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Dadavani

A man and a woman should never touch each other, there is great danger there. This is because the attribute of even such a touch is very problematic. If even a single parmanu of sexuality enters within, it will ruin so many lives!



Junagadh : The Grand Life Instillation Ceremony at Trimandir : Dt. 7 to 9 January

Satsang

Life Instillation – Prakshal - Aarti



Pujan - Aarti



Trimandir Door Opening



Girnar Pilgrimage



Pujan of Amba Mataji



The Illusory Belief of the Pleasure of Touch

EDITORIAL

Along with attaining *Akram Vignan* (the step-less Science of Self-realization) of absolutely revered Dada Bhagwan, if unmarried people become established in the goal of *brahmacharya* (celibacy through the mind, body, and speech), then that will be helpful for them to ascend in the progression of *Gnan* (Knowledge of the Self) for the purpose of experiencing the Self. After the formation of a firm resolve to practice *brahmacharya*, there is one question that keeps troubling the spiritual aspirant: The resolve is definite, yet internally, sexual thoughts arise, there is restlessness, dwelling [on sexuality], the desire for the pleasure of touch arises. For that, Dadashri's scientific understanding states that when once the firm resolve of practicing *brahmacharya* forms, it does not end there. Rather, it is very important that the awareness to practice *brahmacharya* arises. It is only then that *brahmacharya* will come into one's conduct.

In the current edition, in order to fracture the belief, which has set in through societal influence, that there is pleasure in sexuality, Dadashri has explained sexuality as it is. Thus, that belief should now be excised! If the *chit* (inner component of knowledge and vision) comes across sexuality even in the slightest, then steadiness will not remain for a great span of time. While touching a woman, awareness does not remain and one indulges in the pleasure. And touching a woman is so poisonous that it promptly deludes (*moorchhit*) the mind, intellect, *chit*, and ego. At that time, it indeed turns one into an animal.

The one who has made a resolve to practice *brahmacharya* the entire life and has taken on the unflinching commitment to practice *brahmacharya*, if such a person slips just once, then he is done for. If a sexual act happens, then it is equivalent to committing suicide. There is tremendous danger in that. Dadashri says, "All other mistakes can be accepted, but 'we' cannot accept this; 'our' gaze becomes very stern in that situation."

It is necessary to acquire the capability to skillfully get rid of the inner and the outer evidence [of sexuality] for the 'safe-side' of *brahmacharya*. The sexual intents that arise internally can be dissolved through the awakened awareness (*jagruti*) of the Science through *Purusharth* (progress as the Self). The *jagruti* of the Science includes [Knowing], 'Who am I? What is sexuality and what are the consequences of it?' As a result of such analysis, the internal subtle sexual intents also wane. On the other hand, with regard to the external circumstances, it is essential to develop the awareness in worldly interactions of staying away from *sparshdosh* (the fault of touching someone with a sexual intent) and *sangdosh* (the fault of the sexual act with another person). Otherwise, with the slightest lack of awareness, there is no telling how deep the ditch of sexuality that one might get thrown into will be! To practice pure *brahmacharya*, it is absolutely necessary to remain in the vicinity of the *Gnani Purush* and in the company of *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya*).

In the current edition, Dadashri's Knowledge-laden speech shows the red signal for the illusion generating beliefs that there is pleasure in touch and it shows the danger of them. When one practices completely pure *brahmacharya*, tremendous bliss arises, and thus commences bringing about the salvation of the world with purity. For the one who wants to experience the clear and distinct experience of the Self in this very lifetime, it is not possible to achieve this goal without continuously practicing absolutely pure *brahmacharya*.

~ Jai Sat Chit Anand

The Illusory Belief of the Pleasure of Touch

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Dispassion Arises by Analyzing Sexuality

Questioner: How can we get rid of the belief that there is pleasure in touching a woman?

Dadashri: That belief has set in because ten people said so. If those who have renounced worldly life (*tyaagi*) had spoken on this, then even if the belief had set in, it would vanish. This is because the belief has set in. Is the belief in the right place or the wrong place? A *jalebi* (an Indian sweet) does taste good; if it is fresh *jalebi*, then does it taste good or not? If it is made with clarified butter (*ghee*)?

Questioner: It does.

Dadashri: You should understand everything from the *Gnani Purush* (the One who has realized the Self and is able to do the same for others). Thus far, you have understood all this from other people! All the poets sing praises [of a woman's body and looks]. [They say,] "Her legs are like a banana tree trunk," they talk about her legs and other things. But the mortal one does not think about this: "Why don't I sit with her when she goes to the toilet?"

As a matter of fact, everyone sings as per their own viewpoint. It is only when the *Gnani Purush* shows [the reality] that dislike arises within.

The fact is that human beings have not tried to analyze sexuality. If you were to analyze sexuality from the perspective of your moral duty of a human being, just as we would analyze something by separating whatever is mixed within it, if sexuality were to be analyzed in the same way, then a person would never have sex again. Stale fritters that are more than two days old should never be eaten. Even so, if one ended up eating stale fritters that are three months old, he would still remain alive, but if he has sex, then he will not stay alive. Sexuality is the kind of thing that if it were analyzed, then one would continually remain dispassionate (*vairaag*).

Do you know how to analyze sexuality?

Questioner: No, I don't, please tell me.

Dadashri: Analysis means that, is sex something that you would like [looking at it] with your eyes? Would you like to

hear it through your ears? And if you were to lick it with your tongue, then would it taste sweet? Not a single sense organ likes it. This nose must actually like it, right? Oh, it must be so fragrant, mustn't it? Perfume is applied, isn't it? So, when this type of analysis is done, that is when it is comprehended. Hell in its entirety indeed lies there, but because such analysis does not exist, the people of this world have become confused. That is the very place where illusory attachment (*moha*) occurs; that too is a wonder in itself, isn't it!

The Poisonous Touch Makes One Lose Awareness

Questioner: But I do not remember anything of this [what has been said in *satsang*] while the touching takes place.

Dadashri: Yes, but how could it be remembered? At the time of touching, that touch is so poisonous that a veil of ignorance arises over the mind, intellect, *chit* (inner component of knowledge and vision), and ego. At that time, a person loses awareness. He becomes as good as an animal!

Questioner: At that time, the force is so strong that one becomes *moorchhit* (a state of unawareness arising from illusory attachment) because of it.

Dadashri: Yes! The fact is, a person becomes intoxicated after drinking alcohol, whereas in this case, the intoxication arises simply upon touching. In the case of alcohol, the mental functioning becomes hindered half an hour after consuming alcohol, whereas in the other case, the intoxication arises as soon as the hand

touches [the other person]. It happens immediately, it takes no time at all. So, from a very young age, I became alarmed after witnessing this, [I felt,] 'Oh my, what happens here?!' One loses his humanity and turns into a beast. A person loses his humanity and turns into a beast. It would be fine if the humanity returned after a short time. Even if some of it were retained, even if there were some decency, then it would be acceptable; however, no decency remains at all. And 'we' have revered *brahmacharya* (celibacy through the mind, speech and body) for infinite lives, so 'we' do not like this. But it happened not through choice. I must have indulged in some worldly life, but not through choice. It was without the desire to do so, as a karmic effect! This does not suit 'us'! So you have tremendous merit karma that you have attained the vow of *brahmacharya* from Dada.

Moreover, you have Dada's support and also this *Gnan* (Knowledge of the Self). If you did not have this *Gnan*, then *brahmacharya* would not last. You have this *Gnan*, the awareness of 'I am pure Soul', and that is why *brahmacharya* remains.

Questioner: What you mentioned about [the effect of] touch, I experience that, so then what should I do? What is the solution for it? So I do know that there is no happiness in touch, but when the actual act of touching happens, I feel pleasure in that.

Dadashri: That may be so, but You instantly get rid of it, don't You; what does it have to do with You? That

pleasure was felt because of your belief. Otherwise, for other people, it feels like poison the moment the touching happens. There are some people who do not even engage in touching. They will not touch a woman; it feels like poison to them. This is because they have nurtured such an intent. Others have filled such stock that they find pleasure in touching. These two [types of people] have filled a different kind of stock. That is why they feel like this in this life.

Questioner: There is no real pleasure in it, but it [pleasure] is there for a limited time, yet it does not let up, does it!

Dadashri: No, there is no pleasure in it at all! It is only a belief! It is simply a belief of foolish people! If you rub one hand against another and pleasure is felt, then you can understand that this is completely clean pleasure, but sex is indeed nothing but filth! If ever an intellectual person were to deduce a conclusion of its filth, then he would not go towards that filth at all! If you have to eat bananas right now, then there is no filth in that and there is actual pleasure in eating them; but in this case, sheer filth is actually deemed pleasurable. On what account one believes it to be pleasurable; that, too, is not understood!

Questioner: It is believed that there is the utmost pleasure in sex; on what basis is this believed to be so?

Dadashri: That particular pleasure that he has experienced, and he has not seen pleasure [bliss] elsewhere; that is why he experiences a lot of pleasure in sex. If

a closer look is taken, then the greatest of all filth lies right there. However, due to that pleasure, one enters into a state of complete unawareness. Therefore, he does not realize this. If sex can be understood as filth, then its pleasure would entirely vanish.

Through the Veiled Perception, One Imagines Happiness

People are involved in the filth of sexuality! If the lights are turned on during sexual activity, then they do not like it. They become alarmed when the lights are turned on. That is why they keep the room dark. If the lights are turned on, then one would not like to see the body part where sex takes place. So what has Krupaludev [Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra] written about that body part?

