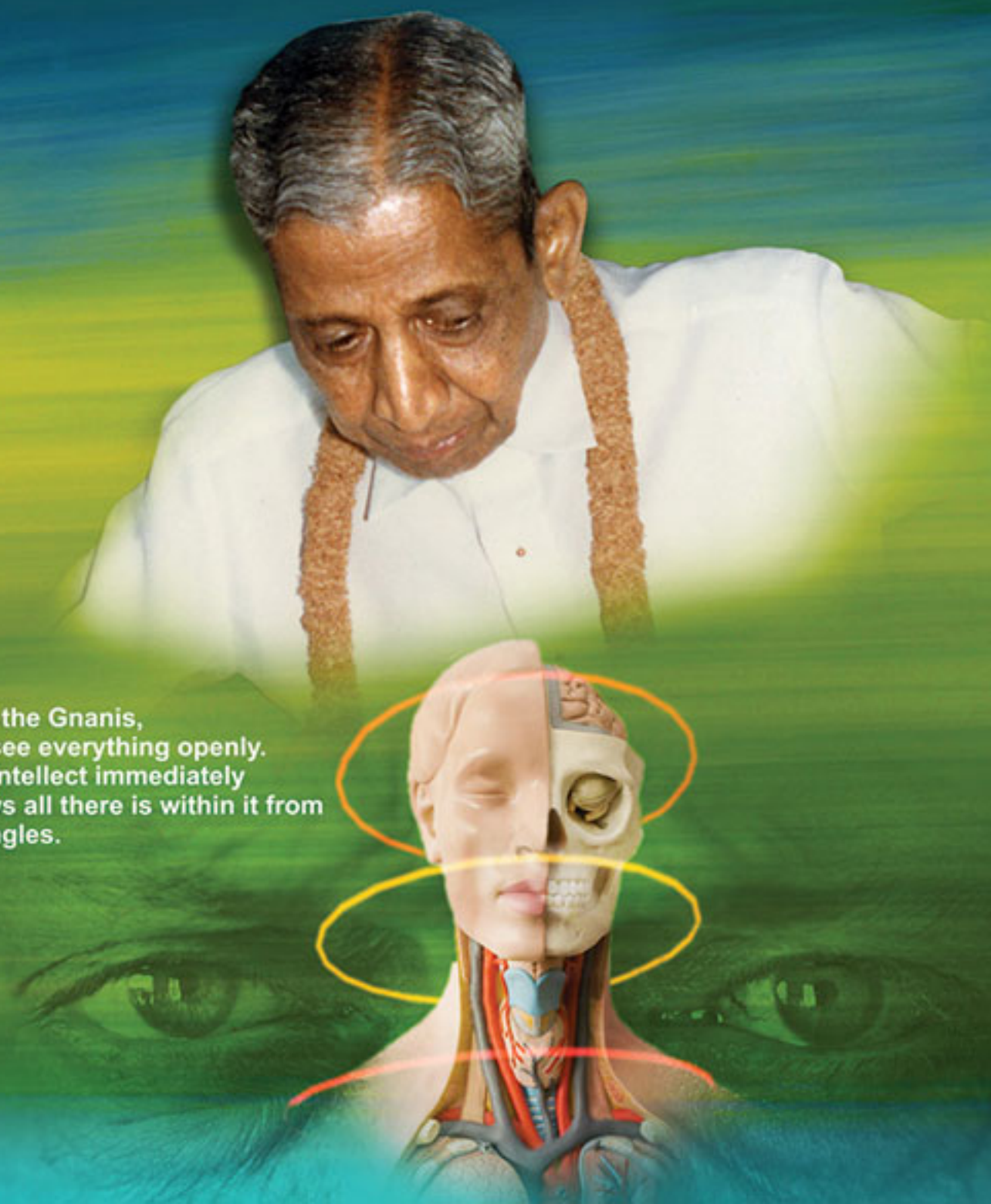


January 2016

Dadavani

'We,' the Gnanis,
can see everything openly.
The intellect immediately
shows all there is within it from
all angles.



'Three Vision' is Helpful in the Analysis of Sexuality

EDITORIAL

What do liberation (*moksha*) and *brahmacharya* (absolute freedom from sexuality through the mind-speech-body) have to do with each other? They are connected in many ways. Without *brahmacharya*, the experience of the Self (*Atma*) cannot be known. One will not know whether this bliss that has arisen is coming from the Self or from the non-Self complex! For the one who wants to experience the clear and distinct experience of the Self (*spashta vedan*) in this very body, this is actually not possible without absolute pure *brahmacharya*. As long as there is even the subtlest wrong belief that there is pleasure in sexuality, the *parmanu* (subatomic particle) of sexuality do not get completely discharged (*nirjara*). As long as that wrong belief does not completely and totally disperse, awareness at a very subtle level should be maintained.

Sexuality, which is so dear to the world that prevails in societal influence (*loksangnya*); one has been preoccupied in that very thing for infinite past lives, deriving pleasure from wallowing and remaining stuck (*gaaravata*) in it. As a result, the energies of the Self (*Atma aishwarya*), wealth of the Self (*Atma vaibhav*), and accomplished spiritual power of the Self (*Atma siddhi*) have been lost. Only if the balance sheet of infinite past lives comes into vision as it is, would dispassion (*vairaag*) towards sexuality naturally prevail. Then, the study of scriptures that bring dispassion towards sexuality or useless exercises to conquer sexuality are no longer needed.

Absolutely revered Dadashri has direct vision (*drashti*) to view worldly life, through which he grasps on to the main root of this dreadful worldly life, which is sexuality. And in very simple language, he describes the external nature of sexuality as it is, such that sexuality is the refuse of the entire world, it is filth, it is a bog, it is garbage, it is feces, it is excreta, it is collection of foulness, and so on. He gives the understanding in such a logical way that any intellectual will easily digest it.

This body is nothing but bones and flesh wrapped in a silken sheet. The intellect shows the external to be beautiful, whereas the Knowledge (*Gnan*) shows it as it is, through and through. To nurture this vision (*drashti*) to see through and through, Dadashri has given the extraordinary weapon of 'three vision.' In this life, it is possible to become totally free from the seed of sexuality through *Akram Vignan* (step-less science of Self-realization)! As the seed of sexual inclination (*ruchi*) that lies within is gradually caught hold of, one can become free from it. A person who wants to attain liberation in just one more life has to become free from sexuality.

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Sexuality has persisted due to lack of understanding. By understanding it as per the understanding of the *Gnani*, it comes to a stop. As the *Gnani Purush* has become completely free of sexuality (*nirvishayi*), tremendous power of speech (*vachanbud*) manifests in him, which prompts the purging (*virechan*) of sexuality.

The internal result of sexuality eventually traps one in the cycle of *vishaya-kashaya* (sexuality and anger-pride-deceit-greed), giving rise to the constant experience of stinging pain, dependency, externally-induced problems, the feeling of being unprotected, helplessness, and a state of unawareness. For the 'safe side' of *brahmacharya*, it is essential that the competence manifests to tactfully get rid of inner and outer evidences. If the sexual impulses (*vikari bhaavo*) within are dissolved with understanding, with Knowledge, through *Purushartha* (progress as the Self), then one can become free of sexuality.

In present compilation, Dadashri says that *mahatmas* are to keep both visions at the same time; the pure Soul is to be seen with the real viewpoint, and 'three vision' is to be seen with the relative viewpoint. It is our ardent prayer that by nurturing both these visions, awareness of 'three vision' and ultimately awareness at the elemental level, *mahatmas* destroy inner sexuality through understanding and climb the tiers of *brahmacharya*.

~ Jai Sat Chit Anand.

'Three Vision' is Helpful in the Analysis of Sexuality

{ 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. }

Sex Appears Pleasant due to Unawareness

Questioner: The highest pleasure (meethaash) is believed to be in sex (*vishaya*); on what basis is this believed to be so?

Dadashri: That particular pleasure that he has become familiar with has not been seen in any other place; that is why he finds sexuality to be very pleasurable. If one Sees (*joovoo*) it, the greatest filth of all lies there. However, due to the pleasure, one becomes unaware. So he does not realize this. If he were to understand that sexuality is filth, then all pleasure from it would disperse.

Sexuality is Sheer Filth

Questioner: 'Sexuality is filth'; how can that be understood?

Dadashri: Sexuality is nothing but filth, filth and filth (*gandvado*)! It is concealed filth! If this 'sheet' were to be moved away, if this 'bundle' were to be opened up, if the 'sheet' were to be opened up, then one would come to know. It is all a fallacy (*bhopalo*)! It is indeed because this understanding does not remain in memory, because the awareness (*bhaan*) of this does not prevail, that this predicament exists, does it not!

Pleasure has not been seen anywhere in sexuality. How can sexual impulses arise towards those whose mouths stink and nothing but filth comes out of their bodies day and night?

People of the world have imagined pleasure in sexuality. Sexuality means nothing

but filth; how can there ever be pleasure in that?

Sexuality is Imagined Pleasure

Questioner: The pleasure that lies in that, such pleasure does not exist anywhere else at all.

Dadashri: How can there be pleasure in that? This is all imagined pleasure. If you imagine there to be pleasure, then it feels pleasurable.

One person says, “I like *jalebi* (an Indian sweet made of a coil of batter that is deep fried and steeped in syrup) very much.” And another person says, “Upon seeing *jalebi*, I shudder with disgust.” Therefore, all those are imagined pleasures.

Not a Single Sense Organ Accepts it

Now, there is no problem with this *jalebi*. *Jalebi* is a *vishaya* (object of pleasure), but there is no problem with it. The eyes like to see it. When you break it, it can be heard, so the ears like it. The nose likes its aroma. Even the tongue likes the taste of it. Even when the hands touch it, then it feels good, that too is liked. Therefore, what I say is, “Eat *jalebi*.” This is because if these sense organs accept it, then eat it. But in sexuality, if the sense organs were to smell it, then one would not like the taste of food for three days.

