draining downwards. It is only when the semen starts rising that everything rises. Your speech will be wonderful and your spiritual insights from within will blossom (to a higher level). Once the semen has progressed to a higher level, there will not be any problem.

But until then a lot of discipline must be maintained regarding the intake of food. For the energy of semen to rise higher, do you not need to help it or does it progress itself?

Questioner: We have to help. What do we have to get rid of as far as food is concerned? We have to remove fried food and oil, do we not?

Dadashri: Nothing is to be discarded or absolutely avoided; you just have to reduce the quantity of intake.

Questioner: Rice is the last food for one practicing *brahmacharya*, is that so?

Dadashri: No, that is not so about the rice. If there is a *rotlo* (bread made from barley flour), then even a *rotlo* will do. But there are certain foods that one should not consume. It will be better if one did not eat fatty foods.

Questioner: What about sweet foods?

Dadashri: Not even sweet foods. Bitter foods will do but within a limit; one should not eat too much bitter foods either.

Questioner: Hot peppers?

Dadashri: You can eat some. Black pepper is better than green peppers. Dry ginger is the best for practicing celibacy. This is a problem for our *brahmacharis* here (young men and women who have taken up the vow of a lifelong *brahmacharya*, after attaining the Self on the *Akram* Path), is it not? However, for others, in our science, there is no problem, is there? In our science (*vignan*), one has to settle it (sexuality) gradually with ease. I have to say all this, because they are following *brahmacharya*. Therefore, if *brahmacharya* is preserved in this manner for a few years with control, the

semen energy will rise higher. After that, one will retain the spiritual essence of any of these scriptures and books. Otherwise it is not easy to retain this essence. He will forget as soon as has read anything.

Questioner: Yes, that is exactly what happens now.

Dadashri: Now, only if the semen has been raised higher internally (*urdhvagami*) will he be able to retain it, but not otherwise.

(For *brahmacharis*) To diminish *vishaya* (sexual impulses and its aftermath) you should reduce up to three-fourth of the amount of your diet. First, you need to reduce the gross (that which is evident and experienced by the mind and body) force, and then you will need to reduce the subtle force. The subtle force can be reduced if the gross force has been reduced. If the force cannot be reduced in the gross level, what will happen of the subtle level?

Hence, as far as discharge is concerned, nothing will happen if one controls what he eats. But one keeps stuffing his body with food. Whatever food he finds and when one eats improper food, what will happen? How wise is a Jain! He does not eat in this manner. Even then there is no problem in the loss of semen in a wet dream. The Lord has said this too. The force of a full tank will pop out the cork below. Until *brahmacharya* takes hold, the semen will drain for sure. The rise in the energy of the semen begins with the vow of *brahmacharya*.

It is better to proceed with caution

Proceed with great caution. There is no problem if the semen discharges in a wet dream on its own even four times in a month, but you must not discharge it intentionally with

masturbation. That is a mistake. It is not a problem, if it happens on its own (discharge in wet dream). All this is the result of eating odd things. To discharge intentionally is grave mistake. That is like committing suicide. Who would give the freedom for this type of discharge?

The result of the force of the pudgal

Questioner: If the force of the *pudgal* (non-Self; physical self) increases; its energy increases and it gets drawn into sexuality, is that true?

Dadashri: If there is unsteadiness in the body and one keeps stuffing himself with food, then his *brahmacharya* will not last, he becomes sexual (*abrahmacharya*). If the body is strong but his food intake is low, he can preserve his *brahmacharya*. As soon as the body gains its force and strength, the mind runs towards *vishaya*. Nonetheless, this body is separate and so are 'We.'

Where is the sexuality when the body is weak or ill?

And if a man is sick, will he have sex even if you give him five thousand rupees? Does a person have any sexual impulse when he has been sick for a month?

Questioner: He will not have the energy, will he?

Dadashri: So then bring on that sickness.

Questioner: But it is not within our control to bring it on, is it?

Dadashri: So then what is under our control? Hence, if he remains hungry for four days, he will automatically be sick for twenty days. He will not have any sexual impulses after fasting for four days. Energy does all

this; food verily does it. You should get by without eating for two to three days. The ascetics do that, don't they? This is the solution! He will have sex if he had the energy, right? One has to come up with a solution, right?

Therefore, you (the *brahmachari*) should fast two days in a month. When one does such penance for two days, the sexual impulse will die. Lord Mahavir had done this very same thing, did he not? Everyone had done the same, did they not?

Questioner: We cannot find any solution to stick to this decision.

Dadashri: This is the solution.

Questioner: Even though you say so, mental readiness does not occur within.

Dadashri: So then when have 'we' (the *Gnani Purush*) told you not to get married?

Questioner: You have not said that but we have seen everything! Having attained this magnificent thing, we can never make the mistake.

Dadashri: So then nothing can touch you when you decide that. Once you make such a decision and then if you say something that reflects weakness, it will ride over you and take over. You should say, 'Get out', and so some of it will go away and when it comes again, say the same thing, 'Get out'.