What is written in Krupaludev's letter? 'My thoughts regarding women.'

"Through very, very composed contemplation, it has become evident that uninterrupted bliss exists on the basis of pure Knowledge (*shuddha Gnan*), and that is why absolute *samadhi* (bliss of freedom from mental, physical, and externally-induced suffering) only exists there. It is merely through veiled perception (*avarantik drashti*) that women have been envisioned to be the topmost pleasure of worldly life, but that is definitely not so. With discretion, when perceiving the location through which the pleasure of union with a woman is taken, then that place is not even worthy to vomit on."

What Krupaludev is saying is that place is not even worthy to vomit on. Therefore, vomit in another suitable place. Even if one were told to spit there, he would not like it. A person can spit elsewhere, but one would even feel ashamed to spit here. Moreover, what he carries on to say is, “All those substances towards which there is disgust (*jugupsa*), those very substances lie within her body and it is the birthplace of all that.”

Questioner: What does *jugupsa* mean?

Dadashri: *Jugupsa* means intense disgust. Those things for which intense disgust persists, all those very things are indeed there, aren't they! Hey, does everything become all right just because it is tied in a 'silken sheet' [skin]? Krupaludev has written quite a lot, but how much can the pitiable people understand?

“Moreover, that pleasure is momentary and in the form of nothing but a skin disease and remorse. As the image of that moment is etched in my heart, it makes me laugh, ‘What is this deception?’ In short, it suffices to say that there is no pleasure in it whatsoever, and if there were happiness in it, then try to describe it in its entirety (*aparichhed*).”

“Therefore, analyze sexuality in depth and then take a look at it”; that is what Krupaludev means to say. If you want to sample its stench, then try to smell that place; what do you think? Moreover, if you take a look at it with your open eyes in bright day light, then does that place

look beautiful? Intense disgust arises for it in every way!”

“It is only because of the state of illusory attachment (*mohadasha*) that such a belief has arisen; that is what you will undoubtedly come to realize. Here, my purpose is not to critique a woman's body organs. But, it is for the discretion that the [relative] self never gets pulled over there again, that I have casually given this suggestion. The fault does not lie in a woman, but the fault lies in the [worldly-interacting] self [*vyavahaar atma*] and with the riddance of that fault, whatever the self sees is indeed filled with extraordinary bliss; therefore, the ultimate yearning is to become free of that fault.”

Questioner: How much He [Krupaludev] must have Seen!

Dadashri: The *Gnanis* have Seen that. For one thing, the eyes do not like it, nor do the ears like it. To the nose, it stinks. If a hand that has touched that place happens to be smelled, then it would reek like a dead fish. And what if one were told to taste it? Not even a single sense organ likes it, and the sense organ of touch likes it, but only at night. If one were to touch it over there during the daytime, then the sense organ of touch would not like it.

There was a man who was a *Vaniya* (member of the merchant caste in the traditional Indian caste system; those who make a living through their speech and intellect) who used to come visit me. At the time, I was about sixty or sixty-two years old. He was also around the same age. He made an arrangement with me.

[He asked me,] “If I come and visit you for half an hour, then will you agree to it?” I said, “Yes, I will.” It increased people’s reputation to be seen with me in public. So he sat down with me. He had a sharp intellect. I asked him, “If all these men who are passing by were naked, then would you like looking at them?” He replied, “No, I would not like it. I would turn my head away from them.” Hey, if all those men are naked, then are you not naked too? You look good just because you are covered up [with clothes]! So then I asked him, “If a naked man and woman are passing by, then who would you prefer to look at?” He replied, “I could tolerate looking at the man, but I would not like looking at the woman. I would feel like throwing up.” I was examining the *Vaniya’s* intellect in this way. He told me, “I happened to see my wife while she was taking a bath. It makes me shudder with disgust.”

The Root Cause Is the Wrong Beliefs

That which is not liked by the five sense organs has to be done in the dark. Even if children were to see it, they would feel ashamed. If a person is engaging in the sexual act and his photograph is taken at that time, then what would he look like?

Questioner: He would look disgusting; he would look like an animal.

Dadashri: He would indeed be considered an animal. Those are all considered to be bestial desires.

Questioner: What is the reason for being attracted to specific body parts of a woman?

Dadashri: It is because of your beliefs; it is because of the wrong beliefs. Why doesn’t attraction arise towards the body parts of a cow? They are simply beliefs; there is nothing else to it. They are just beliefs. If you break these beliefs, then there is nothing to it.

Questioner: That belief that forms, does it form because of the circumstances that come together?

Dadashri: It forms in you because of what people tell you. When you say it, the belief gets formed. And because the belief is formed in the presence of the Self, it becomes strengthened. And what is there in it anyway? It is nothing but lumps of flesh!

Questioner: Once I had gone to see a breast surgery. Initially, when I saw them, they looked so attractive. However, when an incision was made for the operation, I began to tremble.

Dadashri: There is no beauty in that at all. They are nothing but lumps of flesh.

Questioner: How can this wrong belief be removed?

Dadashri: How did I remove it just now?

Questioner: Through the right belief. That story about the *Vaniya* and the lumps of flesh fits well with me.

Dadashri: That *Vaniya* did not like looking at naked women. His intellect is considered very good. I immediately recognized how developed his vision is! And in reference to his wife, he viewed her as a lump of flesh and that always made

him feel disgusted! He felt disgusted even at the age of sixty, so that is considered good, isn't it! Otherwise, one would not feel disgusted.

Illusory Attachment Creates a Veil Over the Jagruti

The world does not know at all, that all of this is wrapped up in a silken sheet, does it? The very rubbish that one does not like is wrapped up in a silken sheet. Does it feel this way to you or not? If one were to understand this much, then nothing but dispassion (*vairaag*) would arise, wouldn't it! But that much awareness (*bhaan*) does not remain; it is for this very reason that the world continues to function this way! Do any of these girls have such awareness? If a person appears handsome, and his skin were peeled off, then what would ooze out?

Questioner: Flesh and blood and all that would ooze out.

Dadashri: Flesh and pus and all that, right? And where did the beauty go after that? One has not thought of all this; that is why this illusory attachment (*moha*) exists, doesn't it!

Questioner: Yes, it definitely seems to be so.

Dadashri: Yes, just look at the entrapment! If you think about it, then does it not seem to be an entrapment, dear lady? This point, that everything inside is filth, does seem to be correct through the intellect, doesn't it? Does everyone have filth inside or must some people be clean, like beeswax?

Questioner: There is filth inside everyone.

Dadashri: If the awakened awareness (*jagruti*) remains that there is filth like this in the body, then no matter how attractive a person looks, would illusory attachment still arise?

Questioner: It would not.

Dadashri: It is because that *jagruti* is not there that this illusory attachment arises, and later, nothing but misery arises through that illusory attachment. Otherwise, would there be any misery?

A young man may go out wearing nice clothes, wearing a necktie, but what would ooze out if the mortal one were cut open? "Why do you needlessly keep wearing a necktie?" People with illusory attachment have no awareness (*bhaan*). The poor things become deluded upon seeing the attractive appearance! Whereas I can see everything openly, through and through. Would you not feel bad if all these people were to take off their clothes and wander about?

Questioner: I would feel very bad.

Dadashri: So they look good because of clothes. Would they look good without clothes? Cows, buffaloes, goats, dogs all look good without clothes, but people do not look good. Now, no one would give you such knowledge, would they? No one would explain things in such details, would they? So then illusory attachment is bound to arise, isn't it? Dadaji has said, "All of this is filth," so then how can illusory attachment arise?

If a man or a woman walks around with nicely groomed hair, then what does that have to do with you? What would come out if they are cut open? What happens if you peel him like you peel a gourd? The garbage inside would be visible, wouldn't it? If someone has pus oozing out from here, and you are asked to clean it up for him, then would you like doing that? You would definitely not like to touch it, would you? And if you have a male friend who does not have any pus, then you would like to touch him, wouldn't you? However, there is actually just garbage filled inside. You cannot even touch that. It's not as though there is anything in the world that is worthy of having illusory attachment for, is there? But people have never thought about this! No one has told them this!

One Is Entrapped in the Energies of the Pudgal

Why should attachment (*raag*) ever arise towards the body? What is the body made of?

Questioner: It is made of *pudgal* (the non-Self complex of input and output).

Dadashri: The qualities of *pudgal*, the qualities at the gross level, are such that they can be seen through the eyes, they can be heard through the ears, they can be experienced through touch, they give fragrance to the nose, they give taste (*swaad*) to the tongue. The qualities of the *pudgal* and the qualities of the *prakruti* both come together. The qualities of the *prakruti* [anger-pride-deceit-greed] belong to *mishrchetan* (mixture of the pure Self

and the non-Self), and the qualities of *pudgal*, all that has come together and given rise to blood, pus, and all else, and has given rise to worldly life (*sansaar*). That is why this entire world has become perplexed. Due to ignorance (*agnanta*) of his own Self, the awareness of all this foulness does not remain for him, and because this awareness does not remain, this worldly life persists.

The entire worldly life is made up of the *pudgal*. But when attachment and abhorrence arise for the *pudgal*, that is called bondage, and when attachment and abhorrence do not arise for the *pudgal*, that is called *mukti* (freedom; liberation).

Four of the five senses are *vitaraag* (free from attachment) on one side [with regards to one of the two parties involved], whereas the sense of touch makes both parties involved prone to attachment (*raag*). And there is the presence of the *mishrchetan* (a living person), which is the most harmful of all. If there is *vitaraagata* (total absence of attachment and abhorrence) in both the parties that are involved, then One can become free. Sexual desire comes under the sense of touch.