The eyes do not like it; even the ears do not like it. To the nose, it stinks. If a hand that has touched that place happens to be smelled, then it stinks like dead fish. And what if one were told to taste it? Not even a single sense organ likes it and the sense organ of touch likes it only at night. If one were to touch it over there during the day time, then the sense organ of touch would not like it.

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

Questioner: Like a donkey!

Dadashri: Is that so? What are you saying? Is that becoming of human beings?

Questioner: Dada, to tell you the truth, I still sometimes find sex to be pleasurable.

Dadashri: Does that taste (of pleasure) not let you go? But where is there anything like ‘taste’ in this at all? It is nothing but filth! If one were to suck this filth, there is so much stench in it! There is boundless stench in it!

Pleasure Akin to Scratching an Eczema Rash

Questioner: But these sense organs find ‘taste’ (pleasure) in it, don’t they?

Dadashri: No ‘taste’ (pleasure) at all is attained. That ‘taste’ is akin to scratching an eczema rash that has arisen, that is the kind of ‘taste’ that is felt! When he scratches it, if we were to say, “Now stop it, will you?” even then he gets such ‘taste’ from it, that he does not stop. Later, when a burning sensation arises, then it feels bad! It will certainly give rise to a burning sensation! Krupadudev (Shrimad Rajchandra) has said that this pleasure is comparable to the pleasure of scratching an eczema rash.

Sexuality is the Garbage of the Entire World

This body turns into ashes and from the *parmanu* (subatomic particle of matter) of those ashes; a new body is formed. This (body)

is the result of ashes from infinite past lives. It is nothing but garbage (*enthavado*)! It is in fact the garbage of the garbage, and the garbage of even that! Those very same ashes, those very same *parmanu*, all of them; from that, over and again it (the body) gets formed! Even if cooking utensils are cleansed the next day, they will appear clean, but without cleansing them, if one were to just keep eating out of them every day, then is that not filthy? Besides, enjoyment from sexual acts is nothing but garbage. It is the garbage of the entire world.

Ignorance of the Mire of Sexuality

If someone were to ask, “Do animals have love for sex?” Then I would say, “No, animals do not like sex at all.” However, they do have a natural urge for it. Otherwise, no one would like sex at all; a true *purush* (human being with the right understanding) would not like it at all. So then why are these human beings getting involved in sexual pleasures (*vishayo*)? It is because all day long, they run around all day long, and when they tire, the awareness does not remain that this is mire (*keechad*) and so he dives into it! As it is, it is only when one loses his sense completely that this mire comes to mind, otherwise a sensible person would not like this mire at all, would he!

Humans get pleasure out of sexuality, that which even animals have become tired of; isn't that a wonder? They have become so blunt that they do not even think about why they jump into this mire!

Questioner: So this is ignorance about the mire, isn't it?

Dadashri: Yes, it is ignorance about that. That is indeed why one lies in the mire.

Moreover, if he were to make the attempt to understand this, then he would be able to, but he does not even make the attempt to understand it, does he! It is a wonder that as human beings, people continue to lie around in the mire of the five senses.

It is not Worth Opening up This Gutter

As the sewer near Bandra Station (in Mumbai) approaches, do you like its stench? This package has a stench that is even worse than that. There are strange and grotesque parts within that the eye would not like. There is endless, grotesque filth within this sack (body)! This heart that is within you; what if that very lump were to be removed and placed in your hands? And what if you were told, “Keep it with you in your hand and go to sleep”? You would not be able to sleep at all, would you? It actually looks like a weird sea creature. Whatever it is that is not liked, all of that is in this body. Normally, these eyes may appear very beautiful, but what if a cataract was to develop and you were to see those white eyes? You would not like it. Oh ho ho! The greatest pain of all lies in this. This alcohol that intoxicates; a person does not like the smell of that alcohol. And this sex is the cause of all stench. All the things that are disliked are in it. Now what must this amazement be? Once a person is free of it, then he is a king. Having thought deeply about sexuality, it certainly feels as though this gutter is definitely not worth opening up at all! What immense bondage! This world indeed persists due to this!

The Package is Actually a Sack of Stench

How can a sensible person believe that there is pleasure in sex? That is indeed what astonishes me! I have a lot of thoughts and feel, ‘Oh my! This is all we have done for

infinite past lives!’ Whatever it is that we do not like, all of that is in sexuality. There is nothing but stench in it. 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) 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 things that one does not like are the very things that are filled in the package. It is nothing but 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.

The nature of humans is *haraiyo*. *Haraiyo* means wherever one looks, he gets stuck, wherever he looks, he gets stuck. In all other things, there is some beauty to see, but where is there any beauty in this, that one should look? They only appear beautiful superficially. The mango, even if it is unripe on the inside, it still tastes good; and it does not even stink. And what if this (body) were to be cut? There would be no end to the stench.

What use do we have for this ‘package?’ The package may decay tomorrow, it may fall over, it may decompose. Do we not know what the package is made of? Yet people forget, don’t they? Do people forget? But this package will even deceive you. ‘We,’ the *Gnani Purush*, can see through and through. The clothing may be there and all, yet within the clothes, within the skin, it can be seen, as it is. Then how can attachment (*raag*) arise? The Self Sees only the Self (*Atma*), and everything else is just trash; it is decayed stock. What is in there that is worth looking at? (And yet) That is precisely where attachment arises; isn’t that a wonder! Does one not know? He indeed knows everything, but he has not been

given such an understanding. The *Gnanis* have seen the stock from the very beginning. ‘We’ have constant awareness (*jagruti*). ‘We’ have constant awareness; there is awareness every second, so ‘we’ know everything, ‘we’ know that all this is nothing but flesh. What is new about this? Moreover, he goes to bed with his wife. Hey, you are really just sleeping pressed against this flesh! But awareness (*bhaan*) of this is not there, is there! That indeed is called *moha* (illusory attachment)!

At the Root, one is Sexually Inclined, and That Indeed Brings About Moha

Brahmacharya (absolute freedom from sexual impulses through the mind-speech-body) is on the basis of this awareness (of the Self; *jagruti*), isn’t it? It is only when the awareness (of the Self) becomes dim that this illusory attachment (*moha*) arises, does it not! Otherwise, are there not bones, pus, and flesh filled in this?

Questioner: So with regard to sexuality, when the eyes fall on someone, at first the sight falls on the clothes, so the illusory attachment arises from that, doesn’t it?

Dadashri: At the root, one is *vishayi* (inclined towards sexual pleasure), therefore the clothes lead to more illusory attachment. If one is not *vishayi*, then the clothes do not lead to any illusory attachment at all. If beautiful clothes were to be spread out over here, then would illusory attachment arise? Therefore, it is because one has pleasure in sexuality, there is desire for it; that is why that illusory attachment arises. How can illusory attachment arise for people who have no desire for sex? What gives rise to this illusory attachment? The results of the past (life) give rise to illusory attachment. So you should wash that off.

Besides, what can the poor clothes do? This result has come because of the seed that had been sown in the past (life).

Due to Wrong Belief, you are Indeed Cheating Yourself

This cannot be referred to as pleasure (*sukha*) at all. If a drunkard were to say, “I am king of the whole of India,” then would we not understand that he is speaking under the influence of alcohol? Similarly, it is due to wrong belief (*bhranti*) that one finds pleasure in this. How can there ever be pleasure in sexuality? Pleasure lies within (in the Self), yet one does false attribution (*aarop*) towards the other (non-Self); that is why pleasure is felt over there. All this has arisen due to *bhrantiras*. *Bhrantiras* means that, for example, this dog that sucks on a bone; have you ever seen that? If there were a little bit of flesh on the bone, then the dog would have gotten it, but now why does it keep sucking on the bone? Then it squeezes very hard; that bone is like iron. So what happens is that its gums get squeezed and then blood comes forth from that. It believes that the blood has come out from the bone. So then it chews on the bone a great deal. Hey, you are sucking on your own blood! This worldly life runs in the same way. These people are sucking on ‘bones’ in the same way, and they are indeed tasting their very own blood!

Sexuality is beastliness that is residual in human beings. Sexuality has been considered to be beastliness in every single place (of spiritual progress). That is why sex is something that is to be done in the dark. Hasn’t it been written, ‘Those deeds which need to be kept concealed.’ Therefore, sex is the kind of thing that needs to be kept hidden. It cannot even be mentioned to anyone.

What is Vishaya-Vikaar?

Questioner: I understand *vishaya* (sex and sexual pleasure), but what is *vishaya-vikaar*?

Dadashri: Now *vishaya-vikaar* means sex through which children are not produced. That sex is considered excreta (*sandaas*).

The Lord says that that which is not in control is *vishaya* (any worldly thing one finds pleasure in). One does the egoism of, ‘I am enjoying sex (*vishaya*).’ If you were the one enjoying (*bhogavoo*-suffering the pleasure) in *vishaya*, then you should feel satisfaction, but that is not so. ‘*Vishaya*’ does not suffer the pleasure in *vishaya*, it is just the *karmic* account of *parmanu* (subatomic particles). Each sense organ is proficient in its own subject (*vishaya*), but it is not proficient in other subjects (*vishaya*). If the nose were to be made to taste a *jalebi* (an Indian sweet made of batter that is shaped into a coil that is deep fried and steeped in syrup), would it taste sweet? A *karmic* account of *parmanus* that is being settled is not considered *vishaya*. However, the state of being engrossed (*tanmayta*) in it is indeed *vishaya*. There is no role of the sense organs in that at all. They merely convey it. That is precisely why I say that the One who conquers the pleasure of the sense organs (*indriya vishaya*) is not considered to be a *Jitendriya Jina*, but the One whose Vision (*Drashti*) has turned towards the Seer (*Drashta*), the One whose Knowledge (*Gnan*) has come into the (state as the) Knower (*Gnata*), is the One who is a *Jitendriya Jina*!” Lord Mahavir too said the very same thing. Whatever a person remains deeply engaged in is called *vishaya*. Nothing else can be seen at all, such a person is referred to as *mohandha* (blind as a result of illusion).

that attaches)! Wherever one slips, that is *vishaya*.

