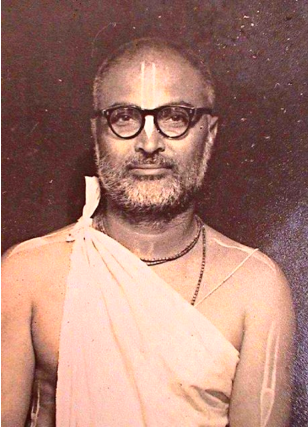


# Chosen excerpts about Celibacy

## From the Book

### “Obtaining God in this very lifetime”



*By the boundless mercy of Śrī Śrī Guru Gāndharvikā Giridhārī, we offer this book to the lotus hands of all the devotees. It includes letters written by Śrī Aniruddha Dāsa Prabhuji, a beloved disciple of Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. This book is actually the transcendental instructions of Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, a beloved associate of Their Lordships.*



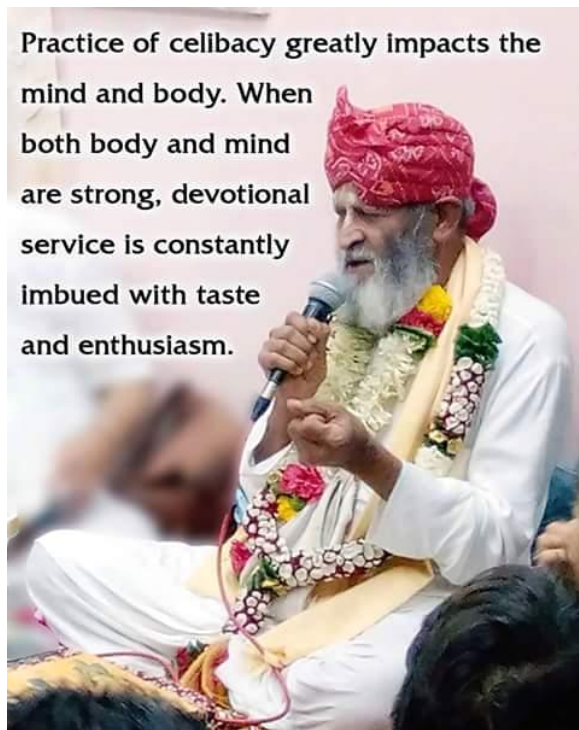
It is most important to observe celibacy, or brahmacharya. The primary meaning of celibacy is to keep the senses fixed within their limits. We should not let the senses run toward material sense objects. Engage the eleven senses continually in spiritual topics so that material sense objects cannot cover them. Know that the mind alone is the king of all the senses; it controls the other ten senses and engages them with material sense objects. Television, radio, newspapers, mobile phones, the external environment, and agitating pictures such as those showing the sex life of birds and animals, and people wearing revealing clothes, attract and affect the mind. Śrīla Gurudeva tells us the means for saving ourselves from these evil influences.

There is no difficulty in staying away from television, radio, and newspapers. However, to save oneself from other contaminating influences, one must maintain strict control over one's eyes. The eyes naturally move toward disturbing things; however, once you see something agitating, do not look at it again. If you do, the rascal mind will capture that vulgar scene. Then, the problem goes out of one's control. How can one apply one's mind to Bhagavān in spiritual practice when the mind has wandered away toward the sense objects? Such distraction should be understood to be the weakness of the practitioner. If one associates with a man or woman in a lusty way just once, then all the transcendental devotional moods one has achieved so far are destroyed from the root. The austerity of thousands of years may be destroyed in just a moment. These are not just the words of Śrī Gurudeva, but also the bona fide statements of the scriptures.

One who has controlled the tongue has indeed controlled all the senses. There is a direct relationship between the tongue and the genitals. A legendary Hindi maxim is rūkhā sūkhā khāvo, bhagavat prema pāvo. “Always honor simple, light prasāda and obtain love of Godhead.”