Things would be fine if one eats less; they would be if he ate to live and not live to eat. Was it better in the past when you did not eat at night, or is it better now?

Questioner: It was much better in the past.

Dadashri: Then why did you knowingly ruin that?

Questioner: Two to four hours after eating, he (questioner talking about the self) will ask to eat other things when he feels hungry.

Dadashri: So eat the kind of food that will not make you hungry; eat dry foods in which there is no heavy nourishment like milk, *ghee* or oil. Eat rice, lentils and *kadhee*; they are not heavily nourishing foods.

Thinking of sexuality is overt beastliness

Questioner: The part making the decision (*nischaya*) is our own, is it not? So then why do I run towards sexuality?

Dadashri: Now if a man who has many sexual thoughts falls sick for three months, all such thoughts will stop completely. On the contrary he will say, 'I do not ever want this;' so it depends greatly on the state of the body.

Questioner: The strength of the mind (*manobud*) never developed before we attained the *Gnan*, did it? It is beginning to arise now.

Dadashri: It will arise but the strength of the mind depends on the health of the body. It is not completely independent. An entirely independent *manobud* (strength of the mind) is a different thing. The one who has the thoughts about *brahmacharya* is called *prabhavshadi* (a spiritually energizing person). He verily is called God. And the one who gets thoughts of *abrahmacharya* (sexual impulses and its consequences) is considered an ordinary human being. From an animal to an ordinary human being, everybody will have thoughts of

abrahmacharya Thought of *abrahmacharya* is open beastliness. The one who does not have any understanding falls into *abrahmacharya*. Sometimes sexual thought depends upon the body. A little while ago, your merit *karma* had come into fruition, that your body had become weak. The Lord has considered weakness in the body as *punyai* (merit *karma* effect) in this current time era. It saves one from going into a lower life-form (*adhogati*); even when one does not have the *Gnan*. But when the body becomes strong, then watch out when the 'dam' bursts.

The strength of the mind is dependent upon the body

What would happen with these celibates if they were given a diet which will give rise to passions? Their mind and everything will turn around. This mind is based on the diet; it will collapse the whole palace! So eat anything you want to, but eat light. Physical health should not deteriorate. *Daal-bhaat-rotli-shaak* (lentil soup, rice, flat bread, and cooked vegetables) can be eaten.

Questioner: But such *manobud* (strength of mind) develops, does it not?

Dadashri: No, it does not. Your *manobud* depends on your body. Depending of whatever physical pain and ailments you had at the time, your thoughts turned back and that is why in those days you were able to maintain control and you found the time to think about the nature of sexuality. That day, you had pictured how bad sex is. That is what happened, but then your body underwent a physical change and consequently your thoughts changed. When the body becomes weak, he loses interest in sex, and then when you treat the body with medicine, sexual

urge will become strong. So when I saw that your thoughts had changed, I recognized why they did. I recognized that it had changed due to this medicine. Your thought will still change. You just keep seeing. When you had strong thoughts about your *brahmacharya*, I felt that this state of yours will not last long; still it is great if it does stay like that. The body will undergo all the changes, and so you will change this way. And you did change. So 'we' realized that and so 'we' would not say anything to you, would 'we'? 'We' realized that this poor man changed from his firm determination (*nischaya*) because of his body and that you are not at fault. Therefore 'we' will not rebuke him. Otherwise thoughts that are contrary to *brahmacharya* are worthy of censure. Hence, you should keep seeing on what basis do these thoughts change? For now, you do not make any inner intent (*bhaav*). Keep seeing how everything is 'setting' in. Your intent for *brahmacharya* had reached so high, that it would have blessed others.

Root vegetables nourishes sexuality

A vow of *brahmacharya* taken because someone else has taken it, will not last. Then one will do whatever he feels like. But I am cautioning you of the fact that if you want to practice *brahmacharya*, you should not eat any *kandamood* (root crop) such as onions, garlic etc.

Questioner: We cannot eat *kandamood*?

Dadashri: It is a wrong philosophy to combine the practice of *brahmacharya* and eat *kandamood*. Doing so is contradictory to *brahmacharya*.

Questioner: Are these foods avoided

for the practice of *ahimsa* (non-violence) or for some other reason?

Dadashri: These foods greatly incite sexual impulses and lead to *abrahmacharya* (sexual impulses and its consequences). These rules have to be followed in order to preserve one's *brahmacharya*. One's food should be such that his *brahmacharya* is maintained wonderfully. All the beauty disappears because of *abrahmacharya*, and the one who practices *brahmacharya* becomes beautiful. He will look majestic.

Questioner: We did not eat *kandamood* until now. We started eating them after attaining *Gnan*, so is that not harmful? Does it not create *karmic* faults?

Dadashri: Who incurs the fault? Where is the fault in a discharge (of *karma*)? It is not so much for the incurring faults but if a person were to abstain from eating them, it would decrease his sexual impulses. They have to do that for the protection of the *brahmacharya* of these young men and women. There is no connection between the *karma* issue and the prevention of eating for practice of *brahmacharya*.

