

Dadavani

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How can there ever be pleasure in sexuality? Bliss lies within in the Self, yet one falsely attributes bliss to be in the pleasures of the five senses; that is why one feels pleasure in it.

DADAVANI

**Right Understanding Extinguishes
the Belief That There is Pleasure in Sexuality**

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EDITORIAL

In this fifth era of the time cycle, the environment in all four directions is engulfed in the fire of sexuality. There is no telling when the interest in sexuality will bring one into a state of unawareness. In the olden days, illusory attachment was spread in pride, fame, money, but now all illusory attachment is deeply concentrated only in sexuality. In this era of the time cycle, those who follow *brahmacharya* (to be free from sexual impulses through the mind, speech, and body), even for them, as the tuber of sexual desire still lies within since many lifetimes, it sprouts up as the circumstances come together.

As long as there is a tendency to take pleasure from the non-Self complex of input and output, the bliss of the Self cannot be experienced. Due to ignorance, people have believed that there is pleasure in sex. However, it is necessary to expand their vision in regards to *brahmacharya* so that they become free from all wrong beliefs and that the main reason for attaining a state of ultimate freedom, the intention of *brahmacharya*, actually set in their understanding. The unawareness that arises from illusory attachment for sexual pleasures will never let one attain final liberation, however here absolutely revered Dadashri reveals the reality of pleasures related to sexuality. Through it, awareness arises for a true seeker of liberation, understanding of true happiness arises, and furthermore, the awareness that there is actually no happiness at all in sexual pleasures that were believed due to societal influence and ignorance of the Self.

Krupadudev (Shrimad Rajchandra Gnani Purush 1867-1901) has said that pleasure has been believed to be in sexuality due to a veiled vision. If it is described in its entirety, then there is no happiness in it. And for the one who wants to experience the distinct experience of the Self in this very body, he cannot attain it without practicing pure *brahmacharya*. As long as there is a wrong belief that, 'There is happiness in sex' even to the subtlest extent, the subatomic particles of sexuality do not completely discharge. Until that wrong belief departs from all angles, totally, the awareness with understanding should be kept at an extremely subtle level.

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In the step-less Science of Self-realization, there is great emphasis on understanding. Dadashri says that, “There is no ego in understanding.” If the goal of *brahmacharya* is set through understanding, then no circumstance will be able to shake the firm tower. And this understanding is like a golden dagger, therefore misusing it will only be dangerous to one’s self.

In the current edition, it is shown that due to ignorance of the Self, the belief that, ‘There is pleasure in sexuality’ arises. As a result of that belief of pleasure, one experiences dependency and helplessness. Dadashri gives precise understanding through the Knowledge of the Self, how to set awareness against sexuality, how to dissolve beliefs through introspective analysis as the Self, through apology and repentance, and become free of mistakes. He explains this in a detailed, scientific fashion. It is our ardent prayer that His speech that brings about results on its own, opens the door of understanding, and the illusory belief that pleasure is derived from sexuality completely dissolves for the seeker.

~ Jai Sat Chit Anand

Right Understanding Extinguishes the Belief That There is Pleasure in 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. }

Through Right Understanding the Belief of Sensual Pleasures is Broken

Questioner: Despite knowing that sexual pleasure is transient, why does intense desire for it arises at times? And how can it be brought under control?

Dadashri: The world has not known the true nature of sexual desire (*kaam vaasna*) at all. If one knows why sexual desire arises, then it can be brought under control. But in reality, one does not know where it arises from, then how can it be brought under control? No one can control it. Whoever appears to have brought it under control, that is actually the result of the *bhaavna* (intent) of the past life. Otherwise, if one comes to know where the sexual desire arises from, the place at which it originates, and locks that place, only then can it be brought under control.

Otherwise, if one locks any other place or does anything else, then nothing will work. If one does not want to engage in sexual desire, then ‘we’ will show him the way.

Questioner: If one has an intense desire to become free from *vishaya* (sexuality), then can he gradually become free from it?

Dadashri: Yes, it is that very eagerness that will free him from it. But the value of sexuality should be understood through, ‘What is the value of this?’ Stale *daal* (lentil soup) has value, stale *kadhee* (yogurt soup) has value, but sexuality has no value. However, this point cannot be understood by the entire world, can it!

