

Dadavani

January 2015

Price ₹ 10



Due to ignorance,
humans have become trapped
in the vortex of sexuality
through societal influence.

Ignorance * Lack of Understanding
* Deluded Intellect
* Deluded Attachment
* Lack of Thoughts
* Weakness
* Societal Influence
* Lack of Resolve
* Bad Company
* Covetousness
* Deluded happiness

Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

Trapped in the Whirlpool of Sexuality Through Societal Influence

January 2015
Year : 10 Issue : 3
Conti. Issue No.: 111

EDITORIAL

Sex and sexuality are indeed the foundational root for the entire worldly life; to understand this and to bring it into experience is not that easy. This is because in this era of the time cycle, the entire world has believed that pleasure to be the highest pleasure. But in reality, that is indeed an illusion (*bhranti*).

Societal influence (*loksangnya*) means that whatever people have believed there to be happiness in, if we too believe there to be happiness in that, that is societal influence. People have believed there to be happiness in money, cars, weddings, so we too believe there to be happiness in that. People have believed there to be happiness in receiving respect (*maan*), so we fall into the 'race' for respect. People have believed there to be happiness in sexuality, so we also get stuck on sexual pleasures. 'He did this, so I will do it too; I am doing this, so he is doing it too.'

The reality of the world is that every human being is passing through pleasant and painful experiences, but one understands the true form of worldly life implicitly, and it torments him within, but he is not able to say it as it is. After creating havoc in the home, and then crying, he then washes his face and calms down, as if nothing happened at all! Fed up with the wife at home, he shows off outside! Such are this pretentious world's copycat worldly interactions!

No one has taught the right thing at all. Although the parents have gotten married and experienced pain (of marital life), they will still not give their son the right advice. Each person is set on his own ulterior motive. Why are you getting him married? He will say, "My reputation will be established." Hey, but just think, are you to establish your reputation, or get your work done for liberation?

Due to ignorance, humans get tangled in the whirlpool of sexuality through societal influence. What is this societal influence, how does the societal influence of sexuality get picked up, how do the tendencies of the *chit* (inner faculty of knowledge and vision) get scattered, how do opinions about sexuality become strengthened through societal influence, how does societal influence of sexuality arise? *Loksangnya* (societal influence) is a very simple, straightforward word, but how far does it go? In a very deceptive way, it throws one off track. Societal beliefs flash in every facet of our lives, and we choose directions based on the compass of societal influence. That is enormously perilous.

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

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

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

In the eyes of the world, the highest pleasure is believed to be in the sexual act, and we have gotten the analysis of this through the perspective of people of the world. We have never heard, have never known the analysis of sexuality through the perspective of the *Gnani Purush*. If we were to understand the nature of sexuality through the perspective of the *Gnani Purush*, then we would disengage from the *murchhit* (a state of unawareness arising from illusory attachment) pleasure of sexuality, and move towards the eternal bliss of the Self.

On the one hand, the belief of pleasure in sexuality has become solidified through societal influence, and on the other hand, the eradicator of this is *Akram Vignan*, which shows the true nature and consequences of sexuality, as it is. It gives the right understanding of the belief of happiness in sexuality, opinions based on societal influence, and how to come out of it. *Brahmacharya*-related speech that permanently uproots our foundational root of sexuality has been enclosed in the present collection. Our prayer is that, through the study of this, the compass in *mahatmas'* lives will not be societal influence, but the perspective (*sangnya*) of the *Gnani*!

~ Jai Sat Chit Anand

Trapped in the Whirlpool of Sexuality Through Societal Influence

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

Sunk in the Whirlpool of Worldly Life Through Deluded Intellect

Questioner: Why is it that human beings cannot maintain celibacy (*brahmacharya*)? Is it illusory attraction (*moha*)? Is it attachment (*raag*)?

Dadashri: We have believed what others believe. However, it is not happiness through even an intellectual basis. It is happiness that has not been thought through. It is just happiness borne out of belief, and, 'Ice cream gives happiness,' is happiness believed through the intellect.

Sexuality is not an intellectually-based matter, it is simply a creeping vine of the mind. If any intelligent person tries to understand sexuality through the intellect, then the intellect will not condone sexuality. These intellectuals condone it, what is the reason for that? They go according to societal influence, so the veil

of ignorance (*avarana*) of that side has not been broken.

One man asked, "What is wrong with accepting it through the intellect?" Then I told him, "Things done with intellectual analysis are done in the open; there is no secrecy. Can a person eat ice cream in the presence of a thousand people? There is no problem in that, is there? He would not feel ashamed, would he?"

Questioner: No, he would not feel ashamed, he could eat it with gusto!

Dadashri: Sexuality is such a thing that even a fool would not want it. If one has the complete light of intellect, if one's intellect is fully developed, such a person would be afraid of sexuality. This is because sexuality is the craziest of all things. In this era of the time cycle, people fall into the 'muck' of sexuality because of inner burning pain; otherwise, no

one would ever fall into the 'muck', would they! When there is a lot of burning pain, what is a person to do? So he employs a bad solution. If sexuality can be thought through, then the thoughtful person would not like it at all. So it is possible to be free of sexuality even with the intellect. Then what do Knowledge (*Gnan*) and this have to do with each other? If one had thought about sexuality at all, then he would definitely not like sex at all. If a person with pure intellect were asked to analyze sex, then he would say, "Sexuality is not even worth spitting upon." Therefore, if a person has pure intellect, then he would not like sexuality at all. He would not go near it at all! But for one whose intellect is hardened with rubbish, everything would indeed appear wrong.

A thinker cannot put up with the hassle of worldly life. One who is not a thinker does not even recognize that this is a hassle; that is considered a heavy account. Just as if there were a deaf person, no matter how much of his confidential matter you were to discuss in his presence, what would be the problem with that? In the same way, there is internal deafness as well, so such a person can put up with this hassle. People look for fun in this world, but how can there ever be fun in this?

The World Persists due to the Bondage of Sexuality

Questioner: But these worldly people themselves find happiness in it, so they grab a hold of everyone and say, "There is pleasure only in this, come on!"

Dadashri: People get married to become happy. They get married so that, 'I will get some help, I will find a partner with whom my worldly life will run smoothly.' Isn't that why they get married? Hey, these are places of entrapment.

When sexuality is analyzed, then it is like scratching eczema. 'We' (the *Gnani Purush*) have a lot of thoughts and feel, 'Oh my! This is all we have done for infinite past lives!' Whatever we do not like, all that is in sexuality. It is full of stench. The eyes do not like to see it. The nose does not like to smell it. Have you ever smelled it? You should have smelled it. Then at least *vairaag* (dispassion for worldly life) would arise. It does not appeal to the ears, it only appeals to the skin. People simply look at the 'package'; they do not look at the 'goods' (within; the Self). The things that one does not like are the very things that are filled in the package. It is entirely a sack of stench! But due to illusory attachment (*moha*), awareness is lost, and that is why the entire world is caught up in this cycle of madness.

As the sewer near Bandra station (in Mumbai) approaches, do you like its stench? This package has a stench even worse than that. There are strange and grotesque parts within that the eye would not like. There is unfathomable grotesque filth within this sack (body). This heart that is within us, what if that lump were removed and placed in our hands? And what if you were told, "Keep it with you in your hands and go to sleep"? You would not be able to sleep, would you? It looks like a weird sea creature. Whatever we do not like, all that is in this body. These eyes may appear very beautiful, but what if a cataract develops and you see those white eyes? You will not like it. Oh ho ho! The most painful misery lies in this. This intoxicating liquor, a person does not like the smell of that liquor, and this sex is the cause of all stench. All the things that are disliked are in it. Now what must this wonder be? Once a person is free of it, then he is a king. What is it to one who has no hunger? Only one who is hungry will enter

a restaurant, right? He will look here and there in vain, but the one who has eaten, the one who has had a meal of mango juice and flatbread (*ras-rotli*), why would he enter the restaurant? Restaurants with filth! Having thought deeply about sexuality, it feels like this gutter is not worth opening at all! What immense bondage! This world indeed persists due to this!

If one Does not Even Like the Thought of it, Then how can he Stand a Relation With it?

There is nothing in sex at all. It is a fool's paradise. None of the senses become delighted in sex. Even the eyes seek darkness (during sex). Do the eyes seek darkness to look at a mango? Does the nose say, 'Cover up with a crumpled cloth'? Do people not stink? If one does not bathe for two days, then what would happen? Would he smell like a mango? Therefore, the nose does not like sex at all; even the eyes do not like it. And the tongue, what can even be said about it! It is such that it would make one throw up. When a mango rots, then if you were to smell it, would you like it? Would you like to touch a rotten mango? So then what is there to enjoy (*bhogavavanu*) in it? Is it not a wonder that one suffers (*bhogve*) sex despite the fact that none of the sense organs accept it!

What pleasure (*sukha*) is there in sex anyway? Shrimad Rajchandra has said that, "This is not even a suitable place to vomit on." Even if you were told to spit there, you would not like it. You can spit anywhere else, but here you would even feel ashamed to spit. What have people come to believe! They have indeed become set on beliefs that are all wrong!

Therefore, if a person gives thought to sexuality, if a person knows how to think about

it, then he would never go towards sexuality at all. But one does not know how to think at all! Sexuality is a lack of awareness (*ajagruti*). How can a person stand sexuality at all? That which one would not like after having thought about it, how can a person stand to associate with that very thing?

People have believed that there is pleasure in sex; likewise, you have believed there is pleasure in this. It is not worth believing that there is pleasure in it whatsoever. Really, sexuality is a societal influence. It is simply a matter that has been given no thought.

Through Societal Influence, Sexuality is Believed to Give Happiness

Questioner: "This sexuality is a societal influence (*loksangnya*).” What does that mean?