Sexuality is Excreta

Upon getting married, know that a toilet bowl has come to you! Sex (*vishaya*) is excreta. Whatever comes out of the nose, ears, mouth, from wherever else, that is all just excreta. Even the discharge is excreta. Whatever resultant part there is, it is excreta. However, it does not empty (*galan*) without becoming one with the mind-body complex (*tanmayakar*). Even the excretion that happens is a result of the causes that had taken place within. Who does not like *doodhpak-puri* (milky rice pudding and fried bread)? But the Lord says that tomorrow morning it will become excreta. Why has sex been referred to as excreta? It is indeed because it is being emptied.

One has Become Trapped in Sexuality due to Wrong Belief

Questioner: What is the reason for attraction towards the body and its specific parts?

Dadashri: It is due to our beliefs, wrong beliefs. Why is there no attraction towards the body parts of a cow? They are just beliefs; there is nothing else to it. They are just beliefs. If you break these beliefs, then there is nothing to it.

Questioner: The belief that arises, does it arise because that circumstance arises (comes together)?

Dadashri: It happens because of what people tell you. By saying it, it becomes a belief. And when a belief is formed in the presence of the self (*atma*), it becomes strong. And what is there in it? They are lumps of flesh!

Questioner: Once I had gone to see an operation. When an incision was made for the operation, I began to tremble.

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

Questioner: How can this wrong belief be cleared?

Dadashri: Like I did just now!

Questioner: Through the right belief.

The Believed Pleasure of Foolish People

Questioner: There is no real pleasure (*sukha*) in it, but it (pleasure) does exist for a limited time, yet it does not let up, does it!

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

People have the wrong belief that there is pleasure (*sukha*) in sex. Now, if one were to get pleasure that is even superior to that of sex, then one would not find sex to be pleasurable. There is no pleasure in sex, but in worldly interaction, a *dehadhari* (human being) has no choice at all. Otherwise, who would intentionally open the lid of a gutter?

Sexuality Departs Through Right Understanding

Questioner: So how can one move away from this sexuality?

Dadashri: ‘We,’ the *Gnanis*, can see everything openly. The intellect (*mati*) immediately shows all there is in it from all angles. It shows all the filth and whatever is there within! Whereas these are not *vishayas* (any worldly thing one finds pleasure in) at all; animals have *vishayas*. This is nothing but *aasakti* (inner weakness inclined towards attraction). Otherwise, *vishaya* is defined as that which one has to do against one’s will.

As long as one is ‘blind’ (ignorant) regarding any specific matter, for that time, the inner vision (*drashti*) for that matter will not develop at all, and on the contrary, the blindness will keep increasing. If one stays away from it, then he becomes free from it thereafter. Then his inner vision blossoms, then it comes to be understood. All this persists due to wrong understanding.

Intellectuals got Deeply Involved in Sexuality

Questioner: Don’t these intellectuals also conduct a verification of sexuality?

Dadashri: No, the intellectuals have not conducted the verification of sexuality at all. On the contrary, the intellectuals themselves have gotten deeply involved in sexuality. Oh, if you were to go and see Marine Drive (wealthy area in Mumbai) and all such places over there, then upon seeing their sexuality, you would indeed feel, ‘Are these human beings or animals!’ They bathe in a tub and that too having rubbed perfume! Invariably, wherever there is bad odor, what needs to be done?

Questioner: Yes, perfume needs to be rubbed. But for quite some time now, no one has shown any such path at all, that there is some pleasure aside from that of sexuality!

Dadashri: These intellectual people themselves have written that among all the pleasures in the world, the pleasure of sex is considered to be the best. Moreover, these intellectuals have gone to the extent of writing (poems), ‘Her legs are like a plantain tree. She is like this.’ And in this way, they have described women. So then people went crazy. But has anyone ever written about how a woman looks when she goes to the toilet? How can one have sex with someone who goes to the toilet? How can one even touch such a person? If a mango were to go to the toilet, then we would not be able to eat a mango at all, would we? But mangos are actually clean, that is why mangos can be eaten!

Similarly, the people of this world are lying around in the fridge-like coolness of sexual pleasures. There is *garavata* (wallowing in worldly pleasures) in the form of sexuality; they are lying around in that. That ‘bog’ (*kadav*) utterly stinks. He (the herdsman) offers good food in a big basket, yet it (the buffalo) does not like this food over there. In this way, the entire world is trapped in the *garavata* of sexuality. In a state of ignorance, in a state of unawareness (*bebhanapanu*), one has ravaged that which has already been spoiled by repeated ransacking.

Sex is the kind of thing that even a fool would not want. Even one who has the complete light of the intellect, one whose intellect is fully developed, would be afraid of sexuality. If a person with pure intellect were asked to analyze sex, then he would say, “Sex is not even worth spitting on.” Therefore, a person with clear intellect would not like sex at all. He would not go near it at all! But for one whose intellect is entrenched with rubbish, everything indeed appears wrong.

The Entanglement of the World Unlocks Through the Science

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

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

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

Questioner: Yes, it definitely seems to be so.

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

Questioner: There is filth within everyone.

Illusory Attachment is Generated Through Lack of Awareness

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

Questioner: It would not.

Dadashri: It is because that awareness does not exist that this illusory attachment arises, and it is through that illusory attachment that nothing but pain (*dukho*) arises. Otherwise, would there be any pain (*dukha*)?

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

Questioner: I would feel very bad.

Try Analyzing Sexuality

Dadashri: Analysis means, is sex such that it is liked by the eyes? If the ears hear it, would they like it? And if it is tasted by the tongue, will it taste sweet? Not a single one of the sense organs likes it. This nose must really like it, right? Oh, it gives off a very nice fragrance, doesn't it? It has perfume applied on it, doesn't it? Therefore, it is when such analysis is done that one comes to know. All of hell indeed lies there, but because such analysis has not been done, people have become deluded. That is the very place where illusory attachment (*moha*) arises; isn't that a wonder in itself!

Dispassion (*vairaag*) was not arising in one man. So I gave him 'three vision.' Then when he saw through such 'three vision,' very nice dispassion arose within him. Illusory attachment stills arises for you, doesn't it?

Questioner: Yes, illusory attachment still arises sometimes. For example, when my wife wears nice clothes and walks around in such a way, then *murchha* (a state of unawareness arising from illusory attachment) arises within.

Dadashri: Is that so? Then why does illusory attachment not arise when those Japanese dolls are dressed in nice clothes? If the corpse of a woman were to be dressed in nice clothes, would illusory attachment arise?

Questioner: It would not arise.

Dadashri: Why would it not arise? So then why does illusory attachment arise for all these people? What does the illusory attachment arise towards? This has not been thought about, has it? Would anyone have illusory attachment (*moha*) towards a woman in whom there is no Soul (*Atma*)?

Questioner: No one would.

Dadashri: So what is the reason for that? So then does one have illusory attachment towards the *Atma*? This wife of yours; your *drashti* (vision) got stuck on her in the past life. This is a result of that.

Dada has Given an Extraordinary Experiment of Three Vision

Questioner: Dada, what is this 'three vision'?

Dadashri: The experiment (*prayoga*) that I had carried out, that very same experiment is to be carried out. This experiment is constantly set in place for me. That awareness (*jagruti*) used to remain even before attaining *Gnan* (Knowledge of the Self and the Knowledge of the doer). If (some woman) were to be wearing nice clothing, if she were to be wearing a sari worth two thousand

rupees, even then, immediately upon seeing her, the awareness would arise; she would appear naked. Then, the second awareness (*jagruti*) would arise; she would be seen without the skin. And then with the third awareness, the abdomen is cut open; the intestines are seen within, the changes that are happening in the intestines, all that is seen. The blood vessels are seen, excreta is seen; in this way, all the filth is seen. So sexuality would not arise at all, would it! Of this, the *Atma* (the Self) is the (only) clean thing; that is where my vision (*drashti*) stops. So then how can illusory attachment arise? People cannot see through and through like this, can they! People do not have such vision (*drashti*), do they! From where can they bring such awareness? If a person can see in this manner, then it is considered the greatest awareness. These three (types of) awareness exist at a time. I have told you about the awareness that I had. The way in which I have won, I have shown all of you the same path to win. There should be some way, should there not? And that can never happen without awareness (*jagruti*), can it!

The current era of the time cycle is so strange; in the past, they did not apply lipstick and powder on the face and all that, did they? Whereas now, they have given rise to such things that they instead pull a person; it has become a market of illusory attachment (*mohabazaar*)! In the past, she (a woman) would have a nice body, she would be attractive, yet such instruments of illusory attachment did not exist. At present, it is nothing but a market of illusory attachment, isn't it? Even unattractive people look attractive, but what is there to see in this? This is nothing but filth!