Questioner: So does that mean its value is zero?

Dadashri: Zero is better, but this is in fact entirely in the minus.

Human beings do not have the ability to look back at all, do they! That is why sexuality still continues. Just look, they even engage in it with gusto; don't they? Therefore, if one understands this matter from the *Gnani Purush* (One who has known the Self completely) then sexuality leaves, and that is when freedom can be attained. It is because of sexuality that it has all been delayed.

Right Understanding Materializes Into Action

Questioner: After attaining Knowledge of the Self and Knowledge of who the doer is (*Gnan*) an experience of a state that is free of agitation-disturbance (*nirakudta*) prevails, yet why does an inner weakness (*aasakti*) for sex remain?

Dadashri: Sex exists for animals. (For humans,) This is an attraction only. Such *karmic* stock has been filled within so he still has a belief in his mind that, 'There is pleasure (*sukha*) in this'. Sexual engagement (*vishaya*) is defined as that which one has to do out of dependency. One has to do it, on the basis of physical matter-space-time-intent (*dravya-kshetra-kaal-bhaav*). That is how it is for the poor animals.

Questioner: One has brought forth *karmic* stock of sexuality (*abrahmacharya*) from the past life, hasn't he? So then what is he to do in this life?

Dadashri: In this life he should understand from scratch that, he has not brought the stock of *brahmacharya*

(absence of sexual impulses through the mind, speech, and body) from his past life. Now it should be filled as if it is a new beginning. Whatever stock of the past life that is discharging (*galan*) should not be supported again.

Questioner: Despite understanding this, the mind remains attracted towards the sexual pleasures (*vishayo*) of the world. I understand what is right and wrong, yet I cannot become free from sexual pleasures. So then what is the solution for this?

Dadashri: Only that understanding which brings results (*kriyakari*) is considered true understanding, all other understanding is considered unfruitful. For example, suppose there are two bottles. One bottle contains vitamin powder and the other contains poison; they both contain a white powder. So you explain to a child, "This is vitamin, so take it, and do not take anything from the other bottle. If you take anything from the other bottle, then you will die." So when the child hears the words, 'you will die', it does not mean that he has understood. He will even say, "By taking this medicine a person will die," but he does not understand what it means 'to die'. You have to explain to him, "That day so-and-so uncle died, didn't he? Then everyone cremated his body there; that is what would happen with this medicine." When such an exact understanding happens, then that understanding will bring a result. Then he would never touch the poison. Right now he does not have exactness in his understanding. This understanding has been taken on loan from the teachings of other people.

Questioner: What efforts should

one make to have this understanding bear fruits?

Dadashri: I will explain it to you in detail. Then that understanding will become active in action. You do not have to do anything. If you instead try to interfere, it will spoil things. The Knowledge (*Gnan*), the understanding (*samajan*) that works on its own (*kriyakari*), that is true understanding and that is true Knowledge.

My understanding (about sexuality) is not to be forced upon to you. It should come into your own understanding. My understanding is with me, and that understanding cannot be forced onto you, and by forcing it onto you nothing at all can be achieved. Once that understanding sets with you, then you will start to act according to your understanding.

In a State of Gross Unawareness one Ravages Waste

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

Dadashri: That pleasure has been deeply felt by him, and there is nowhere else he has found such pleasure, and that is why he finds sexual engagement deeply pleasurable. If a closer look is taken, then one will see that the greatest of all filth lies right there. However, due to that pleasure, one becomes completely unaware. Therefore, he does not know this. The understanding of sexual engagement as filth leads to the dissipation of its pleasure.

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

Dadashri: There is so much filth in sex that if he were to write an essay on it, he would shudder with disgust just upon writing it. This is carrying on because it has become one kind of a habit. At the root, in a state of ignorance (*aGnanta*), in a state of gross unawareness (*bebhanapanu*), one ravages waste. Now after coming into awareness, would there not be weariness? One has to abandon the pleasure obtained from this utter filth. One simply lets go of it verily upon seeing it as filth. If one leaves the pleasure of sex, then he will become the owner of the entire world. In reality, it is not pleasure at all. If ever an intellectual person were to extract an 'account' of its filth, then he would not go towards that 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!