Dadashri: If one goes according to societal influence, then there is nothing but pain, and if one goes according to the association (*sangnya*) of the *Gnani*, then there is nothing but happiness, happiness, and more happiness. *Loksangnya* means that whatever people have believed there to be happiness in, they have believed there to be happiness in materialistic things, we too believe there to be happiness in that. And to believe that there is happiness only in the Self is the *sangnya* of the *Gnani*!

Are you going according to *loksangnya* or the *sangnya* of the *Gnani*? The *sangnya* of people is such that there is happiness in money, there is happiness in sexuality, there is happiness in stealing; such is their *sangnya*. With *sangnya* of the *Gnani*, one would see (experience) happiness in the Self (*Atma*), there is happiness in the eternal element; that is what one would perceive. What you have tasted is happiness from false attribution (*aropit sukh*). One would even say that, "My maternal-aunt-in-law (*maasi-saasu*) has come,

my paternal-aunt-in-law (*foi-saasu*) has come, my maternal-aunt-in-law (*maami-saasu*) has come!" Are they really your *maami-saasu* and *maasi-saasu*? It is assumed that, 'All this is mine,' but there is no one in this world that is ours at all. The Self (*Atma*) is different altogether; it is entirely distinct indeed. You have not tasted real happiness for even a single moment. If you had tasted it, then all the madness would leave, and until it is tasted, total madness will prevail.

The Beastliness of Sexuality due to Societal Influence

No one has given any thought at all regarding what sorts of faults lie in sexuality! There is nothing in the world that has greater fault than the fault of sexuality. But mind you, they do not know, so what can be done? Societal influence has carried on in this way, of beastliness. To see the kind of pastime which does not exist in animals, among humans, is indeed astonishing!

Hey, how can there be happiness in sexuality? Even a dog would not wander outside if it is given food and drink. It is due to hunger that the poor things wander around outside. These humans wander around all day (looking for more) after having eaten. The pain of hunger (for food) has been remedied for humans, so these people are burning with hunger for sexual pleasures. There is sexuality only to the point where one is going to become an animal from a human being, but if a human being is going to become the absolute Self (*Paramatma*), then He will not have sexuality. Sexuality is the code language of animals; it is complete beastliness! Therefore, it should not exist at all.

Think about all this. I have not come to turn you into an ascetic. So many of these

wrong beliefs have seeped in; they need to be removed. If a detailed understanding regarding sexuality is obtained, then sexuality does not remain at all.

One Person Got Trapped and Then Trapped Everyone Else

'We' say this to give you the understanding so that you feel content that, 'The path of *brahmacharya* (absolute freedom from any sexual impulse in mind, speech, and body) that I have chosen is right.' Otherwise no one will ever say such a thing, will he? Everyone will teach only about the pleasure of sexuality.

It is like this; a person must have had some ailment on his finger. Then someone said, "If you apply wasp droppings on it, it will heal." So in order to get the wasp droppings, another person put his hand in the recess of a wall, but there must have been a scorpion sitting in there. It stung him, so he could not get the wasp droppings, and on top of that, he says, "I was not able to get it." Then another person says, "You were not able to get it, here let me get it." So then he put his hand in, and the scorpion stung him too. Thus, he realized that, 'This person did not mention the sting, so I do not want to say anything either.' And he did not mention the sting either. Then a third person went; he too got stung. In this way, the scorpion keeps stinging everyone, but no one mentions it.

Why the Adoration for Sexuality?

It is simply due to wrong belief that all this has seeped in. Besides, this is only to the extent that one hopes for one or two children. Otherwise, there should be no sexuality in humans, particularly among those of higher development. There should be *saiyam* (disinclination towards sexual pleasure) among those with higher development.

Sexual thoughts should not arise at all. As long as there is beastliness, sexual thoughts will not refrain from arising. As long as there is beastliness in a human being, the thoughts will arise. When the beastliness leaves, the thoughts will leave. *Brahmacharya* means that no matter the circumstance, one is in *brahmacharya*. Thoughts related to sexuality will not arise at all. When one comes into *brahmacharya*, one enters a celestial state, a celestial among humans!

Opinions Become Deeply Entrenched Through Societal Influence

Questioner: Dada, how does this societal influence seep in?

Dadashri: The entire world runs on opinions (*abhipraya*). Opinion is such a thing that if we get some mangoes here, or other things, then according to the *prakruti* (the non-Self complex), the senses will like all those things. And the senses (body functions) will eat it all, it will overeat, but it is not the senses that bind an opinion. It is the intellect within that decides that, 'The mango is very good!' So an opinion about the mango becomes established for that person. Then he will even go ahead and tell others that, "There is nothing like mangoes in the world." Moreover, he will keep remembering the mango, and it keeps pestering him that mangoes are not available. There is no other problem as far as the senses are concerned. The senses will eat the mangoes if they are available on an occasion, but if they are not available, then nothing. It is indeed all these opinions that harass! Now, the intellect is not working alone in this; societal influence (*loksangnya*) plays a big role too. Whatever other people have believed, a person himself first forms that belief; 'This is good and this is bad.' Moreover, if a beloved one says so, then one's belief (opinion) becomes even stronger.

As such, no one instills an opinion, but through societal influence, the belief becomes set that, 'How can it happen without me? How will it work if I do not do it this way?' Such an association (*sangnya*) has set in. Then 'we' gave you the Knowledge that *Vyavasthit* (Scientific Circumstantial Evidences) is the 'doer'. So your opinion has changed that, 'In fact, I am not the doer, *Vyavasthit* is the doer.'

For infinite past lives, we have gone forward according to societal influence. This is the *karmic* stock of all that. Therefore, all this trouble is due to the opinions that have been filled. Opinions that have not been kept do not cause trouble.

Opinions that have been formed through societal influence have to be destroyed through association (*sangnya*) of the *Gnani*.

Tendencies of the Chit Scatter Through Societal Influence

Questioner: What is the basis by which the tendencies of the *chit* (*chit vrutti*) get scattered? Why does it get scattered?

Dadashri: It is because of a lack of decision that is haphazard, and because one follows the directions of what people say! One believes there to be happiness in what others believe happiness lies in, like, 'There can be no happiness without a bungalow.' Hey, if you do not get good food to eat, then you will not be happy; what do you want with a bungalow? If you get good food to eat every day, then do you actually have a need for a bungalow?

Questioner: So does societal influence scatter the tendencies of the *chit* (inner faculty of knowledge and vision)?

Dadashri: It is indeed due to societal influence that all these tendencies of the *chit*

have been scattered. Why do you need anyone at all in the entire day? If you get two *laddus* (Indian sweet made from a mixture of flour, sugar, and shortening, which is shaped into a ball) and a little curry to eat, then would you need anyone else? Would you need to call out, “Uncle so-and-so come over, uncle so-and-so come over”?

One has learned all this by watching others. That is all societal influence. They learn by watching. Someone will say, “See, my brother-in-law has come.” So this youngster will say, ‘When I too get married, then I will also have a brother-in-law.’ That is all societal influence.

The Blind ego Adopts Societal Influence

Questioner: Who adopts that societal influence?

Dadashri: The ego indeed does it all. The ego is blind; the poor thing cannot see at all, it goes according to the sight of the intellect. Now, if the intellect says, ‘He is my maternal uncle-in-law (*mama sasra*),’ then it (the ego) will say, ‘All right.’

Questioner: So all these problems are solely due to the intellect, right?

Dadashri: It is surely because of the intellect that this worldly life has arisen. The intellect is just an adviser. The blind one is certainly the ego, it all belongs to the ego; and on top of that, it says, ‘I am this indeed.’ The intellect does not say that, ‘I am this.’ ‘Chandubhai is me; this person’s father-in-law, that is me too; this person’s maternal uncle, that is me also,’ it (the ego) is everything. The intellect gets no part of it. It remains without anything. It gives the understanding. The wrong belief exists due to the ego. The ego will certainly go according to its (the intellect’s) sight.

Caught in Societal Influence due to Greed

Questioner: As a result of societal influence, some people want everything. Upon seeing someone else’s car, he wants a car too. How does this societal influence arise?

Dadashri: When does that societal influence arise? When a person is not satisfied within. I have yet to meet someone who makes me happy! Since childhood, I have not felt the need to buy even a radio. All these (people) are living radios walking around, aren’t they? If there is greed within, that is when one comes across societal influence.

No one has Taught What is Right

Such are the interactions of this world. No one has ever taught what is right! Even parents say, “Now get married.” And it is the duty of the parents, is it not? But no one gives the right advice that, ‘This is the kind of pain (*dukha*) in this.’ They will say, “Get him married.” So many ‘accidents’ occur in marriage, yet so many marriages happen, do they not? Actually, one has to fall into the ‘well’ of marriage. If nothing else, then ultimately even the mother and father will pick him up and throw him into that well! If those folks don’t throw him in, then the maternal uncle (*mama*) will pick him up and throw him in. Such is this world of entrapments!

Questioner: But Dada, why would the parents get one entrapped?

Dadashri: There is no one at all to show the way. Everyone shows the path towards sexuality (*vishaya*). Even the parents will say, “Go on and get married. We are indeed trapped, so now we will not refrain from getting you trapped either! So when he has a son, I will become a grandpa!” That’s it; that is all the burning desire he has. ‘Hey! But why are you throwing me into the well in order to

become a grandpa?’ Just because his father wants to become a grandpa, he throws the son into the ‘well’ (of marriage).

Questioner: And if someone goes towards celibacy, then everyone will be in opposition to him.

Dadashri: Yes. People (parents) want to create a reputation. They will say, “Even my son’s son has made a name for himself!” Then whatever entrapment results, let it be; ‘At least my reputation will be established,’ they will say.