The *pudgal* has its own various energies which attract the Self. It is due to these very energies that one has taken a beating, isn't it! One is the Self, yet he went out to know about the energies of the *pudgal*, [inquiring], 'What is this? Which energy is this?' So one got himself trapped in it! Now how can one become free? One can become free if the awareness of one's own Self arises!

Pleasure Taken From the Pudgal Has to Be Repaid

Have you ever had an eczematous rash? So as you scratch it, it feels gratifying, doesn't it? Now, what are you taking that pleasure from? From the *pudgal*. You seek pleasure by rubbing the two together, scratching it, by itching it. Then, ultimately, when the hand stops scratching, the burning sensation starts. Just look, the *pudgal* immediately gives pain, doesn't it! The *pudgal* says, 'Why are you seeking pleasure from me? You have the happiness within you, don't you! If you take pleasure from us, then you will have to repay it.'

Questioner: At the time of repayment, the misery that arises is dependent upon how much *aasakti* (inner tendency inclined towards attraction that attaches) or greed one has, isn't it?

Dadashri: The more *aasakti* one has, the more the affliction from external sources (*upadhi*). If there is less *aasakti*, then there will be less misery. It all depends upon the *aasakti*, doesn't it!

Have you never experienced an eczematous rash? So everything has to be repaid. A lot of pleasure is derived from [scratching] the eczematous rash, isn't it? At the time of scratching, there is a lot of pleasure on his face, isn't there? So a person watching him would feel, 'Oh God, give me eczema too.' Do people do that or not?

Questioner: How can there be pleasure in scratching it like that?

Dadashri: No, no, his face appears

to be full of pleasure when he is scratching. So in his mind, the other person feels, 'He is experiencing pleasure and I have been left out.' So he beseeches God, 'Give me something.'

Questioner: No one would ask for something like that, would they? On the contrary, one would have the thought, 'This is nothing but filth.'

Dadashri: Sex is indeed that. It is just like scratching. It is simply friction. From that friction, electricity is generated. But the repayment that comes later on breaks the joints [in the body]. How can there be pleasure in that? The Self is not involved in that. There is no eternal element that Knows and Sees (*Chetan*) in that. 'Chetan' is only the Knower of that. Thus, one actually believes a perverted (*viprit*) state to be pleasurable.

By Indulging in It Once, the Chit Becomes Out of Control

Questioner: It is because one feels temporary pleasure that he gets involved in that, isn't it?

Dadashri: The fact is, he does not have the awareness (*bhaan*) that there is permanent happiness [in the Self], and so whatever temporary pleasure that comes along feels good to him. He will eat a mango, but he will leave it once he finds it slightly sour. He will find another one that is sweeter. Now, who is this? It is the tendencies of the *chit* that seeks out [pleasure], 'There is happiness in this, there is happiness in that; there is happiness in the other!' But then he doesn't get happiness from it and so he

throws it away. Then if he eats the food that he likes for a few days, what will that happiness turn into? There will be dislike even for that happiness. If he eats feasts during the wedding season for fifteen days at a stretch, then he would get fed up and run away and eat *khichadee* (a simple dish made of rice and lentils) at home. [You might ask him,] “Hey, even though the food was so good?” He would reply, “No, how can you like that all the time?” So the happiness that turns to dislike, that happiness cannot be considered happiness at all. That is not considered in the definition of happiness.

For how long does the impure *chit* exist? It exists as long as one has greed-laden temptation (*laalach*) [such as], ‘There is happiness in this, there is happiness in that.’ Once it experiences the happiness of its own ‘home’, it will not venture outside.

The phases that one had undergone the experience of (*vedan*) in the past life are the ones that come forth the most now. So the *chit* remains stuck only there. As that stickiness gets washed off, the *chit* does not remain there for long.

Where does the *chit* get entrapped the most? In sex. And once the *chit* is trapped, the *aishwarya* (energies of the Self within a human being) is lost. Once the *aishwarya* is lost, one has become an animal. So sex is such a thing that animalistic behavior has come about indeed through that. Animalistic behavior in human beings has indeed arisen because of sex.

Sex is such a thing that it does not

let the mind and the *chit* remain in the direction they are going in. And once one falls in this [trap of sex] and believes there is happiness in this, then the *chit* increasingly keeps going there, and upon believing, ‘It is really nice here, it is really good here,’ a countless number of new seeds get sown!

Questioner: Some people have no interest in it at all, interest does not even arise, whereas some people have too much interest in it. They have brought that with them from the past life, haven’t they?

Dadashri: Sex is the only thing in which many complications arise. After one has indulged in sex one time, his *chit* will keep going there.

Questioner: But one has brought that from his past life, hasn’t he?

Dadashri: His *chit* keeps going back there; he has not brought this with him from the past life. But then his *chit* goes outside of his control! It will become out of control even if he says no to it. That is why it is good if these boys remain in the intent of *brahmacharya*. And then if it discharges (*skhalan*) on its own, that is considered output (*galan*). It may happen at nighttime or during the daytime; that is all considered *galan*. However, if these boys were to ever indulge in sex just once, then they would get dreams about it day and night.

Questioner: The bad thoughts that arise, do they arise without the *chit*?

Dadashri: Yes, there is no relation between the *chit* and thoughts.

Questioner: If I get a thought about some external thing, then that external thing captures my *chit*; is that what happens or not?

Dadashri: No, it is not a balance of these two things; it is not as though if one is there, the other has to be there. For the most part, that [what you are saying] is the case, but it is not that if one is there, the other is definitely there. Many times, there are only thoughts and the *chit* may not have been captured. Other times, the *chit* may have strayed and there are no thoughts about it. It may be like that and it may also not be so.

Have you experienced that when the *chit* goes towards sexuality, you have trouble concentrating?

Questioner: If the *chit* has touched the vibrations of sex even in the slightest degree, then it does not allow one's steadiness to remain for a long time. And if the *chit* touches it and separates, then one's steadiness does not go away. Whereas if it touches it just once, not only in the physical sense but even in a subtle way, even then it creates a disturbance that lasts a long time.

Dadashri: What is 'our' *chit* like? It hasn't ever moved from its place! When 'we' speak, it constantly keeps swaying like a flute! That is when the spontaneous joyful state of the *chit* (*chitprasannata*) arises.

There Is Downfall Through Dwelling on Sexuality

If you dwell (*ramanta*) on, meditate

(*dhyan*) upon, or visualize (*nididhyasan*) either a woman or sexuality, then the tuber of sexuality forms. Then how does it dissolve? It dissolves by having thoughts that oppose sexuality. If a person simply takes care of this much; for any sexual attraction that arises, if he immediately does *pratikraman* for it, then his [karmic] account would remain clear. If he delays it by even two minutes, then it sprouts. So, this actually comes to a stop through *pratikraman*, otherwise it would never come to a stop, would it! Then [after doing *pratikraman*], if the fault occurs, the liability does not remain. But where there is no awareness at all, if attraction happens in that situation, then everything remains as it was before. So if attraction happens upon seeing [a person], if *alochana* (heartfelt confession of a mistake), *pratikraman* (asking for forgiveness for that mistake), and *pratyakhyan* (avowal to not repeat that mistake) are done right then and the sexual thoughts are cut out, then a person can stay afloat; otherwise no one can stay afloat amidst this. So this is actually a very deep hole.

Attraction happens because of ignorance in the past life; it is because you did not have the understanding, that is why you had dwelled on it. So the attraction arises once again. So then you should realize that there is some karmic account here!

Questioner: I do realize it, yet the thoughts keep arising over and over again.

Dadashri: Yes, but when the thoughts arise, they have to be destroyed once again. You have to keep destroying

them as they arise. 'You' have to See each [thought] and do *pratikraman* for it.

Questioner: I do understand what a big mistake has been made!

Dadashri: But it was because the mistake had been made that it arose within, isn't it! You should know how to destroy even a single thought that arises, shouldn't you! And you have to spend the entire day on this, for two hours at a time, then it will get destroyed, otherwise it cannot get destroyed. You did not think about this at the time of binding it, did you! You slept on your belly the whole night, thinking [sexual] thoughts.

Questioner: I did not understand [this statement], 'Slept on the belly the whole night, thinking [sexual] thoughts.'

Dadashri: He finds something attractive, so then he turns over face down and keeps thinking about it. He then continues to dwell on it. Now, she [that woman] has gone, so why does he continue dwelling on her? Yet the mortal one lies on his belly and dwells on her. He enjoys a taste of a kind! So then he turns over completely on his belly and indulges in it; I can See that! When does downfall take place? It takes place from the time one dwells on sexuality. Now if one dwells on *brahmacharya*, then *brahmacharya* will come into effect.

If one has dwelled on sexuality, then it should be washed off by doing *pratikraman*. But it is nothing much for the one who quickly cuts it off at that point. He does *pratikraman* the moment he sees it and then does not dwell on it,

even at night. As soon as the slightest thought arises, if he starts dwelling on it (*ramanta*), then he is considered to have slipped. It is actually due to this dwelling that all these faults have arisen, isn't it!

When the vision (*drashti*) changes [becomes sexual], then the dwelling begins. There is a reason behind the *drashti* changing; there are causes behind this from the past life. That is why the *drashti* does not change with everyone; it is upon seeing a certain person that the *drashti* changes. If causes were laid [in the past life], if there is an ongoing account that carries forward [in this life], and then if the dwelling [prolongation of play] takes place, then realize that this is a very large karmic account, so maintain increased *jagruti* there. Keep shooting the 'arrows' of *pratikraman* for that person. There should be powerful *alochana*, *pratikraman*, and *pratyakhyan* in that situation.