Dispassion Arises Through Analysis of Sexuality

It is just that human beings have not analyzed sex. If as his role as a human being, one analyzes sex, just as when you analyze something, and you separate whatever is mixed with it. In the same way if one were to analyze sex, then he would never have sex again. One should not eat fritters (*bhajiyas*) that are more than two days old, and yet even if he eats fritters that are three-months old, then he will stay alive. But if he has sex, then he will not stay 'alive.' Sex is such a thing that, if it is analyzed, then one will always have dispassion (*vairaag*) for it.

Do you know how to analyze sex?

Questioner: No, please inform me.

Dadashri: Analysis means that, is sex such that it is liked by the eyes? If the ears hear it, would they like it? And if the tongue licks it, will it taste sweet? Not a single sense organ likes it. This nose must really like it, right? Oh, it must give off a very nice fragrance, mustn't it? There is perfume applied on it, isn't there? So, when this type of analysis is done that is when one comes to know. Hell in its entirety indeed lies there, but because such analysis does not exist, people have become confused. That is the very place where illusory attachment (*moha*) arises; that is a wonder, is it not!

Sexuality is Lack of Awareness

Questioner: Human beings cannot maintain absolute celibacy through the mind, speech, and body (*brahmacharya*); why is it that? Is it because of illusory attraction (*moha*)? Is it because of attachment (*raag*)?

Dadashri: This is not pleasure decided through the intellect, it is pleasure that is devoid of critical thinking. What others believe, we too have come to believe. It is just pleasure borne out of belief only, whereas 'Jalebi (fried flour rings soaked in sugar syrup) gives pleasure,' is pleasure decided through the intellect.

Sexuality is not a play that has been decided by the intellect; it is simply a distortion of the mind. If any intelligent person were to try to understand sexuality through the intellect, then the intellect would not condone sexuality. Whereas these intellectuals condone it, what is the reason for that? They proceed according to

societal influence, so the veil (of ignorance; *avarana*) of that side has not been broken.

One man asked, "What is wrong with (condoning it) through the intellect?" Then I told him, "Things done with intellectual analysis are done in broad daylight; there is no secrecy. Can *jalebi* be eaten in the presence of a thousand people? There is no problem with *jalebi*, is there? Would he not feel ashamed?"

Questioner: No, he would not feel ashamed, it can be eaten with gusto!

Dadashri: Therefore, if a person gives thought to sexuality, if a person learns 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 tolerate sexuality at all? Those things that one does not like after having thought about them, how can a person stand to associate with those very things?

Through Distorted Descriptions the Inner Tendencies Stray Towards Sexuality

This sexuality is such that it is possible to remove it with the intellect. (Before attaining Knowledge of the Self) I had removed sexuality with only the intellect. Even without Knowledge of the Self (*Gnan*) sexuality can be removed with the intellect. Yet these people have less intellect, that is why sexuality still remains.

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

Dadashri: No, the intellectuals have never conducted a verification of sexuality at all. On the contrary, the intellectuals,

themselves, have delved deeper into 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! What needs to be done where there is a constant bad odor?

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: Lord Mahavir had shown the path, but no one accepted it. 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. The thighs are like this, such-and-such is like that.' And in this way, they have described a woman. Therefore, 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!

That is why *Krupadudev* (Shrimad Rajchandra) has written, 'A wooden doll is better.' She will not expel excreta. Whereas here there is sheer foul odor! Even her mouth stinks. If illusion takes over and intoxication ensues, then awareness (*bhaan*) does not remain. Therefore, disgust does not arise.

The Hunger for sex Makes one Behave Like a Beast

If someone is having sex and you take a picture of him at that moment, then what would he look like?

Questioner: Like a donkey!

Dadashri: Is that so? What are you saying? Does that suit human beings? Whereas today, people (outside) will pay five thousand to have sex, don't they? These people have no awareness (*bhaan*) at all! Do you not think so? 'We' are not talking incorrectly, are 'we'?

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

Dadashri: So then why are people okay with such deception? They have no awareness at all as to where they are heading!

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. For humans, the pain of hunger (for food) has been alleviated, so these people are burning with hunger for sexual pleasures. There is sexuality as long as one is going to become an animal from a human being. Sexuality is the code language of animals; it is beastliness; it is complete beastliness! Therefore, it should not exist at all.