What Others Believe Happiness Lies in, One Believes There to be Happiness in That too

These people have printed publicity on sexuality and veered everyone towards that direction, yet just look at all the burning pain (*badatra*)! Just look in Mumbai for yourself! They watch nude dancing yet they have burning pain. That is all the commotion going on these days, isn’t it? That is why endless burning pain has arisen too! All day and night, there is burning pain, burning pain, and burning pain!

All this persists due to lack of understanding. Who detects the smell of an onion? Those who eat onions cannot detect the smell. One who does not eat onions can immediately smell it. People are involved in sexuality, that is why they cannot understand the filth of sexuality. Therefore, they cannot let go of sexuality, and they keep getting attached (*raag*). That too, is attachment out of a state of unawareness (*bebhanpanu*). It is only the Self (*Atma*) that is not in the form of flesh; everything else is nothing but flesh, is it not!

Normally, one may eat good food every day, but if he has not eaten for four days, then

he would even eat a piece of dirty bread lying in snot. This food is still (somewhat) good, but this sex is even worse than that. It is due to the burning pangs of hunger that one eats the dirty bread. In the same way, it is due to these burning pangs that one suffers (pleasure) in sex. While eating that dirty bread, he says, “It will do.” But does the desire to eat (that kind of food) arise again? No! No one would have the desire to eat that again. But that is not so with sex, is it? That is how it should be with sex too.

And Thus the Entrapment Escalated

People get married for this bread and curry! The husband feels that, ‘I will earn money, but who will make this food?’ The wife feels that, ‘I will make bread, but who will earn the money?’ This is how the two got married and established a cooperative. After that, there will even be children. If you plant the seed of a bottle gourd, then will it or will it not produce many baby bottle gourds? Baby bottle gourds (*dudhiya*) will be produced at every leaf of the vine. Similarly, these humans keep getting produced like baby bottle gourds. The bottle gourd does not say that, “These are my baby bottle gourds.” Only these humans claim that, “These are my baby bottle gourds (children).” This is a misuse of the intellect. Humankind has remained dependent on the intellect, therefore it is considered unprotected (*nirashrit*). No other living beings are dependent upon the intellect, therefore they are considered protected. Those who are protected do not have misery. Only these (humans) have all the pains!

When the wife affronts him, then he realizes the ‘happiness’ (of marriage), such that, ‘This worldly life is not worth indulging in.’ But he immediately becomes *murchhit* (a state of unawareness arising from illusory

attachment) again! One takes such a great beating from illusory attachment (*moha*), yet awareness (*bhaan*) of that does not remain. One keeps wandering for these *vikalpi sukho* (pleasures associated with the belief that 'I am Chandubhai').

As long as his wife is sulking, he will remember religion, and once she returns to (sweet) talk, he is ready for her! Then religion and everything else remains aside. What suffocation! Are these pains going to come to an end in this way? If you go into religion for a few moments, then are your pains going to come to an end? However long you stay there, the internal torment halts for a while, but later on, the stove within will keep burning. It is considered a constantly burning fire; there is no pleasure (*shata*) for even a moment. Until you attain the state of the pure Soul, until the Vision of, 'I am the pure Self (*shuddha swarupa*)' comes into your realization, this inner fire will keep burning. Even during the daughter's wedding, it keeps burning within! There is constant internal burning (*badapo*)! This disease of worldly life is not the kind of thing that will go away. When the disease on one side (of worldly life) decreases, then it increases on another side.

What is worldly life? Entanglements. The entanglement of a wife and children, and it can ruin infinite lives. This body that has possessed you is also an entanglement! Can anyone ever have fondness for entanglements? It is a wonder that people have fondness for worldly life, isn't it! A fishing net is different, and this net is different! It is possible to cut and escape from a fishing net, but it is not possible to come out of this. Then it feels even more like an entrapment. It is in the end, when you are carried to the pyre that you come out of it!

What is the Entrapment of Tying the Knot Like?

There was a businessman in Baroda. His wife used to nag a lot. There were four to five children in the home; they were well-to-do, but the wife was very outrageous. So the businessman got fed up. He thought, 'Instead of this, if I become a monk (*sadhu*), at least people will call me respectfully saying, 'Bapji, bapji!' Hence, the businessman quietly ran away from home and became a monk. But the wife was very smart and she tracked him down! She suddenly appeared at a Jain monastery all the way in Delhi. There, the discourse of a *Maharaj* (head monk) was going on. The businessman too was sitting there with his head shaved in the attire of a monk. Right then and there, the businessman's wife began to rebuke him, "Hey you! What is this business you have started with me? You leave home dumping the responsibility of six children on me and run away like a coward? Who is going to take care of the expense of their educations and weddings?" She grabbed his arm and started to drag him. The businessman understood, 'If I resist any more, then she will cause a bigger scene.' He said, "Hey, just wait a moment. Let me at least change my clothes." Then the wife said, "No, I won't let you slip away now, come as you are. Were you not ashamed to run away from home?" Even the *Maharaj* understood, and signaled him to go. The businessman's wife brought him back home in the same attire!

Marriage truly is bondage. It is like the predicament of a buffalo that is trapped in a pound. Instead, if it were a chain made of iron, then one could cut it and break free, but this chain cannot be broken, can it! Even after a hundred thousand lifetimes, it cannot be broken.

Cannot Bear or be Free of This Mandatory Worldly Life

This worldly life is mandatory! Even if a person does not like the nature of his quarrelsome wife, the nature of his elder brother, the nature of his father, once he is trapped amongst such a bunch, he has no choice but to stay. Where else can he go? He is fed up with this entrapment, but where can he go? There are barriers all over. There are societal barriers; 'What will society say to me?' There are also governmental barriers.

When a person goes home, he has to take the insolent speech of his wife; in the business, he has to take the insolent speech of his business partner; he has to take the insolent speech of the income tax officer; he has to take the insolent speech of the boss at work. Wherever he goes, he keeps taking insolent speech, yet he does not feel ashamed that, 'Alas, I am living with so much insolent speech, what am I living for?' But where can he go now? He then becomes insensitive.

There are so many kinds of aggravations (*kaid*) in worldly life! Just one type of aggravation will aggravate; all the aggravations will not aggravate all at once. They will all aggravate one after the next. When one aggravation is over, then another will come and aggravate. Then a third one will come and aggravate. The aggravations constantly aggravate. When everyone is entangled, what can be done? It will aggravate, won't it? It will confuse, won't it?

If he gets fed up and goes to Juhu Beach to drown himself, then the policemen will catch him. 'Hey brother, let me commit suicide in peace, let me die in peace!' Then policeman will say, "No, we cannot allow you to die. You have committed the offense of attempting

suicide here, so we are putting you in jail." They do not let you die, and they do not let you live; that is called worldly life! So live in ease; such is this mandatory world!

Therefore, pass the time and try to adjust in any which way that you can so that your *karmic* debts are paid off. Someone may have an account of fifteen years, someone may have one of twenty-five years, someone may have one of thirty years; you have no choice but to pay off the debt. Even if they do not like it, they must live together in the same room. She sleeps on this side, and he sleeps on that side! Even if she turns her head and sleeps the other way, she will still have thoughts only about him! There is no release. This is how this world is. In that too, you are not alone in this, she does not like you either. Therefore, there is nothing in it to be happy about.

One Gets Trapped in his own web

Just as a spider spins a web and then becomes trapped in it, you too have created this web of worldly life yourself. You had asked for it in your previous life. In the receptacle of intellect (*buddhi no ashaya*), you had filled the tender that, 'I will definitely need a wife, there will be a two- to three-bedroom home, a son and a daughter, and a job. I will need that much.' In turn, you did get a wife, but you also got a mother-in-law, father-in-law, the wife's brother-in-law (*saado*), the wife's sister-in-law (*saadaveli*), many aunts-in-law...entrapment, entrapment! Had you known that so many entrapments would come along with your request, then you would never have made the request in the first place! 'I had only filled the tender for a wife, then why did you give me all this?' So Nature says, 'Brother, a wife alone cannot be given. Aunts-in-law and all that must also be given. You would not like it otherwise. It is only when

there is a big group that there is proper enjoyment!' In setting out to get just this much (a wife), you got stuck with so much; so much dependency! That dependency, moreover, is unbearable!

When you were born, you had one set of relatives, a father and a mother, and when you got married, then father-in-law, mother-in-law, grandmother-in-law, aunt-in-law, all that accumulated. As if you did not have enough entanglements, you went and increased them even more!

Questioner: I do not even like the baggage of this mind, speech, and body now!

Dadashri: There are six partners in this. Once you get married, there are six more partners in it. So then it gives rise to a corporation of twelve partners. There are already so many conflicts going on between the six partners, and now the conflicts of twelve arise. And with every child, six new partners get added in. So how much entrapment arises!

Instead, what is wrong if we do not open up that shop (get married) all at? It is better to be without such a shop. If you open such a shop, then you become trapped! How can you call this being human?

Through the Poison of Intense Greed, the World got Trapped

Questioner: But Dada, what is the cause of entrapment?

Dadashri: If you show a dog just one piece of bread, then it will even forget its entire family. It will forget about all its puppies, and it will also forget its own position; whatever locality it resides in, it will forget that too. And how far away it ends up! It wags its tail out of intense greed (*lalach*) for just one piece of bread! I strongly oppose intense greed. When

I see intense greed in people, then I feel, 'Such intense greed?' It is 'open poison'! Eat whatever comes to you, but there should be no intense greed.

Questioner: So in intense greed, the discrimination (*vivek*) between good and bad must not remain.