So a lot of awareness remains for me,

tremendous awareness remains! 'Our' *Gnan* is with awareness. It is possible for the 'light' to be turned on at a time (on the spot)! Now, if one does not apply such awareness (*jagruti*) at that moment, then he will be done for. No matter how hard one tries to see the pure Soul (*Shuddhatma*), even then that vision (*drashti*) does not remain steady (*sthir*). Therefore, such applied awareness (*upayoga*) is required. I had set such applied awareness (*upayoga*) before attaining *Gnan*; otherwise, this market of illusory attachment (*mohabazaar*) would finish a person off in this era of the time cycle. The 'disease' enters within just by looking! Now are they not married? They are like this in spite of being married! This is because this era of the time cycle is such! Will you remember this 'three vision' or will you forget it?

The Solution to See Three Vision

Questioner: So now what is the solution to see 'three vision'?

Dadashri: That is not going to be seen at all. Why seek out a solution for it? The one who is able to see it, that person is of a different kind altogether; he is a remarkable (*aflatoon*) person.

In this era of the time cycle, that much *vairaag* (dispassion for worldly life) does not remain in a person! Therefore, this 'three vision' is a very elevated thing; through that, the *vairaag* then prevails. 'We' had done this experiment from a very young age. 'We' made the discovery that this disease (of sexuality) is the biggest of all. Then, experiments were conducted through this awareness (*jagruti*). Later, it became natural (*sahaj*) for 'us.' 'We' could see everything automatically, naturally. The lid of the gutter is to be opened two or

three times; would you not know what is in there after that? If you were to later come across such 'gutter,' would you not know? Perhaps the mistake may be made two to four times, but thereafter, you would know, wouldn't you?

Questioner: So this experiment of 'three vision' needs to be kept continuously?

Dadashri: No, it is indeed so! Actually, it is because people go about covered up in clothes that they appear attractive; otherwise, it is indeed like that within. In fact, it is because flesh is bound in a silken sheet that illusory attachment (*moha*) arises. Even if it were flesh alone, there would be no problem, but here, if the intestines are cut open, then what would ooze out? Therefore, one has not thought about this at all. If one were to have thought about it, then the vision (*drashti*) would never fall there again. It is due to foolishness out of the illusion (*bhranti*) that people have imagined (and thus believed) there to be pleasure in it. Others have believed it, so you have believed it; it has continued on like this! Would you get married to a seventy or eighty-year-old woman? Why not? Would her figure look attractive or not? You would not feel like seeing that at all, would you?

True Exposition of the Human Body

If there were pieces of flesh lying around in a pool of blood, would you like to look at it?

Questioner: No.

Dadashri: And would you like to look at *idli* (steamed rice cakes)?

Questioner: Yes, I would like to.

Dadashri: Would you prefer to look at

chutney made of coriander and green chilies or would you prefer to look at meat?

Questioner: The chutney.

Dadashri: The chutney is made of green 'blood' and this is made of red blood. One simply keeps engaging in attachment-aborrence (*raag-dwesh*). One harbors attachment towards this, and abhorrence towards meat! What 'blood' is chutney made of? The blood of non-mobile one-sensed organisms (*sthavar ekendriya*) is green and our blood is red. The blood of all five-sensed organisms is red in color. There are different proportions of thickness in red blood. You don't ever touch bones, do you?

Questioner: Sometimes I end up touching them accidentally.

Dadashri: If a piece of meat were placed next to your food, then would you like to eat your food or would you not like it?

Questioner: I would not like it.

Dadashri: But what if that piece of meat is all covered up?

Questioner: I may even end up eating it accidentally.

Dadashri: This body is covered up with a 'sheet,' whereas that is exposed flesh.

Questioner: We cannot see that which is covered up, but we can see what is exposed.

Dadashri: What if this 'sheet' were to be uncovered right now?

Questioner: If I see flesh and all that, then I shudder with disgust.

Dadashri: And if you were not able to see it?

Questioner: Then I would not recognize it.

Dadashri: What kind of eyes do you have, that it is there, yet it cannot be not seen? We know that this is wound up in a 'sheet,' even then why can we not see this? The intellect actually says that it is there within, yet you cannot see it, so then what kind of eyes are they? It is because of this 'sheet' (skin) that all this appears beautiful. If this 'sheet' were to slip away, then what would it look like?

Questioner: Like blood and flesh.

Dadashri: So then would you not shudder with disgust?

Questioner: I would.

Dadashri: If someone had a burn here and pus was oozing out, then would you like to rub your hand over it?

Questioner: I would not.

Dadashri: It is incomprehensible that sexuality continues to exist. People are sleeping with their eyes open; (so then) what can be done with people who are asleep? People do not know what is inside the body. When you bring a firecracker, then you would know that there is gunpowder filled in it, wouldn't you?

Questioner: Yes.

Dadashri: So then why does the understanding not prevail in this? The awareness (*laksha*) of the firecracker indeed remains, that there is gunpowder filled in it, it has not been set off, it is yet to be set off, and this one has already been set off; would you know this or not? And why don't you know what sort of gunpowder is filled in these living human beings? What sort of gunpowder is filled in that?

Questioner: Bones, blood, flesh.

Dadashri: Are there bones inside? How did you see them?

Questioner: I have not seen them, but it can be known through the intellect, can't it?

Dadashri: The intellect is dependent on another entity (*paravalambi*); it is not dependent on the Self. If you have seen them somewhere else, then based on that you would know that humans have such things, so you must have them too. The intellect is dependent on another entity, and *Gnan* is not dependent on another entity. *Gnan* Sees directly. Must there be something else within the body that seems filthy?

Questioner: I do not know of anything else.

Dadashri: What do you eat?

Questioner: Lentil soup (*daal*), rice, flatbread (*rotli*), cooked vegetables (*shaak*).

Dadashri: Then what happens when it empties (*galan*)?

Questioner: It becomes excreta.

Dadashri: Why does that happen? All the essence (*saar*) is extracted from the food that you eat and blood and other such things form and keep the body alive. And the non-essence (*asaar*) that remains comes out.

The Shortcut of Seeing 'as it is'

Questioner: Isn't there any means, isn't there any shortcut, such that even before using 'three vision,' it can be seen through and through, clearly?

Dadashri: This is indeed the shortcut! This is indeed the greatest of shortcuts! As

one progresses further by practicing 'three vision,' he can see as it is. Thereafter, one becomes free from sexuality. Besides 'three vision,' any other path that is considered a shortcut is the wrong path. Otherwise, if you want to get married, who is telling you not to? Get married peacefully! Who has tied you up?

If the Awareness Prevails, Then it can be Seen Through and Through

In Mumbai, if there is a shortage of water such that people are unable to take a bath, then what will be the condition of these people? They will smell so bad that they will not be able to sit together in one room! In fact, people take baths daily, yet they still smell, don't they? And if they do not take a bath, then they will stink so terribly that you get a bad headache. Even when a bath is taken, by two in the afternoon, if you were to rub a cloth on the body and soak it in water, then the water would become salty. Despite this, why is this body considered precious? It is because the Lord has manifest within; He is revealed. That is why this (human) body is considered more precious than all others. Yet people have valued this body in a different way.

You should actually cultivate your vision (*drashti*) such that you can see through and through with the clothes on, meaning that even with clothes on, you can see (her) without clothes on. Then you will see (her) without skin. Such vision needs to be developed; only then can you attain 'safe-side' (safety)! Why I am saying this? Why does illusory attachment (*moha*) arise in a person? When one sees (the other person) with clothes on, illusory attachment arises! However, when the vision (*drashti*) becomes penetrating like 'ours,' then illusory attachment will not arise at all!

Due to Illusory Attachment, one Cannot Apply 'Three Vision'

Questioner: Despite having a strong determination, my vision (*drashti*) keeps getting pulled towards a certain woman. And in spite of knowing about 'three vision' why do I not see it as it is?

Dadashri: You have not Known (experienced; *jaaneloo*) that 'three vision.' If one knows 'three vision,' then his eyes will not get pulled at all. If the 'three vision' is seen, then he will not interfere in it at all. On the contrary, if he happens to be looking (and sees her with a sexual intent), he'll look over there once more.

Questioner: Am I not able to see through 'three vision' due to illusory attachment (*moha*)?

Dadashri: You do not Know what 'three-vision' is at all. Due to illusory attachment, it will not come into your awareness (*bhaan*) at all, and illusory attachment means a state of unawareness (*bebhaanpanu*)!

'We' can see everything through and through. This *Gnan* is such that at some time or another, it will make you attain such a vision (*drashti*). This is because the *drashti* of the One who gives the *Gnan* is such; my *drashti* is like this. Therefore, one attains the same *drashti* as the *drashti* of the One who gives the *Gnan*. How can illusory attachment ever arise for the one who sees everything through and through?

Because this *Gnan* has been attained, *Atmadrashti* (the vision that sees the Self) has arisen, so now awareness (*jagruti*) will increase, and with that, one will begin to see through and through. Once one begins to see

through and through, dispassion (*vairag*) will arise on its own. Once it is seen, dispassion indeed arises, and only then can one become *vitaraag* (free from attachment and abhorrence). Otherwise, is it possible to become *vitaraag*? And it truly is like that.

Nurture Both Visions; of the Pure Soul and the Package

Questioner: But when I see someone, still I feel attraction (*khechaan*) within.

Dadashri: There may be no attraction (*khechan*) in this life. Even then, upon seeing a woman, you may feel in your mind, 'Oh ho ho, this lady is so beautiful! She so good looking!' If this happens, then right there, a tuber (*gaanth*) forms for the next life. Through that, attraction (*khechaan*) arises in the next life. What beauty? If this is peeled, then what will ooze out? Beauty is that which even when it is peeled, nothing bad comes forth from it. This beauty is not worth seeing. The beauty of diamonds is fine. If that is peeled, then nothing will happen. There is no filth in that, is there! The beauty of gold, of silver, is fine. These human beings have attributes (*guna*), but what kind of attributes are they? Worldly attributes (*sansari guno*). If one praises these worldly attributes, then attraction (*aakarshan*) will arise. So it is a different matter if these religious attributes, the attributes of *Gnan*, are praised. Otherwise, this world is not worth praising; only the pure Soul (*Shuddhatma*) is worth understanding.