If there is anything in this world that is worth criticizing, then it is sexuality. Other things are not worth criticizing as much.

The Belief That There is Pleasure in sex is due to Societal Influence

This cannot be referred to as

pleasure (*sukha*) at all. Suppose a drunkard were to say, "I am king of the whole of India," then would you 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? Happiness lies within (in the Self), however because one makes false claims (*aarop*) outside on the other (the non-Self); that is why pleasure is felt over there. All this has arisen due to *bhrantiras*. *Bhrantiras* means that, for example, when this dog that sucks on a bone; have you ever seen that? It would have gotten whatever bits of flesh were left on the bone, but now why does it keep sucking on the bone? Then it chews on it very hard; but the bone is like iron. So what happens is that its gums get squeezed and then blood comes out from them. It believes that the blood has come out from the bone. So then it chews and eats at the bone a great deal. Hey, you are just sucking on your own blood! That is how this worldly life carries on. These people are 'sucking on bones' in the same way, and they are indeed 'tasting their very own blood'!

Now tell me, there are so many problems! Similarly, the entire world seeks pleasure in sex. When a person who is exhausted from the heat sits under an acacia tree, he says, "I felt very good." So, the pleasure in sex is similar that type of a good feeling. Happiness should be that of a problem-free state. All these pleasures are relative to something else. If a person is worn out, if he is exhausted from the heat, and then if you were to ask him, "Will you be comfortable under an acacia tree?" Then he would reply, "I will

be extremely comfortable." Now, how can that happiness be referred to as happiness?

People have believed there to be happiness in sexuality and likewise one has also come to believe that there is happiness in this. There is absolutely no need to believe there is happiness in it whatsoever. If you see it from the *Gnani's* perspective (*sangnya*), then it is utterly full of pain. There is so much danger in sexuality. There is nothing in the world that has greater fault than the fault of sexuality. Whoever has inner bliss would never resort to sexuality. It is due to inner pain (*dukha*) that one resorts to sexuality (*abrahmacharya*).

One is Entrapped in the Energies of the Pudgal

Why should attachment (*raag*) ever happen for the body? What is the body made of?

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

Dadashri: The attributes (*guno*) of the *pudgal* that exist, the gross attributes are such that they can be seen by the eyes, heard by the ears, experienced through touch, give rise to smell to the nose and give rise to taste to the tongue. The attributes of the *pudgal* and the attributes of the *prakruti* (formed self) have both come together. The attributes of the *prakruti* are those that arise as a mixture of the Self and non-Self (*mischrachetan*), and the attributes of the *pudgal*, all of that has come together and blood, pus, and everything else has come about, and worldly life (*sansaar*) has arisen. That is why (people of) this world have become

confused. Due to ignorance (*aGnanta*) of the Self, one is not aware of all the filth (*asuchi*), and because awareness does not remain, the worldly life (after life) persists.

The *pudgal* has its own various energies such that it attracts the self (*atma*). It is due to these very energies that one has taken a beating, isn't it! The self went to find out about the energies of the *pudgal*, that, "What is this? Which energy is this?" And then it got trapped in it! Now how can it become free? It can become free if the awareness of One's Self is acquired!

Pleasure From the Pudgal has to be Repaid

Have you ever had eczema? So as you scratch it, it feels better, doesn't it? Now, from whom are you taking that pleasure? From the *pudgal*. You seek pleasure by rubbing the two together, scratching it, by itching it. Then at the end when the hand stops scratching, the burning starts. Just look, the *pudgal* immediately gives him pain, doesn't it! The *pudgal* says, 'Why are you seeking pleasure from me? You have the happiness within you, do you not! If you take pleasure from me, then you will have to repay it.'

Questioner: At the time of repayment, the pain that arises is dependent upon how much attraction (*aasakti*) or greed I have, isn't it?

Dadashri: However much attraction one has, the problem is that much bigger. If there is less attraction, then there will be less pain. It all depends upon the attraction, doesn't it!

Have you not experienced eczema?

So everything has to be repaid. There is a lot of pleasure derived from (scratching) the eczema, isn't there? At the time of scratching, there is a lot of pleasure on his face, isn't there? So a person watching him would feel, 'Oh God, let me have eczema too?' Do people do that, or not?