Dadashri: One who has intense greed, such a person is the same as an animal! Animals wandering in human form! Everyone has some amount of intense greed, but that intense greed can be excused. But a person who is considered truly intensely greedy (*lalchu*), such a person is clearly an animal in human form! Therefore, this world remains in bondage due to intense greed. Hey, dogs and donkeys have intense greed, but how can we have intense greed? How can there be intense greed?

When does a mouse walk into a trap?
When does it get caught in the trap?

Questioner: When there is intense greed.

Dadashri: Yes, when the smell of food drifts by, and it goes to eat the food, it immediately gets trapped. Upon seeing the food within the trap, it becomes restless while sitting out there, 'When do I go in? When do I go in?' Then, when it enters inside, the trap door closes on its own. Therefore, the root of all pains is intense greed.

The Intense Greed of Sexuality, What a Lowly Condition!

Questioner: Now, all these fights and clashes happen as a result of the pleasure that was derived from sex, right?

Dadashri: All of this has indeed arisen through sex, and moreover, there is no pleasure at all. In the morning, his face looks as if he has swallowed castor oil!

Questioner: I shudder that these people endure so much pain, for this much pleasure!

Dadashri: That is indeed intense greed, that of enjoying (pleasure in) sex! Then when one suffers the pain of hell, he realizes that, ‘What pleasure is there to taste in this?’ And (one with) the intense greed of sex is the same as an animal! It is only when aversion towards sex arises that sex comes to an end; how would sex stop otherwise?

This desire for sex gives a lot of burning pain, it gives tremendous burning pain. That is why I say that, “Do not get involved with sex at all, it gives a lot of burning pain.”

The World of the Reputed is Hollow

This is an entirely artificial world! After quarrelling and crying at home, they then wash their faces and go out! If we ask, “How’s it going?” Then they will say, “Very well.” Hey, you have tears in your eyes; you may have come after washing your face, but your eyes will still appear red, won’t they?

A husband may express his disgust outside. Even if he himself takes beatings from his wife, outside he will say, “No, no, it was my daughter she was beating!” Hey, I myself saw her beating you, didn’t I? What is the point of this? It is meaningless. Instead, just say that, “There is this misery in my home.” Here, everyone believes that, ‘There isn’t pain in other’s homes; it is only in my home.’ Hey, no, everyone has cried. Each and every person has cried, washed their faces, and gone outside. Even this is a wonder! Why are you going out after washing your face? If you go out without washing your face, then people will realize how much happiness there is in this worldly life! If I come outside crying, if you come outside crying, if everyone comes outside crying, then you will realize that this world is utterly hollow.

If one’s father dies at a young age, then one cries all the way to the crematorium. After taking a shower upon returning, that is the end of that! Taking a shower (after a funeral) has been taught by these people. They make you clean by having you take a shower, take a bath. Such is this world! Everyone has gone out after washing their faces; everyone is a shrewd thug. Instead, it would be better if they opened up. They are very shrewd people! And those who have become shrewd here, consider them lost cases in the world of the Lord!

The World has Been Caught in the Three Sexual Orientations

If these three sexual orientations (*ved*) did not exist in this play of nature, then worldly life would have been conquered. If these three *ved* did not exist, then what would have been spoiled? But there is so much because of it. Oh ho ho! There is so much enjoyment (*ramanta*) in it! If sex had not been held as an experience (*ved*), and had been held as an action, just as we eat this food, then there would have been no problem. But this has been held as an experience; it has been held as a thing to suffer (pleasure) (*vedaniya*). All this interference is of the three sexual orientations (*ved*). Food is for pacifying hunger. Pacify hunger that has arisen. Wherever intake (*puran*) is to be done, all that is considered hunger. Hunger is a solution for pacifying sensations (*vedana*); these are all solutions for pacifying the hunger of sexuality. However, sex has become a fondness for these people! Hey, do not become fond of it. Determine a limit there and remain within normality.

Questioner: What do you mean when you say that it should not be held as a suffering (*ved*)?

Dadashri: People suffer it, which means they taste it. To taste it, to eat for taste, that cannot be referred to as hunger. Flatbread and curry are to be eaten to pacify hunger, not for taste. If you try to eat for taste, then you will not like flatbread and curry at all. Because you went after the taste, it has become a thing to suffer (*vedavoo*). 'Eat' only out of 'hunger'; at least become this wise. Then I will not have to tell you anything, will I! It is due to these three *ved* (sexual orientations) that the entire world is decaying, falling.

The Custom of a Double Bed Formed Through Societal Influence

These days, all the educated people have bought their sons a double bed. Stupid, you have started teaching them this already? Should there be a double bed at all, *mooah* (mortal)? It is wildness that has gotten into you. The country of celibates, the country that worships *vanprastha ashram* (the third of the four stages of life, when a person retires to the forest and prepares for total renunciation)! You have understood the meaning of a double bed, haven't you?

Questioner: Yes.

Dadashri: Before getting married, they order a double bed. The father orders it, so the son thinks that, 'My grandfather must have done the same; in the same way, he is buying it for me. This an inherited custom.' How much destruction (*himsa*) this is! This can be spoken about to our *mahatmas* (those who have taken Dada's *Gnan*), it cannot be spoken about outside. This matter is for those who have attained this (Knowledge of the Self). Outside, it is an offense to swim against the 'current'. It is a natural current. This matter is confined to *mahatmas*. This is a relative (*sapeksha*) matter; this is not some matter of the absolute

(*nirpeksha*). It is confined to those who are able to become wise; this matter cannot be discussed outside, can it! Is this world likely to change? The world is indeed going to continue in its trend. They go and buy only a double bed. If I make an outcry out there, then they will call me 'mad'; I will not make an outcry at all, and I will not say anything that will make them call me 'mad'.

Questioner: If we speak against sexuality, then on the contrary, these people of the world would call us 'mad', 'This person is old-fashioned.'

Dadashri: We do not speak out like that, nor is there any law like that! And because sexuality exists, there are these wedding people, those who play in wedding bands, those who set up the wedding canopy. Therefore, because this (sexuality) exists, all these other things exist. Therefore, we cannot speak out. This is only worth knowing for those who want liberation (*moksha*). There is no need at all for others to know about any of this!

This matter has not been thought about, has it! No one has said anything. No one has reproached about it; no understanding has been given at all. On the contrary, it has gotten encouragement that, 'A double bed is needed. This is needed, that is needed.'

Questioner: This practice of sleeping together; are only some of these practices wrong?

Dadashri: All those practices are wrong. These people do not have understanding, so they have taken it all the wrong way! Then boys and girls come to believe that this is the way it is, this is the primary thing. Even then, if the wife's *chit* (inclination and intent-filled inner vision) always

remains on her husband, then there is no problem.

Questioner: But it does not always remain!

Dadashri: Hey! When she sees something (someone else), then she creates another interference. That is why there is this problem. This is something that needs to be eradicated from the very root. It is indeed through this that the entire worldly life exists.

Stop the system of the double bed, and keep the system of single beds. No person in Hindustan has slept like this before. Not a single *Kshatriya* (members of the warrior caste). *Kshatriya* are very strict, but not *Vaishya* (members of the merchant caste). Even the *Brahmins* (members of the priest caste) do not sleep like this; not a single person! Look at what a strange time has come! We were not given separate rooms in the past.

In the past, one might get together with his wife, otherwise to heck with it! The families were large, meaning joint families. And now, not only are the rooms separate, but even the beds are separate (from the rest of the family), double beds. This is very subtle talk that is coming forth.

The Luster of a Solitary Bed

Questioner: Then Dada, what should the beds be like?

Dadashri: Fool, can you sleep in the same bed? Hey, what kind of a man are you? The energy of the woman (sleeping on the same bed) disappears, and secondly, the energy of the man; the energy of both becomes deformed. It is fine for foreigners, but by seeing them, we have also gotten these double beds, king-sized beds!

What are real men like? I will give you an anecdote from my village. When discussion about celibacy came up, I came across good people. I have brought such circumstances since childhood. One of these men was a handsome seventy-year-old. His memory was great; there was so much luster (*noor*) on his face! I wondered, 'How is he so handsome?' Does he have some Knowledge (*Gnan*)? A *Gnani* is handsome, or else a celibate is somewhat handsome! So I thought, 'This man would not have any Knowledge, so let's investigate the reason behind this.' He was a relative of ours, and my age was seventeen at the time. 'This Patel looks like this, and all other Patels look like that. There is something extraordinary about this Patel. His children are handsome!'

One day, I went to his place. Then I said to him, "Uncle, should I go inside the house and come back?" He would sit in the courtyard. There was the house, and there was seating in the courtyard as well. There was also the sitting room, which was separate. It was some two to three hundred feet away from the main house. He said, "Sit, I am ordering some tea now. Sit here. My tea will come, you have some too." I liked that. I wanted to talk to him somehow or another. So then I said, "Uncle, where do you sleep?" He said, "I sleep here." I asked, "Since how many years?" He said, "Ever since I got married, I have been sleeping here." Yes, I was astonished. (I thought to myself,) 'What is this?' So I delved deeper. "Uncle, I am interested in this. Please tell me some more. Does auntie ever come here?" Then he said, "I invite her twice a month, that is all." I said, "This explains the luster! What is this radiance of? Where did you get it? You are a *Patidar* (Patel)!" Then I asked him, "What do you do?" He told me, 'I have never slept with her

in the same bed and I have indeed been in *vanprastha ashram* (in retreat from worldly life) for the past thirty-five years.” Power to you uncle, at this age! I was stunned. It has rubbed off on me since then. Then I understood the concept of separate beds. And these days, a father will tell his son, “Go, get yourself a double bed, even if it costs three hundred dollars.” So the boy thinks that his dad had a double bed, his grandfather must also have had a double bed. Fool, your grandfather did not have a double bed at all! I should not speak this way, yet I am speaking, am I not? I should not speak this way, should I?