Root vegetables make the body restless

Questioner: Dada, does it have anything to do with what food we eat?

Dadashri: It does. Yes. If within, in the *karma*, there is bad smell filled within, then externally you will keep on eating food like onion and garlic.

Questioner: So there is eating based on this?

Dadashri: If that is filled inside (from past life). You are not eating it due to your desire. That event encounters you.

Questioner: It gets eaten even when there is no desire to eat.

Dadashri: Every root vegetable makes the body smell bad. Potatoes and everything make the body smell bad, and these root vegetables make the body restless (*chanchal*).

Questioner: The lesser we eat the better.

Dadashri: You should understand that. If it is brought to us then we should take a small amount of it.

Questioner: But we should not take more to enjoy the taste. If we are getting the taste from it, then we should not take more.

Dadashri: You can have something else for the taste. You should eventually stop deriving the taste from this. You should slowly reduce it.

Questioner: Potato, garlic and onion are more harmful than carrot and radish? Or is it not like that?

Dadashri: Everything is harmful. It troubles the body, nothing else. Therefore, you young people should definitely reduce it. You still have to spend the rest of your lifetime.

Take food that does not create obstacles in the path of brahmacharya

Pudgal (the non-Self complex of the mind-body-speech) is a thing that can cause problems; it is our neighbor. When the *pudgal* is *viryan* (endowed with proper energy) it will not create problems. Or if one eats very little, just enough to live, then the *pudgal* will not cause problems. *Brahmacharya* faces obstacles due to food. One should maintain awareness in matters

relating to food. One can get all the energies that are needed by eating rice, lentil curry, vegetables and flat bread. The food that leads to sexual passion should be avoided. One should take such food that does not build up the body, and should avoid that which has an effect on mental alertness. The effect of some foods leads to drowsiness and lack of attention. This decreases awareness. Try to do *vidhi* or *samayik* after you have eaten and see if you can. You will not be able to do it properly.

Gnani's awareness for food

Questioner: When sleep is coming on heavily and at that time one attempts to enter into that *vidhi*, it is very difficult to do it.

Dadashri: No. That type of sleep is verily wrong. 'We' (the *Gnani Purush*) would not eat. I would not eat at all. Thus, I eat only that type of food that would not bring on sleep. Thus I would not get tired at all.

There is already this much food in stomach and yet people of the world are such that they continue to pile in more and more food. In my case, I would only eat when the 'container' becomes empty, and if the 'container' is not emptied today and a wrong experience has happened, then I would eat less tomorrow afternoon. Thus the container will become empty by the evening, and then I would eat. These people would take in more food even after the fermentative rot (*sado*) has come together within, and therefore the subatomic particles (*parmanus*) of sleep are activated. The 'work has been accomplished' then; no? (!)

Go and ask these cows and water buffaloes how long they sleep? Ask a rooster how long it sleeps? *Brahmacharis* (those in

the quest for absolute freedom from sexual impulses) should not sleep! Is sleep a viable option for *brahmacharis*? Sleep is for those who work hard (physical labor); they sleep for six hours. They are even able to sleep deeply. Sleep should be like the dozing one does several times when riding on a train and then it is over and the dawn breaks. But otherwise it is all intoxication from the food one eats that makes him sleep this way.

Sleep brings veil over the Self

Two things: sleep and food should be decreased.

Questioner: For that only I have stopped sleeping in the afternoon.

Dadashri: No. It should not be there at all. You, do not have any problem because now you are old.

Questioner: Even then, Dadaji, I have stopped that practice. If a small wave of sleep comes on, while I am sitting, I would allow it, but I would not lie down.

Dadashri: You should lie down and continue to toss and turn, so sleep would not set in. From this side to this side, after a moment from this side to this side, from this side to this side even if sleep is trying to come on heavily...

Questioner: It is not worth to take that risk, the risk of lying down.

Dadashri: I keep tossing and turning.

Questioner: It is all right for you, but I cannot take that risk. And Dada, recently you had also stopped sleeping in the afternoon.

Dadashri: I do *vidhi* (silent auspicious blessings performed by the *Gnani* for the

salvation of the disciple) all the time. I have to do *vidhi* everywhere (not only here). 'Our' *vidhi* is going on in the afternoon too.

Questioner: Dada, is the afternoon sleep, also the effect of food, is it its result?

Dadashri: Then due to what else? Has he drunk brandy? If one has drunk brandy then it is considered due to brandy, but do all people drink brandy nowadays?

So the solution for not sleeping in the afternoon (after lunch) is to take a walk outside. It is not possible to stop this just like that. This is because you will have trouble then. After it gets clear, you can sit in Your meditation (*dhyān*), after that sleep will not come, intoxication will not happen.

Questioner: It is like this Dada, when making talks and conversations with others, sleep does not come; but when anytime the *samayik* has to be done, then the sleep...

Dadashri: You may be talking but while sitting, the intoxication happens within. After lunch if you walk around, for an hour, half of the food would have been digested.