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

Dadashri: No, no his face appears to be full of pleasure when he is scratching. So in his mind, the other person feels, 'He is experiencing pleasure and I have been left out.' So he asks God, 'Give me something.'

Questioner: No one would ask for something like that, would they? On the contrary, one will have the thought that, 'This is indeed filthy.'

Dadashri: This sexuality is just that. It is just like scratching. It is simply friction. From that friction, electricity is generated. But when it comes back (demanding repayment), it breaks the joints (in body). How can there be pleasure in that? There is no Soul in that. There is no eternal element that Knows and Sees (*Chetan*) in that. *Chetan* is only the Knower of that. But in fact one believes a perverted state to be pleasure.

Due to the Disease of Sexuality Death of Infinite Lifetimes

There are two kinds of sexuality: one is charge and the other is discharge. Wash off (destroy) seeds that charge. Ideally, a (sexual) thought should not even arise. If a thought does arise, then eradicate it, that way thoughts will not grow. This is *Akram Gnan* (the step-less path of attaining

Knowledge of the Self). Ignorance of the Self (*aGnan*) has gone, but the stock from the past still remains, and that is why this caution is necessary. The nature of this seed is such that it sprouts incessantly! The eyes see all kinds of things, and hence seeds are sown within. They then have to be uprooted. As long as they are in the form of a seed, there is a solution, after that nothing can be turned around. Upon seeing a restaurant, the desire to eat arises, doesn't it? It is like that. We want to attain final liberation (*moksha*) that is why have to be cautious. Accept that, upon seeing anyone, any kind of attraction that happens is a terrible disease.

Sexuality is in fact one type of disease.

Questioner: A grave disease, very grave; like cancer.

Dadashri: Very grave; cancer is actually better! It will kill you for only one lifetime, whereas this will kill you for infinite lifetimes. For infinite lifetimes, it is this very beating that has been taken, hasn't it! Do you not feel that this is considered a disease? Everyone understands this secretly within, but what can they do?

The perpetuating cycle of worldly life is dependent on sexuality (*vishaya*). There are only five types of sense engagements, but the one related to sexual engagement with a woman is a very harmful topic. It later spreads very heavy (harmful) vibrations. This Knowledge of the Self is so wonderful that if one remains in it, then nothing touches him, and all the previous (mistakes) get cleansed. But one has to remain aware (*jagrut*) in matters related to sexuality. There, if one keeps

the awareness (*bhaan*) that, 'There is no pleasure in it and it is only a trap,' then he can become free.

However Much Sweetness is Taken, That Much Bitterness Will Ensue

Questioner: So the dependencies that we have in worldly interaction (*vyavahar*), on things, on people's feelings, do we have to let go of them now?

Dadashri: They will leave on their own, for sure.

Questioner: Nevertheless, they are not disappearing from my intent. I keep feeling, 'This is good, that is bad.' On top of that, I find pleasure in that. It appears that this is the very root cause of the dependency. That is why my dependencies do not leave.

Dadashri: It is such that whatever amount of pleasure you have taken from these dependencies was all borrowed pleasure. Pleasure does not come from the things that come your way. When you take pleasure from that thing, it is equivalent to taking it on a loan. You will have to 'repay' that loan.

Questioner: If I have taken rupees, then I will have to give back the rupees, won't I? Then if I take pleasure from her, then why wouldn't I give back the pleasure? Why is the relationship not like that? Why does only bitterness towards her arise?

Dadashri: How can it be like that? That which has been taken on loan will have to be paid back. If you have borrowed rupees, then you will have to pay back rupees. Now, giving back cannot be

considered pleasurable. It is such that at the time of taking gold you feel good, but when you go to return it, it just feels bitter. When giving back anything you have taken, bitterness is felt at that moment, that is the rule. And there is no choice but to pay it back, is there!

You don't enjoy the bliss from the Self, and instead you asked for pleasure from the non-Self complex of input and output (*pudgal*)! If it were bliss of the Self, then there would be no problem at all, but whatever you 'begged' for from the *pudgal* you will have to give back. It is a 'loan.' However pleasurable it feels, that much 'bitterness' will have to be suffered from it. This is because you have taken a 'loan' from the *pudgal*. So at the time of repaying it, the same about of bitterness will arise. Since it has been taken from the *pudgal*, it has to be paid back to the *pudgal*.