Sexual Planning Involving a Living Person Makes One Slip

A lapse in *brahmacharya* is a major fault. When there is a lapse in *brahmacharya*, there is trouble; you fall from where you were. If there is a tree that had been planted ten years ago and it becomes uprooted, then that is the equivalent of having planted it today, and moreover, those ten years went to waste, didn't they! And when a person practicing *brahmacharya* slips, if he slips just one day, he loses everything!

And for the person who slips from this point to all the way down here, the very same part that made him slip

expresses its force once again, that very same part makes him slip once again. So then it does not remain in his control. Then he loses even the control, he loses everything. ‘We’ tell you to beware of such a situation. ‘We’ warn you, “You will end up dying.”

There is no other thing that is a hindrance. If a woman touches you and your intent changes, maintain *jaग्रuti* there. This is because the *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) of the female gender are such that they will change the other person’s intent.

‘We’ can tolerate sabotage caused by the designing or planning (*yojana*) of any other matter except for that involving sexuality. This is because all other designs are not done with *mishrchetan* (a living person), whereas the designing or planning involving sexuality is done with a living person. Even if you let go, what would happen if the other person makes a claim against you? That is why ‘we’ have said to be cautious here. If you are negligent in other matters, it’s fine. The consequence of being negligent is that slightly less *jaग्रuti* will remain. However, this sexuality is the greatest danger of all; the other person will drag you wherever they go! With our *Gnan*, how can you afford to go to such places [lower life-forms]? On the one hand, there is this *jaग्रuti*, and on the other hand, there are illicit sexual relations; how could you put up with that? But even then, the karmic account has to be settled.

Questioner: It will come into effect, won’t it?

Dadashri: Yes, it comes into effect in such a way that that woman may become your mother in the next life, she may become your wife, if you focus on her sexually for just one hour! That is how this is! This is the only matter you have to beware of! ‘We’ don’t tell you to beware of anything else.

Clear the Belief by Saying, ‘Not Mine’

Questioner: Everything you are saying is true. It is also set in my belief, but despite this, the touching still happens in my conduct.

Dadashri: The wrong belief is in your conduct, the belief will not refrain from giving its result, will it! It is a discharge belief. Once a belief has set in, no matter how contrary or bad it is, it will not leave, will it! So you have to remove it by saying, “This should not be so, this is wrong.”

Questioner: So can we say that I still have an inclination (*ruchi*) towards it?

Dadashri: No, it is not like that. These wrong beliefs still remain within. So, you should clear them. The wrong belief that has set in based on others telling you so, that ‘There is pleasure in this,’ still remains. So as things come your way, you should clear them.

Questioner: How can we clear such beliefs?

Dadashri: Only by saying, ‘Not mine.’ They are not Yours. Those beliefs will be cleared by doing so. If you have believed a wrong belief to be correct a

hundred times, then you have to destroy it a hundred times, if you have done it eight hundred times, then you have to destroy it eight hundred times, if you have done it ten times, then you have to destroy it ten times. The world does not know what this is! The beliefs themselves are wrong.

The Moment a Thought Arises, You Should Uproot It and Throw It Away

When the thought of indulging in the pleasure of touch is about to arise, even before it arises, uproot it and throw it away. If you do not uproot it and throw it away instantly, then it will grow into a 'tree' within the first second, within the next second it will entrap you, and by the third second, you will be strangled.

If there is no karmic account, then even a simple touch will not happen. Even if a man and a woman are in the same room, not a single thought [of a sexual nature] will arise.

Questioner: You said that attraction happens because there is a karmic account. So then how can I get rid of that karmic account before it unfolds?

Dadashri: It is only when it is done [uprooted] the very moment it happens that it will leave; it cannot be done in advance. If the thought arises, 'Let me reserve the space next to me for a woman,' then you should uproot that thought right away. You should recognize what the intention behind it is. Is it in line with your principle [of *brahmacharya*] or is it contrary to it? If it is contrary to your principle, then you should uproot it and throw it

away instantly. Generally, people make accommodation even before a woman sits down next to them. The moment such a thought arises, you should uproot it and throw it away. However, you turn such a thought into a 'tree' by the time a woman sits next to you. Then it cannot be turned around.

Questioner: I have decided that I do not want to indulge in sexuality, but if a girl or a boy brushes against me with a sexual intent, touches me with a sexual intent, while getting on or off the bus, while sitting in the bus or anywhere else, then I don't have a problem. I do not want to indulge in sexuality, but thoughts do arise.

Dadashri: That is good, isn't it?

Questioner: I have my 'safe-side' at that time, I do not indulge in sexuality at all. I do not want to touch anyone. But what can I do if they come and touch me?

Dadashri: I see. What would you do to a snake that intentionally wants to touch you? How can you even like touching a man or a woman? Where there is nothing but stench, how can you possibly like touching that?

I am just cautioning you that, if ever you accidentally touch [any woman], then confess it to me. Sometimes, some women will deliberately brush against you.

The Parmanu Bring About an Effect by Simply Touching

Questioner: What if I have lots of negative thoughts? I don't have such a desire, but the circumstances come

together and the thoughts arise and then I occasionally slip.

Dadashri: You may not have the desire, but what happens if you walk into sticky mud? You will automatically slip. Hence, all this is past karmic debt that is causing problems again. You will have to clear those problems, won't you? You may not have such a desire today, but what can you do?

Questioner: Is that considered a weakness?

Dadashri: The fact is, for the one who has spoiled his *brahmacharya*, everything is spoiled.

If touching or any similar acts happen, then come and tell me and I will cleanse that for you immediately. This is because in terms of the attraction of electricity that happens from just one touch, 'we' subsequently have to remove that electricity.

Questioner: What is that electricity like? You had said, "The electricity is such that I have to wash it off."

Dadashri: The *parmanu* of the other person bring about such an effect (*asar*). The *parmanu* of attraction keep increasing. And the *parmanu* of having seen with the eyes are subtle and from the subtle the gross arises, and from that, the attraction arises. Then the attraction continues to grow. It then turns into repulsion. Before the repulsion is about to happen, the act (*karya*) takes place. Subsequently, the repulsion keeps happening. The repulsion begins the moment the act begins. Until the act begins, the attraction continues to

take place, and once the act is over, the repulsion continues to happen. This is how the attraction of *parmanu* is.

Now there will be no problem, Dada is looking after you. Even if you say, "Dada is looking after me," everything will fall into place.

Questioner: This is a new Science of *parmanu* you've disclosed.

Dadashri: All that is actually not worth disclosing. Only those points which are necessary for people to know are to be disclosed with discretion, and what is the point of disclosing it to outsiders? Worldly people are not going to refrain from touching each other.

Questioner: So due to touch, how far down do the *parmanu* drag one down?

Dadashri: Yes, so the attraction of the *parmanu* does everything. The control actually does not remain in the hands of the poor fellow, and when repulsion happens, even if he does not wish to separate, the *parmanu* themselves cause the repulsion, they separate them.

Questioner: When the repulsion happens, do the *parmanu* themselves cause the separation?

Dadashri: Yes, they themselves cause the repulsion by entering into [energizing] the influence (*amal*).

Questioner: So how do they do that?

Dadashri: Their influence gives the effect and then they themselves turn into repulsion.

Questioner: So is it a rule that once the attraction happens, repulsion inevitably comes about as a consequence?

Dadashri: Attraction and repulsion is indeed the rule. How long is it considered attraction? As long as repulsion does not come about, it does not give an effect. When the circumstance for repulsion arises, it starts giving an effect.

Questioner: What happens after the attraction starts giving its effect?

Dadashri: Then it's over! The person is dead! Now you do not have any problem.

Improve Yourself by Scolding Yourself

Questioner: I took a special directive (*agna*) from you. Later, when I went home, things spoiled a bit. Why does this happen? What is the reason this happens?

Dadashri: It is your lack of understanding. When you left here, if you had decided, 'I will take the medicine when I get home,' but then if you don't take it, that is your lack of understanding, isn't it! Just look, this man here had reprimanded himself, he threatened himself. He was crying and he was reprimanding himself, it was worth seeing both these things!

Questioner: Once, I had reprimanded Chandubhai [the relative self; file number one] two or three times; at that time, he had cried a lot, too. He even told me, 'This will not happen again,' yet it happens again.

Dadashri: Yes, that will happen, but

You have to keep telling him. 'You' have to keep telling him and it will continue happening. By telling him, You remain separate from him, You do not become engrossed (*tanmayakaar*). 'You' have to keep scolding him as if you are scolding your neighbor. By continuously doing that, it will come to an end, and all the 'files' will come to an end, won't they?

Keep Seeing the thoughts. 'You' should say to them, 'Are you still sitting inside?' Such a strict curfew has been put in place, but you still entered? Run, there is a curfew. Consider yourself doomed!

When *brahmacharya* is practiced properly, it gradually creates an effect. Your face will glow with radiance. But currently, not much radiance is visible on your face. There is no visible loss, but no proper radiance is visible either!

Questioner: What is the reason for this?

Dadashri: The intention (*daanat*)! Your intention is bad. How could any radiance be visible? As a matter of fact, the moment you see [a woman], your intentions turn bad. How can there be any sexuality once you become a *brahmachari* (one who is unmarried and has taken up a resolve to practice life-long *brahmacharya*)?