Practicing brahmacarya (celibacy) is the only means of obtaining Bhagavān. Engaging the eleven senses in the path of spiritual emancipation and contemplation is the broader and comprehensive meaning of following brahmacarya. Within this definition is the specific aspect of abstaining from sexual union. For a man, the act of engaging in union with a woman eliminates the ghee (semen) from his body that is the equivalent of the energy produced from his intake of food for forty days. Thus, it is important for a man who is attached to devotional service (bhajanānandī) to protect that ghee; otherwise, he will lose all the bliss he had been feeling in his devotional service. The energy within the body is invaluable, and when it is depleted, the value of one’s body is reduced to that of hay. If this happens one will start experiencing pain throughout the entire body. Coughs and colds will repeatedly attack the body, and one will experience repeated fevers. Numerous diseases will harass the body. If strength in the form of semen is abundant in the body, then these enemies will have less power to attack. Diseases resulting from lack of celibacy are weapons of māyā, and they impede one’s advancement on the path of bhakti.

**Practice of celibacy greatly impacts the mind and body. When both body and mind are strong, devotional service is constantly imbued with taste and enthusiasm.**



Whenever a devotee advances on the path of devotional service, Indra Mahārāja sends Cupid to harass that devotee and break his celibacy. Consequently, the path of devotion that was previously wide open becomes closed. When the path of devotional service is bright and effulgent, Cupid’s power remains feeble. Indeed, Cupid runs away in fear of a nāma-niṣṭha devotee, thinking, “If this nāmaniṣṭha devotee becomes angry with me, he will burn me to ashes.” Cupid is skillful in destroying vows of celibacy; therefore, he is considered to be an expert in causing the mellow of devotional service within a devotee’s heart to dry up. After deeply contemplating this issue, Śrī Gaurahari warned His male devotees about talking with women. The female form is māyā’s infallible weapon from which it is very difficult for a man to save himself. When ghee and fire are in proximity, the ghee certainly melts. In this regard one should think carefully and remain vigilant. It is foolishness when one chops his own foot with an axe, and then requests others to save him. After the age of forty or fifty, the body does not manufacture any new semen. Śrīla Gurudeva revealed all these secrets to me.

I am seeing that everyone is influenced by lust, although externally they pretend to be immune to it. When one begins to relish the mellow of devotional service, one never again experiences lust. Only lust poses a

hurdle to relishing devotional mellows; there is no other blockage. When one commits an offense, māyā contrives an attack of lust upon the offender; then, the lusty mind of the offender can find no satiation or fulfillment in sense gratification. Fire increasingly blazes with the addition of ghee; similarly, the more sex life one enjoys, the more addicted to it one becomes. However, if excessive ghee is added, the fire will be extinguished. In the same way, if one overindulges in sex life, one's body becomes weak and one's ability to engage in sex is decreased or even destroyed. The only means for saving oneself is to honor less prasāda and sleep in a bed separate from one's spouse. Devotees should discuss among themselves the distress caused by sex indulgence. Only then will one advance on the path of devotional service. Otherwise, one's behavior is only a pretense or show. When a devotee experiences the mellow of devotional service that is full of divine love and affection, lust cannot come anywhere near him. Darkness cannot exist in an illuminated place. Where there is lust, pure love is absent. However, if one practices resolute celibacy (naiṣṭhika-brahmacarya), pretentious love will be transformed into real love.

### **Development of love of Godhead by practice of celibacy (brahmacarya) (By the order and inspiration of Śrīla Gurudeva)**

1. If one puts fire and ghee (clarified butter) next to each other, the ghee will certainly melt. One's spouse is like fire, and one's energy is like ghee.
2. It is spiritually beneficial for one and one's spouse to sleep on separate beds.
3. One should wear an undergarment (laṅgoṭa) at night, and before going to sleep a man should turn the penis toward the navel so as to avoid tension.
4. One should wash the hands, feet, and mouth with cold water and sleep on one's left side.
5. One must chant one or two rounds of hari-nāma while mentally sitting at the lotus feet of Śrīla Gurudeva and having him listen. This will protect one in all circumstances; it is the gurukavaca, the protective armor of the spiritual master.
6. One intercourse consumes more energy than that accumulated by forty days of food intake. If the ghee of the body (semen) is frequently released, the body is susceptible to attack by diseases. Soon one's hair will become gray; one's vision will begin to fail; and one's teeth will start falling out. Also, one will suffer from excess acidity, high blood pressure, asthma, and general bodily pain.
7. One should refrain from intercourse: on festival days, on holy days, on Tuesdays, on Ekādaśī, on aṣṭamī, on navamī, on trayodaśī, on caturdaśī, in the evening, during daytime, during menstruation, when sick, and when mutual desire is lacking. Intercourse in these situations is inauspicious and displeases the demigods; as a result one's lifespan is reduced, one experiences anxiety, and one's wealth is lost.
8. Eating food which is too rich or tasty arouses lust. Therefore, one should take food while surrendering to hari-nāma; in other words, one should eat while mentally chanting hari-nāma.
9. The more enjoyment you provide to the senses, the stronger they become. If you withhold enjoyment from them, they will weaken and die. Therefore, do not supply objects of enjoyment to the senses.