Shrimad Rajchandra has said, "All pain comes to an end if one does not become deluded the moment he sees anyone." (*Dekhat bhooli tade, toh sarva dukhano kshaya thaay.*) You read in the scriptures that one should not have attachment (*raag*) towards

women, and then when you see a woman, you forget. That is referred to as *dekhat bhooli*. I have given you such *Gnan* that the phenomenon of *dekhat bhooli* does not even remain for You; You see the pure Soul. No matter what the external package is like, what do You have to do with the package? The package is actually going to decay, burn away; what is going to be gained from the package? That is why this *Gnan* has been given, to See the pure Soul, so the *dekhat bhooli* stops! What this means is that this is deluded vision (*mithya drashti*); if that vision changes and the right vision (*samyak drashti*) arises, then all the pain (*dukho*) comes to an end! Then it does not allow the mistake to happen; the vision (*drashti*) does not get pulled.

Questioner: To remain in the state of pure Soul (*Shuddhatma*), what is the main thing that is needed?

Dadashri: Upon becoming free from sexuality, you can remain in the pure Soul. We do not have problem if you are married, but we have problem with being *haraiya*. (*Haraiyo* means wherever one looks, he gets stuck, wherever he looks, he gets stuck.) With one's wife, only one out of the five major vows (*mahavrata*), the one of *brahmacharya*, is broken. And in this *Kaliyuga* (current era), there are such germs within each promiscuous person that they do not let them be. This is because these germs cause a lot of damage to those who wander around. One does not realize that. That is why I say, just get married to one (person). This is because that is a necessary thing. One has to get married because he did not nurture the intent (*bhaav*) of *brahmacharya* in his past life.

People do not even know what the Self (*Atma*) is like. The awareness (*laksha*) sets

in only when the *Gnani Purush* gives the Knowledge of the Self and gives the demarcation of what the Self is like and what it is not like. Otherwise, the awareness of the Self would never set in, would it! The force of the non-Self complex (*pudgal*) is tremendous, it has so much force that the Self does not come into your hands.

The Nature of Pudgal Through Gnan

If the nature (*swabhaav*) of the non-Self complex (*pudgal*) were to remain (to be as it is) through *Gnan*, then it is not possible for attraction to arise. However, the nature of the non-Self complex through *Gnan* does not exist (as it is) in any human being! The nature of the non-Self complex as it is does remain for 'us' through *Gnan*.

Questioner: If the nature of the non-Self complex were to remain as it is through *Gnan*, then attraction will not remain; I did not understand that.

Dadashri: It means that no matter what kind of clothes a man or a woman is wearing, he or she is seen without clothes, that is the first vision (*darshan*) through *Gnan*. Next, the second vision means that it is seen as if the skin has been moved away from the body. And the third vision means that everything that is inside is seen. Then would attraction remain? Does this prevail for you?

Questioner: Such study (*abhyas*) is increasing day by day.

Dadashri: Good then. It is good if this is practiced.

I did not like this (sexuality) since childhood, that why have people believed there to be pleasure in this? Even then I would feel, 'What is this?' In fact, it is because all of this

has been covered up with clothes that illusory attachment (*moha*) arises. I have acquired this practice of 'three vision' since childhood. So a lot of dispassion (*vairag*) kept arising in me.

Faults Have Arisen Through Entry in the Play of Pleasure

Attraction (*aakarshan*) arises due to ignorance in the past life. It is because you did not have the understanding; that is why you had played with her. So then attraction arises once again (in this life). So then you should realize that this is some *karmic* account with her. You do not have this kind of interference reaction (*dakho*), do you? 'Three vision' remains, doesn't it?

Questioner: Even then, sometimes I fall short.

Dadashri: Is that so! At that time, do you give a big slap (*dhol*) to your right cheek with your left hand? What do you do at that time? Give a slap by saying, 'How dare you? What are you thinking? What do you understand?'

If one has dwelled (*ramanta*) on sex and sexuality (*vishaya*), then it should be washed off by doing *pratikraman* (exact process of reversal from entry into the non-Self related aggression, described by Dadashri). Then, if her teeth and mouth were to broken, how would she appear? You should see all that. That is considered 'three vision,' isn't it!

Questioner: But despite seeing 'three vision,' I keep remembering it (sexual pleasure) over and over again.

Dadashri: Remembering is a function of the mind, what is it to You? 'You' just have to keep on Seeing.

Still, this is all endless! There isn't even any measure of it. There is still a long way to go. But there is nothing much for the one for whom it is quickly cut off from here. If one does *pratikraman* the moment he Sees it arising, then he will not enter into its play (*ramanta*), not at all, even at night. The slightest thought about it will make one enter into its play and thus fall down; he is considered to have slipped. It is actually due to this entry into the play (*ramanta* or *pudgal ramanta*) that all these faults (*dosh*) have arisen!

When the vision (*drashti*) changes (becomes sexual), the entry into the play (*ramanta*) begins. There is a reason behind the *drashti* changing; there are causes behind this from the past life. That is why the *drashti* does not change with everyone; it is only upon seeing a specific person that the *drashti* changes. If causes were laid (in a previous life), if there is an ongoing account that continues (in this life), and then if the current *ramanta* (entry into the play of pleasure) takes place, realize that this is a very large (heavy) account, so maintain increased awareness (*jagruti*) there.

The Cycle of Kashaya is Indeed the Result of Sexuality

Questioner: Now, as a result of (these married people, or those who choose to live together) taking pleasure from sex, all those quarrels and conflicts arise, don't they?

Dadashri: All this has indeed arisen from sex and moreover, there is no pleasure in it. Early in the morning, their faces look as if they have drunk castor oil. It is as if they have drunk castor oil!

Questioner: These clashes and

kashaya (anger-pride-deceit-greed) that arise, the root of that is sex, isn't it?

Dadashri: Yes, it is all indeed due to sex. One has become an expert when it comes to sex. He finds great taste in it. So there is selfishness within and it is due to the selfishness that clashes arise. Where there is a result due to selfishness, nothing can ever be seen. A selfish person is always blind. A selfish person (*swartha*), a greedy person (*lobhi*), an intensely greedy person (*laalchu*) all are blind. The entire basis of this world is indeed on these five *vishayas* (pleasure of the five senses). The one without sexuality (*vishaya*) does not have clashes. Where there is ignorance in *vishaya*, then *kashaya* arise, and if there is *Gnan*, then *kashaya* do not arise. It is the fault of ignorance (*aGnan*). What is the root cause? It is ignorance.

The Overt Clashes of Vishaya-Kashaya

Questioner: I have seen many good *mahatmas*, they talk about higher levels of *Gnan*, but their overt clashes (*kakadaat*) do not leave. The subtle clashes admittedly will be there, they do not leave; but why do the overt clashes not leave?

Dadashri: That is how it is, the root of all this is sex. And the biggest entrapment of all in this world is that of sex, and there is no pleasure (*sukha*) in it at all, alas! There is nothing of bliss (*sukha*), and it gives rise to endless quarrels! Why does interference and its reactions (*dakha dakh*) take place in the home? This is because both are immersed in sexual pleasure-taking (*vishayi*), like animals, and then clashes will take place (with each other) 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? I do not understand this. Clashes to the extent of physical violence and sex; 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 *parmanu* (subatomic particle of matter) of sexuality arise, does a person become blind? Does one not remember, 'This person was physically fighting with me'?

Dadashri: It is when they physically fight that (as a result) they enjoy sex! Moreover, there is no such thing as self-respect (*swamaan*). When she slaps him, he slaps her. The husband even comes and tells me, "My wife hits me"! So then I even tell him, "Oh, you found such a wife? Then you will be blessed (!)"

Questioner: But seeing all this makes me shudder. The same quarrels keep happening every day. (How do) These people bear so much pain, for just this much pleasure?

Dadashri: That is indeed the intense greed (*laalacha*), to take pleasure in sex! This has been going on for so many years, ever since they got married. Ever since they got married, on the one hand they quarrel, and on the other hand they continue their sexual relationship! That is why I have said, "Both of you take the vow of celibacy (*brahmacharya vrat*), then your lives will become of the highest quality." Therefore, all of these fights happen due to self-need (*garaj*). 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-need.

Yet Dispassion Does not Arise

In fact, *vairagya* (dispassion) does not arise at all! Hey you! Is sexual pleasure dear to you or are curses dear to you? If someone were to curse at me even once, then I would indeed cut off relations with that person. I would maintain the relation externally, but the relation would be cut off internally! Is this life for listening to abuses?

If you do not like daily interference and its reactions (*dakhadakh*) in your home, then you should stop all sexual pleasure deriving relations (*vikaari sambandha*) with her. Sex is downright beastliness. Therefore, stop this beastliness. Would a person with discriminating intellect and understanding not think about this? How would a person look if someone were to take a photograph (while engaging in sexual activity)? Even then, he does not feel ashamed? It is when I say this that the thought arises, otherwise how would such a thought arise? And as long as you continue to have sexual relations, the interference and its reactions (*dakhadakh*) will definitely exist. Therefore, 'we' do not meddle in your interference at all. 'We' know that when the sexual relations cease, then the interference (*dakho*) with her will definitely come to a stop. Once you stop sexual relations with her (file number two), then even if you were to beat her, she would not say anything. This is because she knows, 'Now I can no longer manipulate him!' Therefore, all this exists due to your own mistake. All this pain (*dukha*) exists due to your own mistake. How wise were the *Vitarags* (fully detached Lords)! Lord Mahavir became free (of sexual relations) at the age of thirty, and moved around with joy!