Questioner: The intention is like this; what can be done so that the intention improves? What is the solution for that?

Dadashri: The thoughts that arise, they are not You. You should scold him [Chandubhai]. Did You scold him? 'You'

did scold Chandubhai, didn't You? Have You ever scolded him? And what happens if you pamper him? You should scold him, 'I will slap you twice.' Then Chandubhai will cry. 'You' scold him, and Chandubhai cries! When this is done, then things fall into place. Otherwise, illicit sex will take you to hell. Instead, it is better to get married; at least it is something which is rightfully yours! Do you not have desires related to sexuality?

Questioner: I have such thoughts sometimes!

Dadashri: But that is only sometimes, isn't it? It is not like the thoughts that arise daily about eating a meal, is it? It happens once in a while. Is it like rain that falls once in a while?

Questioner: It happens once in a while. Before, I used to get a lot [of sexual thoughts] all day long; those have stopped.

Dadashri: As time passes, you will stop going in that direction. Once the direction you want to go in is decided, all other obstacles from the past will cease to arise, and then you will stop going in that direction. Then they will not arise.

Circumstances Leading to a Sexual Encounter Should Not Arise

Jagruti remains for You now, doesn't it? The bliss has started arising, hasn't it? All those others are in bliss. There is a new kind of radiance on all of their faces. If just one barrier is surpassed, then bliss will begin arising and it will manifest immediately! And if the barrier is not surpassed and you slip up, then you

will become entrenched on that side [of sexuality]. Then you will once again be in the wrong direction. Therefore, you have to be careful at the time of being put to the test. Then the veil over the Self breaks and bliss continues to come forth!

There is nothing wrong with anything else happening, there should be no circumstance that leads to sexual encounter. There is nothing wrong with anything else happening, this means it is not worth worrying a lot about it. However, a sexual encounter between a man and woman is indeed death; that is how it is for you [those who are practicing *brahmacharya*].

Questioner: So we would rather die than to have that happen.

Dadashri: No, that is death indeed. Death happened just like that. This is because when the bliss was to manifest, at that very time, you slipped. Just as if you are fasting and everything within is working towards your benefit, but before that, you start eating!

Therefore, beware. Otherwise, you will never get this position [of having Self-realization along with the resolve of practicing *brahmacharya*] again. You will not get this position again in any other era of the time cycle. Therefore, beware. You should never deviate even slightly from this, and if there is a major 'attack', then let me know. If anything else happens, it is not necessary. It is all useless! There should not be a sexual encounter between a man and woman. That is all, I will let go of the rest.

Questioner: So is there not as much danger in the rest as there is here?

Dadashri: No, there is not [as much] danger. This is the most dangerous thing of all. It is verily suicide. You can patch up all the other things; there is a cure for that.

Now the more real penance (*tapa*) you do, you will experience that much bliss. This is the penance that has to be done, not any other penance. If there is a small brawl, it can be brought under control quickly if you inform the police. That is how this has to be kept under control.

Questioner: Now my resolve (*nishchay*) for *brahmacharya* has undoubtedly become strong within!

Dadashri: Your resolve has undoubtedly become strong. There is radiance on your face!

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

Dadashri: That's it, that's it.

Questioner: I have met Dada now, so I want to finish it all off.

Dadashri: Finish it all off. Just pay heed that the resolve does not falter. A sexual encounter should not happen. 'We' will let go of everything else of yours. 'We' will show all the remedies for that. All the other mistakes that happen, of the five or seven or ten types of mistakes

that happen, 'we' will show the remedies for all of those. There are remedies for those. I have all kinds of remedies, but I do not have a remedy for this [if a sexual act happens]. Having travelled a distance of 9,000 miles, one does not find the destination and so he turns back. Now, the destination was at 9,500 miles. Rather than going through the trouble of turning back, continue ahead, mortal one! Just look! This person has not made a resolve, so he is put under so much difficulty!

Questioner: The resolve is there, but mistakes end up happening.

Dadashri: If other mistakes happen, then they can be accepted, but there should be no sexual encounter. This conversation is only for this group; 'we' are not including you in this group. When you show 'us' your 'test examination', then 'we' will include you in this. Then 'we' will scold you, too. 'We' will not scold you now, so enjoy. You have to enjoy for your own good, don't you? What do you have to enjoy for?

Questioner: One does not actually benefit by taking enjoyment.

Dadashri: He does not. Then why are you taking enjoyment?

If the Resolve Has Been Made, Then Nothing Will Happen

What is the nature of sexuality (*vishay*)? However strong a person is, he has that much less [inclination towards] sexuality. Conversely, the weaker a person is, he has that much more [inclination towards] sexuality. The person who is

completely weak has a lot of [inclination towards] sexuality. So, a person who is weak is so overcome with sexuality that it does not let him come out of it, whereas it does not even affect the one who is strong.

Questioner: On what basis does the weakness remain?

Dadashri: When a person does not have the solemn vow (*pratigna*) for it internally, when he does not have any steadiness of his own, he continues to slip up. He continues to slip until he is done for. According to the knowledge on the *Kramik* path (traditional step-by-step path to Self-realization), it is said that if there is a breach in your *brahmacharya*, then take care of it by drinking poison, but do not make a breach in *brahmacharya*.

Questioner: If one wants to achieve his goal [of perfecting *brahmacharya*], then even on the *Akram* path (step-less path to Self-realization), one has to maintain the same kind of resolve, doesn't he?

Dadashri: One has to maintain a strong resolve; a tremendously strong resolve is required.

In That Situation, Dada Displays Silent Sternness!

If a sexual encounter [outside of marriage] happens, then 'our' gaze becomes stern, 'we' will immediately know everything. Dada's gaze becomes stern towards sexuality alone, not for any other matter. 'We' do not have a stern gaze for any other matter. Other mistakes may happen, but this should certainly not

happen. And if it does happen, then come and tell 'us', so that 'we' can 'repair' it for you, 'we' can free you from it.

Questioner: I have to come here to Dada to become free in every respect.

Dadashri: That is fine. That is why I have taken it in writing from these *Aptaputras* (young men who have taken the vow of *brahmacharya* and have dedicated their life to the *Gnani* for the world's salvation); so that I do not have to tell them to leave, they will leave on their own [in such a circumstance].

If a sexual encounter is impending for him and he meets 'our' stern gaze, then he will become free from it automatically. 'Our' blazing heat (*taap*) will make him let go of that. 'We' do not have to reprimand him. He meets such a stern gaze that he will not be able to sleep at night. That is considered the blazing heat of coolness (*saumyata*). People of the world have the blazing heat of *prataap* (aura of influence and power). In *prataap*, they have radiance on their faces, they practice *brahmacharya* quite well, they have strong bodies, their speech is powerful, their actions are dignified. That *prataap* exists in worldly life, but no one has the blazing heat of coolness. Now when these two come together, the properties of the sun and the moon, then work gets done. There are human beings with just *prataap*. But there are very few, there are not many in this *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action)!

Questioner: And our *Gnan* is such that It nudges and cautions from within.

Dadashri: Yes, It gives a nudge.

Questioner: So if even a minor mistake has happened, the shouting starts up internally, ‘You neglected this, turn back from here.’ So internally, it pulls us back to safety.

Dadashri: If you are ever in a position in which you may be defeated, then come and tell me. If one lifetime passes without impurity, then *moksha* is attained; you have the green signal. And even if you get married, there is no problem. Even then, there will not be any impediment to *moksha*.

Questioner: If I touch someone deliberately, then that means it [sexuality] has come into the conduct, doesn’t it?

Dadashri: If you touch someone deliberately, then that means it [sexuality] has come into the conduct! Why don’t you touch a fire deliberately?

Questioner: I understand.

Dadashri: The moment the desire arises, uproot it and throw it out. As soon as the root sprouts, as soon as the seed sprouts, would you not know which seed is sprouting? It is of sexuality. So eradicate it and throw it out. Otherwise, if you feel pleasure upon touching [a person], then you are finished. That is not a life of a human being! Now do everything after understanding the laws. ‘We’ close the doors for the one with sexual conduct. Otherwise, this group [of *brahmacharis*] would collapse. There should not be any stench of sexuality in this group. So if any such thing happens, come and tell me about it. To get married is a solution.

And if you get married, it is not as though your *moksha* is going to go away. ‘We’ will find a solution for you.

The Conditions for Brahmachari Aptaputras

The one who has the resolve can remain [in *brahmacharya*]! He has the support of the *Gnani Purush*. He has taken *Gnan*, there is bliss within, so why should he fall into a well? So, because of your spiritual apathy, I do not like you. There is still spiritual apathy and you are all useless. You are not reliable! What can be said when you sleep in my presence? When are you going to write down [the two conditions for *brahmacharis*] and give them to me?

Questioner: Whenever you say so. I can write them now.

Dadashri: There are two conditions. The first one is on sexual misconduct. Write this down: ‘If there is sexual misconduct, then I will leave [this group of *brahmacharis*] on my own, nobody will have to tell me to leave. I will leave this place on my own.’ And point number two: ‘If there is spiritual apathy, then I will accept whatever punishment the association (*sang*) gives me, whether it be fasting for three days or something similar.’ Why would ‘we’ get involved in this? This is an association, isn’t it? Does it look good if these people are sleeping in my presence? Yes, they were sleeping in the afternoon and they all got caught. They were caught many times before, too. This is all garbage. Some of it has been improved in one way or another.

You should write this down and give it to me. The *Aptaputras* write this down and give it to me. The conditions, which two conditions do they write down?

Questioner: The first is, ‘I will never make a mistake related to sexuality, and if I do, then...’

Dadashri: ‘If I do, then I will immediately go back to my own home. I will leave this place where the *Aptaputras* reside. I will not even remain to show you my face.’

And secondly, ‘I will not doze off in the presence of the *Gnani Purush*. I will not display any kind of spiritual apathy.’ Write down these two conditions and become qualified. Hence, *brahmacharya* is important.

I tell them to get married without any hesitation. However, they tell me they don’t want to get married. I do not say ‘no’ to getting married. You can get married. Even if you get married, you are not going to lose out on attaining *moksha*. So ‘we’ do not want to be blamed for that. If you cannot tolerate having a wife, then what can I do about that? Yet he replies, “I cannot tolerate that.” He discloses that, doesn’t he! So if you can tolerate it, then get married, and if you cannot tolerate it, then let me know.

If there is filled stock [of sexuality] within, then get married and settle the karmic account. Just because one gets married, he does not end up as husband forever. All the solutions are there.

If thoughts of sexuality arise in the mind, then *pratikraman* should be done,

it should be ‘shoot-on-sight’. Faults that happen through the mind can be tolerated. ‘We’ have a solution for that. ‘We’ will use that and clean it for you. If it happens through the speech or conduct, then it cannot be tolerated. There must be chastity (*pavitrata*)! Do you like these conditions?

Questioner: I like them.

Dadashri: Then write them down and bring them to me. If you do not like them, then don’t do so. If the conditions are not acceptable to you, then keep them on hold right now. When you are ready to apply for admission, then do so at that time.

No one dozes off in ‘our’ presence. There should not be any of those shortfalls. Humility should be constantly present. Over the course of the entire day, it will not do if you doze off in my presence, and sexual misconduct will not do at all. Only completely chaste people are acceptable here! Where there is chastity, the Lord does not leave from there.

I have told everyone, “Dear fellow, such loopholes will not be tolerated.” That is a lack of resolve. These *Aptaputras* have not gotten married, but they have made a resolve, so they should not engage in misconduct. Each and every one of you, come and tell me, who will practice that with firmness? Each and every one of you, tell me; stand up and tell me!

Dismiss all of those who engage in misconduct. You have given me the contract in writing. Sexual misconduct will not do, conduct that is the equivalent of pigs! What is the difference between

pigs and this? Chaste people are getting ready; they will carry out the salvation of the world!

The Gnani Cures the Diseases of Time Immemorial

If you are chaste, then there is no one who can bother you! Even if the whole world turns against you, 'we' can handle them alone. 'We' know that you are chaste, so 'we' are capable of handling anyone. 'We' need one hundred percent assurance. You cannot handle the world; that is why 'we' have to defend you. So, do not be afraid in the least, do not be afraid in the slightest. If you are chaste, then there is no one in this world who can bother you! Dada can tackle anyone in the whole world who talks about Him. This is because He is an absolutely chaste person, His mind has not spoiled even in the slightest. You should remain chaste. Dada can deal with the people of the world for you if you are chaste. However, if you are unchaste from within, then how can 'we' deal with them? Otherwise, get married. Decide on one of the two options of your own accord! 'We' will help you in this [in practicing *brahmacharya*], and 'we' will help you even if you get married. It is 'our' duty to help you. Then if your resolve does not waver, then 'we' will give you 'our' *vachanbal* (the power of 'our' speech). If you remain in this *satsang*, then you will be able to tackle everything; 'we' give you one hundred percent guarantee of that!

As long as Dada is here, all your diseases will go away! This is because there are no diseases in Dada. Therefore, one can remove whatever diseases he

wants to remove. Your work would not get done if there was any insincerity in 'us'. For a sexual fault to occur is the greatest liability. It breaks all the *anuvrat* (five major vows followed with partial sincerity) and *mahavrat* (five major vows followed with complete sincerity)! It is not possible to get rid of sexuality even in a million lifetimes. It is only possible to get rid of it by remaining in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) of the *Gnani Purush*. And if 'we' were to have even the slightest sexual thought, then 'we' would not be able to remove your sexuality. However, the *Gnani Purush* has never even a thought about sexuality. Therefore, you will be able to practice *brahmacharya* with sincerity. Your intent is true, isn't it! When a true *nimit* (evidentiary instrument) and a true intent come together, then there is no one in the world who can break that.

It is possible to attain tremendous grace. Even if you reside in your own home and Dada resides in His home, it is still possible to receive His grace, but you should know how to make the connection! If there is even a slight mistake in the connection, then no matter how many times you press the switch of the fan, the blades of the fan will not move. So change the fuse! There is not much that is going to go bad with the connection, it goes bad sometimes, but you have to change the fuse. As it is, the opportunity to get Your [spiritual] work done has arrived.

'You' have been handed the string of the 'kite'! Now, if the 'kite' takes a dive, then just pull the string in this way. When the string of the 'kite' was not in

your hands and the 'kite' took a dive, what could you have done? Now that the string of the 'kite' is in Your hands, there is no problem.

There Is a Difference Between the Effect of the Touch of Both

Questioner: When a woman is touched, her *parmanu* immediately give an effect. When we touch the *Gnani Purush*, the *parmanu* of the *Gnani Purush* also definitely affect us, but they do not seem to do so as forcefully. What is the reason for this?

Dadashri: That is the effect of *parmanu*; whatever kind of *parmanu* there are, there is a corresponding effect. If you touch an anxious person, then that will make you anxious too; it will give rise to such *parmanu*.

Questioner: But in that [the case of a woman], I experience it. Whereas with this [in the case of the *Gnani Purush*], I do not experience it as clearly. What is the reason for this?

Dadashri: Yes, everything will display its result. The *parmanu* will not refrain from giving their effect. When you touch fire, there will be an effect of the fire; when you touch ice, there will be an effect of the ice. You will immediately experience the effect of the *parmanu* that are within them. It is a different matter if awareness is not applied at the time of touching them, but each and every thing will not refrain from displaying the intrinsic nature of its *parmanu*.

Questioner: In the case of the former, I can immediately recognize that

the entire *antahkaran* (the mind-intellect-chit-ego complex) gets disturbed.

Dadashri: Everything gets disturbed!

Questioner: Whereas here [when touching the *Gnani*], we do not recognize it immediately. What is the reason for that?

Dadashri: How can you recognize that? How can you immediately recognize those high-level *parmanu*? If they are disturbed, then you will recognize it immediately.

Questioner: I can recognize that a negative effect takes place with the *parmanu*.

Dadashri: It is like when a laxative is taken.

Questioner: Is it not the same in this case?

Dadashri: It cannot be like that in this case. This will affect you very slowly. It will affect you slowly, because it has to take you to a higher stage! In the other case, it takes you down, so creates an effect speedily; it is called slipping [downward]. That is slipping down a slope, whereas this is going higher. It takes a lot of force to move an inch higher, whereas in the other case, the karmic stock that will take you down is already there, so as far as possible, you should not touch [a woman outside of marriage]. Regardless of how much *upayog* (applied awareness as the Self) there is, no matter how strong the *upayog* is, you should not touch her.

Questioner: This is about touch that happens unintentionally. There is not even the slightest intent to touch, yet it happens.

Dadashri: If you end up touching someone, then you should do *pratikraman* immediately.

Questioner: And what about touching the *Gnani Purush*?

Dadashri: That is of a very high level! And it will take a very long time before it has any effect!

No One Except Dada Can Touch Anyone

‘We’ are absolutely free from sexuality (*akhand brahmachari*). Since the last twenty-eight years, not a single sexual thought has crossed my mind even for a day, ever since this *Gnan* manifested. That is why women can do *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker) at my feet! There are some fifty thousand followers of ‘ours’, but not a single one of them has the freedom to touch any woman. This is because the attribute of even such a touch is problematic. It is not that everyone is like that, but as far as possible, one should not get involved in this. ‘We’ have the liberty. This is because ‘we’ do not dwell in any gender; neither masculine nor feminine nor any other gender. ‘We’ are beyond any gender.

A man and a woman should never touch each other; it is very dangerous. As long as one has not attained the complete stage, he should not touch [others]. Otherwise, if a single *parmanu* of sexuality enters within, then it will ruin many lives! ‘We’ do not have a single *parmanu* of sexuality. If a single *parmanu*

gets spoiled, then *pratikraman* needs to be done immediately. If *pratikraman* is done, then sexual intents will not arise in the other person.

No one has the right to touch a woman. This is because if a person touches a woman, then the *parmanu* will not refrain from giving their effect. If you touch a woman who is not your wife, then you have to wash [that mistake] for an hour. Women do *vidhi* touching the feet of only the *Gnani Purush*. The *Gnani Purush* has eradicated and thrown out all the seeds of sexuality; He does not have even a single seed of sexuality. Who has the right to touch [others]? It is the One who has surpassed the ninth *gunthanu* (one of the fourteen stages of spiritual development). This is because He never has any thoughts of sexuality! Those thoughts have stopped! Once that happens, the thoughts that arise will be of a higher level; all the energies will only rise higher.

After this *Gnan* manifested, ‘we’ have never had a sexual thought. For the One who has not had a sexual thought, the One whose mental strength (*manobal*) has become extremely powerful based on *Gnan*, He no longer has any problem. This is the reason women are able to do *vidhi* while touching ‘our’ feet! However, no one else has the liberty to touch women, nor do women have the freedom to touch anyone else. No one should be touched. For some, sexual thoughts will arise within them even before a woman touches them. For ‘us’, ‘we’ are able to see everything through and through in just one second

through ‘three vision’ [Dadashri’s three step experiment in which, in the ‘first vision’, the man or woman is seen as naked even when they are fully clothed. In the ‘second vision’, the person is seen as though the skin has been removed. In the ‘third vision’, all the internal organs are seen.]. When ‘our’ vision as the Self (*Darshan*) is so elevated, how can that disease arise?