10. If we conduct ourselves according to the personal examples set by our spiritual masters, we will be able to conquer lust. Both husband and wife should be very careful in this regard.

11. In the daytime, at any moment one may witness others involved in sex life or sensual enjoyment. If you see this, do not let your eyes look a second time. Otherwise, that sight will catch hold of your mind and the semen will begin the process of leaving the body. In this regard one should always remain alert.



**Note:** If you give this article to those engaged in the devotional service, you will receive the blessings of Bhagavān. One can only receive such instructions by His mercy. The question may arise: “I do not like what you have written about celibacy; why should I give up sex life and other worldly pleasures?” My reply is given below. Reply: Wealth and money cannot give one even one percent happiness. Externally one may feel a little happiness, but if you ask wealthy people about their state of mind, they will say, “Actually, we are miserable. We cannot find peace for even a moment. We have achieved prestige, but we have not found any peace in prestige. We have not found peace even in our dreams, and we cannot sleep at night. Our minds are filled with innumerable worries; we spend our entire nights

just speculating and worrying. We have plenty to eat and drink, but we are too distressed to be hungry. We do not feel safe going anywhere by ourselves. Death is always staring us in the face.

So, where is the question of happiness for us?” If you ask rich people, “Why do you engage in business?” they may answer, “It is because we hanker for so many material possessions and prestige; it is simply our ignorance.” The particular lakṣmī, or goddess of fortune, who resides in the homes of those who have become rich by immoral means is the cāṇḍālīnī lakṣmī, the outcaste goddess of fortune. In the end, she will make such people suffer in hell. By the powerful influence of Kali-yuga, those who engage in the abominable activities of outcaste dog-eaters appear to be externally happy, while those who lead a life of honesty and truthfulness may appear to be externally distressed. Only saintly persons experience true happiness, and they alone are victorious in the end. The history of the Kauravas and Pāṇḍavas is an example of this truth. Rich people are enjoying sense gratification based on their past pious actions. When their pious merit is exhausted, they will become beggars. The religious scriptures show a path that leads one to complete happiness, and it is highly beneficial to take that path. Therefore, these instructions on the topic of celibacy have been penned as per the inspiration of Śrī Gurudeva, who is revealing the path for perfect, permanent happiness. One who bases his life on these instructions will surely find true happiness.

The mind is the only cause of repeated birth and death in this material world; it submerges us in an ocean of distress. One who has understood this and subdued his mind is capable of subduing the whole world.

First, try to control yourself, and then the whole world will be controlled by you. The mind may be controlled very quickly by following the vow of celibacy (brahmacarya). Even if you cannot be a naiṣṭhika brahmacārī (resolute celibate student) you can at least observe some control in sex indulgence. If you puncture a pot containing clarified butter with a pin, all of the clarified butter will eventually ooze out of the hole and the pot will be empty. Similarly, when one does not observe any control over sensual indulgence, all of the vital energy in the form of semen is drained from the body, and one becomes very weak. The mind also is substantially weakened, and when the mind becomes feeble, ‘the whole game is over’.

Observing celibacy has a deep impact on one’s mind and body. When both the body and mind are strong, one has enthusiasm for devotional service. When men and women, who are like ghee and fire, respectively, come in contact with each other, even great men melt, as ghee melts when it is near a fire. Men and women should stay away from each other; they should not even look in the other’s direction. If one continually associates with saintly persons and meditates upon them, one will always have taste and be encouraged in chanting hari-nāma. Association with a hari-nāma-niṣṭha vaiṣṇava, a pure devotee dedicated to chanting hari-nāma, creates a strong hunger to obtain Bhagavān’s mercy. This hunger gives rise to taste in chanting hari-nāma. Without such association and hunger, one will not be able to relish one’s chanting; this is readily apparent.