There is no solution other than stopping sex with her (file number two). In this world,

no one has found any other solution except this. This is because, in this world, this is indeed the root cause of attachment and abhorrence; this is indeed the main cause. All of the attachment and abhorrence has indeed arisen from here. All of worldly life has indeed arisen from here. Therefore, if one wants to put a stop to worldly life, then he has stop it from here. Then eat mangos, eat whatever you wish! Eat mangos that are priced at 200 rupees per dozen, no one will question you. This is because the mangos will not file a claim against you. If you do not eat them, then they will not start protesting. Whereas in this relationship, if you say, "I do not want it," then she will say, "No, I definitely want it." If she says, "I want to go see a movie," and you do not go, then there will be trouble! You will be done for! This is because the other person is *mishrachetan* (mixture of the Self and non-Self), and that is a contract signed by you, so she will file a claim!

Questioner: Should I tear up that (sexual) contract?

Dadashri: If you tear up that contract (do not enter into it anew), then no pain remains.

What Purushartha is Required to Eradicate the Intense Greed of Sexuality?

Questioner: To get rid of this intense greed (*laalacha*) of sexuality, what *purushartha* (spiritual effort) should be done?

Dadashri: It is only if one understands this point, if one understands sexuality properly! Sex is such that the eyes do not like it, the ears do not like to listen to it, the nose does not like to smell it, the tongue does not like to taste it. All five sense organs become displeased; all five sense organs do not like it. This needs to be understood by elucidating on

all these points in every way. Even the mind does not like it, even the intellect does not like it, even the ego does not like it; nevertheless, it is incomprehensible how one has become stuck on this.

To Conquer Sexuality, See the Beauty of the Pure Soul

Krupadudev (Shrimad Rajchandra) has said,

‘Nirkhine navyauvana, lesa na vishaya nidaan, Gane kaashtani potali, te bhagwan samaan.’

‘Not the slightest sexual thought arises upon seeing a beautiful young woman,

The one who considers her to be a wooden doll is indeed considered God.’

In the *Akram* path (step-less path to Self-realization), we should not consider a woman as a wooden doll. We should see the Self (*Atma*). Those on the *kramic* path (traditional step-by-step path to liberation) refer to her as a wooden doll, but how long does this setting remain? When the slightest thought of her returns, it (the setting) disappears. But what if we See the pure Soul (*Shuddhatma*)? So if you see a woman with youthful beauty and if your *chit* (inner component of vision and knowledge) gets captured, if You keep Seeing the pure Soul, then everything will go away, the *chit* will then be released. To conquer sexuality, the solution will arise if You See the pure Soul, otherwise the solution will not arise.

‘Aa saghada sansarani, ramani nayakarupa, E tyagi tyagyun badhu, keval shoka swarupa.’

‘A beautiful woman is the protagonist of all of worldly life,

The one who renounces that, renounces all that is in the form of grief.’

All grief has indeed arisen from that. Once one renounces women, once one becomes free from that, everything is resolved. That which is nothing but a constant form of grief. All day long, there is only grief, grief, and grief. If one only receives grief, then later (after renunciation) that will disappear. Otherwise, that which a person becomes entwined with, never detaches, does it!

Through the Sprout of Sexuality...

‘Vishayarupa ankurthi, tade Gnan ane dhyan, Lesa madirapaanthi, chhake jyam aGnan.’

‘Through the sprout of sexuality, Knowledge and (right) meditation disappear,

Just as a bit of liquor gives rise to ignorance.’

If one engages in just one (illicit) sexual act, then everything becomes spoiled. The loss of infinite lives is incurred once again, and one becomes eligible for a life-form in hell (*narakagati*). What sexual activity does not bind a life-form in hell? That which is accepted by society. If a married man were to go out with his wife, would people object to that?

Questioner: They would not.

Dadashri: And what if they are not married?

Questioner: Then people would object to it.

Dadashri: That is not considered acceptable by society. Such a person becomes eligible for hell. Both would have to go to hell. Moreover, both would have to remain together in hell.

Questioner: What does “*vishayaroopa ankurathi ...*” mean?

Dadashri: If there is a seed within and that thought sprouts and the person becomes one with (*tanmayakar*) that; that is referred to as a sprout (of sexuality; *ankur*). If that sprout arises, then one is done for...that is why we decide that before the thought arises, uproot it and throw it out. Once that sprout grows, the Knowledge and meditation (*dhyan*) all break; they get destroyed.

Questioner: Is it like this even in this *Akram Vignan* (step-less Science of Self-realization)?

Dadashri: If the thought arises (and turns into a sprout), then it is not just Knowledge and meditation, (but also) the Self (*Atma*) itself disappears. In the *kramic* path, Knowledge and meditation disappear, whereas in *Akram*, the Self that has been given, that disappears. Therefore, it should not be allowed to grow to the level of a sprout.

One Becomes Eligible Through Nurturing Brahmacharya

Then Krupadudev says,
'Paatra vina vastu na rahe, paatre Aatmik Gnan, Paatra thava sevo sada, brahmacharyamati maan.'

'Just as a vessel is required to hold a thing, one who is worthy attains Self-realization,

To become worthy of it, always nurture *brahmacharya*, oh wise one.'

If one nurtures *brahmacharya*, then he becomes worthy. That is what Krupadudev says. He has not said to not eat mangos. He has grabbed hold of the root itself. If the other party were a non-living substance (*ajiva*) and would not file a claim, then we would not nurture *brahmacharya*. But this (living one) does file a claim.

'Je nav vaad vishuddhithi, dhare shiyad sukhdaya.'

'The one who observes the nine protections with purity, possesses the bliss of celibacy.'

Questioner: What is the definition of '*nav vaad vishuddha brahmacharya*'? (practicing perfect celibacy with the nine protections)

Dadashri: *Nav vaad* (nine protections) means that one should observe *brahmacharya* through the mind-speech-body. Anything (sexual) you are thinking about in the mind, you should not think about all that. If sexual incidents from the past come up, you should forget about them at that time. You should not speak anything like that through the speech. You should stay very far away from that (sexual contact) through the body.

The nine protections (of the *kramic* path) state that one should not sit where a woman is sitting, one should not look at her. If someone is engaging in sexual activity, then one should not watch secretly through the crack of the door. Even by watching, one's mind will become spoiled. One should not recall worldly life he enjoyed in the past. If it is recalled, then the thoughts will arise once again. Thus, the nine protections are set forth in this manner.

They state that you should not sit where a woman has been sitting. Then what will happen towards that place? Will attachment set in or will abhorrence set in? Abhorrence will keep arising. On the contrary, it increases the 'factories' of attachment and abhorrence. So what are we to do with the nine protections? Instead of that, even if you make a single fence, it is more than enough. By

constructing nine fences, more attachment and abhorrence will arise. Nobody these days can practice the nine fences (protections). One or two fences are bound to be broken, so then how can you complete nine fences? You should just remain in that which 'we' have shown you. If you follow this, then the nine fences and everything else is included. To practice the nine protections, the ego is needed. But for us, this is not the path of doership at all. Instead, practice physical and verbal abstinence (*sthula brahmacharya*) and whatever thoughts arise in the mind, wash them off by doing *pratikraman*.

Clear it off Through Pratikraman

Questioner: So at the time of doing *pratikraman*, when we are recalling it, does it not bind new *karma*?

Dadashri: Yes, you will recall it, but what you are trying to do with *pratikraman* is you are trying to get rid of sexuality. Whereas others recall it out of the intense greed (*laalacha*) for it. There is a difference behind the intent (*bhaav*) between the two. There, one recalls it out of *laalacha* and this is recalled through *pratikraman*. The intent behind doing *pratikraman* is to become free from it.

By Conquering Sexuality, the World can be Conquered

'Ek vishayane jeetataa, jeetyo sau sansar, Nrupati jeetata jeetiye, dala, pura ne adhikaar.'

'By simply conquering sexuality, one conquers all of worldly life,

Just as by conquering the king, one conquers the army, kingdom, and power.'

If simply the king is conquered, then you will gain everything, his army, kingdom,

and power. You will gain his entire army. If you try to conquer the army, then you cannot conquer the king. In the same way, if you conquer this 'king' (in the form of sexuality), then everything will fall under your authority. That is why 'we' remain free (*mukta*)! This sexuality is the only thing that is such that if it is conquered, then the entire throne comes into one's hands. Not even a single thought of sexuality arises for 'us.'

If you simply conquer sexuality, then you have conquered the entire world; that's it! Thereafter, no matter what you eat or drink, none of that is going to hinder you. But whoever wins this, wins the entire world. This alone; this is where a person gets trapped. The one who has conquered sexuality is the king of the world! *Karma* will not get bound at all! There is nothing but *karma*, tremendous *karma* get bound. Just one sexual act destroys so many living beings (subtle life-forms)! *Karmic* ties (*roonanubandha*) get bound with all those living beings. Therefore, if only this sexuality is conquered, then that is more than enough.

The One With Awareness Would not put his Hands in the Garbage

Questioner: When does this sexuality (*vishaya*) leave?

Dadashri: When does sexuality leave? Sexuality leaves through awareness (*jagruti*). Sexuality is not such that it will leave on its own. When does the final *vishaya*, *vishaya* that is rightfully yours, go away? It is if there is awareness. It is considered awareness when a woman or a man is wearing clothes, yet she or he is seen as naked. Then with the 'second vision,' the person is seen without the skin. And with the 'third vision,' a disarray

of all the stock within is seen. These 'three visions' occur at a time, within the span of just a minute. Now, if there is such awareness, then one can reach the final station. How many people are there with such awareness in the entire world? There must be a hundred to two hundred people, right? There is not even a single person with such awareness in any era of the time cycle. It is only in this era of the time cycle, I am the only one. Can there be anyone with such awareness (*jagruti*)? Can there be such awareness in someone who possesses a physical body (*dehadhari*)? One may be a big scientist or psychologist, but he will not have such awareness, will he!!