Questioner: Why not?

Dadashri: It may hurt someone, won’t it? I speak this way, but I am the *Gnani Purush*, so it does not hurt anyone. No matter what I say, I, the *Gnani Purush*, have absolute detachment (*vitaraagata*) within and I do not have attachment or abhorrence. I do not have aversion towards anyone. And that is why I am able to speak. But you have understood this, haven’t you? I had to come forth with this because you asked about celibacy (*brahmacharya*), otherwise I would not talk about such a thing.

The Bitter Condition of Kaliyuga, Paying to Enjoy sex

In the past, there was a custom. Upon getting married, there was solely the condition that there would only be sex to give rise to one or two children. But here, ‘factories’ of children have been established! Some will have four to eight, some even have a dozen! They have sex even when they do not have a need for children. Hey, you do not have a need for children, what do you need sex for now? But he gets a ‘taste’ out of it! Otherwise, there was no sex at all (in the past). Those people

(of the past) would not get involved with sex at all. Even if you were to give them a hundred thousand rupees, they would not be willing to have sex. They would have that much awareness that, ‘If I have sex, then what would that photo look like?’ Whereas today, they will pay five thousand to have sex, won’t they? These people have no awareness (*bhaan*) at all! Do you not think so?

Questioner: It is exact, Dada. It is a hundred percent correct.

Dadashri: Then why are people okay with such hollowness? They have no awareness as to where they are heading. They have not heard about sexuality from the *Gnani Purush*; otherwise, sexuality would not remain at all, it would disappear!

At the Root of Kashaya is the Vortex of Sexuality

Questioner: I have seen many good *mahatmas*, they talk about higher levels of *Gnan*, but their overt clashes do not leave. There may be subtle clashes on occasion, they do not leave, but why do the overt clashes not leave for us?

Dadashri: The root of all this is sex. If there is the biggest entrapment in the world, it is sexuality, and there is no happiness in it at all, alas! There is no happiness, and it gives rise to endless quarrels! Why does interference and counter interference (*dakha dakh*) happen in the home? If both are passionate in sexual matters (*vishayee*), then clashes will happen all day long.

Questioner: But I do not understand how sex and clash could be connected? Clashes to the point of violence and sex; how can the two be linked? Does a person become blind at that time?

Dadashri: Oh, they even hit each other.

Questioner: Yes, but when the *parmanus* (subatomic particles that form the fundamental unit of matter) of sex arise, does a person become blind? Does one not remember that, ‘This person was physically fighting with me’?

Dadashri: It is when they physically fight that they enjoy sex! Moreover, there is no such thing as self-respect. If she slaps him, then he slaps her. Then the husband comes and tells me, “My wife hits me”! So then I even tell him, “Oh, you found such a wife? Then you will definitely be done for”!

Questioner: Vexation arises by just listening to all of this disgrace that, ‘How do these people live?’

Dadashri: Yet, they live, don’t they? You have seen this world, haven’t you? And if they do not live, what can they do? Can they die?

Questioner: But seeing all this makes us shudder. Then I also feel that the same quarrels happen every day, yet the husband and wife do not feel like coming up with a solution. Isn’t that a wonder!

Dadashri: This has been going on for so many years, ever since they got married. Ever since they got married, they quarrel on the one hand, and continue their sexual relationship on the other! That is why I have said that, “Both of you take the vow of celibacy (*brahmacharya vrat*), then your lives will become of the highest quality.” Therefore, all of this disputing happens due to self-interest. She knows that, ‘In the end, where is he going to go?’ He too knows that, ‘Where is she going to go?’ In this way, it persists due to mutual self-interest.

When it is understood that the suffering of dependency through sexuality is greater than the pleasure from sexuality, then the illusory attachment (*moha*) for sexuality goes away. And only then can the aura of power and influence (*prabhav*) be cast over womankind. And that influence then continuously manifests in the silent aura of sternness and purity (*prataap*). Otherwise, even great, distinguished men have taken beatings at the hands of women. Only the Enlightened Lords (*Vitarag*) have understood this. Hence, it is only through their *prataap* that women stayed away. Otherwise, womankind is such that it can make a man become enamored in no time; that is the kind of energy she possesses. That is indeed what is referred to as the nature of women (*stree chritra*)! Stay absolutely away from women. Do not try to take any advantage of her, otherwise you yourself will be taken advantage of by her. And this very predicament has been carrying on for so many lives!

At the Root of Sexuality and Anger- Pride-Deceit-Greed is Ignorance

Questioner: Is the original station of attachment-abhorrence (*raag-dwesh*) indeed sexuality?

Dadashri: Yes, the root of the world, of everything has arisen from here. And after getting married, he will hit her, and before he hits her, she will hit him! So both become powerful and strong!

Why does quarrelling happen? Through sexuality (*abrahmacharya*). It is because there is no control over sex that there is all this quarrelling. How would there be quarrelling between men and women otherwise? A person who has control over sex will not have quarrels in this world. Do you think this is the case?

Questioner: Animals have sex, but they

do not have anger-pride-deceit-greed (*kashaya*). What is the reason for that?

Dadashri: If sex was at fault, then all the *kashaya* would arise in all these animals as well. Therefore, ignorance is at fault. Ignorance has not left these animals. They have ignorance, but their sex is limited. Therefore, *kashaya* do not happen at all, *kashaya* do not increase at all, and the *kashaya* of our people are unlimited.

When there is ignorance in *vishaya* (sexuality), then *kashaya* (anger-pride-deceit-greed) arise, and if there is Knowledge (*Gnan*), then *kashaya* do not happen. From where are *kashaya* born? From *vishaya*. Therefore, all these *kashaya* that have arisen have arisen from *vishaya*. However, this is not the fault of *vishaya*, it is the fault of ignorance. What is the root cause? Ignorance. In the *kramic* path (step-by-step path to liberation), *vishaya* needs to be stopped first, only then will *kashaya* stop. That is why 'corks' are to be fixed by renouncing all the sensual pleasures (*vishayo*)! That too, corks with screws, such that they do not open on their own. If such corks are not there, then they would become loose. All the food should be mixed together and eaten, such that the sense of taste does not get attached. In the same way, the sense of sight does not get attached, the sense of hearing does not get attached, the sense of smell does not get attached, the sense of touch does not get attached; such corks with screws have to be placed.

If you remain in the right Vision (*samkit*), then your sexuality does not hinder you. This is because sex is the effect of the past life; it is not of this life. To remain in the right Vision, and *kashaya*, the two cannot happen together. *Kashaya* is the cause for the next life. If sex

and *kashaya* were separated out in this manner, then people would not be this frightened by sex, but they say, "That can never be! There should be no sex!"

So Now, Make the Decision

These sexual interactions that are there between a man and a woman, claims begin there. This is because within the sexual interaction of the two, there is one ownership (*beni ek maliki*), yet both their minds are different. Therefore, if one wants to become independent, then this liability should not be taken on, and for the one for whom this liability is mandatory, such a person has to settle the matter.

Questioner: So that one does not take on this liability, is that why one should not get married?

Dadashri: Whether one should not get married, or get married is not a matter that is within our authority (*satta*). You should keep the resolute intent (*nischaya bhaav*) that it would be best if it were not to happen. Does anyone have the desire to fall off a train? Our desire is that, 'It would be good if I do not fall.' Yet if you fall, then what can be done? In the same way, your intent with regard to marriage should be that, 'It would be good if I do not fall off.'

Questioner: So that means that getting married is equivalent to falling from a train?

Dadashri: That is how it is indeed, but it should only be done unwillingly.

Questioner: Thereafter, it has to be taken as a 'drama' (*naatak*)?

Dadashri: Of course, there is no choice thereafter at all!

Questioner: There is so much peril in

getting married, that pleasure (*sukha*) is like scratching a skin lesion; so then all these people who got married, did they get married without a choice? Why do they get married?

Dadashri: People get married with pleasure; they get married with fun and enjoyment. They do not know that there is pain (*dukha*) in it. They only know that, 'On the whole, there is happiness in this.' There is some loss, but on the whole, it is a profitable thing; that is what people know. Whereas in reality, there is total loss only. It is when one goes to the 'income tax office' that he realizes that it was entirely a loss. And that too, the authority (*satta*) is not in our hands! It is not in our hands in this life, is it? Now, in this life, if we come to the decision anew, then it will get cleared off.

The Self is Forgotten in the Bedroom

Questioner: After taking this *Gnan* (Knowledge of the Self and the doer), I constantly have only this inner intent (*bhaav*), yet I cannot let go of it, so what should I do?

Dadashri: No, but that is an account from the past! Therefore, there is no release at all.

Questioner: There is no sex, but it is for security (*hoonf*). I feel like, 'No, I definitely want us to sleep together.'

Dadashri: No, not like that, but whatever *karmic* account (*hisaab*) there is, all of that *karmic* account is being cleared. Yes, that *karmic* account is considered cleared when, if you are sleeping together and you do not like all of that, you do not like it from within and you have to sleep together; that is when the *karmic* account is cleared. But you have to ask (yourself) whether you like it or not.

Questioner: The self (*potaney*) likes it, but either *pragnya shakti* (the liberating energy of the Self) or the understanding (*samaj*) is cautioning.

Dadashri: The mind may like it, but do You like it?

You have understood, haven't you, where this mistake is, how it has happened? And the mistake will have to be destroyed, won't it? Suffer the pleasure of that which is the effect of your past life *karma* (*prarabdha*), but the mistake will definitely have to be destroyed, won't it? Won't the mistake need to be destroyed?

Hey, there should be no bedroom. There should be one room, everyone is to be together and sleep, and that other is a worldly entanglement! Here, bedrooms are created, and they spend the entire night in worldly entanglement. Then how would anything about the *Atma* (Self) even come to memory? Would anything about the *Atma* come to memory in the bedroom?

People are losing their human-ness. People who are capable of making the universe tremble, just look, just look at their condition! Just look at their destitute condition! Did you understand my point?

How much energy (*shakti*) must there be in the Self? There are infinite energies in the Self, but all those energies lie veiled (by ignorance). When you go to a *Gnani Purush*, he removes that veil, and Your energies blossom. Endless bliss lies within too, yet people search for happiness in sensual pleasures (*vishayos*).

If the Filth in it can be Seen, Then it Will Leave

Questioner: So how can one turn away from sex?

Dadashri: If a person understands that it is nothing but filth just once, then he can turn away from it. Otherwise, one has not at all understood that this is filth. Therefore, such understanding must come first. We *Gnanis* can see everything clearly. What all there is in it, the intellect (*mati*) will immediately move all around. What kind of filth there is within, and what all there is; it shows everything. Whereas these are not *vishayos* (normal sex) at all, animals have *vishayos*. This (in humans) is just *aasakti* (inner weakness inclined towards attraction). Otherwise, sex is referred to as that which is done when there is no alternative (*parvash*). It is done involuntarily on the basis of *karmic* effect, place, time, and inner intent. That is how it is for these poor animals.

Is there any value in *brahmacharya*? People are not aware at all of the fault of sexuality (*abrahmacharya*). And I am not telling anyone to become an ascetic. *Brahmacharya* can be practiced while leading a worldly life. And those who do not practice *brahmacharya* while leading a worldly life, that is indeed beastliness; open, overt beastliness.

Questioner: So then if one does it willingly, and not as a last resort, is it considered *aasakti*?

Dadashri: It is indeed considered *aasakti*! They indeed do it out of liking. They buy two beds and put them together and buy one big mosquito net. Hey, is this a business? If you want to go to *moksha* (liberation), then there should be gestures indicative of going to *moksha*. What are the gestures indicative of going to *moksha*? That of *ekant shaiyasan* (solitary sleeping and sitting arrangements). The place to sit and sleep should be solitary.

As long there is blindness about a given

matter, one's vision in that matter will not open, and on the contrary, one becomes more and more blind. When one remains away from it, he becomes free thereafter. That is when his vision will begin to blossom, then he will begin to understand.

The Hollow People of a Hollow World Will not Unveil the Truth

Questioner: There is no real happiness in it, but it is there for a very limited time, even then one cannot become free of it!

Dadashri: No, there is no happiness in it at all. It is only a belief. It is just a belief of foolish people. If rubbing hands together brings happiness, then we can say that it is happiness that is entirely clean, but this sex is nothing but filth. If an intelligent person were to analyze it, then he would not go near it at all. If a person were to eat bananas right now, then there is no filth in it and there is actually happiness in eating it, but here, one believes there to be happiness in something that is nothing but filth. On what account people believe this to be happiness, even that cannot be understood.

This sex is such a thing that the sexual activity of just one day will not allow any form of concentration for three days. There would be instability in the concentration. Whereas if one does not engage in sexual activity for one month, then there will be no instability in that person's concentration.

The bliss of the Self prevails for you; that is the basis for why you keep coming here. Your vision is only here, but even then you will not be able to know whether this happiness is coming from the Self or from sex. What if we fed an inexperienced person *jalebi* (a very sweet Indian delicacy) first, and then tea? Just as the tea will taste bland to him

because of the *jalebi*, one will not be able to tell the difference in this matter.

Questioner: No one has said this before!

Dadashri: People want that which is hollow and easy. That is why no one will say any of this at all! People themselves are at fault, so they will not say anything! Only those who are free from such faults will speak. This is because having sex just once will not allow a person to become free of the illusion (*bhranti*) for days! Illusion means that one will not be able to come to the decision of whether this is happiness of the Self or of that other; it will not allow such awareness to arise. If one takes the vow of celibacy along with this *Gnan* (Knowledge of the Self and the doer), then there is no problem at all! Bliss will prevail even in the midst of external problems. Why do these people forget that she (a woman) is nothing but a 'doll' of flesh? It is like this; out of a state of unawareness from illusory attachment (*murchha*), as one takes pleasure from it ('doll' of flesh), one increasingly comes into *murchha*. And if he does not take pleasure from it for six to twelve months, then his *murchha* will depart. Then he will see it only as flesh wrapped in silk.

Just try Moving a bit Away From Sexuality

There is pain like the pain of death in sex. Sex is always bitter in the end. In the beginning, it feels as if sex gives a lot of pleasure, but in the end, it is indeed bitter. Even its consequence is bitter. Then a person becomes lifeless for a while! But even that is without choice! Even that is mandatory. Now which way will you go? It is mandatory even if you try to do it this way, and it is mandatory even if you try to do it the other way. So what

I am saying is, know the mandatory as mandatory, and let go of the personal choice in it. Let go of your choice in the matter.

Only these *brahmacharis* (those who have begun the life free from sexuality) can taste the true bliss of the Self. The men who are without women, only they can taste it. Then the 'study' happens faster for them. This is because for those who are married, they do not have the comparative view of whether this (sexual interaction) is true happiness or the other (being free from sexuality). Still, let it continue the way it is! I cannot tell those who are married to become single! That is why I have told them to settle it with equanimity. But I also say that, "Understand this matter."

If one lets go of sexual pleasure for six to twelve months, then it can be understood where the bliss of the Self comes from! It is because there is sexuality, so as long as it remains, one does not come to the realization that, 'Which of these is real happiness?' That is why I tell you, just try moving a bit away from sex, then you will realize real happiness. There is no existence of happiness in sex at all. Can there be any happiness in sex? If a person has a skin lesion and he keeps scratching it like this, if he keeps scratching the itch, then it feels very good. But then it will start to burn, that is what this is like.

Stuck in the Garavata of Sexuality Through Lack of Awareness

The people of this world are lying around in the fridge-like coolness of sexual and sensual pleasures (*vishayos*). There is *garavata* (wallowing) in sensual pleasures; they are lying around in that. That 'muck' utterly stinks. The entire world is trapped in this *garavata*. They are trapped, let it be; it is not a question of them being trapped, it is not even a question

of how long they are trapped, but a decision should be made from today that, 'Now I do not ever want this.' You should always remain an opponent of it, shouldn't you? Otherwise, if there is agreement towards it, if there is agreement internally and externally, then it becomes ruined. How much agreement or separation is there for you?

Questioner: It remains separate.

Dadashri: Always? I do not think that these 'heroes' are likely to remain separate. What capacity do these 'heroes' (!) have, those whose awareness has become dull? Otherwise, sex would not arise at all! And if it happens, it would only be if it was charged previously. But at that time, one's view is not that of sweetness, it is solely a view of weariness. Just as when a person eats something he does not like; what does his face look like at that time? Does it look happy? Even his face will look disgusted! But there is no choice but to eat. He has to eat out of hunger. Therefore, it is something he does not like.

The world remains stuck in such wallowing of worldly pleasures (*garavata*). If a person has to eat forcibly, then would there be happiness on his face? But there are no frowns on people's faces. Their faces look as if they have all set out for a stroll in a garden! Otherwise, if one were to take note of 'our' words and remain in abidance with them, then all the past faults would dissipate. Yet the charging from the past still exists, 'we' cannot say no to them! That you have to 'eat' is due to having previously charged, but you should not find taste in it. Someone may tell you, "Sit down to eat." Then you will do it unwillingly, you will 'eat' with great reluctance. Have you ever 'eaten' with great reluctance before? Is there great joy in it? So if you understand this principle, then there

should be nothing but revulsion, revulsion, and revulsion towards it. But it is like the water buffalo becoming delighted upon seeing a pond! 'Here comes the fridge!' Now what can be done here!

So all of this has become trapped in the wallowing of worldly pleasures (*garavata*), that is why they beseech the Lord, 'Oh Lord! It (the entire world) is entrapped in *garavata*!' Now, if they become free from this *garavata*, there will be settlement. That smell; what would that photo even look like? All this would aggravate in the mind, day and night. But here, they 'drink' it like they do tea. When they want to drink tea, then they will say, 'Make some tea.' Then they make tea and drink it leisurely! How can that be acceptable? Even then, it is great if they even give some thought to it.

Even the Lord Feared it, Therefore Beware

Dadashri: If one tries to understand it, it is very deep, but even then, it is easy. Contradiction does not arise anywhere. This is Knowledge without any controversy (*saidhantik Gnan*) and it is powerful, experiential Knowledge. This is our *Akram* path (step-less path to liberation), that is why we have been given all the freedom for eating and drinking, freedom of all types has been given, but 'we' tell you to be cautious towards sex. Besides, even the Lord was afraid of sex. Heavy engrossment (*tanmayakar*) happens in sex. The nature of humans is *haraiyo*. *Haraiyo* means that wherever one looks, one gets stuck (becomes the body-mind form, engrossed), wherever one looks, one gets stuck. Look at beauty in everything else; where is there even beauty in this, that you look? Here, they only look beautiful on the outside. If a mango is unripe, even then it is tasty, and does not even

smell bad. And if we cut this (a person)? There is no end to foul odor.

So this is precisely where illusory attachment (*maya*) is. The illusory attachment of the entire world is filled here. The illusory attachment of women lies in men, and the illusory attachment of men lies in women.

Questioner: That is why everything has become hindered, isn't it?

Dadashri: Yes, that is why it has become hindered.

Come Into the Boundary Where Beggary Does not Arise

I will show you the boundary. There should be no beggary for anything. If one does not get any, then he will say, "Give me some *jalebi* (Indian delicacy), give me *jalebi*!" Let it go, *mooah* (mortal), you have eaten *jalebi* for infinite past lives, yet you are still keeping beggary for it? For whoever there is deep hunger for pleasure (*lalsa*), beggary will arise. Beggary is helplessness of a kind!

What does *vishaya* mean? A plate of food is *vishaya* too. The food has arrived, now it is placed before you. You had fasted the entire day the day before, and now at 11 o'clock, the food has been placed, and there are wonderful mangoes and all, and then they immediately take it away. Now, you have not yet eaten, and they take it away from you. If at that time, the internal state does not change within, then know that there is no problem with this *vishaya* (sensual pleasure from food). There should not be beggary in *vishaya*; there should be no helplessness.

Now Hack off the Roots of Wrong Belief

Questioner: So after *Gnan*, does only the belief need to be changed?

Dadashri: Yes, but it is like this; it can be said that right belief has completely set in when all the wrong beliefs depart. Now, 'we' have removed the original wrong belief, but in sexuality, 'we' fracture the wrong belief somewhat. Besides, do 'we' have time to fracture the rest of it?

Therefore, the interest in sex becomes eradicated when a person himself feels that, 'This chili pepper that I am eating is does not go well with me, it is doing harm in this way.' One should be able to understand this. Whoever has a fondness for chili peppers, when he understands its merit and harm, and becomes convinced that, 'It is indeed harming me,' then that fondness will leave. Now, when we understand in exactness that, 'There is bliss only in the pure Soul,' then pleasure will not remain in sex at all. Yet, it is felt that there is pleasure in sex; that is a reaction from the past (life).

Questioner: The belief that remains that, 'There is happiness in sex,' how does it leave?

Dadashri: You find this tea nice and sweet; that is your daily experience. But how will it taste after you have eaten *jalebi* (a very sweet Indian delicacy)?

Questioner: It will taste bland.

Dadashri: So at that time, you will understand, the belief has set in that, 'If you have eaten *jalebi*, then tea will taste bland.' In the same way, where there is bliss of the Self, then everything else tastes bland.

When the Opinion Changes, the Fault Becomes Eradicated

Questioner: But psychologists say that sexuality does not stop, it stays until the end. So then *virya* (energy, the final result of food) does not rise at all (*urdhvagaman*), does it?

Dadashri: What I am saying is that once the opinion about sexuality changes, sexuality does not remain. As long as the opinion does not change, *virya* will not rise at all. Here, You have been directly placed into the *Atma* (Self); that is indeed called *urdhvagaman*. By stopping sex, bliss of the Self prevails, and when sex stops, *virya* (energy of the self) rises for sure. ‘Our’ *Agna* (the five *Agna*s of the *Gnani Purush*) are indeed such that *vishaya* (pleasure derived from the non-Self) comes to an end.

Questioner: What is in the *Agna*? Is it to stop the external (sexual activity)?

Dadashri: ‘We’ do not say anything about the external at all. The mind, intellect, *chit* (inner faculty of knowledge and vision), and ego should remain in *brahmacharya* (absolute freedom from sexual impulses through the mind-body-speech). And if the mind, intellect, *chit*, and ego turn towards *brahmacharya*, then the external will come on its own. Turn your mind, intellect, *chit*, and ego. ‘Our’ *Agna* are such that these four do turn around for sure!

Stay extremely far away from company that is likely to trap you. Otherwise, if you get trapped once, you will keep getting trapped. Therefore, run away from there. Run away from the place that will make you slip, then you will not slip. Other ‘files’ (people who will tempt you sexually) will not come together in *satsang*, will they? People of the same thinking come together, right?

Only Then Will There be the Exact Experience of the Self

Questioner: Dada, explain even more.

Dadashri: Say there is tea that costs forty rupees per kilogram, but no taste comes

from it; what is the reason for that? On the one hand, the person is drinking tea, and on the other hand, he is eating pomegranate, eating guava, so then would he be able to know the taste of the tea? He will be able to taste the tea when he stops eating all other food and cleans out his mouth; then if he drinks the tea, he will realize that, ‘This tea is very good!’ That is when the tea is experienced. In the same way, how can the experience of the Self be known in the midst of all these things? Awareness (*bhaan*) does not remain, does it? A person does not have that much awareness, does he! So do such an experiment, if a vow of *brahmacharya* is taken for six to twelve months, then this experience will be understood. To get the experience of the tea, everything else will need to be stopped, will it or will it not? In the same way, the experience of the Self is such that when all the other ‘tastes’ are put aside, then this ‘taste’ can be understood; until then, it cannot be understood! As long as there is sexuality, it does not allow one to understand the difference between the bliss of the Self (*Atma sukha*) and happiness of the non-Self (*paudgalik sukha*). So why do they rush over here every day? It is because they get the taste of it every day, but they are not aware of, ‘Where does it come from?’ They remain uncertain. Therefore, when there is only *brahmacharya*, when the *brahmacharya vrat* (vow) is given for six to twelve months, then a person will realize that, ‘True bliss is this. This much bliss remains even without sex! Rather, this bliss is increasing!’ Then he himself will recognize how the bliss of the Self is! Otherwise, until then, it is not at all understood that, ‘Which bliss is this?’ It is certain that there is bliss, but whether it is bliss of the Self or happiness of the non-Self, that is not exactly understood! Now, in this era of the time cycle, the mind does not remain good

(free from sexual intents and thoughts), therefore do *pratyakhyān* (avowal to not repeat the mistake) for the mind, and do not say anything (sexually-related) through the speech, and it (absence of sexuality) should definitely remain with respect to the body. If *brahmacharya* is maintained through the mind, speech, and body for six to twelve months, then there will be an exact experience. This *Gnan* (Knowledge of the Self and the doer) has been given to you, so the experience does happen, but there is not the complete experience of *Gnan* as it should be. If there is an ardent desire for this experience, then if it is done in this way, then it will work.

The Gnani Frees From the Troubles of Worldly Life

Questioner: (This worldly life) Has originated from sexuality, hasn't it? Therefore, worldly life has to be put to a stop from where it has begun; then it will come to a stop.

Dadashri: The subtle (*sukshma*) causes are others; this (sexuality) is the gross (*sthula*) cause.

It is due to merit *karma* (*punya*) that all these sensory pleasures come about, in which deceit (*kapat*) then arises. It is due to the intense greed to enjoy pleasure that deceit arises, and worldly life persists because of deceit.

If the tuber of *abrahmacharya* (sexuality) dissolves, then everything goes away. This entire worldly life indeed exists because of this. This is indeed the root cause. If it is stopped, then it will become like light, first class. Up until now, no one has said anything like this in Hindustan. Everyone has covered up (discussion about) *sheel* (the energy of the Self that arises through *brahmacharya*). People only have the taste of that (of sexuality).

These worldly troubles that are there, they do not allow one to remain in the Self. You do have worldly troubles after all, don't you? The children will say, "Father, give me my school fees." Alas, you have the money at home. But would you not have to go out to get change for the hundred rupee note? You may be single, but you have to work or run a business. Therefore, there are all these worldly entanglements, and as long as these are there, it is not possible to remain constantly in the Self. But when your view (*bhaav*) towards (the belief that there is happiness in) these worldly troubles decreases, and you understand that there is bliss in the Self, these worldly troubles will begin to decrease. Thereafter, you will be able to remain as the Self.

Therefore, many people have tried remedy after remedy for this disease of worldly life and have grown weary. That is why the Lord has said, "In the entire world, there is such a *Gnani* every once in a while. It is not every day, it is not every hundred years, there is one every once in a while; there, Your work will be done."

Questioner: How can freedom be attained from that?

Dadashri: If you want freedom, then I will free you. These worldly troubles are not such that they can be let go by leaving them. They are such that they can be let go through *Gnan*. For how long have you had the desire to be free of these worldly troubles? The desire to be free does not happen in youth. In youth, there is the desire to increase worldly troubles, isn't there?

Questioner: Even in old age, the desire to be free does not arise. But now, if there is effort from your side, then we can be free.

Dadashri: Yes, that is correct. Even in old age, it is such that the desire to be free does not arise.

Questioner: What is the means to be free from this?

Dadashri: Does the desire to be free from these worldly troubles ever arise? Worldly troubles are not liked at all, are they? They (these people) are indeed set in worldly troubles! As long as one cannot be free, one should eat, drink, keep doing everything that other people are doing. But if one gets a chance to become free, if one comes across a *Gnani Purush*, then one becomes free.

For so many lives, men have married women, and women have married men, yet the illusory attachment (*moha*) of sex does not shatter. Then when will this end? Instead of that, remain single, so then the worldly troubles will be resolved!

True Happiness from the True Belief

People have the wrong belief that there is happiness in sex. Now, if happiness even greater than that of sex is encountered, then it will not feel as if there is happiness in sex. There is no happiness in sex, but a *dehadhari* (one with a body) has no choice at all in worldly interactions. Otherwise, who would knowingly open the lid of a gutter? If there is happiness in sex, then the *Chakravartis* (emperors) with so many queens would not have set out in search of happiness! Through this *Gnan*, such bliss of a high order is found. Even then, this sexuality does not leave immediately after *Gnan*, but it does leave gradually. Nevertheless, one should think about how much filth there is in this sexuality!

If a man sees that, 'This is a woman,' it is because there is disease in that man that

makes him see that, 'This is a woman.' If the disease does not exist in a man, then he will not see a woman.