If one applies all eleven senses in the service of Bhagavān, Bhagavān will give His audience in this very lifetime. The genitals are one of the eleven senses, so the question arises: “How can the genitals be deployed in the service of Bhagavān?” This is accomplished by one practicing celibacy and dancing in the kīrtana of Bhagavān. Thus, even the genitals can be applied in His service. The tongue can render more service than any of the other ten sense organs by providing simple, light food to the stomach. The mind is less restless and the body remains healthy when one eats less. The body is the gate to liberation; when it is disturbed, a practitioner cannot carry out devotional service with an attentive mind. The stomach has direct contact with the sense of taste; therefore, our past spiritual masters did not take food at night. They would get up at 2:00 AM or 3:00 AM and chant hari-nāma, and do sandhyā-vandana (chanting of Gāyatrī and other mantras) at 7:00 PM or 8:00 PM after taking bath. Practitioners must spend their lives following in the footsteps of our past spiritual masters.

An auspicious message for the young generation: practice of celibacy is nectar; lack of celibacy is death. In this creation of Bhagavān, only a celibate person can truly obtain economic development, religiosity, sense gratification, and liberation. Those who do not conserve their semen spend their entire lives wandering in an ocean of distress. This knowledge is invaluable; it is very beneficial to realize it. Hanumān, Grandfather Bhīṣma, Mahāvīra, and many others observed celibacy, and for this reason they will always be famous. These days, the environment has become so polluted that the unfortunate youth are always disturbed. Food is contaminated and dress is vulgar and agitating. Modern society is full of corrupt advertisements, morbid



pictures, disturbing music, gossipy newspapers, obscene novels, perverse films, and so on. Co-education, television, and mobile phones have opened up the schools to obscenity.

By the mercy of Bhagavān, I am writing about the means to save oneself from all these troubles. If the young generation follows these instructions, they can be saved to some degree. One should give up bad association, and not take heavy meals. One should read religious texts, and monitor and control his mind. If a man ejects his semen, he will lose energy and become a victim of diseases. These diseases may even be passed on to his progeny. If one does not follow this advice, he will face constant embarrassment; he will not even be able to raise his head and speak. The shine around his face will be destroyed, and depression will show on his cheeks. The habit of masturbation will remain for his entire life. He will become even



weaker due to involuntary discharge of semen in dreams. His ability to digest food will be reduced, and he will suffer from constipation. One's ability to remember things will diminish, and his mind will not be able to concentrate on studying. His brain will not function properly, and he will be unable to focus on any task. He will not be able to obtain the things he desires. He will be afflicted by diseases such as tuberculosis, cancer, prameha (semen passing through the urine), repeated headaches, and the feeling that the head is spinning, and he will always be distressed. He will repeatedly suffer from colds and fever.

On the other hand, if a man keeps his semen within, he becomes unlimitedly powerful. His mind can remain absorbed in devotion, and he will be able to obtain Bhagavān. He will be healthy for his entire life. He will be outstanding in his studies, and his mind will always be sharp. He will have a superior memory. He will be able to talk fearlessly with seniors at his job. By observing celibacy, one will develop all of these good qualities.

Sex desire usually arises at about the age of twelve, and if it is controlled at the beginning, it will trouble one less in the future. If it is not managed properly, it will go out of control. The more one enjoys sex, the more sex desire will increase. The more sex desire is controlled, the more it will diminish. As long as one enjoys sex, sex desire will not go away. Sex desire awakens due to past impressions and imagination. It

originates within consciousness, and if the impetus is stopped at this point, it will not reach the mind. If sex desire is not controlled, it will enter the mind and agitate one.

One should never look at one's genitals. It is best to wear a laṅgoṭa, a special type of underwear. Before going to sleep at night, one should chant at least two rounds of hari-nāma, the hare kṛṣṇa mahā-mantra.

*hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare hare rāma, hare rāma, rāma rāma, hare hare*

If one chants attentively and remembers his spiritual master, he can sleep peacefully and avoid involuntary nocturnal discharge of semen due to erotic dreams (svapne-doṣa). In public one should not look around; he should walk with his head lowered. Sainly persons always walk with their eyes looking down. If we walk while looking forward, we may see animals, birds, or people engaged in sex life. With only a small hint, lust can immediately overpower one and make him fall down.