And ‘we’ do not have any attachment (*raag*) towards the *pudgal* (non-Self complex of input and output)! ‘We’ do not have any attachment even towards ‘our’ own *pudgal*. ‘We’ remain totally separate from the *pudgal*. The one who has attachment towards his own *pudgal* will have attachment towards another’s *pudgal*. Since infinite past lives, this and only this [sex] has been indulged in, and yet it does not let up. That in itself is a wonder, isn’t it! When one has opposed sexual pleasure for many lives, when one has thought very critically about the nature of sexual pleasure with an unveiled vision, when a tremendous amount of dispassion (*vairaaag*) has arisen, then it lets up. When does dispassion arise? It is when One Sees it as it is.

For ‘us’, the *Gnani Purush*, everything is clearly visible. ‘We’ see everything exactly as it is. And that is why ‘we’ remain *vitaraag* (free from attachment and abhorrence). One has had attachment towards the body for infinite past lives, and the reward he has received for that is the cycle of birth and death. Just once, have attachment towards the Self, meaning, become *vitaraag*, then you will recoup the losses of infinite past lives.

Spiritual Progression by Clearing Karma Commences Through Vitaraagi Diksha

Questioner: Dada, please do a *vidhi* for me. I want to take a lifelong vow of celibacy (*brahmacharya vrat*).

Dadashri: In the current era of the time cycle, a lifelong vow of *brahmacharya* cannot be given. It is a liability to give it at all. It may be given for a year. Otherwise, if one takes the directive [for following lifelong *brahmacharya*] and falls, then not only does he fall, but he also makes ‘us’ an active evidence (*nimit*) in that. Then, when ‘we’ are sitting next to the *vitaraag* (absolutely detached) Lord in *Mahavideh Kshetra* (one of the three locations in the universe where human beings and Lord Simandhar Swami reside), they will come and make me get up from there and say, “Why did you give the directive? Who told you to be so wise?” They will not let me sit in peace even with the *vitaraag* Lord! So not only would one fall, but he would also drag others down with him. So keep maintaining the intention, and ‘we’ are giving you the energies to nurture the intention. Nurture the intention methodically; do not rush into this. The more haste, the more deficiency there will be. ‘We’ never tell anyone to practice *brahmacharya*, practice this directive. How can ‘we’ even ask them to do that? ‘We’ alone know the value of *brahmacharya*! If you have the readiness, then the power of ‘our’ speech (*vachanbal*) is there; otherwise, just stay put where you are! If you take the vow of *brahmacharya* and follow it to its fullest, then you will

achieve a wonderful place in the world and attain liberation within one more lifetime. There is power in 'our' directives; there is tremendous power in 'our' speech. The vow will not break if there is no weakness on your part. There is that much power in 'our' speech.

What is the result of this that will come later on? *Sarvasang parityaag* (renunciation of all associations) will come into effect [in the next life]. That is not known as renunciation (*tyaag*); it comes to unfold as an effect. It unfolds in effect means that it comes into one's conduct! When such *sarvasang parityaag* unfolds, then that person can be given *diksha* (initiation into monkhood) to propagate the path set out by the *vitaraag* Lords. If one receives such a *diksha*, then great energy will manifest. That is the inherent nature of *diksha*. He would also have brought such *vyavasthit* (scientific circumstantial evidences) with him. Everyone's intentions materialize. When they receive blessings from 'us', tremendous energies arise in all these people. If such a *diksha* is acquired, then there is an uplifting of the *vitaraag dharma* (the religion prescribed by the absolutely detached Lords); the *vitaraag* path gets a renewal and that is going to happen!

Understand the Definition of Unfolding Karma

Questioner: How can we know whether or not we are following the vow of *brahmacharya* properly?

Dadashri: You know whether or not your eyes are twitching, don't you? If you

ever like those thoughts, then You would Know about it, that things are going in the wrong direction. This is because the Self is like a thermometer.

Questioner: So one's own resolve is strong. Now whatever happens after that is a part of the unfolding karma, isn't it?

Dadashri: The part that is considered the unfolding karma is when you say, "I do not want to empty my bowels." You cannot empty your bowels over here, in this part of the house, can you! So you have to keep holding it in until you get to the toilet; that part is considered the unfolding karma. If you empty your bowels in any random place, that is not considered the unfolding karma. What happens in sexuality is that one likes that pleasure, it is a habit from the past [life]. There is the habit of deriving pleasure from it, so then one sets out to stick his hand in the unfolding karma. In terms of the part that is the unfolding karma, one says absolutely no to it, and he remains strong right until the end; he says that he does not want to slip. Then if he slips, it is a different matter. How much care does a person who is slipping take? If one remains careful, then there is no problem.

Questioner: So this demarcation is very subtle.

Dadashri: It is very subtle.

Questioner: And one can understand it by remaining strict. He has to become strict himself.

Dadashri: One has to remain strict, then it is a different matter if he slips. It is just like a person who is swimming in

a lake, he does not have any intention of drowning.

Questioner: The resolve one makes related to *brahmacharya* right now, on what basis does that happen? What is it dependent upon? Is it the strong resolve?

Dadashri: It depends on what you want to do. If a boy falls in the water to play and swim, on what basis does he make a resolve to survive?

Questioner: It is because he wants to live.

Dadashri: What happens to the one [who says], “So what if I live and so what if I die”?

Questioner: He will definitely drown. The discrimination [between the helpful and the harmful] that one acquires related to *brahmacharya*, is that the very basis through which he makes the resolve?

Dadashri: He understands, ‘What I should do that will make me happy.’ He is looking for happiness and His own inherent nature is indeed *brahmachari* (absolutely free of sexuality), it is in His inherent nature!

Brahmacharya Is Crucial to Carry Out the Salvation of the World

If sexuality (*abrahmacharya*) alone is given up, then the entire world [worldly life] will wane very quickly! Just by practicing *brahmacharya*, the entire world [worldly life] comes an end, doesn’t it! Otherwise, you can give up thousands of things, yet achieve nothing.

If there is only one pure person, then he can carry out the salvation of

the world! There should be complete *Atmabhaavna* (view as the Self). Keep nurturing the intention [for the world’s salvation] for an hour each day, and if the link breaks, then rejoin it and start again. As you have nurtured such an intention, you should protect that intention! The desire to adopt the dress of a renunciate, to take *diksha* arises in order to help people attain salvation. If sexual thoughts do not arise, then there is no problem with taking *diksha*.

When can more salvation of the world happen? It is when one is in *tyaagmudra* (the visible state as a renunciate). The *tyaag* (renunciation) should be like ‘ours’. ‘Our’ renunciation is not through the ego, is it! And this *charitra* (conduct) is considered to be of a very high level!

Test yourself to the extent of whether the intention is that of the salvation of the world or that of pride. If you critically examine the [relative] self, then it is possible to find out everything. If there happens to be some pride left within, then that too will dissolve. This is because some minister who appears to be fine on the outside but is unhappy at home, if he were given the authority, then he would embezzle one to two hundred thousand rupees, but then he would become content with that, wouldn’t he? And ours is a Science! So whatever pride that remains is discharging stock! It will gradually come to an end; nevertheless, *jagruti* will have to be maintained until then. If someone hurls abuses at you or insults you, even then pride should not become awakened. Why should pride get awakened even if someone strikes at you? ‘You’ should

Know whether he has slapped you seven times or three times, whether it was a slap with great force or lesser force. 'You' should know this. You will have to come into the state as the Self, won't you? You should decide in the morning, 'It will be good if I receive five insults today,' and then have regrets if you do not get insulted even once. Then your tuber of pride will dissolve. At the time of getting insulted, You should become aware.

If the constant *laksh* (established awareness) that 'I am pure Soul' remains, that is the greatest *brahmacharya* of all. There is no other *brahmacharya* like it. Nevertheless, if one wishes to achieve the stage of a Self-realized master (*aacharya*), then external *brahmacharya* is needed; a female companion will not be accepted there.

There is nothing wrong with taking up the vow of *brahmacharya* through the special directive (*agna*) of the *Gnani Purush*. But along with that, after taking up the vow of *brahmacharya*, it should be thought about so intensely that ultimately your mind will accept that sexuality is an exceedingly wrong thing. This is actually something that has arisen out of immense illusory attachment (*moha*).

To Practice Brahmacharya, a Group of Brahmacharis Is Needed

When will true *brahmacharya* sustain? It is when the living quarters are separate over there [with other *brahmacharis*]. In a short time, their residence will become separate, and only then will they be able to practice true

brahmacharya, and only then will there be radiance on their faces. Until then, this atmosphere and environment will affect them.

Questioner: Why is so much importance given to the company of *brahmacharis*?

Dadashri: Everything depends on the company of *brahmacharis*.

Questioner: When so many *brahmacharis* get together, the *sangbal* (collective strength of the company of people with the same goal) increases, so then the internal state also becomes elevated, is that correct?