What is the appropriate food for awareness?

Questioner: What kind of food should we take for internal awareness?

Dadashri: The Lord has said, *Tirthankaras* have said, they have said something very beautiful, that do not take root vegetables (*kandamood*) in your food. You may have grains, but do not take these additional root vegetables. Yogurt comes next in the list after root vegetables, one should not take excess yogurt. Otherwise *daal* (lentil soup), rice, *rotli* (thin bread), vegetables, eat comfortably. And yet Krupadudev (*Gnani*

Purush Shrimad Rajchandra b. November 9 1867- d. April 9 1901) has said that if there is increase in the flesh of the body, then no matter what one is eating, he is eating meat only. What is the point in increasing flesh? If one wants to go to *moksha* then flesh should not be increased at all!

Questioner: It is harmful to eat yogurt at night, is it true?

Dadashri: Whatever you want to eat, there is no problem in eating in less quantity. However one will eat so much, a full pot. It will bother once in a while for sure, will it not?

Questioner: Please explain, eating after sunset (*ratri bhojan*) is forbidden.

Dadashri: If it is possible then it is the best thing.

Questioner: What is the benefit of that?

Dadashri: That will keep awareness in the brain. A person will not become dull. A person does not have even this much awareness (*bhaan*); on top of that he stops it more. So what the scripture writers have said, is that the whole world is sleeping with their eyes open, all the *sadhus* (saints), *sanyasis* (monks), *acharyas* (spiritual masters). Then who is awake? The response is that the one who has attained *samyak darshan* (the Vision of the Self, the right vision), is awake; rests of all are asleep. Therefore renunciation of eating after sunset is a very elevated thing. If it is not possible, then you can eat, there is no problem, but if it is possible then it is the best thing if you do not. It is very beneficial to you.

And for You (*mahatmas*, those who

have attained Self-realization), it is discharge, if you want to make an arrangement in that, it will happen if it is there within (in the discharge process of the non-Self) and if not then it will not happen, but there is no harm. Now after forgetting (about who You are) there is no need to do anything at all.

If you do not fast after eating...

Questioner: Dada, you say that following the *Agnas* is easy and straightforward, and that is true, but is it so easy to constantly remain in the first and second *Agnas*?

Dadashri: There is no problem in remaining in them, but fast and see if You can or cannot remain in them?

Questioner: I did not understand that, Dada.

Dadashri: Fast all day and then see if You can remain in them or not. This is because dozing starts when food is consumed.

Questioner: Yes, that is right. There is intoxication of 'alcohol' of food.

Dadashri: Now he says, 'Brother, how can I live with hunger? Fast?' Then I would say that, 'Brother, you were taking four *rotlis* during two meals, instead take two *rotlis* and take some rice, so awareness (*jagruti*) will remain.' However one eats the full meal comfortably. This is because he eats the food available as if he does not have to pay for it in a restaurant, so he does not decrease the portion of food. If he has to spend money in a restaurant, it is understandable if he eats everything served in the large dish. That is a different matter, but one would do such a thing even while he is

eating the food that is there on the table at home.

Maximum obstacle is only this much; everything else is not much of an impediment. Keep eating fried spicy fritters (*bhajiya*), eat *laddu* (sweet ball) too if you want to. But after eating that too, there is a trouble, that if you do not fast after eating, your *chit* will remain towards *vishaya* (sensual pleasures), the body will turn forcefully. If you were to fast again then eat joyfully. So one has to set the account of this, right? Our *Gnan* is such that, it can be set.

There is no harm in eating extra helping of food. Food is the support of our body. If the food is good and if you eat more then there is no problem. There is no problem if you eat more *rotlo*, *daal-rice-kadhee* (soup). If it is tasty, and if you eat, if they are filled with taste (*swadishhta*), then also there is no problem. But there is a problem in eating these 'ornamental' things. Milk, ice cream etc., are ornamental. But mind is always absorbed in ornamental things only, is it not?

Beware of ornamental food

Questioner: You talked about this food; it means that in whatever thing the mind is excessively stuck to (wants and remembers again and again), that is verily considered ornamental...

Dadashri: Where the mind is stuck is verily ornamental.

Questioner: Now what if someone's mind is stuck in *rotlo* only!

Dadashri: No problem of that. There is no problem if it is stuck in *rotlo*.

Questioner: Now if someone likes a spicy-hot item.

Dadashri: No, there is no problem for that.

Questioner: In short, should one not eat *pushtikarak* (that which increases flesh mass, in this context) food?

Dadashri: That is a problem, if the mind is stuck in that.

Questioner: Milk?

Dadashri: Yes, all that. There is harm if the mind is stuck in that.

Questioner: Any kind of nourishing food?

Dadashri: Intention. With what intention the mind is eating? That You have to 'see'.

Intention of the mind in food

Questioner: So what kind of intention of the mind should be there in food?

Dadashri: One should take just enough food to heal the hunger, till the hunger signals stop.

Questioner: Yes. Everything is included in this thereafter. Is it not? Now what else remains? This is the final thing.

Dadashri: *Udaya* (unfolding) is of what? Then the answer is, of hunger! Unfolding of the (*karma* of) hunger. There is a problem until the hunger is satisfied, in that there should not be any other interference. The rise and unfolding of hunger means the hunger should be satisfied. So if it happens to be *rotlo* (thick dark flat bread) or *daal-rice*, whatever you get, and if there is *shrikhand* (dessert made with yogurt and sugar and saffron and cardamom) and *puri* (deep fried wheat bread) then so be it.

Questioner: But enough for the hunger signal. Enough for hunger only.

Dadashri: Enough for the hunger only, nothing else after that. Other item should not come in this. There is no harm if there is *shrikhand-puri*. There is no problem even if there is *basundi* (heavy creamy milk dessert) *puri*.

Questioner: Wherever there is *basundi-puri* in a dinner plate and you eat just enough for the hunger signal to stop. But then one thinks that he likes *basundi*, and adds more *basundi* until the stomach is ready to burst and even then, he takes the third bowl; is that considered ornamental?

Dadashri: If the hunger is still there, why not eat the *puris* in the ornamental category?

Questioner: No. The hunger is over. This is the talk after the hunger is no longer present.

Dadashri: That is all ornamental. The hunger signal should be satisfied.

Questioner: Whatever comes in the plate, there is no problem. It is only to complete the hunger, are we to proceed with such understanding only?

Dadashri: You eat ten-twelve dishes of ice cream; you should not believe that it is for the satisfaction of hunger. There, hunger will not quench at all. That is all *shokha* (fondness; ardent desire, passion). It is not for the contentment of the hunger. It is not for the allaying of the signal of hunger (*bhookha*). Ornamental food means that which is flesh-mass building (*pushtikarak*); if it is of that kind, then it is a problem.

Questioner: Now, that which ruins

one's health should not be eaten; is that so?

Dadashri: In worldly life interaction, that food which affects and harms your health should not be taken. However, after attaining this *Gnan* (Self-realization), if there is food that may hurt your health, then you may take it if you feel fine with it. Otherwise take less. If you eat less then you will not die!

Questioner: Should we take food just enough to maintain awareness (*jagruti*)?

Dadashri: Buffaloes would take excessive food. Buffaloes are free to take it in excess. Human beings do not have this freedom.

Attachment-abhorrence exist due to opinion

The senses (*indriya*) will definitely accept a mango if it is tasty. You will immediately grab it and start eating when it comes in front of you, but why does one remember the mango even after eating? That is because one has bound an opinion that, 'The mango is very tasty.' The senses do not make you think about it; the poor senses will eat when you bring something in front of them. It is your opinion that causes attachment (*raag*) and abhorrence (*dwesh*). You become spontaneous and natural (*sahaj*) when you become free of opinions.

Attachment and abhorrence happens the moment you bind an opinion. There is no attachment or abhorrence where there is no opinion.

Main cause of hunger is dwesh

Does a human being eat because of *raag* or because of *dwesh*? When one goes to eat, does he eat because of *raag* or because of *dwesh*?

Questioner: Because of *raag*.

Dadashri: No, he eats because of *dwesh*.

Questioner: Dada, please explain that, I did not quite understand that.

Dadashri: When he is not hungry, the poor man will remain seated. When hunger burns within (*bhookha laagey*), pain (*dukha*) happens within. The one for whom pain happens, does *dwesh*, no? The hunger that gets lit and burns within is verily the cause of *dwesh* (abhorrence). That is the one for whom *dwesh* arises, and what if the hunger does not arise at all? What if hunger (*bhookha*) for sexual interaction and sexuality (*vishaya*), hunger of/for a body, or any other hunger does not alight at all?

Questioner: Then the man will become *vitaraag*.

Dadashri: He is verily *vitaraag*, is He not? It is just the hunger strikes within; it is lit and burns (*laagey chhe*). How many kinds of hunger get lit up within him?

Questioner: There are endless kinds of hungers, are there not?

Dadashri: No, say, there is nothing about any hunger, today you say you want to remain in bed and not get up to go out. Even then, will the hunger not arise? Will it leave you alone? May be it will leave you alone after a day or two? Will it?

Questioner: It will arise - light and burn.

Dadashri: So then what happens to him within?

Questioner: Irritation and boiling happens.

Dadashri: So pain (*dukha*) happens, pain signals (*vedana*) happen. When pain signals (*vedana*) are suffered, *dwesh parinam* (the results of aversion reaction) are said to have happened. In the arising of the aversion-abhorrence reactions, he will curse anyone who comes in front of him. Yes, he will use foul words if he is hungry, he may even bite someone. If you are carrying food and if you do not give it to him, he will bite you. This is so in the hunger for food, the thirst for water, and in the hunger for sex too. Sexuality is one kind of hunger. What would happen if you do not let one go to a movie when he is 'hungry' for a movie? Will he do *dwesh* or will he do *raag*?

Questioner: He will do *dwesh*.

Dadashri: It is this *dwesh* that has given rise to this world. Poor *raag* does not have any *bhanjghad* (destruction-creation issues).

So whatever *vishays* (the entry into the derivation of pleasure from an external thing or person) that are out there in the world, those *vishays* give *dukha* (pain). Therefore *dwesh* (the spectrum of 'dislike-aversion' to 'abhorrence') happens to him. This is to say that he tries to extinguish the pain through *dwesh*. Much later, man learnt about good-bad; the subtle differentiation that this is a Ratnagiri *Keri* (a very special tasting mango variety that grows in Ratnagiri area), and this other one is this, etc. He learnt that *raag* (the spectrum of 'like' to 'attachment') after many eras of time. *Raag* never used to be there at all. When would one want a Ratnagiri *Keri*? What if the other kind is available and this Ratnagiri is simply not available at all?

All these necessities that human beings

have, they all verily intrinsically connected with *dwesh*. *Raag* has arisen later. Thereafter starts the picking and leaving, choosing and discarding (*veynaveyn*) like this is better than this, this is better than that; that is better than this, this is better than that; but does one say good or bad when he is hungry?

Rise-fall according to inner intent

Questioner: One who is very hungry, he will have more *dwesh*, is that so?

Dadashri: Yes, yes, when there is less flame of hunger, there is less flame of *dwesh*. He will have less *dwesh* if he is less hungry. One who has made an intent of *brahmacharya* (to be free from any sexual impulse) in his past life, i.e. if he has charged such a *bhaav*, then effect of such *karma* of *brahmacharya* will unfold in this life. He will not have hunger for sex or anything sexual, after that, the effect of the intent made in past life unfolds. Hence his *dwesh* (abhorrence) in any matters of sexuality is gone. So in that matter he has become *vitadwesh* (without aversion-abhorrence at all). Furthermore, in whatever matter the hunger does not spark-get lit (*laagey*), in that he has become *vitadwesh*.

Questioner: There is bound to be hunger, as long as there is the body.

Dadashri: No, but if one has made a *bhaav* (inner intent) of *brahmacharya* (in the past life); such a one will be free from this one hunger of sex. The other types of hunger will surely spark and flame up (*laagavani*).

Questioner: Yes, the hunger for food will be there for sure, so then will *dwesh* never go away at all?

Dadashri: So *dwesh* will not go away at all. That is why 'We' give You this *vitagar Gnan* and thereby have made You *vitadwesh*.

Questioner: Hunger sparks and flames everyday, then how can one say that he has become *vitadwesh*?

Dadashri: It is when you understand this science; it will show you. This science still remains to be understood by you, does it not? They all (*mahatmas*) sit here having understood who is getting the hunger signals and whom they are not lighting-burning. They know all that. 'You' know who has the hunger pangs, do You not? And those people (*agnani*, those who do not know who am I?) only know, 'I am hungry'.

If one did not feel hungry or thirsty, these *sadhus* (monks) would not come out of their monasteries. *Raag* has arisen later. *Raag* means that this is good and this is bad; it is the part that has arisen later. The root of all this has arisen from here. If one grabs hold of the root of this, then His work is done, for sure.

Therefore, You have been made *vitadwesh*. Now You have to remain with Me and become *vitagar*. Sit with me however much you can. Get whatever benefit You can get, out of sitting with me. And one has one life, two lives, three lives, five lives, or at the most fifteen lives before attaining final *moksha*, but he is not going to incur any other loss, is he? And the bliss of 'That' is being experienced by us all, no?

Be with the Gnan of vyavasthit

What 'We' have said is that do not be contemptuous towards food. Whatever comes in front of you, do not have contempt towards

that. Now it (rejection) is not Your task, after attaining *Gnan* (Self-realization via *Akram Path*).

In the *kramic* path one has to proceed further after burning the stomach (let the hunger pangs burn through inflexible ego). This is not the path of burning the stomach. Whatever may be there outside, is *vyavasthit* (scientific circumstantial evidence). Today the food that is there in your dining plate, is *vyavasthit*. If it is *bhoosu* (mixture of salty and spicy fried things of various kinds, used as a quick snack), then also it is *vyavasthit*, and today if it is not, then also it is *vyavasthit*. If indigestion happens it is *vyavasthit* and if the hunger is not completely satisfied, then also it is *vyavasthit*. So 'We' have not kept external pain for you. People are trapped in this very pain. Laws like, this you can see and this you cannot see. The world is trapped in such interferences (*dakhas*). We have absolutely stopped You from such interferences.

Just check this a little

In the current time era, the circumstances that allow one to have control are not there at all! On the contrary, if you try to restrict the mind, it will become even more restless. So let go with the vision of 'the eater is the one who is eating', but make sure that it does not harm your *brahmacharya*. See just that much. There is no need for 'us' to tell you whether or not you should control your eating. Only that, if ever sexual impulses are bothering you, if the force of the unfolding *karma* is heavy, then you should have control over the food that goes in. And *purushartha* (progress as the Self) is to converse with the self, You have to say something to Chandubhai; You have to

maintain separation from him, and talk to him. This is because the Self does not say anything at all, but it is the energy called *pragnya* within which says, 'you will be better off if you eat less'. Otherwise if the ego were to try to do it, it would come alive. Your ego has become *nirjiva* (lifeless) since you have attained the *Gnan*. If you end up eating more even after you decide 'I do not want to eat much'; then it is *vyavasthit*.

Make a safe-side through science

You have been given all the freedom to eat and drink whatever you please, have you not? Had I objected to all that, many people would not come here. You have been given the freedom to eat all the *laddus* and *jalebis* you want. Krupadudev has said, "If you get a plate of your favorite food, give it away." Did anyone ever give it away? Has any such person been born who has given away his favorite food? Is there any such person likely to do that? Only the *Gnani Purush* will do such a thing. Whereas I have told you, 'leisurely enjoy your favorite foods. Eat mangos. Drink the mango juice.' No one else has given such a freedom. Not a single scripture is saying that this *moksha* is possible while living a worldly life. But I have given this *Gnan*, so you will not have any problem. If I show you the problem, you will run away, will you not? You have met me, and so beautiful is this science! Then take the benefit, will you? This is 'our' discovery. This is very high kind of discovery. This is a new scientific discovery of mine. This *Gnan* is the collective knowledge of all the twenty-four *Tirthankaras*. Our science is such that it creates a safe-side in no time. Even God will not question such a safe-side.

~Jai Sat Chit Anand

Pujya Deepakbhai's UK-Germany-Spain Satsang Schedule (2013)

Contact telephone no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabagwan.org

Date	Day	From	To	Event	Address
29-Mar to 2-Apr	Fri	10.00am	7.00pm	SHIBIR FOR ONLY UK MAHATMA	Pakefield
5-Apr	Fri	10.00am	12.30pm	Satsang	Oberstdorf-Haus, Prinzregentenplatz 1, D-87561 Oberstdorf/Allgäu, Germany
5-Apr	Fri	4.00pm	7.30pm	Gnan Vidhi	
6-Apr	Sat	10.00am	12.30pm	Satsang	
6-Apr	Sat	4.30pm	7.00pm	Satsang	
7-Apr	Sat	10.00am	12.30pm	Darshan	
9-Apr	Tue	10.30am	12.30pm	Satsang	Maritim Hotel Tenerife Teneriffa, El Burgado, 38410 Puerto De La Cruz, Los Realejos Spain
9-Apr	Tue	6.30pm	9.00pm	Satsang	
10-Apr	Tue	10.30am	12.30pm	Satsang	
10-Apr	Wed	5.30pm	9.00pm	Gnan Vidhi	
11-Apr	Thu	9.30am	1.00pm	Darshan	
13-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	St Wilfrid's Catholic School, St Wilfrid's Way, Old Horsham Road, Crawley, West Sussex, RH11 8PG
13-Apr	Sat	7.30pm	10.00pm	Satsang	Hariben Bachubhai Nagrecha Hall, 198-202 Leyton Road, London, E15 1DT
14-Apr	Sun	10.30am	12.00pm	Aptaputra Satsang	
14-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
15-Apr	Mon	7.30pm	9.30pm	Aptaputra Satsang	
16-Apr	Tue	7.30pm	10.00pm	Satsang	Wanza Community Centre, 31 Pasture Lane, Leicester, LE1 4EY
17-Apr	Wed	7.30pm	10.00pm	Satsang	
18-Apr	Thu	10.30am	12.30pm	Aptaputra Satsang	
18-Apr	Thu	6.00pm	10.00pm	Gnan Vidhi	
19-Apr	Fri	7.30pm	10.00pm	Aptaputra Satsang	Great Horton Village Hall, Beldon Road, Bradford, BD7 3PE
20-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	Hurst Community Centre, Kings Road, Ashton-u-Lyne, OL6 8EZ
20-Apr	Sat	7.00pm	9.00pm	Satsang	Shree Ram Mandir, Ford Street, Pleck, Walsall, West Midlands, WS2 9BW
21-Apr	Sun	10.30am	12.30pm	Aptaputra Satsang	
21-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
22-Apr	Mon	7.00pm	9.00pm	Aptaputra Satsang	
23-Apr	Tue	7.30pm	10.00pm	Satsang for Mahatma	Kadwa Patidar Centre, Kenmore Avenue, Kenton, Harrow, Middx, HA3 8LU
24-Apr	Wed	7.30pm	10.00pm		
26-Apr	Fri	7.30pm	10.00pm	Satsang	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow, Middx, HA3 5BD
27-Apr	Sat	11.00am	12.30pm	English Satsang by Aptaputra	
27-Apr	Sat	7.30pm	10.00pm	Satsang	
28-Apr	Sun	10.00am	12.00pm	Pratishta of Simandhar Swami	
28-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
29-Apr	Mon	7.30pm	10.00pm	Satsang	

Morbi Trimandir Pranpratishtha Celebration

Dt. 24th February (Sunday) 2013

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

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

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

◆ Mahatma-Mumukshu who wish to attend this celebration must register his/her name.