Questioner: Is the result of taking pleasure from this (sex), the reason those conflicts and quarrels arise?

Dadashri: Yes, all this has arisen from there. There is no pleasure in it at all. On the contrary, in the morning their faces look like they just had some castor oil. Like they have drunk castor oil! One feels disgusted just thinking about it!

Questioner: And besides that, the effects of people's pain are so bizarre; when will they become free? They suffer so much pain just for this much pleasure!

Dadashri: That is the very greed-laden temptation (*lalach*) of sex, yet so much pain has to be suffered!

At the Root, the Intense Greed for Sexuality Entraps one Indeed

If a dog is shown one piece of bread, then it will even forget its entire family. It will forget its offspring, its puppies, everyone; it will also forget its own state; it even forgets whatever locality it resides in and ends up straying far away! It wags its tail out of intense greed (*lalacha*) for just one piece of bread! Intense insatiable greed (*lalacha*), the thing that I strongly oppose. When I see intense greed in people, then I feel, 'Such intense greed!' When a dog is offered a piece of bread, it goes wherever it has to, intense greed has seeped in, hasn't it! It is 'open poison!' Eat whatever comes your way, but there shouldn't be any intense greed.

If intense insatiable greed exists, then just consider such a person to be an animal! Animal indeed wandering in human form! Everyone has some amount of intense greed, but that intense greed can be excused. However, one who is considered truly intensely greedy (*lalchu*), such a person can be viewed as an animal in human form!

Therefore, this world is bound due to intense greed. Hey, dogs and donkeys have intense greed, but how can we have intense greed? How can intense greed ever exist? 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 outside, 'When do I go in? When do I go in?' Then, when it enters inside, the trap door closes automatically. Humans know how to do all this automatically. So, it closes on its own. Therefore, the root of all pain is intense greed.

Why does one not touch fire? Why does one remain very careful there? It is because he gets the effect of that instantly, whereas in sex, first there is intense greed. So, one becomes trapped due to intense greed. Touching the fire is better; there is a solution for that. You can sooth the burn by applying something on it, but it (sex) traps you in intense greed in the present life, and it will give rise to the next life. This is something that will even push aside our Knowledge of the Self. It is such that it will push aside a Spiritual Science (*Vignan*) as great as this. So be careful!

True Happiness Resides Only in Brahmacharya

What does our Knowledge of the Self (*Gnan*) say? What is worth enjoying in this world? You are struggling in this for no reason. It is the Self that is worth enjoying!

Questioner: And if one wants to become free from this intense greed, then how can he become free?

Dadashri: If he makes a firm decision (*nischaya*) for that, then everything will leave. One should definitely become free from intense greed, shouldn't he! It is for one's own benefit, isn't it! After making a firm decision, after becoming free (from sexuality), one will definitely experience the bliss on the other side. He

will experience more bliss; moreover, he will be at ease. But here, one is afraid that his pleasure (from sex) will go away. But after becoming free from that, one will experience more bliss!

Through the Veiled Vision, one Imagines Happiness

What has been written in Krupadudev's letter (titled), 'My thoughts about relations with a woman'?

'Through very, very composed thoughts, the ultimate conclusion is that the uninterrupted (*nirabadha*) bliss exists on the basis of pure Knowledge (*shuddha Gnan*) and that is where an absolute *samadhi* (bliss of freedom from mental, physical, and externally induced pains) is. It is only through veiled vision (*avaranik drashti*) that woman (sex) has been projected to be the highest pleasure of *sansaar* (worldly life), however it is definitely not so. Upon reflecting, with discretion, on the location from which the pleasure of union with a woman is enjoyed, it is not even a place worthy to vomit on.'

What Krupadudev says that it is not even an acceptable place to vomit. Therefore, vomit at a better place. Even if one was told to spit there, he would not like it. One can spit anywhere else, but one would even feel ashamed to spit there. Moreover, what he says is that, "All those objects towards which there is *jugupsa*, those very objects lie within her body and that is the birthplace of that."

Questioner: What does *jugupsa* mean?

Dadashri: *Jugupsa* means dislike

with irritation. Those things for which strong dislike arises, all of those things lie there! