

# *Dadavani*

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The conduct of the Gnani Purush is supreme. Even his mind never spoils. Sheel can be referred to as conduct as the Self. Sheel means that no thought of sex will arise. Not even a single thought of sex will arise. 'Our' conduct can be considered to be such a conduct.

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# DADAVANI

**Sheelvaan**

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## EDITORIAL

Having attained the human body, it is now possible to attain the absolute state of the Self (*Paramatma*). Leaving aside the possibility of attaining the absolute state, what could be the reason that a person cannot even live an ideal human life? The answer is the ignorance of the Self (*aGnan*), and the resulting *kashaya* (anger-pride-deceit-greed) and *vishaya* (sexuality), which cause bondage life after life. So then, what is the solution to be rescued from this bondage? The exclusive shelter of the *Gnani Purush* is the solution.

What can one not attain through the grace of the *Gnani Purush*, who through progress as the Self, has attained the highest worldly interaction conduct (*Sheel-charitra*) akin to that of the state of the absolute Self (*Paramatma*). All *Gnanis* have only the compassionate vision that, how can living beings break free from the web of *kashaya*, *vishaya*, and the illusory web of the worldly life, and attain bliss that is the Self.

And the attainment of that precise thing (*vastu*) that was once considered extremely rare is now easily accomplished through the grace, energy and power of the words (*vachanbada*) of the *Gnani Purush*. Is it surprising that the same individual then attains the competency to reach the *Paramatma* state after becoming *Sheelvaan* and *Charitravaan*? The goal of every human being should indeed be to accomplish *Sheel-charitra* to fulfill the purpose of this life.

*Sheelvaan* means to be without not only sexuality, but also to be without anger-pride-deceit-greed. Such a person has sincerity, morality, straight-forwardness (*saradata*), humility (*namrata*), naturalness (*sahajata*), and numerous other such qualities. A *Sheelvaan* is fearless (*nirbhaya*); even a God cannot question such a person. How wonderful a state this is! Then the quality of *prataap* (silent effective aura of purity) arises within such a person. The *prataap* of *Sheel* is magnificent. Even a lion will forget its violent intent, and a snake will tremble upon seeing a *Sheelvaan*. *Sheelvaan* is the highest state of conduct in worldly interactions (*vyavahar charitra*).

You have attained the knowledge the Self, so it is possible for You to become *Sheelvaan* and *Charitravaan*. When the 'multiplication' of *brahmacharya* and the intent that, 'I do not want to hurt any living being even to the slightest extent,' happens; then the energy and power of conduct (*charitrabada*) arises.

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Absolutely revered Dadashri says that in the current era, a complete *Sheelvaan* cannot be found; nevertheless, based on his own personal experience, Dadashri uses very simple and straightforward examples of worldly life to provide the exact understanding of *Sheel* and *charitra*. In this era, in spite of the fact that the *Gnani* is in the exalted state of the Self and is *Sheelvaan* and *Charitravaan*, his absolute humility touches the heart.

It is not possible for the seeker of *moksha*, who desires to attain the clear and distinct experience of the Self in this very body, to do so without attaining absolutely pure *brahmacharya* and a life completely free of *kashaya*. He who wants to achieve the *ekavtari* (one life before *moksha*) state and attain final liberation has to follow the path pointed out by the *Gnani Purush*. When one becomes *kalyan swarupa* (the embodiment of salvation), then even without uttering a single word, others around such a person will be liberated. The mere sight of One who has become the embodiment of pure conduct, pacifies all other intents within us! Therefore one has to become pure; one has to become a *Sheelvaan*!

~ Jai Sat Chit Anand

## Sheelvaan

*{ 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. }*

### The Conduct of Sheel is Needed

**Dadashri:** Would you be upset and angry within if someone scolds you?

**Questioner:** Yes, I would.

**Dadashri:** Is that considered a weakness or a strength?

**Questioner:** It is both.

**Dadashri:** No, it is only a weakness.

**Questioner:** You have to have anger in certain situations!

**Dadashri:** No, anger is weakness itself. It is worldly talk to say, 'Anger is necessary in certain situations.' A person says this because he cannot get rid of his anger.

The one who has anger, tries to subdue the other with the heat of anger and the one who does not have anger is able to subdue

others with the conduct called Sheel. Even the animals become subdued with it!!!

### The 'Heat' of Sheel is Like Frost

**Dadashri:** Do you know that it snows heavily in certain places? It is very cold where there is snow, isn't it? The frost burns all the trees and cotton plants, and all the grass gets burnt. Do you know that? Why does everything burn in the frost?

**Questioner:** It is because the cold is over the limit.

**Dadashri:** Likewise, if you cool down to the level of the frost, then *Sheel* will arise. And becoming angry and upset is a weakness for sure, is it not?

**Questioner:** Now, when my children become mischievous I cannot do *gusso* (anger without violent intent) even when I want to.

**Dadashri:** No, but there is no need at all! When you do not do *gusso*, then your *taap* (the energy of the one without *kashaya*, which impresses and awes others) will increase. Here, when I do not do *gusso*, my *taap* increases; everyone around feel a tremendous *taap* whereas *gusso* is an obvious weakness. This *taap* is such that it will radiate on its own. There is no need to do *gusso*; they feel the *taap*.

When one has *krodha* (anger), there is leakage of energies and so he becomes useless and when a person has a lot of anger, he is finished. When one becomes *krodhit* (the entire body complex becomes angry), he even starts to shake. That is such a tremendous weakness. And what must Lord Mahavir be like that even when others were hitting him, cursing and swearing at him, there was no reaction in Him! That is what we have to 'see' and become.

### **Tolerance is Itself a Strength**

**Questioner:** But Dada, is it not a weakness to be overly cold and unresponsive?

**Dadashri:** You do not need to be overly cold. You have to stay within limit; it is called within normality. Below normal is a fever and above normal is a fever. Ninety-eight degrees is normal. So, you should remain within normality.

**Questioner:** But isn't it a weakness if someone insults me and I remain quiet?

**Dadashri:** No, it is a sign of great strength to tolerate an insult. Nothing will change in 'us' if someone were to curse me now. I will have no bad thought or grudge against that person. That is strength! Otherwise, you see people quarreling all the time,

everywhere; all that is nothing but weakness. So, to tolerate an insult without retaliating is the greatest strength. When you rise above an insult in this way just once, you will gain energy to face a hundred insults. Do you understand this?

Anyone becomes weak when facing a strong and aggressive person. This is a natural attribute in a person. It is true strength when you do not react to the insults from a weak person.

One is considered strong when he does not hurt or oppress others including his enemies, despite having the energy to do so. If you get angry at the one who is angry with you, is that not an act of a weakling? So, what I am saying is that this anger, greed, pride and deceit are all weaknesses. Where is the need for the strong and powerful one to be angry? Yet one tries to control others through the 'heat' of his anger. However, the one who does not have anger; he must have something, must he not? His is the *Sheel* character; with this conduct known as *Sheel*, he can subdue ferocious animals like lion and tigers, as well as even an army!

### **The World can be Changed Through the Nimit of a Sheelvaan**

**Questioner:** From the method of the science being discussed here, it has definitely come to a changed understanding that no matter how someone is behaving towards us, it is not worth responding to it.

**Dadashri:** Now, you have to understand further. You have to know the result of this science (*Vignan*) beyond this. This protective fence you have built to prevent theft; this science is such that you can prevent theft even without a fence. In addition, once you build

the fence, you have to employ people to mind the fence. Therefore, it is because you have this inner intent that, 'No one should be able to insult me,' that you have built a fence to protect it (your pride). Now, greater than the *taap* (the energy of the one without *kashaya* which impresses and awes others) that people feel from the one that builds the fence, is the immensely soothing *taap* of the one who does not draw upon any such protection. Even notorious gangsters will quiver with fear! *Taap* of the *Sheelvaan*! The kind of *taap* that even the sun does not have.

### All the Attributes are Encompassed in Sheel

**Questioner:** What is considered *Sheel*; please explain it in detail in a way in which we can all understand? I have the feeling that *Sheel* means *sadachar* (virtuous conduct).

**Dadashri:** No. *Sadachar* and *Sheelvaan* are very different. *Sadachar* is an ordinary thing.

Everything is included in *Sheel*. Nothing is left out. What do we specifically refer to as *Sheel*? The primary aspect of *Sheel* is in reference to conduct related to sexual interaction with women.

A person with the goal to attain *Sheel* will not even have a single thought about women. If a sexual thought arises, it means that *Sheel* is still deficient. Nevertheless, even if a person has such thoughts, 'we' say that after some time, these thoughts will go away, and that he is indeed a *Sheelvaan*!

Many bad thoughts may come to one who has a goal to attain *Sheel*, but even then he is headed toward *Sheel*; therefore, we are establishing the cause of the effect (to come later).

The secondary aspect is when there is not even the slightest inner intent to hurt even one's own enemy; when there is not even the slightest intent of violence (*himsak bhaav*), that is considered *Sheel*. His inclination is not to hurt any living being even to the slightest extent. He will even have the thought that, 'If I walk quickly, the noise from my shoes will awaken this sleeping dog.' What is a *Sheelvaan* like? A *Sheelvaan* will not disturb even a dog's sleep. And this *kusheel* (antonym of *Sheel*) is such that, it will move the dog out of the way and ruin its sleep.

Our thoughts, inner intent, and conduct should be such that they naturally do not hurt anyone even to the slightest extent, and our character should be of a very high standing. And actually, morality-sincerity should all develop within.

### Where There is Morality and Sincerity, There is Sheel

If humans had not sold out on morality, there would not be any pain around. But people have sold out on morality and sincerity, and all these pains are due to that. When both morality and sincerity are combined, it is referred to as *Sheel*.

*Sheel* is a very exalted thing. Morality and sincerity are encompassed within *Sheel*, but *Sheel* does not consist of just morality and sincerity. A small vessel can be easily contained within a large vessel. But, the goal of morality and sincerity is *Sheel*.

### Definition of Sheel in the Language of the Lord

What does the Lord consider as *Sheel*? A *Sheelvaan* is one who has the intent not to hurt anyone through the mind, speech, body,

*kashaya* (anger-pride-deceit-greed), and the *antahkaran* (internal functioning mechanism composed of the mind, intellect, *chit*, and ego). How can anyone in the world hurt such a person?

**Questioner:** So Dada, the *bhaav* (intent) that, 'Let no living being be hurt, in the slightest extent through these thoughts, speech and action,' is that being *Sheelvaan*?

**Dadashri:** That intent is there for sure. That is called *ahimsak bhaav* (non-violent intent). That (*ahimsak bhaav*) is a different thing and this (*Sheelvaan*) here is; if one wins the battle with reference to sexuality, he conquers everything.

There are only two things, one is to conquer anger-pride-deceit-greed and the other is to conquer sexuality (*abrahmacharya*), there is no third thing. The main thing is *brahmacharya* (absence of any sexual impulse through mind-speech-body).

### Celibacy Attained Through Unwavering Decision

**Questioner:** Dada, now the firm decision has happened that sexuality (*vishaya*) is to be completely uprooted. Then, there is no liability in the next life for sure. Having met Dada, this much needs to be accomplished for sure.

**Dadashri:** Bring it to a complete end indeed. You have to make sure that your firm decision to bring it completely to an end does not waver.

If one is able to preserve *brahmacharya* (avoid any reaction to sexual impulses), then some radiance will appear on

the face. Should there not be radiance on one's face? Otherwise, no one will even know which group a person is from, will they? *Brahmacharya* brings radiance in a person. We are not to see whether one is light-skinned or dark-skinned; no matter what a person's color may be, there should be radiance on the face. What good are people without radiance? The light of *brahmacharya* will even resonate on the wall in front of you! Even if people of other countries were to look at you, they should be impressed and say, 'My! Here comes the Indian *brahmachari*!' That is how it should be. We are not concerned with whether one is handsome or not. We are concerned with his *brahmacharya*. So, do that which will make your vow of *brahmacharya* shine!

### Radiance Manifests Through Brahmacharya

True *brahmacharya* is when one has tremendous radiance on the face. Whereas here, despite living alongside the *Gnani Purush*, it (radiance) has not gelled much. There should indeed be light radiating, shouldn't there! If *brahmacharya* does not radiate light, how can it be called *brahmacharya*? There should be light coming forth, the speech should become wonderful, extraordinarily sweet. Everything should stand out and shine. It should radiate fragrance.

**Questioner:** Dada, now the decision within has become just that.

**Dadashri:** The decision has been made, yours has been made. Has the radiance come on your face?

**Questioner:** Some bliss (*anand*) is beginning to come through.

**Dadashri:** Still, when you undergo real penance, however much penance you do, you will experience the corresponding amount of bliss. This is the penance that one has to undergo, no other penance. When people talk about having to do penance, it is this penance that one has to do.

**Questioner:** If there is *brahmacharya* and *Sheel*, then all the *kashaya* (anger-pride-deceit-greed) will automatically come under control, won't they?

**Dadashri:** One who does not get thoughts about sex, the one in whom anger-pride-deceit-greed (*kashaya*) do not happen, is called *Sheelvaan*. Not only sexuality (*vishaya*) about women, but anger-pride-deceit-greed have become absolutely subservient to him and that is why he is called a *Sheelvaan*. The *kashaya* which hurt only the self and no one else, are called controllable *kashaya*. From that point the Lord calls that state '*Sheel*'. *Sheel* is the greatest thing.

What is considered *Sheel*? It is when one does not respond to anger with anger, to pride with pride, to *raag* (attachment) with *raag*. That is considered *Sheel*.

### The Characteristics of a Sheelvaan

**Questioner:** I want to know, what are the characteristics of a *Sheelvaan*?

**Dadashri:** A *Sheelvaan* would have morality, sincerity, *brahmacharya* (without sexual impulses), in addition to natural humility (*sahaj namrata*). Natural means he does not have to make an effort to be humble. He will naturally talk to everyone with humility. Then he would have natural straightforwardness (*sahaj saradta*). He does not have to make

an effort for this. As you direct him, he will follow. He is naturally content (*sahaj santosh*). Even if we give him a plate with a little rice and *kadhee* (soup dish made from yogurt) he will not raise his head (ego). Natural contentment! His forgiveness would also be natural (*sahaj kshama*). His acquisition and renunciation (*parigraha-aparigraha*) is natural and effortless. So, when all these become natural then know that this person has come into the state of the *Sheelvaan*!

If we slap him and then look into his eyes, his eyes will be granting us forgiveness; then that is referred to as *sahaj kshama* (natural and spontaneous forgiveness). You do not even have to say, 'Please forgive me.' If you were to slap him, you will not see any anger in his eyes! Can you not tell when a person has anger in his eyes?

Do you know this effect (of *karma*)? 'We' know both, the causes and the effects. We have the knowledge of the cause and we also have the knowledge of the effect. When both these knowledge are there, then natural and spontaneous forgiveness prevails.

### As Egoism Becomes Dull, One Begins to Become Sheelvaan

**Questioner:** Can *Sheel* (absence of *vishaya* and *kashaya*) be attained through egoism? Is there egoism in it?

**Dadashri:** Egoism! The meaning of egoism is to be enemy to this *Sheel*.

**Questioner:** If egoism is its enemy, then it is not a subject that can be trained through the ego?

**Dadashri:** No, it is not like that. It begins with egoism. Thereafter, the ego

becomes dull and this *Sheel* continues to work on its own.

As one becomes *Sheelvaan* the ego becomes dull. When the egoism comes to an end, the state of *Sheelvaan* becomes evident. Everything happens step by step.

### Sheelvaan Means Fearless

**Questioner:** But would a *Sheelvaan* person attain *moksha*?

**Dadashri:** Yes, and only such a person can give *moksha* to others!

**Questioner:** Then this talk of acquiring these characteristics to control the inner tendencies, is to be done through the ego.

**Dadashri:** If it is done through the ego, then it is of no use. It should happen naturally. That is referred to as *Sheelvaan*. Controlling the tendencies means the ego is present. To renounce (*tyaaga*) is ego and acquisitiveness (*grahan*) is ego too. For the one who is *sahaj* (natural and spontaneous), there is no such thing as ‘renunciation’ (*tyaaga*) and there is no such thing as ‘non-renunciation’ (*atyaga*).

The whole world feels the *taap* (the energy of the one without *kashaya* which impresses and awes others) of a *Sheelvaan* (one who is absolutely free from anger-pride-deceit-greed and sexuality). Become a *Sheelvaan*, disciples of Lord Mahavir! Shouldn't you become *Sheelvaan*? So, will you be able to become *Sheelvaan*, if you have fear like this? Why should you have fear? What is there to fear in this world? *Sheelvaan* means fearless. Then even God cannot question him. Now, tell me what a great state it must be, when even God cannot question him!

### A Sheelvaan Purush is Radiant with Impressive Energy

What are the qualities of a true *acharya* (spiritual master)? Just one stern look from him will make a hundred of his disciples break out in sweat. He does not have to scold anyone; things get done simply through his eyes. The *Sheel* (the egoless state associated with absence of sexuality and anger-pride-deceit-greed) verily does the work. An *acharya* is to be *Sheelvaan*. The disciples need to have a certain fear hanging over them. Not the kind of fear one has of police officials, but fear of *Sheel* is needed. Just the aura and the air around such a person will create a healthy fear in the disciples. Here ‘we’ have no laws and yet why does everyone around ‘us’ maintain order? It is because of ‘our’ *Sheel*. There are no laws or orders where the *vitaraag* Lords are concerned. There is complete impartiality. If you want to fast for two days, the *maharaj* will give you his blessing and tell you, ‘Fast for two days.’ His *vachanbada* (the energy in his words) is such that you will constantly remember what he has told you and you will not take any shortcuts or cheat. Typically, what happens is the disciples will grumble while carrying out the *maharaj*'s instructions. The relationship of love between a true *guru* and a true disciple is such that the disciple will not mind anything the *guru* tells him, no matter how harsh. The relationship of pure love between a true *guru* and a true disciple is such that no matter how harsh the *guru* speaks, the disciple will like it.

How wise were the *acharyas* and *maharajas* (*gurus*) during the time of the *Vitaraag* Lords? If an eighteen-year-old novice monk approaches an eighty-year-old *acharya* saying, ‘*Maharaj*, will you listen to me?’, the



*maharaj* would feel so bad thinking, 'How can I have so much unawareness, that one so young, has to be put in a position to make such a request!' *Acharyas* will (readily) listen to others. They will listen with a placid heart, without doing any *kashaya*, even to those who are contrary and antagonistic.

Once *Sheel* comes, all the other energies will arise. If one becomes somewhat *Sheelvaan*, even then the energies will arise. A *Sheelvaan* exudes fragrance.

### Power of the Words of a Sheelvaan

All the knowledge of this world is *shushkagnan* (knowledge that does not produce any spiritual results). If there is a rare person with purity in sexual matters, then despite having *shushkagnan* (intellect-based scriptural knowledge without the experience of the Self) there will be power in his words (*vachanbada*). The words of the one with *Sheel* will work, but the words of anyone else will not work. If one has the slightest thought of sexuality just for one day, his words will not work. If he has a thought about money for just one day, his words will not work, because that is considered a leakage.

Tremendous harm happens within a person for lying just one time, very heavy harm happens; but he is not aware of this. He takes on so much harm to protect the self. Grave harm ensues with a single act of stealing, but one has no awareness of this. One does not know where one incurs a loss. This harm is taking place at a subtle level. Consequently, his aura (*prataap*), his *Sheelvaan* state gets squandered. A person sells out the wealth of *Sheel*. Such a man will not have any natural influence on others.

My words are such that they have power (*vachanbada*). They are the words of the *Sheelvaan Purush*. These are the words of the One who, for twenty seven years, has not been the owner of the body, not the owner of the mind, not the owner of the speech.

Words have power. It is because whatever is one's *Sheel*, whatever is his *charitra* (purity in worldly interaction, especially sexual purity); there is that much power and energy! Complete morality, complete sincerity; that is considered *charitra*. Complete morality, it should not lack by even one percent. Complete sincerity, not lacking even by one percent. Everything is acceptable indeed, where there is such *charitra*.

*Sheelvaan* is the One whose words do not hurt anyone in the slightest, whose conduct does not hurt anyone in the slightest, and who does not have a single negative intent in the mind. Power and energy of words (*vachanbada*) cannot arise without *Sheel*.

### A Sheelvaan is Without Inferiority

What does *Sheelvaan* mean? If someone has come here to insult me, he will remain seated. If you ask him to say something, he will not be able to utter even a single word! That is the *prabhav* (aura of the presence and influence) of *Sheel*! That is why, if we prepare to return the insult, then the *Sheel* gets broken. So do not prepare. Anyone can do whatever he wants to do. 'I verily am everywhere' (I am in all), say (Be) that.

**Questioner:** But what if the efforts are happening to pull me away in the direction of a counter attack?

**Dadashri:** It can try to pull you in so many ways, but if you do not want to be pulled, then no matter what it does, it will not be effective.

**Questioner:** But I have to affirm that 'I do not want to be pulled,' don't I?

**Dadashri:** No, 'Do not want to be pulled' is to remain as the Self (*swadhin*) only.

**Questioner:** So should I stay in my natural and spontaneous state?

**Dadashri:** Yes. You stay in your natural and spontaneous state. If the circumstances force you and pull you, and you have to yield, then in the future do not enter into such useless interaction.

**Questioner:** I should not become *tanmayakar* (become the body-mind form)?

**Dadashri:** You should not be even slightly engrossed (*tanmayakar*) in the situation. First, let the qualities of *Sheel* develop. After receiving this 'Gnan', a person starts becoming *Sheelvaan* with each passing day. The state people refer to as impressive and awesome (*prabhavshadi*), in the outside world is a relatively small thing. That quality is to be found elsewhere too. But one who has the qualities of *Sheelvaan* does not have an inferiority complex even in front of God (*Bhagwan*) and the one who does not have an inferiority complex in front of God, how can he have that in front of people? *Sheelvaan!* *Sheel* protects one from all sides. It will protect from the heavenly beings (*devaloka*) and also the snakes, insects and other animals. It protects from everyone, so only *Sheel* is needed.

### True Sheel – There is not Even an Iota of Negative Intents

When you make preparations against someone who is being deceitful towards you, then your *charitrabada* (power of conduct, *Sheel*) will break. No matter how much deceit (*prapancha*) the person resorts to, he becomes entrapped in his own deceit. But if you try to prepare for it, you yourself will become trapped in his deceit. Many people had been devious against 'us', but they were the ones who became trapped, because 'we' do not have a reactive thought for even a moment. Otherwise, even the thoughts about preparing to respond against this would break 'our' *charitrabada*. The state of *Sheel* will break.

In order to fight deceitfulness, you have to give rise to new deceit and then you will slip. Now, we do not have such a weapon. He has such a weapon, so let him use it! Nevertheless, it is *vyavasthit*, is it not? However, his weapon will hurt him; such is the 'vyavasthit'.

*Sheel* is where not even an iota of a negative inner intent arises within.

There should be such *Sheel*. It is considered *Sheel* when not even the slightest negative inner intent ever arises towards any living being be it through the intent of the five senses, the intent of the ego, or the intent of *kashaya* or even through the *antahkaran* (internal functioning mechanism in every human being). And the intent to not harm any living being constantly prevails. Not only to not harm anyone, but for a person who constantly lives with the intent that, 'May no one be hurt,' the vow of *Sheel* (*Sheel vrat*) arises. And such *Sheel* values (*sanskar*) will arise.

### Violent Intents Cannot Remain in a Sheelvaan

If a lion is sitting satiated after eating meat and it happens to see a *Sheelvaan* (the One who has accomplished *Sheel*) walk by, then all the meat it ate will be vomited out, merely by looking at him.

**Questioner:** Just by seeing him!

**Dadashri:** The *Sheelvaan* has not said anything, he has not uttered a word, it has not acquired anything from the *Sheelvaan*. These are the kind of effects that happen due to him!

**Questioner:** At Mount Abu, Shantivijayaji Maharaj would sit surrounded by snakes, lions, and other animals and yet no harm would come to him. The lions would not do anything to him. That is what people used to say. So, on what basis does this happen?

**Dadashri:** Such energies can arise within a person. If all violent intents are gone from our mind, then no one can do anything to us. Those animals are violent, but even they forget that they have violent intent.

**Questioner:** Does the intent of violence go away indeed?

**Dadashri:** The intent changes. If someone comes to 'us', they may have come with the intent to fight, but upon seeing 'me', the discord dispels.

### Even a Snake Will not Touch a Sheelvaan

There is a regulation in this world that is so beautiful; the entire room may be full of snakes, with not even an inch of space to spare, but if a *Sheelvaan* person were to enter that room in the dark, the snakes would

not touch the *Sheelvaan*. That is how precise this world is. Snake is for the things of weakness, poisonous things are considered as such. Because the snakes feel so much *taap* (fear) of *Sheel*, even if they are ten feet away from the *Sheelvaan* person, they will pile up on each other to scamper away from him! The snakes will all move away, just from the air around him, because the slightest touch of *Sheel* will 'burn' the snake. Even in the dark, they will consecutively pile on top of each other in advance to give him way. Therefore, the grandeur (*prabhav*) of *Sheel* is such that nothing dare touch him.

'No serpent ever touches a *Sheelvaan*; *Sheel* vanquishes fires.

Defeated, all enemies flee, never to return'

**Questioner:** You said that not even snakes will stick around in the presence of the *taap* (heat) of a *Sheelvaan Purush*. The effect that *Sheel* has on humans is acceptable, but isn't it just poetic talk to say that even snakes are affected?

**Dadashri:** It should first have an effect on the snakes. If it does not, then what is the point? Besides, humans have intellect (*buddhi*).

**Questioner:** But does a snake recognize a *Sheelvaan*? Does the radiant aura of a *Sheelvaan* reach a snake?

**Dadashri:** Absolutely, it can recognize a *Sheelvaan* immediately. The atmosphere around him is completely different.

Who can hurt the one who does not have even a single *parmanu* (subatomic particle) of violence within him? Even if a

snake is next to him, it cannot kill him. Seeing a *Sheelvaan*, elephants, lions, and all will run away. Tigers become pacified there. Whereas here, a person gets bitten by mosquitoes in spite of sleeping under a mosquito net! What do we say to such a person? Where did this person's *Sheel* go? You get bitten even though you sleep under a mosquito net! What can we do with such a person?

Even the celestial beings (*devas*) fear a *Sheelvaan*, and they maintain respect for him. Wicked people will feel the *taap* (heat), virtuous people will feel at peace, such is the visual aura (*darshak*) of *Sheel*. Of all the four life forms (animal, celestial, hell and human), only the human life form has the attribute of *Sheel*.

### When Does Sheel Arise?

**Questioner:** When does *Sheel* arise?

**Dadashri:** When one uses free time for *Sheel* after the *Gnani Purush* gives *Gnan*. *Sheel* means not to prepare for a fight even when the other person is preparing for a fight. For one who is making preparations for a fight, it is all leakage (of the energies of the Self). It is a complete leakage of *Sheel*. Then, the *Sheel* gets finished.

It is like this, under certain circumstances, your son will talk back to you, under certain circumstances, your wife will oppose you, but if you react even minimally, then your *Sheel* will become exhausted. Instead of that, You should keep 'seeing' that, 'This machine seems to be out of order.' You should keep seeing from which side the machine is not working properly. Otherwise, what some people do is that they start saying things like, 'You are like this, you are like

that,' then it is over; that person's *Sheel* is finished. By scaring them, your *Sheel* will begin to break and your weakness will begin to increase.

### Prataap, Sheetal, Gambhir, Adaga: Qualities of a Gnani Purush

Do you know what qualities there are in a *Gnani Purush*? In a true *Gnani*, an absolute *Gnani*? The answer is that he has the silent effective aura of heat of purity (*prataap*) like that of the sun, and coolness and gentleness (*saumyata*) like that of the moon. What do people have? They have only one quality, they have either *prataap*, or they have *saumyata*. They cannot have both simultaneously. These two are contradictory qualities, but the *Gnani Purush* has both of these qualities simultaneously, *saumyata* and *prataap*.

There is no coolness and gentleness (*saumyata*) like that of a *Sheelvaan*. So, both of these qualities are manifest in a *Sheelvaan*, there is tremendous heat of purity and there is also tremendous coolness and gentleness.

A *Sheelvaan* (person with *Sheel*) will not feel my *taap* (heat, power). *Sheelvaan* means a man of ethical and moral conduct. However, the one with a weak moral conduct, with a loose character will feel a lot of *taap* (heat).

When one becomes frightened by mere sight of me, will I not recognize what kind of stock there is within such a person? And for some, while I was sitting at home, I had pointed out, 'Do you see that person climbing the stairs to come up, he will not be able to come here, he will turn back.' He will turn

around and go away from there. Alas, he will not be able to come up! What kind of a fool! He will run away just from the surrounding air! He will think, 'Let's run from here!'

**Questioner:** Why does he run away?

**Dadashri:** He feels the heat (*taap*); the *taap* of a *Gnani Purush*! This is considered a terrific heat. It feels greater than the sun's heat. The sun's heat is alleviated even under a parasol, but this cannot be alleviated even under a thousand parasols! The emanation of this heat is felt intensely. Besides, if it were not this way, the salvation of people would not occur, would it?

The third quality is that the *Gnani* is as deep (*gambhir*) as the ocean. No matter what kind of secrets a person wants confide in him, he would know everything, but he would not reveal anything. He is very deep (*gambhir*).

And he has the stillness (*sthirata*) of the Himalayas. So when any times of serious calamity happens here in Mumbai and if you happen to be sitting with him at that time, then you will not be disturbed at all; such is his stillness (*sthirata, adaga*). He would not be disturbed at all. So, there are many such qualities.

### **Sheelvaan, the Highest State of Worldly Interaction Conduct**

**Questioner:** The *Sheel* that has arisen like this, is it something to be developed? Can *Sheel* be fostered?

**Dadashri:** *Sheel* is a thing to be known. What is included in *Sheel*? What are the things that come together for it to be considered *Sheel*? Just as *kadhee* (yogurt

soup) is not just one thing, it is the coming together of everything. Similarly, *Sheel* is not a single thing; it is a collection.

*Sheel* is the greatest attribute. It is the kind of attribute that is not comparable to any other attribute! Only in certain time cycles, one may find one, two or five *Sheelvaans*, but in the current time they are very rare.

A *Sheelvaan* is considered the greatest of gems. I, too, was never *Sheelvaan* like that, and neither am I now. *Sheelvaan* is the highest state of worldly interaction conduct (*vyavahar charitra*).

### **To get There, Purushartha is Necessary**

**Questioner:** I want *prataap* (silent effective aura of heat of purity) like that of Dada, *khumari* (pride of the Self) like that of Dada, and *Sheel* like that of Dada. I have seen all that in You and I have become so extraordinarily impressed by it. My goodness, what *khumari*! Exact real *khumari*! These qualities arise when I-ness (*potapanu*) dispels, is that right?

**Dadashri:** They arise afterwards. All the attributes arise on one side. Everything is stuck because of 'I-ness' (*potapanu*)! And if a separation due to difference in view (*matabheda*) occurs with it (I-ness), then one will attain salvation!

**Questioner:** The separation with it may happen, but that seat and everything else is there, is it not? The seat of *vyavahar* (worldly interaction), and all that are indeed in their places, are they not?

**Dadashri:** There is no *vyavahar* at all.

**Questioner:** If *potey* (the awakened Self) does not sit on that seat (of non-Self),

and returns to his own seat (of the Self), but that seat he is not sitting on, is still there, isn't it? Isn't that so? Is something like its existence still there?

**Dadashri:** You should not look for that at all, it is automatically there. Nature will indeed make you sit there! You should not look for it. If it makes you sit forcibly, then take that seat.

**Questioner:** But to get up from there and sit in one's own state (seat)...

**Dadashri:** That is *purushartha* (to sit in the Self); that is *purushartha* and the other is *vyavasthit* (sitting in the non-Self).

### Sheel is Nurtured Through Brahmacharya

**Questioner:** How does *Sheel* reflect on our *prakruti* (non-Self complex)?

**Dadashri:** Reflection of *Sheel*? That is through *brahmacharya*. *Brahmacharya* (self-containment, after attaining absolute freedom from all sexual impulses through body, mind and speech) is the final essence of all pleasant essences. The process is like the formation of butter from milk; that is how it is with *brahmacharya*. It is the final thing that is formed. Now, if it goes without any use, then it will disappear and everything will appear bland and insipid. The face appears as if castor oil was swallowed! But, if (it is preserved) within, then it will appear as a brilliant aura; it rises higher. We cannot even begin to talk about the one for whom it (*brahmacharya*) lasts.

Therefore, nurture *Sheel*. The *prataap* (the silent effective aura of heat of purity) of *Sheel* is something wonderful! In the presence

of Lord Mahavir, lions and goats would drink water side by side. That is what history says and these are all talks with proof.

Now, what would people say if they saw that? They will say, 'Wow! What *siddhi* (extraordinary attainment that accomplishes the goal) is this!' This is His (Lord Mahavir's) *Sheel*. He (Lord Mahavir) would not use His *siddhis*. If He were to use just one *siddhi*, then the whole world would turn upside down! See Lord Mahavir! *Gnanis* do not use their *siddhis*. Their *Sheel* is so great, that everyone will become energized the moment they see him.

### Power of Worldly Interactive Conduct of a Sheelvaan

The aura of influence (*prabhav*) of *Sheel* is such that no one in this world can dare harm such a person. If gold rings were adorned on every finger, gold jewellery was worn from head to toe, and a *Sheelvaan* came across bandits, then the bandits would see it all, but none of them would dare touch him! This world is not worth being afraid of all. Whatever fear you experience is the effect of your own mistakes. This is what I have come to reveal to the world. People think this world is not precise.

If you do not interfere with anyone, there is absolutely nothing that anyone can do to you. I can give you this guarantee in writing.

One who is flawless will not be harassed even in a village of outlaws! There is that much aura of influence and power (*prataap*) in a *Sheel*. Who in this entire world can ever harass a *Sheelvaan-Charitravaan*! The Self is the owner of

this whole world. Hey! This ownership is so independent that no one can even harm a single hair on your head!

People who lack conduct will immediately be impressed when they see a person with conduct (*Charitravaan*). One will be immediately impressed upon seeing the good qualities of someone else, when those qualities are lacking within himself. An angry person will even be impressed upon seeing a calm person. If your aura of influence (*prabhav*) has begun to be felt in this world, and there you start looking for sex, then what would happen? If a teacher were to ask his students to bring him vegetables and gifts, then would his aura of influence last? This verily is called '*vishaya*'. The *prabhav* (impact of the aura) of a *Sheelvaan Purush* (a man of pure conduct and character) is such that if someone comes with the intention of cursing him, the moment that person sees him, not a single word will come out of his mouth. That is the *prabhav* of the Self! *Prabhav* (power of aura) means that people become inspired towards a higher intent just upon looking at such a person. After *Gnan*, one's *prabhav* increases. As *prabhav* increases further, it is called *charitra* (conduct of purity). When the *prabhav* goes very high, the person is called *Charitravaan*.

### How can one Recognize a Charitravaan?

**Questioner:** Dada, what is *charitrabada* (energy and effect of conduct)? Who is considered *Charitravaan*?

**Dadashri:** There are only two things in *charitrabada*; one is *brahmacharya* (prevailing effect of absence of any sexual

impulse in mind, speech and body) and the other is not hurting anyone in the slightest. When these two are multiplied, then *charitrabada* arises.

What are the two main things in worldly interaction conduct (*vyavahar charitra*)? One is the end of sexuality (*vishaya*). Which *vishaya*? The sexual world with woman (for a man, and vice versa for a woman). And what is the other *vishaya*? It is related to money (*lakshmi*). *Charitra* cannot exist where there is interaction of *lakshmi* (money, wealth).

**Questioner:** How is it that *charitra* cannot exist where there is money?

**Dadashri:** It cannot be referred to as *charitra* at all, can it? When money comes, then all interactions are conducted with money. 'We' (the *Gnani Purush*) cannot take any money.

How can you recognize what *charitrabada* (energy of *charitra*) is? The answer is that you are not to see anything else, like whether he is wearing a saffron-colored garb or a white garb. *Charitrabada* is recognized from the *bhasha* (the speech that connects) that expresses through him. As the *charitrabada* increases, it gives its evident result readily.

Speech in worldly interactions is an indicator of *charitrabada*. That speech is sweet and melodious, it hurts no one, it never leads to a hurtful reaction, and it does not result in any conflict. When the speech comes out such that no one is hurt even in the slightest degree, then it is all *charitra* only. A person's conduct can be assessed by his speech.

### Worldly Conduct - Conduct as the Self

**Questioner:** 'Without *Charitra*, there is no *moksha*, and without *moksha* there is no liberation (*nirvana*).'

**Dadashri:** Tell me, what have you understood *Charitra* to be, according to your understanding?

**Questioner:** *Charitra* means to conduct properly, what we consider straightforward. One who is not crooked is considered *Charitravaan*. One who is honest and moral.

**Dadashri:** You will find many such straight people. How can you refer to that as *Charitra*? *Charitra* (conduct as the Self) is considered the cause for *moksha*.

**Questioner:** Cause for *moksha* is correct.

**Dadashri:** That other *charitra* is when people sing praises of a straight person and some people will loan money to him. That is it; there is no other reason. And yet there will be some who will speak negatively of him. But what is this *Charitra* trying to say? There are two kinds of *charitra*; one is conduct as the Self (*nischaya Charitra*) and the other is worldly interaction conduct (*vyavahar charitra*). Worldly interaction conduct means absence of any tendency towards any *vishaya* (object of sense pleasures) (This is applicable to the *kramik* path).

Worldly interaction conduct (*vyavahar charitra*) means conduct of the non-Self complex (*pudgal*). This conduct is visible to the eyes and the other is conduct as the Self (*nischaya Charitra*); when that arises, one is considered to have become a God. At the moment, all of You have attained *Darshan*

(understanding, Vision as the Self), then You will come into *Gnan* (Knowledge, experience as the Self); however it will take a while for it to manifest as *Charitra* (Conduct as the Self). Nevertheless, this is *Akram Vignan* and hence *Charitra* does begin for sure, but this is difficult for you to understand.

**Questioner:** What are its characteristics in that?

**Dadashri:** It is like this, that *nischaya Charitra* takes place on a very small scale. Even seeing-knowing through these eyes is not considered as *Charitra*, and seeing-knowing through the intellect (*buddhi*) is not considered *Charitra* either. In it, the eyes are not used, the mind is not used, the intellect is not used. The 'seeing' and 'knowing' that happens then, that is *nischaya Charitra*, conduct of the Self. But this is not something to rush into. This *Darshan* (Vision as the Self) that has been attained is more than enough, is it not? It is more than enough if one can see the faults of the self and *pratikraman* happens for all of them.

And it is considered true *Charitra* when even though one may be eating or drinking everything, One is the Knower-Seer (Gnata-Drashta). When the self (*atma*) comes into its nature of 'knowing' and 'seeing' that is called true Conduct (*Charitra*). There is no *moksha* (liberation) without such Conduct (*Charitra*).

### Qualities of Sheel - Charitra

**Questioner:** What are the main qualities of a *Sheelvaan*?

**Dadashri:** *Sheelvaan*, he goes towards *Charitravaan*. And not just *Charitravaan*, when many other attributes come together, then it is considered *Sheelvaan*.



The thieves have certain accomplished energies (*siddhis*) that if he decides that, 'Today, I want to steal at a certain place, at a specific time,' then it happens at exactly that time. Is that attainment considered any ordinary one? He maintains some discipline in that.

*Siddhis* arise from following all the disciplines; that is *Sheelvaan*. And that is why everyone remains 'regular' (becomes free of *kashaya* reaction) with a *Sheelvaan*. A *Sheelvaan* has such tremendous aura of influence and his conduct (*charitra*) is very high!

*Brahmacharya* alone is not considered *charitra*. It is considered *charitra* when one is *Sheelvaan*. So, *Sheel* is of great importance. *Brahmacharya* (absence of interaction via mind-body-speech in sexual matters) is already included in *Sheel*, but there should be these other qualities (*guna*); speech that does not hurt anyone, conduct that does not hurt anyone in the slightest. One whose mind does not have any negative thoughts about anyone; such is a *Sheelvaan* human being.

Who is considered *Charitravaan*? One who does not hurt anyone through anger (*krodha*), who does not hurt anyone through greed (*lobha*), one who does not scorn (*tiraskar*) anyone though pride (*maan*), and does not hurt anyone through deceit (*kapat*). Such a One is considered *Charitravaan*. There is great value of a *Charitravaan*!

### The Difference Between Charitravaan and Sheelvaan

**Questioner:** What is the difference between a *Charitravaan* and a *Sheelvaan*?

**Dadashri:** *Sheelvaan* means one of complete Conduct (Conduct as the Self). *Charitravaan* means fractional *Sheelvaan*, while a *Sheelvaan* means entirely *Sheelvaan*. So, because there is *Gnan*, You will attain *Charitra*, otherwise there wouldn't even be *Charitra* at all, would there?

### The Difference Between Charitra and Saiyam

**Questioner:** What is the difference between *charitra* and *saiyam*?

**Dadashri:** There is a great difference between *charitra* and *saiyam*. *Charitra* means that no one will be hurt even in the slightest, conflicts will not occur. And *saiyam* means to stop *asaiyam* (anger-pride-deceit-greed). That is referred to as *saiyam*. In worldly interaction, such a person is considered *saiyami* (one in control of anger-pride-deceit-greed). However, after attaining *Gnan*, *saiyam* (absence of anger-pride-deceit-greed) is now starting to arise. It has nothing to do with *Charitra*. People become happy when they see a *Charitravaan* person.

### Difference Between Sheel and Pragnya

**Questioner:** The other question that arises is what is the relation between *Sheel* and *pragnya*?

**Dadashri:** *Sheel* is different and *pragnya* is different. *Pragnya* works like a representative of the Self. And *Sheel* is what gives rise to the religion of conduct (*aachar dharma*), which is the religion of conduct of the mind, religion of conduct of the speech, and religion of conduct of the body; it gives rise to the religion of conduct of all three.

### Where There are Preparations to win, There Charitrabada is Lost

No matter what anyone says or does to you, at that moment if you remain silent (*maun*), and keep peacefully seeing (what happens), then *charitrabada* (power of conduct) will arise within you and that will have an inspiring influence on him. Even if he is a lawyer, no matter how much he scolds you, you take the name of Dadaji and remain still! The mind may feel, 'What a person he is! He cannot be defeated,' then he will concede and accept defeat. What more do you need when your teacher is someone like Dada?

And when a person makes preparations to win, he loses his *charitrabada*. 'We' never make any kind of preparations. Otherwise, to use your *charitra* in what is considered as getting prepared, you will lose whatever *charitrabada* there is within you by in doing so. And if the *charitrabada* is lost, then there you will be of no worth.

### The Test of the Strength of the One with Charitra

**Questioner:** When is *charitra* (conduct) considered to have become strong? What is the test?

**Dadashri:** There will be no conflicts with anyone. When your mind does not collide anywhere at all, then *charitra* is considered to be strong. The mind will not collide, the intellect (*buddhi*) will not collide, the ego will not collide, the body will not collide; 'adjust everywhere' prevails.

**Questioner:** Please explain the statement, 'The mind will not collide, the intellect will not collide.'

**Dadashri:** There will not be any interference or conflict with anyone. No one will sulk because of you. No one will be hurt by you, no one will be harassed by you; the prevailing state would be that of 'adjust everywhere'.

**Questioner:** It is *Charitra* when a person does *pratikraman* after getting into a conflict, is it not?

**Dadashri:** No, that is a sign of going into *Charitra* (Conduct as the Self).

### Fractional Charitra After Attaining Knowledge of The Self

*Charitra* (conduct as the Self) is the main thing. However, it is very difficult to attain, isn't it? Is there anyone in this world who has even a little, even one percent *Charitra*? What the scripture writers refer to as *charitra* is not *charitra* at all. That is the *charitra* from the slight removal of illusion. One has not seen or heard of real conduct (Conduct as the Self; *Charitra*). After attaining the *Gnan*, You sit in one fraction of the true *Charitra* (conduct as the Self), and what You are enjoying is the bliss of that. You tasted a fraction of that true *Charitra*. Just a fraction of the fraction and now it will increase gradually.

### What is the Bliss of Charitra Like?

By just acquiring the special directives for celibacy (*agna* of *brahmacharya*, *vyavahar charitra*) from the *Gnani Purush*, there is so much experience of bliss! You have just acquired the directives, you have not acted on it yet and from that moment on, there is so much bliss that flows. Have you experienced such bliss?

**Questioner:** I have experienced it, Dada. From that very moment, everything became clear inside.

**Dadashri:** It became clear from the moment you took the vow, right? You need a clear mind when you take it. When I gave him that vow, I had checked the status of his mind; it was very clear. This is what is known as the acceptance of *charitra*, *vyavahar charitra* (worldly interaction conduct vow, here)! And *nischaya Charitra* is to Be the Knower-Seer. The world has not understood the bliss of this *Charitra*. It is completely different indeed.

‘We’ are talking about this *sthoala charitra* (vow of conduct to remain celibate), through speech and actions. The one for whom this *charitra* arises is considered to be *punyashadi* (one laden with merit *karma* effect)! These young men are so *punyashadi*! They had taken *agna*, the vow of *brahmacharya* and how wonderful is their bliss!

**Questioner:** I had never experienced such bliss ever. I experience continuous bliss!

**Dadashri:** Presently, in this current era of the time cycle, the conduct of people has totally deteriorated. Moral values have disappeared from everywhere! It just happened that you came here and attained this *Gnan* so your work is done and settled. You all are indeed very *punyashadi* (one with merit *karma*)! Otherwise, you too, would have been thrown out far and wide in worldly wanderings life after life. If one’s sexual conduct becomes spoilt, his life becomes useless, and he suffers tremendously! Worries, worries, and worries! Worries, even at night

during sleep! These young men experience so much bliss.

**Questioner:** Yes, the life before acquiring this vow of celibacy (*brahmacharya*) was not worth living at all.

**Dadashri:** After acquiring the *agna* of *brahmacharya*, if someone comes to throw a bomb (tries to entice you sexually) then you should become alert. You have attained this *agna*; it is a very big accomplishment! Tremendous power and energy of Dada is used in this *agna*. If you do not break your decision then Dada’s energy will help you and if you break your decision then Dada’s energy will move away. *Brahmacharya* (continence of sex energy through right understanding) is a great treasure! People would loot it away, take away these energies from you. It is like taking away gold bangles from a child and giving him a little jujube (gooseberry-like fruit) in return. The child gets trapped in the temptation of the jujube and gives the gold away. In the same way, the world is trapped in temptation of instant pleasure (*lalach*; covetous greed).

After taking the vow of *brahmacharya*, the bliss (*anand*) has multiplied by many folds, hasn’t it? All these troubles arise due to this *avrat* (lack of vow against sexuality), which prevents true understanding of the bliss of the Self. The bliss of being in this major vow of *brahmacharya* is totally different, isn’t it? The bliss will increase a lot, tremendous bliss will happen!

### The World has not Seen Charitra

Except for the wealth in the form of *Charitra* (Conduct as the Self), nothing accompanies one life after life.

The world has not seen or heard of that *Charitra* (Conduct as the Self). Something has been written about it in the scriptures, but it is just in words. Words are gross (*sthoola*), and speech too is *sthoola* (evident through mind, speech, body and senses). *Charitra* cannot be there in it. *Charitra* is a completely different thing! If *Charitra* prevails even for even a second, One is considered a God.

### Difficult to Find a Sheelvaan in This Era

**Questioner:** Dada, give us an example of such a *Sheelvaan* if you have seen one in this era.

**Dadashri:** There cannot be such a *Sheelvaan* in this era, can there? Most likely there is no such *Sheelvaan*. Such a *Sheelvaan*...

**Questioner:** There is, He is right here in front of us (referring to Dadashri).

**Dadashri:** No, that is all different. He is indeed *Sheelvaan* because there is no ownership of the body! There is no ownership of the body.

**Questioner:** And we all have to become just that, don't we?

**Dadashri:** Yes, that is true. However, it is difficult to find a *Sheelvaan*. It, *Sheel*, is a very big thing.

### Tirthankara- Sheelvaan: External and Internal Purity

**Questioner:** Is there any *Sheelvaan* in this world today?

**Dadashri:** There can't be; how can

there be a *Sheelvaan* where *Sheel* itself has been destroyed?

**Questioner:** Dada has also written that, 'Even Dada (Dadashri) is not a *Sheelvaan*'.

**Dadashri:** Yes, but what can be done? How can he (Dadashri) be *Sheelvaan*?

**Questioner:** So then, where should we look for a *Sheelvaan*?

**Dadashri:** What do you want to do by finding one?

Who is considered a *Sheelvaan*? It is a very high state. People of the world call me *Sheelvaan* but I would not believe myself to be that, would I? I know how high a state *Sheelvaan* is!

'Our' *vyavahar* (worldly interaction) is considered unfinished. There is a difference between the *vyavahar* of a *Sheelvaan* and 'our' *vyavahar*. 'Our' *nischaya* (state as the Self) is all *Sheelvaan*, but our worldly interaction (*vyavahar*) is weak. 'Our' *vyavahar* is dependent on past life *karma*.

**Questioner:** Over here, in terms of worldly language, we refer to a person who practices *brahmacharya* (celibacy) as a *Sheelvaan*.

**Dadashri:** If someone were to say to you, 'Take me home.' Then, on your way you may not drink restaurant tea, but you will indeed drink milk. All that should not happen. All this, is the past spoilage of 'our' previous life *karma*. Today, through intent, there is nothing indeed in 'our' mind (that 'we' want), but 'we' are 'seeing' the spoilage of the past! If 'we' are hungry right now and you get

*bhajiya*s (fritters) from outside and give them to ‘us’, then ‘we’ will go ahead and eat them. That cannot be a *Sheelvaan*! These are all matters of the current era of *kaliyug*, *dushamkaal*. This is exactly how it is in such times; this is indeed the way it is. Through our intent, ‘we’ are extremely *Sheelvaan* but the *dravya* (effect) is all dependent upon past life *karma* and this state is subject to this space and time.

**Questioner:** With respect to this era, would *Kevalis* be considered *Sheelvaan*?

**Dadashri:** Not even *Kevalis* can be called *Sheelvaan*.

**Questioner:** So, only *Tirthankaras* are *Sheelvaan*.

**Dadashri:** For them, both the *dravya* (effect) and *bhaav* (cause) are pure. Even ‘we’ are *Sheelvaan*, from the perspective of *bhaav* (cause). The *Kevalis* too, are *Sheelvaan*. But for the *Tirthankaras*, both *dravya* (effect) and *bhaav* (inner intent) are pure. That lustrous aura (*aabha*) is in a class of its own; that speech, how sweet it is!

### The Gnani Will Never Sell His Sheel

Whatever you take, you acquire it by selling something else; you will acquire it by selling off your *khumari* (the pride of non-fluctuating energy of the Self). That is why ‘we’ do not allow the self to sell it. ‘We’ do not sell ‘our’ *Sheel*, and that is indeed, why it accumulates! ‘We’ had not sold it off right from a young age. I had loaned it out; I would lend someone five hundred or so.

**Questioner:** Dada, we had seen that in Mumbai. When a man came to give you a

shawl with a lot of love and insistence, you said that...

**Dadashri:** There, I told him, “There is no room in the suitcase, brother. So, I will wear yours, and I have another one, which you can take instead. Take the one that I have worn. Because there is no room in the bag, whatsoever! So take this as a blessed offering.”

There, ‘we’ have to maintain the greatest awareness; otherwise, if ‘we’ fail over there, then ‘we’ will have to pay a tremendous price. At that time, the spoilage for him will be spiritual, and for ‘us’ it will be of the ‘*pudgal*’ (the relative self, the non-Self). When ‘ours’ is traded, it means the *pudgal* got traded, and a little of the Self got traded also.

**Questioner:** Dada, the greatest thing is that you do not take anything.

**Dadashri:** To say ‘no’ is a big offence. His inner feelings (intent-*bhaav*) to give arose. Just to give rise to an inner intent (*bhaav*) takes so many life times. So, it is with great difficulty that the inner intent (*bhaav*) arose for the poor man, and then we go and crush it! All that happened on the way; was something different. That is indeed the thing one has to understand, does he not? What do We (the *Gnani Purush*) need? Nothing at all is needed.

**Questioner:** Dada, what is this? We feel that we want to take care of his inner feelings (to give), but by doing so, our mind becomes slack!

**Dadashri:** It becomes slack, loose.

**Questioner:** So then, we do not recognize the demarcation. Where should we draw the line?

**Dadashri:** Then you slip into the mud.

**Questioner:** The other person is giving with love but we do not want to take it. Despite that, if we take even a little, then that much of our *Sheel* gets sold, doesn't it?

**Dadashri:** It will indeed get sold. There is no other choice over there, but to sell it.

**Questioner:** So we have to allow that.

**Dadashri:** There is simply no choice. If you do not sell it, then instead the impact will be contrary; if you crush his feelings, then you will end up selling off more of your *Sheel*.

**Questioner:** Is that so, Dada? Will more *Sheel* be sold off, by hurting his feelings?

**Dadashri:** A tremendous amount will be sold. You simply cannot break his feelings (*bhaav* in discharge). Actually, in such situations, I get the work done by cajoling and persuading, don't I? I do not disregard anyone.

### **Sheel is Godly Conduct**

**Questioner:** When the *Sheel* is sold, what exactly gets sold? Up until now, we were under the impression that it all comes to us free of cost!

**Dadashri:** Whatever benefit he gains through us is the reason why we gain tremendous earnings. He benefits, he does not lose anything, and we earn from it. But if we take something in return, then he will not profit, and we incur a loss. *Sheel* means the highest of high, powerful *charitra* in this world. Therefore, it is *Sheel* that even brings forth *Atma Charitra* (Conduct as the Self). *Sheel* is the ultimate Conduct, Godly Conduct;

the *Sheel* that makes one a God. That One is called a *Sheelvaan*.

### **Sheel Path, a Short and to the Point Matter**

**Questioner:** If one practices *brahmacharya* exactly as laid out in our book, *Brahmacharya: Celibacy With Understanding*, then he would become a complete *Sheelvaan*, would he not?

**Dadashri:** Why not? For those who have been given the *Gnan*, it will happen, not for others. For others, they will make some progress. Those with *Gnan* will have complete *Charitra* (Conduct as the Self)! You like *Sheelvaan*, don't you?

**Questioner:** I like *Sheelvaan*. But I slip. I, too, have conflicts.

**Dadashri:** What we are talking about is called a balance sheet. These are discussions about the location (state) where we are to go (attain). The *Tirthankara* is considered *Sheelvaan*. And one has to become *Sheelvaan*; then, however much one becomes that, that is the extent achieved. And whatever extent is lacking, You should know, how much is lacking!

**Questioner:** We do not need to know too much, as long as we see to it that no one is hurt even in the slightest degree. Then that takes care of everything!

**Dadashri:** That takes care of everything; it is a short and to the point matter.

### **Entrust to Me all your Miseries**

**Questioner:** We should make others happy and we should remain happy too, remain in peace, is that correct?

**Dadashri:** And if you are not able to remain happy, does that mean you should stop making others happy?

**Questioner:** Did you not say that, if the other person...

**Dadashri:** No, not that way. It should remain within that, 'Let the whole world give me pain (*dukha*), but I will still give (you) pleasure (*sukha*).' Make that the goal.

Let the whole world give me their pain. What have 'we' said; 'we' told everyone in America, "Entrust to me all your pain (*dukha*). Let your pleasure (*sukha*) remain with you." This is because that pain will not remain for you, if you do not recall it again. If you recall it, it will come back. Your weakness is what eats away at you.

### The Niralumb State Through the Prataap of Sheel

I have become independent. Even God is not my superior; there is no one above Me in this world, and yet I am *laghuttam* (smallest of the small). I am smaller than you.

**Questioner:** Dada, what does it mean to become independent? How would one know?

**Dadashri:** Yes, will people let those who are 'big' (in ego) become independent? People will instigate them, and indeed there are people who will instigate in all kinds of ways. They will tell you that, "You are unworthy, you are a rascal," but ultimately all that does not touch 'us', does it? 'I am the smallest of the small' means I am even smaller than that. You are cursing 'me', but your curses do not fit in (do not affect 'us'). Hence, I am a *laghuttam Purush* (egoless in

the relative, absolute Self with a body), and I have become independent. That is a fact by one hundred percent; there is no superior for Me in the world. And if God is the doer, then that God has surrendered to Me.

'We' have never had a single thought about sex. We have not had thoughts about money ever. 'We' have no beggary for anything. 'We' have no desire for anything in this world. Then would God surrender to 'us' or not? If you do just this much, it will happen; it is easy indeed. All this is an independent state, what is referred to as *niralumb*. All these people, the whole world seeks *hoonf* (security, warmth) and for what reason? Support; the poor person cries when that *hoonf* is broken. Hence, an independent state (*niralumbpanu*) can be attained on the basis of our *Akram Vignan*.

Our people (in the land of India) can become independent through *Vignan*. Whoever wants to become absolutely independent (*niralumb*) come to me! And if you do not want to become that and you want to become something else, even then come to me. Come to me for whatever you want. 'This is the cash bank of divine solution.'

### Transformation Corresponds With the Amount of Sheel

**Questioner:** Changes come to the world by observing your *Sheel*, don't they?

**Dadashri:** I am saying that, the only key to winning the world is that the one who is subject to senses (*vishaya*) should not become sexual (*vishayarupa*, involved in sexuality). Because, that is then considered part of *Sheelvaan*. Then, the world can be

transformed. Others will be transformed by seeing your *Sheel*. Otherwise, no one at all will transform. On the contrary, there will be an adverse effect. Nowadays all the *Sheel* has been wiped out, has it not?

**Questioner:** Can a person with a history of degraded character (*charitraheen*) become *Sheelvaan*?

**Dadashri:** Yes, why not? When one becomes bankrupt, the debts are his. Then when the debts are repaid, they will all get cleared, and then he too can become a moneylender! He can do so as long as he is alive and has the time. But, he cannot become *Sheelvaan* right away.

**Questioner:** How can one pay off his debts of bad deeds?

**Dadashri:** The debt has already happened. But, he is making arrangements to start all over again, isn't he?

**Questioner:** Through repentance?

**Dadashri:** And he makes arrangement all over again, does he not?

### Opposing the Mind Will Break Deceit

So if you start talking against the track of sexuality, then even if you are on that track, it will break. It will start leaving you because you have started opposing the mind. The mind's vote is different from your vote. The mind realizes that, 'He has now become our adversary. Now, our vote will not carry any weight!' But people do not talk about sex because the deceit of sex exists within them. Also, it is not easy to speak openly in this regard! The public will understand everything if one teaches them the right thing, because there is *Atma* (the Self) within

them! Therefore, it will not take long. However, nobody says anything, do they? But how can they say anything? That is because they themselves have deceitful laxity (*pol*) within, don't they? How am I going to make any impression upon you if I tell you to stop smoking, when I smoke? I will only make an impression upon you if I am clear and strong about it myself.

### Beginning of Sheelvaan State Through Moral Intents

**Questioner:** Dada, from where can I begin to become *Sheelvaan*?

**Dadashri:** Right now, there is no one who is a hundred percent *Sheelvaan*. There has not been a *Sheelvaan* in the past twenty-five hundred years. One cannot become *Sheelvaan* with the kind of *karma* of the past twenty-five hundred years. Some *Sheel* will indeed be attained, but not a hundred percent.

First, on the basis of this morality, a person would understand that, 'I am immoral.' If a person somewhat comes to realize that, 'I am being immoral', if he can even discern this, then he can make effort to become moral. He will have the inner intent (*bhavana*). One becomes immoral through inner intents and through inner intents the person becomes moral again. There is no *dosh* (fault or wrongdoing; from the perspective of *Akram Vignan*, it is an effect) that you have become immoral, but now you should have the intent that, 'I want to be moral.' When you do that *bhavana*, it is considered your *purushartha* (subtle effort at causal level). In spite of having a fault, it is your *purushartha*; that is what 'we' are trying to say. Immorality is an effect, but because your intentions are to be



moral, you have started giving a higher quality examination. This immorality (of the current life) is just a result of the exam from the past life.

**Questioner:** What does morality-sincerity mean?

**Dadashri:** What is the meaning of morality? Morality means you are free to enjoy everything which is rightfully yours and comes to you naturally. That is called morality. If that which is rightfully yours does not come to you naturally and you have to ask for it and take it, then it is not morality. Rightfully yours, yet if you have to ask for it to get it, then it is not morality. We only want that which comes naturally to us. And sincerity means that, a person who is sincere to the self can be sincere to everyone else. Sincere to the mind, sincere to the intellect, sincere to the ego; he remains sincere to all, he does not cheat or betray. It is considered sincerity when one does not compromise his own sincerity even when the other person is being insincere.

### **That State can be Attained Through Gnan, not Through Intellect**

**Questioner:** But a person can progress towards the *Sheel* state, can't he? What should one do for that?

**Dadashri:** No one in this world is at fault at all. Truly and really, every living being is flawless (*nirdosh*). Seeing anyone at fault is verily the illusion (*bhranti*). It should remain in Your awareness that no one is at fault.

**Questioner:** But it is very difficult to understand this through intellect.

**Dadashri:** Your intellect will never let you understand that no one is at fault.

**Questioner:** So what should I do about that?

**Dadashri:** When this statement comes into your experience, your experience itself will tell you so. First, start with the statement that, 'Everyone is flawless for sure.' Then its experience will tell you and confirm it, and that is when the intellect will subside.

In short, be mindful that you should not spoil your inner intent even towards an enemy, and if it does then turn it around (improve it) through *pratikraman*. Intent (*bhaav*) becomes spoilt because of weakness, so why not improve it with *pratikraman*! In doing this, this principle will be accomplished (the intent will become pure).

### **Sheelvaan State Attained Through Agna**

**Questioner:** But Dada, there is some kind of effort required even in having the inner intent (*bhavana*), isn't there?

**Dadashri:** Whatever stock of *karma* there is, it has to be settled. When it is settled, You are indeed pure. But shouldn't there be a way for those who have not attained the *Gnan*? For them, there is all the talk about morality. Such a question does not arise for us (those who have taken *Gnan*) at all. For us, no questions arise after receiving these Five *Agnas*.

**Questioner:** Dada, this *purushartha* that we are supposed to do, what kind of *purushartha* is it?

**Dadashri:** Following these five *Agnas* is itself the *purushartha*.

**Questioner:** One should bear that in mind and then conduct himself accordingly.

**Dadashri:** To follow the five *Agnas* only, that is called *purushartha*. And what happens as a result of following those five *Agnas*? One can remain the Knower-Seer, and that indeed is the true *Purushartha*.