Everything is indeed seen like that for the one with the awareness (*jagrut*). When is it considered complete awareness? All this is indeed seen in this way. However, the current era is so awry that it does not allow the awareness to last, therefore one should remain cautious. Otherwise, early in the morning, say this five times, "Give me the absolute inner energy not to have, nor cause to have, nor instigate someone to have any sexual desires, feelings, or gestures towards any living being, be it male or female or of bisexual orientation. Give me the absolute energy to be eternally free of sexual desire." And remain sincere towards that.

The Inclination of Sexuality is Destroyed Through Understanding

This sexuality is a subject that needs understanding. Therefore, sexuality leaves upon thinking about it in depth. That is why I have shown you this 'three vision' in order to become free from sexuality! Then attachment will not arise, will it! Otherwise, if a woman is wearing beautiful jewelry and clothes, one

would forget everything and illusory attachment (*moha*) would arise.

Questioner: The interest that arises in sexuality, does it arise on the basis of the sexual inclination (*ruchi*) that lies within?

Dadashri: Yes. If there is no *ruchi*, then there is nothing. How can sexuality arise over aversion (*aruchi*)? Say a woman were to have burned her hand; (before,) the man would touch all over her body daily, but if her hand has been burned and then boils form and then pus oozes out, then at that time, if the woman says, "Wash this over here for me," then what would he say?

Questioner: He would refuse.

Dadashri: Just look, this is such a small matter, but don't you get the point? It is only pus, yet one expresses ego in that, and in that in which there are thousands of dangers, one does not express ego (to come out of) sexuality. Isn't that a wonder!

(Therefore this) 'Three vision' will get a lot of work done. Everything gets settled through 'three vision!'

Questioner: When my eyes (*drashti*) fall on someone occasionally, I feel 'Oh my! Where did my eyes fall? I will have to do *pratikraman*.' I get tired of it.

Dadashri: But you will get tired! The eyes will fall on someone. You do not wish to, yet it happens. Therefore, there is a need for *Purushartha* (to progress as the Self) and *pratikraman* too.

You should know how to destroy even a single thought that arises, shouldn't you! And you have to spend the entire day on this, for two hours at a time, then it will get

destroyed, otherwise it cannot get destroyed. You did not think about it while binding it, did you! One has (sexual) thoughts all night long.

I have shown such a path that one can come out of it all the way, and if one does follow that path, then he will indeed come out of it all the way. No one has such a vision. This is because no one has ever thought about this, about this body, have they? One simply believes, 'I am indeed this.' That is why no one is able to see his or her own faults. Where not even the gross (*sthula*) faults (of the self) are seen! Whereas the awareness (*jagruti*) required against sexuality should be the subtlest of subtle!

Sexuality Leaves Through Awareness and Remorse

Questioner: Show us some special remedy so that we say, "Recall this thought at the age of twenty-four."

Dadashri: You will not have the awareness of so many situations (*avastha*). The 'three vision' that 'we' have given you will arise if you keep thinking about it. When those (sexual) thoughts arise, then many people get saved. They write to me saying, 'Your three-vision has done wonders for me.' All those (sexually related) situations will not come to mind; it is only that I am telling you this! You will think about what I have said; you will think, 'Yes, that is true!'

Therefore, when one analyzes sexuality in every way, such a stage arises that a certain extent of awareness arises through this vision. Then, sexuality does remain through some cloudy vision, but one does not like it. It is like having to eat when hunger arises. Even if he does not like the food, he still eats it; he

engages in it while feeling fed up. Whereas in the other situation, one engages in it with pleased will, one engages in it with a lot of *murchha* (a state of unawareness arising from illusory attachment). One goes through many steps of engagement in that and thereafter, he ultimately gets fed up with it. There are two kinds of *bhogavato* (to suffer pain or pleasure). One is with willingness, and the other is not with willingness, but as a result of unfolding *karma*. What can one do when the *karmic* effect has not come to an end? One can be free only when the *karmic* effect comes to an end, but until then one has to suffer (*bhogavavu*) it; what else can he do? The dislike will continue to arise.

Now it is because this *Gnan* has been given that the energy to endure this has arisen in you. The view (*bhaav*) of separation remains within you, so then why should there be any sexuality? And yet, no can change the effect (*parinam*). This is because it is an effect of the non-Self complex (*pudgal parinam*). And that is a result. The result cannot be changed, but if remorse, remorse, and more remorse is maintained over the result, then you are free. If you have remorse, then you are separate. And if you are one with the effect, then there is bondage.

In Awareness, One can see From Conception till Death

The *Vitarag* Lords (fully enlightened Lords) used to See only this much; the rise of people's *prakrut shakti* (energy of the non-Self), its consumption, and the current energy, they would See all these energies through the knowledge of the past, present, and future (*trikaal Gnan*). They knew completely how it rises and subsides, so then attachment (*raag*) did not arise for them.

Attachment arises due to having knowledge only about the present time. Ignorance of the Self, coupled with worldly knowledge of the present, gives rise to attachment. Otherwise, if one were to understand that when she was in the womb, she looked like this, when she was born, she looked like this, when she was a small baby, she looked like this, then she looked like this, right now she looks like this, then she will look like this, when she becomes old, she will look like this, when she has paralysis, she will look like this, when she is carried to the funeral pyre, she will look like this. The one who has all such phases in awareness (*laksha*) does not need to be taught *vairag* (dispassion)! Rather, upon seeing whatever one sees currently, one becomes *murchhit* (state of unawareness arising from illusory attachment). Such a person needs learn *vairag*. The *Vitarag* Lords were very wise. No matter what thing they came across, it would not cause *murchha* to arise. This is because the *Vitarag* Lords were able to see that thing through the past, present, and future.

Questioner: Do they have the knowledge of all the situations (*avastha*) all the time?

Dadashri: All the time! That is why I have said that (about) why illusory attachment (*moha*) arises in a person. It happens because both are young and at that time, awareness (*bhaan*) does not remain there, about whether this *moha* is permanent or temporary. Then whatever is there presently, their imagination seeks that for continuity into forever. Now what happens when he gets old? What does he imagine at that time?

Questioner: He gets tired of it at that time.

Dadashri: I know what is going on with these people. He does not like it, but who can he tell? This is because the intellect shows this nature (current time state). So what was it all like before birth? What was the boy or girl like after birth? Why did illusory attachment not arise when she was a baby? Later on, when she was a little older, why did illusory attachment not arise? Therefore, one keeps all these phases in awareness, and when the illusory attachment (*moha*) arises, he keeps that in awareness (*khyal*) too. Then the further phases; the mature stage, then the stage of old age, then the stage of paralysis; what was the situation in all those times? And then the situation in which she is carried on the bier, the situation in which she is being cremated. If he were to look at the situation in which she is being cremated, what would happen if he were told to make love to her at that time? So he becomes a fool after getting married, but whom can he tell? Everyone is a fool there! Even women understand what kind of foolishness this is! She picks out a husband, and now, after bringing him home, the face becomes surly and unpleasant, this and that happens; he loses his eyesight, he cannot hear! And the one who knows all this has *vairag*! The one for whom the situations (*avastha*) remain in awareness (*laksha*) does not need to be taught *vairag* (state of dispassion)! However many have been written, that many situations remain in 'our' awareness at a time. This talk will not be found elsewhere. Such talk exists only here! People will make such talk useless. It is when one brings forth such thoughts about *vairag* that he turns around, otherwise he will not. As long as the original point, the original causes are not destroyed, how will *vairag* arise?

For the Gnani Purush, Sexuality is Like Garbage

‘We’ do not have any attachment (*raag*) towards the non-Self complex (*pudgal*)! ‘We—the Gnani Purush’ do not have attachment for ‘our’ own non-Self complex. I remain completely separate from the non-Self complex. Attachment towards the non-Self complex of others arises for the one who has attachment for his own non-Self complex. Isn’t it a wonder that one has suffered the pleasure-pain (*bhogavavoo*) in the very same thing (sex and sexuality) for infinite lives, yet he cannot let go of it! If one has become an opponent of sexual pleasure (*vishaya sukha*) for many lives, if he has thought about it in great depth with an unveiled vision, if tremendous *vairag* (dispassion) has arisen, then it will leave. When does *vairag* arise? It is when one can see how it is within.

What is the nature of *vishaya* like? If one decides not to have sex for ten days and follows through with it, then by the third day, his *anand* (bliss of the Self) will increase. But if he gives in to sex, then he will become trapped. Then he will not be able to come out of it. When it comes to the matter of sexuality, it should be with determination (*nirnayatmak*). The firmness will not arise on one’s own; it is the *Gnani Purush* who can establish that.

Now, who would exchange this matchless state for a state of relative comparison? Who would touch the garbage (*enthavado*) of the entire world when there is *Gnan*? The sexual pleasures (*vishayo*) which are so dear to the world; for the *Gnani Purush*, they are like garbage. The justice of the world is such that the one who has no thoughts about wealth, no thoughts about sexuality, the one who continuously stays separate from the body; the

world will not refrain from referring to such a person as God (*Bhagwan*)!

Contentment Through the Science of the Vitarag Lords

Nididhyasan (a state which begins with visual contemplation of the Dada Bhagwan within Dadashri, and results in further natural progress as the Self) remains (for You), doesn’t it? All the results can be attained with that *nididhyasan*. Desire will not arise for anything after that *nididhyasan*; the hunger no longer exists.