Watch Puja Niruma on T.V. Channels

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

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

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

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

Watch Puja Deepakbhai on T.V. Channels

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

All over the World (except India) **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

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UK: +44 330-111-DADA (3232) **Websites** : (1) www.dadabhagwan.org (2) www.dadashri.org

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Surat

Dt. **25th-26th Jan.** (Fri-Sat), 8 to 10-30 pm - **Satsang & 27th January** (Sun) 5-30 to 9 pm - **Gnanvidhi**
Venue : Vanita Vishram Ground, Opp. RTO, Ring Road, Surat. **Mob.:** 9574008007

Godhra

Dt. **29th January** (Tue), 6 to 8-30 pm - **Satsang & 30th January** (Wed) 5 to 8-30 pm - **Gnanvidhi**
Venue : Godhra Trimandir, Bhamaiya Village, Opp. FCI Godown. **Mob.:** 9825431503

Vadodara

Dt. **1st-2th Feb.** (Fri-Sat), 7 to 9-30 pm - **Satsang & 3rd February** (Sun) 5 to 8-30 pm - **Gnanvidhi**
Venue : Parsi Agiyari Ground, Opp. Surya Palace Hotel, Sayajiganj. **Mob.:** 9825032901

Surendranagar

Dt. **9th February** (Sat), 8 to 10-30 pm - **Satsang & 10th February** (Sun) 5-30 to 9 pm - **Gnanvidhi**
Venue : M.P. Shah Arts & Commerce College Ground, Bus Stand Road. **Mob.:** 9879232877

Junagadh

Dt. **12th February** (Tue), 8 to 10-30 pm - **Satsang & 13th Feb.** (Wed) 7 to 10-30 pm - **Gnanvidhi**
Venue : Shree Swaminaran Mandir, Akshar Wadi, Opp. Moti Baug Gate #3. **Mob.:** 9924344489

Rajkot

Dt. **15th-16thFeb.** (Fri-Sat), 7-30 to 10 pm - **Satsang & 17th Feb.** (Sun) 6-30 to 10 pm - **Gnanvidhi**
Venue : Nandanvan Party Plot, 150 Ft. Ring Road, Nana Mava Cross Road. **Mob.:** 9879137971

Jetpur

Dt. **18th February** (Mon), 8-30 to 11 pm - **Satsang & 19th Feb.** (Tue) 7-30 to 11 pm - **Gnanvidhi**
Venue : Gymkhana Ground, Opp. Bus Stand, Jetpur. **Mob.:** 9825969112

Morbi

Dt. **22nd February** (Fri), 4 to 6-30 pm - **Satsang & 23rd Feb.** (Sat) 3 to 6-30 pm - **Gnanvidhi**
Venue : Trimandir, Jepur Village, Morbi - Navlakhi Highway, Morbi. **Mob.:** 9426227616

Gandhidham

Dt. **27th February** (Wed), 6-30 to 9 pm - **Satsang & 28th Feb.** (Thu) 5-30 to 9 pm - **Gnanvidhi**
Venue : Shakti Nagar Cricket Ground, Gandhidham. **Mob.:** 9574008124

Trimandir Adalaj

Dt. **16th & 18th Mar.** (Sat-Mon), 4 to 7 pm - **Satsang & 17th Mar.** (Sun) 3-30 to 9 pm - **Gnanvidhi**
Dt. **19th March** (Tue) 4 to 7 pm - **Pu. Niruma's Sp. VCD and Samarpan Vidhi of New Aptsinchan's sadhaks**
Dt. **19th March** (Tue) 8-30 to 10 pm **Bhakti on Occasion of Pu. Niruma's 7th Death Anniversary.**

January 2013
Year-8, Issue-3
Continuous Issue-87

Dadavani

RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2012-2014
Valid up to 31-12-2014
LPWP Licence No. CPMG/GJ/100/2012
Valid up to 30-6-2014
Posted at AHD. P.S.O. Sorting Office Set - 1
on 15th of each month.

Take food that does not create obstacles in the path of brahmacharya

Pudgal (the non-Self complex of the mind-body-speech) is a thing that can cause problems; it is our neighbor. When the *pudgal* is *viryavaan* (endowed with proper energy) it will not create problems. Or if one eats very little, just enough to live, then the *pudgal* will not cause problems. *Brahmacharya* faces obstacles due to food. One should maintain awareness in matters relating to food. One can get all the energies that are needed by eating rice, lentil curry, vegetables and flat bread. The food that leads to sexual passion should be avoided. One should take such food that does not build up the body, and should avoid that which has an effect on mental alertness. The effect of some foods leads to drowsiness and lack of attention. This decreases awareness. Try to do *vidhi* or *samayik* after you have eaten and see if you can. You will not be able to do it properly.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.