As long as one does not get married, he must be very diligent in this regard. It is very rare to hear teachings such as these; by the inspiration of my spiritual master and the mercy of the Supreme Lord, I am giving these instructions. Naïve, innocent young men do not know anything about this topic; therefore, I must give this knowledge. || Hare Kṛṣṇa

The most powerful weapon of the illusory potency (māyā) of the Lord is sex desire (kāma-vāsanā). Lust (kāma) makes you powerless and causes your mind to fall down from its elevated state. Lust arises from acceptance and rejection. It first awakens from the citta (consciousness), and if it is not suppressed at the level of consciousness, it reaches the senses, where it goes out of control. Therefore, lust should be cut off at the stage of acceptance and rejection. Kāma, or sex life, is not bad in itself; it is kāma-vāsanā, or hankering for sex life, that is harmful. Although kāma can be subdued by devotional service, kāma-vāsanā may remain active in the heart. Repeated chanting of hari-nāma gives rise to an interaction between the holy name and one's tongue which ignites the fire of separation from Bhagavān.

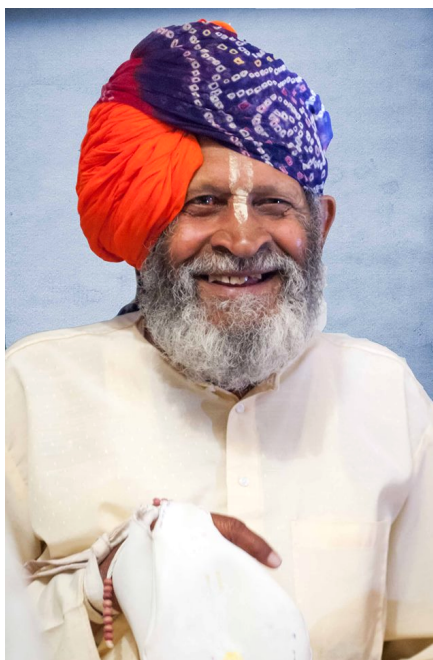
When one starts to hanker for Bhagavān, eight transcendental ecstasies (aṣṭa-sāttvika vikāras) begin to manifest. When one reaches such a state of ecstatic devotional service, Indra orders Kāmadeva (Cupid) to attempt to make that devotee fall down. Due to the influence of Cupid, that devotee may associate with someone of the opposite sex, and then the devotional potency of that chanter vanishes. Previously, that devotional potency was causing the nectar of bhakti to flow out from that chanter's heart, resulting in ecstatic tears and horripilation. However, due to sex indulgence his devotion is washed away by the strong current of māyā. One may be in householder life, but one should not become entangled in it.

Many of our spiritual masters were householders, and devotee children took birth in their families. They were not engrossed in householder life; they engaged in limited, authorized sex life but had absolutely no hankering for sensual pleasure. While each of Śrī Kṛṣṇa's wives had ten sons and one daughter, Śrī Kṛṣṇa

was known as yogīrāja, the best of mystics. The whole material creation was filled with the sons of Brahmājī. Thus, Śrī Kṛṣṇa and Brahmājī performed their duties without becoming entangled. In other words, they did not hanker for sex life.

Bhagavān Śrī Kṛṣṇa told Arjuna that kāmā is the greatest enemy. The material world cannot function without desires; however, one should not take pleasure or get entangled in these desires. One should relate to desires like a lotus in water – although the lotus is always situated in water, the lotus petals remain untouched by the water. It is not difficult to obtain Bhagavān; however, one needs to change one's lifestyle. If clarified butter and fire are close to each other, the clarified butter will certainly melt due to the heat emanating from the fire. Semen, the most powerful ingredient in the body, is like clarified butter. If one can preserve his semen, then his mind will become absorbed in devotional service. Bhagavān becomes subjugated by devotional service; Śrī Hanumānjī is an example of this truth.

Free E-book: [Obtaining God in this Very Lifetime](#)



Aniruddha Dāsa Adhikārī, *Parama-bhāgavata śrī-hari-nāma-niṣṭha*