Dadashri: Yes, as the *sangbal* increases, the internal state becomes more elevated. If there are just three people attending *satsang* (spiritual discourse) right now, then the internal state will be elevated to a lesser extent, if there are five people, then the internal state will be in accordance to the five, and if there are a thousand people, then not a single [sexual] thought will arise. Everyone affects one another. The *brahmacharya* that remains today is the result of your merit karma and when the karma changes [to demerit karma], then *Purusharth* (real spiritual effort as the Self) will be required! For this reason, remain in the group of those who practice *brahmacharya*. In the group, the thoughts of each person affects the others! It is not easy to practice *brahmacharya*; one needs the support of nature for that. Your merit karma and *Purusharth* is needed. Then bliss will arise, and that too will happen when all of you [*brahmacharis*] live together. This is because of the effect

on each other. What would happen if five unworthy people were placed amongst fifty *brahmacharis*? ‘The milk would go bad.’

Dada is ready for sure; the resolve is needed from all of you. Things will fall into place for everyone. You are making mistakes right now, but that is good too. This is because you will not have to look back once you have such experiences. However, if you do not have the experience of this side, then your *brahmacharya* will be vulnerable. If one falters after taking *diksha*, then he will be censured and thrown out from there!

Questioner: That is considered a grave liability.

Dadashri: It is a liability for sure! They will throw you out from there. Then he belongs neither here nor there! Instead, if you make a mistake here, then it will be acceptable, but there should be no mistakes later on over there. Do you make mistakes or not?

Questioner: Even those mistakes are not worth making.

Dadashri: It is not worth making mistakes, but you still end up making them, don't you! However, if you make mistakes over there, while living in the residence of the *brahmacharis*, if any mistakes are made there, then everyone will get together and throw you out for sure. So proceed with caution from the beginning, yet if you make mistakes, then keep a mental note of it.

There should not be any complaints about your conduct. Religion (*dharma*) does not exist where there is a complaint

about one's conduct. The entire world agrees to this. There should not be any issues related to one's conduct. If there are other mistakes, then they can be tolerated, but issues related to [sexual] conduct will not be tolerated at all. Conduct is the foundation. There is no trace of the word sexuality in religion. Religion is always opposed to sexuality.

Are you going to protect this *brahmacharya*?

Questioner: Yes, Dada, I will protect it.

Dadashri: I tell everyone this very thing, that they should strengthen their resolve. Our *Gnan* is such that it will take you right across to the other side. Otherwise, if one does not have *Gnan*, then he will not be able to get right across to the other side. You experience peace and bliss because of *Gnan*. As you delve into *Gnan*, you forget the misery of sexuality.

Our *Gnan* is so wonderful that a person can live without sexuality. One's *brahmacharya* should be such that simply upon looking at his face, people become dazzled; this is what a person who practices *brahmacharya* looks like!

If one is able to protect his *brahmacharya*, then some radiance will appear on his face. There should be radiance, shouldn't there? Otherwise, no one will even be able to tell which group a person is from, will they? *Brahmacharya* brings about radiance. No matter what a person's complexion may be, there should be radiance on his 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 a person is light-complexioned or dark-complexioned. We are concerned with his *brahmacharya*. Therefore, do something that will make your vow of *brahmacharya* shine!

Questioner: So what exactly should we do?

Dadashri: There is nothing to be done here, is there! Here, there is no such thing as, ‘I am doing’ (*karomi*), ‘You are doing’ (*karosi*), and ‘They are doing’ (*karoti*), but understand this point now.

Questioner: What is lacking in what we are currently doing?

Dadashri: What is currently happening is all because of the losses you had incurred in the past. So now maintain *jagruti* so that all the losses are paid off and the surplus ends up being a profit!

The ‘Touch’ of the Self Is Attained When the Touch of Sexuality Leaves

Your resolve to observe complete *brahmacharya* and ‘our’ *Agnas*, these two things will indeed accomplish the goal. However, this is provided your resolve within does not waver in the slightest! ‘Our’ *Agnas* will guide you wherever you go, and you should not let go of your solemn vow (*pratignya*) even slightly.

The power of ‘our’ words (*vachanbal*) is certainly there, but you have to take care

of the following things, then your resolve will not waver. First of all, you should not look at someone who has caught your attention; there is no problem if it is in a religious connection, but it should be natural and spontaneous. Secondly, upon seeing a fully clothed person, [the awareness should arise] how would he appear if he were naked? Then how would he appear if the skin were peeled off? Then how would he appear if the skin were cut through and the intestines were pulled out? In this way, all the ‘visions’ continue to advance deeper and deeper, all those phases can be seen in exactness. Now, this type of regular practice (*abhyaas*) has never been done, has it? So how can one see in this manner? First off, this has to be practiced with a lot of thought put into it. Even if your hand causally brushes against a woman, that would cause your resolve to start wavering. It causes it to waver. Those *parmanu* are such that they would not let you sleep at night! So, there should never be any physical touch, and if you are mindful of your gaze, then your resolve will not waver!

It is said, “As long as there is sexuality, one has not Known the Self.” If a person’s gaze goes towards a woman, then he has not Known the Self at all, not even a fraction’s worth. He has not experienced the bliss of the Self! Otherwise, how wonderful the bliss of the Self is!

Just this much needs to be conquered, sexuality! Meaning, if one looks at a woman with a sexual intent or even has thoughts regarding that, he is doomed! The entire foundation of *moksha* has vanished!

So do not look again at women

who've caught your eye, do not look at women, do not touch them. If you have touched a woman, then you should do *pratikraman* in your mind, [with the intent], 'Oh no, why did I touch her!' This is because all the effects of sexuality arise through touch.

Why don't you simply let go of sexuality! If you let go of sexuality, then sooner or later, you will receive the result of it. There is no problem with everything else. We let go of everything else. If you do not want to wander aimlessly [from one life to another], then there is no problem with other things. But if you do want to wander, then it is all open for you, isn't it? Then do as you please! However, it carries a great liability. As long as there is sexuality, one cannot experience the Self, one can never experience the Self. That is all 'we' ask you to be cautious about. Is that so difficult? Do you find it difficult? But if you want to go to *moksha*, then you will have to keep on fixing it, won't you? How long can you go on like this, insincerely and haphazardly? If you have a single thought about sexuality, then uproot it and destroy it. And those who remove it that way, 'we' take the guarantee for them, and 'we' have given them the guarantee. If You practice this *Gnan* of 'ours', then it is 'our' guarantee that You will attain final liberation within one more lifetime! However, there should be no sexuality. You can do everything else. Eat, drink, and have fun. Why should there be any sexuality? Sexuality is something that takes one to a life-form in hell. Do you like all this talk or not?

Questioner: I like it, Dada. I like it very much.

Dadashri: So this is the only thing that one has to be cautious about in our *Gnan*, there is no need to be cautious about anything else.

Nurture the intention for *brahmacharya* and remain very strong. Remain alert in your resolve, because it does not take long for the merit karma to wane. Your goal will only be accomplished if your resolve is very powerful.

Dada Becomes Present the Moment You Say 'Dada'

Questioner: Please give blessings to all of us so that everything becomes clear in your presence.

Dadashri: 'We' give such blessings, provided you clean everything up!

Questioner: We will clean everything up.

Dadashri: You have to get Your [spiritual] work done. You are to use up this body only to attain the Absolute state. If the karma had been settled and this *Gnan* was subsequently attained, then the work would be accomplished in just one hour. But as it is, the karma have not been settled; the *Gnan* has been given while one was simply strolling along the path. So when the unfolding effect of karma changes within, the light of the intellect changes it around, so one becomes confused at that time. So, at the time of confusion, keep saying, "Dada, Dada," and say, "This army has come to confuse me." This is because those that cause confusion are still present within. So remain cautious, and during

that time, take the shelter of the *Gnani Purush* extensively. There is no telling when difficulties will be encountered, but at that time, ask for Dada's help, pull the 'emergency chain', and so Dada will become present.

It is not worth wasting even a moment any longer. Such an opportunity will not come again and again. So You should get Your [spiritual] work done. Therefore, if You maintain *jagruti* here, then all the karma will get destroyed to ashes, and You will attain final liberation after just one more lifetime. *Moksha* is actually straightforward, it is natural and spontaneous, it is easy.

For the one who wants to See the grandeur of the pure Soul, the vow of *brahmacharya* is extremely beneficial. 'We', too, will give help in the relative for only this one vow; otherwise, 'we' do not meddle in anything else. If there is anything that is truly helpful for this *Gnan*, then it is indeed *brahmacharya*. If you practice *brahmacharya*, then you will enjoy the bliss that even the celestial beings do not have, and if you are not able to practice it and you slip in the middle, then you will be finished! The vow of *brahmacharya* is a great vow, and a special experience of the Self happens through it!

~ Jai Sat Chit Anand

Atmagnani Puja Deepakbhai's Satsang Programs

Vadodara

12 March (Sat), 7 to 10 pm - **Satsang** & **13 March** (Sun), 5-30 to 9 pm - **Gnan Vidhi**
Venue : Ambalal Park Garba Ground, B/h H P Petrol Pump, Karelibaug, Vadodara. **Ph.** : 9998974956

Adalaj Trimandir

19 March (Sat), 4-30 to 7 pm - **Special program on occasion of the Puja Niruma's 16th Punyatithi**
20 March (Sun), 4 to 7-30 pm - **Gnan Vidhi**

PMHT Shibir - Year 2022

8 to 12 May (Sun-Thu), - **Time to be Announced**

Note : This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atma Gnan*.

Spiritual Retreat in Hindi - Year 2022

18 to 22 May - **Spiritual Discourses** & **21 May** (Gnan Vidhi)

Note : This retreat is specially for Non-Gujarati, Hindi Speaking people in India.

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Junagadh Trimandir : A Place of Pilgrimage



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