### Attained Only Through Selfish Intent

**Questioner:** This *Sheel* is subject for study.

**Dadashri:** Studying helps you become a C. A. at the most, but not to achieve *Sheel*. By sitting next to a person in whom morality and sincerity are visible, you can attain *Sheel*. *Sheel* arises by sitting in his company and proximity.

**Questioner:** So, does a person have to form the practice to come into such an environment?

**Dadashri:** He has to have the selfish need, not practice. There is no need for such a practice, if there is a selfish need. Will a hungry man read the board with the name of the restaurant? He will go in even if it is a bad restaurant. Will a hungry man bother to look at the name?

However, *Sheel* is attained when you see a *Sheelvaan* and sit with him out of selfish need. But where did you bring this concept of 'practice' from?

And when does the study occur? If one is needy, then it happens. For a person whose selfish need arises, the study will happen automatically. The need should be known. If a person has the need, then will he become that way (*Sheelvaan*) or not? If the need arises to get married, then will such a person have to study for it? Therefore, if one has the need, sooner or later he will not

refrain from attaining the energies (*siddhi*). But otherwise, people do not have the need at all. Moreover, one turns around depending on the circumstances. Once a person turns around, there is nothing, because in the process of becoming a *Sheelvaan*, a person will face so many test examinations. And in such circumstances, there is no assurance that a person will not turn back!

That is why people say, 'Do penance, renounce!' Hey! How can you ever tell anyone to 'do'? You have killed people in the process of making them 'do' this and that. Create such self-interest and need that one will do whatever is needed on his own. 'Study this, do that'; well how should I study? You are sitting over there and how am I to study sitting over here? Therefore, instill in people such self-interest and need; once the need is created, will they move forward on their own or not?

### Response of Moral Binding

**Questioner:** Dada, 'The *Gnani's* speech brings life even into a corpse,' this is the very thing, isn't it?

**Dadashri:** Yes, it brings it to life! When 'we' say that this is how it is, when 'we' speak only four sentences, it will create significant vibrations within him. He will make speedy progress. A blind man will begin to see. Therefore, what they say is not wrong. There is *Chetanbada* (energy of the Self) in the *Gnani's* words. What is that *Chetanbada* based upon? It is because these words come forth after having touched the *Chetan* (Self). And what is that speech like? It binds that which is moral.

'We' do not live in this body for even a

second, and all this is the fruit of that. And the state of India is going to become something extraordinary. Everything will get turned around. Hundreds of thousands of people, millions of people, the entire world will attain this!

### **Now, for You, When Will it be Considered Accomplished?**

Now, when will it be considered to have come to an end for you? It is when the other person comes into *samadhi* (a tranquil state in which no circumstances can disturb) upon seeing you, when the other person forgets his pains just by looking at you, then it will be considered that everything has come to an end for you! When your smile, your bliss appears such that it brings a smile to everyone, then know that all your pain is gone!

All of you still experience tension and that tension is due to not remaining in our *Agnas*. The *Agnas* are so wonderful and very easy. But there is no escaping the suffering one has to undergo, is there! Besides 'we' cannot interfere in that! But sooner or later you will be able to get out of it, because no one is likely to let go of the right path once they have found it!

If there is only one pure person, so many people's work will get done! Hence, one's own purity is needed. God is not concerned with whether you are married or have renounced life; purity is needed over there. Impure gold will not work there. Whether you wear saffron-colored clothes or you wear white, as long as you are impure, it will be of no use. You will not impress (*prabhav*) anyone, will you? You need to become *Sheelvaan*.

### **The Salvation of the World Happens Through the Medium of a Sheelvaan**

The Self verily is the state of liberation (*moksha swarupa*). From the moment one realizes the Self, one is liberated. To become the embodiment of *moksha*, one has to become a *Sheelvaan*. The qualities of *Sheel* should arise. Such a *Sheelvaan* is in eternal bliss and upon seeing such a One, changes begin to take place in others around him. That is all we need. But otherwise, giving *upadesha* (spiritual instructions and lectures) does not transform people. When one becomes *Sheelvaan*, then through his *nimit* (evidence) transformation will happen in all the people of the world.

~ Jai Sat Chit Anand

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### **Note for Dadavani Magazine Subscribers**

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**Pujyashree Deepakbhai's UK Satsang Schedule (2014)**

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

<b>Date</b>	<b>Event Detail</b>	<b>Venue Address</b>
20 March		Arrive UK
22-24 March	Satsang & Gnanvidhi	Surrey
25 March	Satsang	Bradford
26 March	Satsang	Bolton
27-28 March	Satsang & Gnanvidhi	Lancashire
29-31 March	Satsang & Gnanvidhi	Leicester
1-2 April	Satsang & Gnanvidhi	Birmingham
4-6 April	Satsang & Gnanvidhi	Harrow
7-8 April	Satsang for Mahatma Only	Ruislip
11-13 April	Akram Vignan Event 2014	Germany
17-21 April	UK SHIBIR 2014	Contact : 0330 111 DADA (3232)
25-27 April	Satsang & Gnanvidhi	Spain
28 April		FLY TO INDIA

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 † **Aastha**, Every day 10:20 to 10:40 PM (Hindi)  
 † **DD-Patna**, Mon to Fri 6:30 to 7 PM (Hindi)  
 † **DD-Girnar**, Every day 7 to 7:30 AM (Gujarati)  
 † **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
- USA**    † **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
- UK**    † **'Venus'**, (Dish TV Channel UK-805) Everyday 8 to 8:30 AM (Hindi)

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 † **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**    † **'TV Asia'** Everyday 10:00 to 10:30 AM EST (Gujarati)
- USA-UK** † **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati)

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**Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai**

**Ahmedabad**

Dt. **24-25 Jan.** (Fri-Sat), 6-30 to 9 pm- **Satsang & 26 Jan.** (Sun) 5-30 to 9 pm - **Gnanvidhi**  
Dt. **27 Jan.** (Mon) - 6-30 to 9 pm- **Satsang for Mahatma**

**Venue :** Ahmedabad Education Society Ground, Nr. Vijay Cross Rd., Navrangpura. **Ph:** 9428330377

**Amreli - Trimandir Stone Laying Ceremony**

Dt. **6 February** (Thu), 10-30 to 12 pm- **Trimandir - Stone Laying Ceremony.**

**Venue :** Liliya Bypass Cross Road, Amreli. **Ph:** 9426985638

**Rajkot**

Dt. **7-8 Feb.** (Fri-Sat), 7-30 to 10 pm - **Satsang & 9 Feb.** (Sun), 6-30 to 10 pm - **Gnanvidhi**

Dt. **10 February** (Mon), 7-30 to 10 pm - **Satsang for Mahatma** **Ph:** 9879137971

**Venue :** Shree Ranchhodasji Babu Ashram Ground, Alka Soc. Main Road, Kuvadava Road.

**Morbi**

Dt. **12 February** (Wed), 8-30 to 11 pm- **Satsang & 13 Feb.** (Thu), 7-30 to 11 pm- **Gnanvidhi**

**Venue :** Near Samay Gate, Opp. Vinayak Hall, Shanala Road, Morbi. **Ph:** 9909172755

**Bhuj**

Dt. **15 February** (Sat), 6-30 to 9 pm - **Satsang & 16 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue :** Jubilee Ground, Bhuj. **Ph:** 7567561556

**Chandigarh**

Dt. **8 March** (Sat), 6 to 8-30 pm-**Satsang & Dt. 9 March** (Sun), 5 to 8-30 pm-**Gnanvidhi**

**Venue :** Tagore Theater, Sector-18, Opp. Govt. Model High School. **Ph:** 8427413624

**Surendranagar**

Dt. **14 March** (Fri), 4-30 to 7 pm - **Satsang & 15 March** (Sat), 3-30 to 7 pm - **Gnanvidhi**

**Venue :** Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. **Ph :** 9924343434

**Surendranagar Trimandir Pranpratishtha Celebration**

Dt. **16 March 2014** (Sunday)

**Pranpratishtha :** 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4 pm to 7 pm., **Bhakti :** 9 to 10 pm

**Venue :** Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. **Ph :** 9924343434

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

**Adalaj Trimandir**

Dt. **19 March** (Wed), 10 to 12 pm - **Sp. CD on Pu. Niruma & Sp. Program.**

4-30 to 6-30 **Samarpan Vidhi** for new Sadhaka's of Aaptsinchan.

8-30 to 10 **Sp. Bhakti** on occasion of Pu. Niruma's 8th Death Anniversary.

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### The Greatest State in the World, Through Sheelvan

Up until now, no one in Hindustan has said anything like this about celibacy. People have fondness for only this (sexuality). Where there are quarrels and altercation of all kinds; that is precisely where living beings have become trapped. They cannot break free from the entrapment and infinite lifetimes are spent in this predicament, because it is an ongoing account of enmity. One comes into the celestial state when he comes into celibacy. Celestial in the human form! This is because the beastliness has left. A state of a celestial being arises when the beastliness leaves in a person. As long as celibacy does not come, there is beastliness; beastliness on a small scale in the human form. When beastliness in a person leaves, he is considered Sheelvan. There is nothing greater than Sheelvan in this world. So tremendous is the aura of influence of a Sheelvan and his conduct is very elevated!

-Dadashri



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