The *Gnanis* have Vision that can see through and through. They See it as it is. If it is Seen like that, then would sexuality remain? That is called *Gnan*. *Gnan* means to See it as it is, through and through. We do not say 'no' to the sensual pleasure of an Alphonso mango. If you cut it, then you will not see any blood, so eat it leisurely. If you cut this (the human body), then it bleeds, but awareness (*jagruti*) of this does not remain! That is why you take a beating. That is why this worldly life exists. Through this *Gnan*, awareness (*jagruti*) gradually increases, sexuality continues to exhaust. I do not have to tell you to stop it; it will come to end on its own for you.

Always in *Dushamkaal* (period of the time cycle characterized by lack of unity in mind, speech, and actions), the minds of people are such that, if they are told, "From tomorrow onwards, sugar will not be available," then they will all rush out and buy sugar. Therefore, their minds are such that they work in the wrong direction. That is why 'we' have given all the freedom. In *Dushamkaal*, if you restrict the mind with, 'Do this,' then the mind will not refrain from doing the opposite. It is the nature of this *Dushamkaal* that, if you prevent it (the mind), it will go ahead and do just that, with even greater force. Therefore, through 'our' *nimit* (medium or instrument), *Akram* (step-less path to liberation) arose; there are no restrictions of any kind here at all. And then the mind does not become young, the mind ages (exhausts). As it ages, it becomes weak, then it gets finished. It becomes younger (more active) when you restrict it. A person who has become content will not stick his

hand in the filth of sex at all. It is because there is not contentment within that people have become trapped in this filth.

By Closing the Account of Loss, He Became Independent

The suffering of pain of hell is better than the suffering of pain of sex. Seeds (new causes) are not sown in hell, there is only suffering of pain in hell (*nark*) until the debit is cleared; and if there is credit, then the credit is used up in the celestial realm (*devagati*). Whereas with sex, new seeds will not refrain from being sown. I used to have many such thoughts on this since childhood; I had thought it all through.

Calculate the balance. My entire life, I have calculated the balance. I have understood that all these accounts are of loss only. I have been conducting business improperly! Thereafter, I became independent (*swatantra*).

If sex has to be suffered (*bhoghavavo*) without choice, then it is not poison. Do you spend money freely or out of no choice? This is money we are talking about, but having sex just one time causes damage of billions upon billions, it is tremendous violence (*himsa*). This money does not have much value; money will come again. All of these accounts (*hisaab*) will have to be suffered. Bind as many accounts as you want. Go ahead and bind accounts according to your strength; otherwise, bind accounts cautiously from the very beginning, instead of not being able to bear it and lamenting at the time of suffering.

Nature is making preparations. Those who do not turn back on their ways when they are guided to, what makes them turn back? They will turn back when they are

defeated. It will break the joints (of egoism). Nature will break such joints soon enough. Here, if people turn back through my guidance, then so be it, otherwise there are those who are ready to break the joints subsequently!

Otherwise, 'we' keep cautioning so that if you are saved somehow or another, it would be good. Then what else can we do? It is not like 'we' are going to beat them up! Besides, if one meets a *Gnani* and does not get saved, then after all it is his own fault!

The Sangnya of Gnani is the Only Compass

If you see it from the *Gnani's* view (*sangnya*), then there is complete pain in it. If a person listens to talk related to *brahmacharya* from the *Gnani Purush*, then it will bring on *vairaag* (dispassion for worldly life). If a description of sex were to be given in completeness, then a person would go mad upon listening to it, there is that much peril in it. Whoever has inner bliss would never resort to sexuality. This is due to inner pain (*dukha*) that a person resorts to sexuality (*abrahmacharya*).

Take slow and sure steps such that you will not have any fear from anyone in this world. If you want to go to final liberation (*moksha*), then you will have to be in opposition of the fear of people (*lokbhaya*) and societal influence (*loksangnya*).

The Science (*Vignan*) of the *Vitarag* Lords is indeed the one which will bring contentment (*trupti*). The association (*sangnya*) of the *Gnani* is the compass; it will take one all the way. And if societal influence is the compass, then it will make one wander in worldly life!

~ Jai Sat Chit Anand

Pujya Deepakbhai's UK-Germany Satsang Schedule (2015)

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

Date	From	to	Event	Venue
27-31 March	TBA	TBA	Satsang & Gnanvidhi	Germany - Willingen
2-6 Apr-15	All Day	All Day	UK Shibir	Pakefield
8-Apr-15	7-30PM	10PM	Satsang	Nagreacha Hall, 202 Leyton Road, London, E15 1DT
9-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
9-Apr-15	6PM	10PM	Gnanvidhi	
10-Apr-15	7-30PM	10PM	Satsang For Mahatmas Only	Wanza Community Centre, Pasture Lane, Leicester, LE1 4EY
11-Apr-15	7-30PM	10PM	Satsang	
12-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
12-Apr-15	3PM	7-30PM	Gnanvidhi	
13-Apr-15	7-30PM	10PM	Aptaputra Satsang	
17-Apr-15	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
18-Apr-15	10-30AM	12-30PM	Aptaputra Satsang in English	
18-Apr-15	7-30PM	10PM	Satsang	
19-Apr-15	9-30AM	12-30PM	Simandhar Swami Pratishtha	
19-Apr-15	3PM	7-30PM	Gnanvidhi	
20-Apr-15	7-30PM	10PM	Satsang	

Watch Pujya Niruma on T.V. Channels

- India**
- + **Aastha**, Every day 10:20 to 10:40 PM (Hindi)
 - + **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
 - + **DD- Bhopal**, Monday to Friday 3:30 to 4 PM (Hindi)
 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
- USA**
- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
- Dubai**
- + **'Sab TV'** Every Day 3 to 3:30 AM (Hindi)
- Australia**
- + **'Sab TV'** Every Day 10 to 10:30 AM (Hindi)
- New Zealand**
- + **'Sab TV'** Every Day 12 to 12:30 AM (Hindi)
- USA-Canada-UK-Singapore**
- + **'Sab TV'** Every Day 8 to 8:30 AM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India**
- + **DD-National**, Every Tuesday to Friday 9:30 to 10 AM (Hindi)
 - + **Sadhna**, Every day, 7:10 to 7:40 PM (Hindi)
 - + **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 - + **DD-Girnar**, Every day 9 to 9:30 PM (Gujarati)
 - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
 - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**
- + **'TV Asia'** Every day 11:00 to 11:30 AM EST
- UK**
- + **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + **'Colors' TV** Every Day 7 to 7:30 AM (Hindi)
- Australia**
- + **'Colors' TV** Every Day 7:30 to 8 AM (Hindi)
- New Zealand**
- + **'Colors' TV** Every Day 9:30 to 10 AM (Hindi)
- USA-UK-Africa-Aus.**
- + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

Satsang & Gnanvidhi Programs in the Presence of Puja Deepakbhai**Mumbai**

Dt. **30-31 January** (Fri-Sat), 6-30 to 9 pm - **Satsang & 1 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**
Venue : Azad Maidan, Mahanagar Palika Road, Opp. BMC Head Office, Opp. CST (VT) Station. **Ph.:** 9323528901

Bhavnagar

Dt. **3 February** (Tue), 7-30 to 10 pm - **Satsang & 4 February** (Wed), 6-30 to 10 pm - **Gnanvidhi**
Venue : Gulista Medan. Waghawadi Road, Bhavnagar, (Gujarat). **Ph.:** 9924344425

Amreli

Dt. **6 February** (Fri), 8 to 10-30 pm - **Satsang & 7 February** (Sat), 7 to 10-30 pm - **Gnanvidhi**
Venue : Amreli Trimandir, Liliya Bypass Cross Road, Nr. Shyamwadi, (Gujarat). **Ph.:** 9924080645

Vadodara

Dt. **20-21 February** (Fri-Sat), 7 to 9-30 pm - **Satsang & 22 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**
Venue : Ba Bapuji Udyan, Samta Ground, Subhanpura, Vadodara (Gujarat). **Ph.:** 9924343335

Valsad

Dt. **24 February** (Tue), 6 to 8-30 pm - **Satsang & 25 February** (Wed), 5 to 8-30 pm - **Gnanvidhi**
Venue : Tadkeshwar Temple Ground, Nr. Fly over Bridge, Abrama (Gujarat). **Ph.:** 9924343245

Surat

Dt. **27-28 Feb.** (Fri-Sat), 8 to 10-30 pm - **Satsang & 1 March** (Sun), 5-30 to 8-30 pm - **Gnanvidhi**
Venue : SMC Party Plot, Nr. Umra Police Station, Athwalines, (Gujarat). **Ph.:** 9574008007

Amreli Trimandir Pranpratishtha Celebration

Dt. **8th February** (Sunday) 2015

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

Venue : Trimandir, Liliya Bypass Cross Road, Nr. Shyamwadi, **Amreli.** **Contact :** 9924343434

Note : Due to only one day event, accommodation facility will not be available during this program.

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

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : **Yearly Subscription - India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.: **Adalaj**, Dist.: Gandhinagar-382421, Gujarat, India. **Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

Through Societal Influence, People Became More Crass Than Even Animals

The belief that has been established that there is happiness in sexuality is simply beastliness. Animals never believe there is happiness in this. Otherwise, does anyone stop them? Yet do they have any problems? They live together, they flock together, but they do not have any problems! The poor things only experience heat for a specific time upon nature's inspiration. Here, they come into human form and remain uncivilized. Having taken birth in Hindustan, can there be such beastly karma? The land of sages and seers! Look, just look at their condition! Day and night, they keep having thoughts about sex! These humans are more crass than even animals. This is their daily turmoil; this is their very inclination. Due to societal influence, no one has given any thought at all regarding sexuality. They have never seen what sorts of faults lie in it. There is nothing in the world that has greater fault than the fault of sexuality. But alas, they do not know, so what can be done? Societal influence has carried on this trend of beastliness. To see the kind of pastime, which does not exist even in animals, among humans is indeed astonishing!

~ Dadashri