Gnanis have vision (*drashti*) that sees through and through. They can See as it is. If it is Seen in that way, then would sexuality remain? That is called *Gnan*. *Gnan* means to See as it is, through and through.

A person who has become content will not stick his hand in the garbage of sex at all. It is because there isn’t contentment within that people have become trapped in this garbage. The Science (*Vignan*) of the *Vitarag* Lords is indeed what will bring about contentment (*trupti*).

The ‘Bond’ of Attaining Liberation in One Lifetime Through This Agna

Questioner: But Dada, I want to go to *moksha* within one (more) lifetime, so what should I do? Please tell me! Let me decide on that today.

Dadashri: Say a vegetarian person is caught by a police officer and he is starved for three days, and then he is served meat and is told, “You will have to eat this.” Then if the person eats it, he is not bound (liability of new *karma*). He eats because of the pressure from the police officer and not out of his own desire. In the same way, if a person engages in sex

(with a partner that is rightfully his), he can attain liberation in one lifetime, he will not have to take a second birth. It should not be a willful activity on his part. If you eat 'meat' on the basis of the police officer, on the basis of hunger, then you are not considered at fault. If it is the same when it comes to sex; then you will definitely attain liberation in one lifetime (*ekavtari*).

Questioner: I will practice this directive (*agna*) of yours; now give us the state of *ekavtari* in writing.

Dadashri: If you practice just this much of 'ours,' then I will write off on the 'bond' for *ekavtari* (state). If one wants to become *ekavtari*, then he just needs to maintain this one thing.

Get Your Work Done

The Lord says that you have devoted infinite lives for the body, now devote just one life for the Self. Your affection for it should be limited to the extent that it is through this body that you have met the *Gnani Purush* and so it is an instrument to get your work done. It is affection for this body that creates extremes in emotions. Despite your affection (*priti*) for it, it will fall apart one day! Even the Lord has referred to the body as a betrayal! It is indeed this body that causes attachment and abhorrence to arise.

Therefore, whichever 'shop' (person) your mind becomes entangled in, the pure Soul

(*Shuddhatma*) within that same 'shop' is indeed the One who will release you. Therefore, you should make the request to that person's pure Soul to free you from sexuality. It will not do if you simply wander about aimlessly elsewhere for the sake of release. Only the pure Soul within that 'shop' will release you from this sexual account.

Now, you do not have many such 'shops,' there are only a few 'shops.' Those who have more 'shops' have to put in more effort (*purushartha*). Otherwise, for those who have less, they should clear it in exactness. There is no problem with what you eat or drink, but there is a problem with sexuality. The sexuality of women and the sexuality of men are factories for producing enmity (*veyr*). Therefore, bring about a solution somehow or another.

Questioner: Is this what you mean when you tell us to get our work done?

Dadashri: Then what else? Get rid of all these diseases.

I am not asking you to do any of this. All I am telling you is to know about it. This *Gnan* is for knowing, not for doing. The *Gnan* that you come to know will not refrain from coming into effect. Therefore, you do not have to do anything. Lord Mahavir had said that in the *Vitarag Dharma*, there is never any 'I am doing' (*karomi*), 'he is doing' (*karosi*), and 'they are doing' (*karoti*).

~ Jai Sat Chit Anand

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:

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

Atmagnani Puja Deepakbhai's UK-Germany Satsang Schedule (2016)

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

Date	From	to	Event	Venue
24-28 March			UK Shibir	Pontins, Pakefield, UK
30-Mar-16	7-30PM	10PM	Satsang	The Archbishop Lanfranc Academy, Mitcham Rd, Croydon, CR9 3AS
31-Mar-16	6PM	10PM	Gnanvidhi	
1-Apr-16	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
2-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
2-Apr-16	7-30PM	10PM	Satsang	
3-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
3-Apr-16	3PM	7-30PM	Gnanvidhi	
7-15 April			Germany Satsang	Willingen, Germany
16-Apr-16	6PM	8-30PM	Satsang	Krishna Mandir, 10 Beverley Road, Bolton, BL1 4DT
17-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
17-Apr-16	3PM	7-30PM	Gnanvidhi	
18-Apr-16	6PM	8-30PM	Satsang	
22-Apr-16	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester, LE4 6BY
23-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
23-Apr-16	7-30PM	10PM	Satsang	
24-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
24-Apr-16	3PM	7-30PM	Gnanvidhi	

Watch Puja Niruma on T.V. Channels

India

- ✦ **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
- ✦ **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
- ✦ **DD-Bihar**, Mon, Wed & Thu 4 to 4:30 AM & Tue 4:30 to 5 PM
- ✦ **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 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)
- ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)

USA

- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

Watch Puja Deepakbhai on T.V. Channels

India

- ✦ **DD-National**, Every Monday to Friday 8:30 to 9 AM,
Saturday 9:30 to 10 AM, Sunday 6:30 to 7 AM (Hindi)
- ✦ **DD-Madhya Pradesh**, Monday to Friday 3:30 to 4 PM (Hindi)
- ✦ **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
- ✦ **Sadhna**, Every day 7 to 7:30 PM (Hindi)
- ✦ **DD-Girnar**, Mon to Sat 3:30 to 4 PM, Tue to Sun 10 to 10:30 PM (Gujarati)
- ✦ **Arihant**, Every day 8:30 to 9 PM (Gujarati)

UK

- ✦ **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)

USA

- ✦ **'TV Asia'** Every day 11:00 to 11:30 AM EST
- ✦ **'Colors' TV** Every day 7 to 7:30 AM EST (Hindi)

Singapore

- ✦ **'Colors' TV** Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)

Australia

- ✦ **'Colors' TV** Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)

New Zealand

- ✦ **'Colors' TV** Every day 9:30 to 10 AM & 12 to 12:30 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 Pujya Deepakbhai

Rajkot

30 Jan. & 1 Feb. (Sat & Mon), 7 to 10 pm - **Satsang & 31 Jan.** (Sun), 5-30 to 9 pm - **Gnanvidhi**
Venue : Opp. Aalap Green City, Raiya Road, Rajkot (Gujarat). **Ph. :** 9879137971

Porbandar

3 February (Wed), 7 to 10 pm - **Satsang & 4 February** (Thu), 6-30 to 10 pm - **Gnanvidhi**
5 February (Fri), 7 to 10 pm - **Aptputra Satsang**
Venue : Khijadi Plot, Opp. Swaminarayan Mandir, M.G. Road, Porbandar. **Ph. :** 9426954683

Junagadh

6 February (Sat), 7-30 to 10-30 pm - **Satsang & 7 February** (Sun), 5 to 8-30 pm - **Gnanvidhi**
8 February (Mon), 7-30 to 10-30 pm - **Aptputra Satsang**
Venue : Shivam Party Plot, Giriraj Main Road, B/h. Bus station, Junagadh. **Ph. :** 9924344489

Bhavnagar

9-10 February (Tue-Wed), 7 to 10 pm - **Satsang & 11 Feb.** (Thu), 6-30 to 10 pm - **Gnanvidhi**
12 February (Fri), 7 to 10 pm - **Aptputra Satsang**
Venue : Javahar Medan, Opp. Reliance Mall, Bhavnagar (Gujarat). **Ph. :** 9924344425

Palitana-Jatra-Shibir

12 February (Fri), 4-30 to 7 pm - **Satsang & 13 February** Sat), 7 am Onwards... - **Pahad yatra**
14 February (Sun), 9-30 to 12 pm - **Aptputra Satsang & 2-30 to 6 pm - Gnanvidhi**
15 February (Mon), 9-30 to 12 pm - **Satsang**
Venue : Opp. Chennai Dharmshala, Taleti, Palitana (Gujarat). **Ph :** 9429638542

Mumbai

26-27 February (Fri-Sat), 6 to 9 pm - **Satsang & 28 February** (Sun), 5-30 to 9 pm - **Gnanvidhi**
Venue : Railway Police Kawayat Ground, B/h. Kukreja Tower, Vallabh Baug Ext. Lane, **Ghatkopar (E) . Ph. :** 9323528901
29 February (Mon), 6 to 9 pm - **Aptputra Satsang**
Venue : Bhuriben Golwala Auditorium, Cama lane, **Ghatkopar (W) . Ph. :** 9323528901

Anjar Trimandir Pranpratishtha Celebration

Dt. 6th March 2016 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4 to 7 pm, **Bhakti :** 8-30 to 10 pm
Venue : **Anjar Trimandir**, Anjar-Mundra Road, Nr. Sinogra Village. **Phone :** 9924343886
Note : As this will be a one day event, no accommodation facility will be available for this event.

4th March (Fri), 4 to 7 pm - **Satsang & 5th March** (Sat), 3-30 to 7 pm - **Gnanvidhi**

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, **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

'Three Vision' Unveils the Reality; as a Consequence, Sexuality Departs

In this era of the time cycle, that much dispassion does not remain in a person! Therefore, this 'three vision' is a very elevated thing; through that, the dispassion then prevails. 'We' had done this yoga (activity with unity of the mind and body) from a very young age with awareness. 'We' made the discovery that this disease (of sexuality) is the biggest of all. Later 'we' could see everything as it is, naturally. The lid of the gutter is to be opened maybe two or three times; would you not know what is in there after that? If you were to later come across such a 'gutter,' would you not know? Perhaps the mistake may be made two to four times, but thereafter, the knowledge would prevail for you, wouldn't it? Actually, it is because people go about covered up in clothes that they appear beautiful; otherwise, it is indeed like that within. In fact, it is because flesh is bound in a silken sheet that illusory attachment arises. As one progresses further by practicing this 'three vision,' he can see 'as it is.' Thereafter, one becomes free of sexuality.

-Dadashri

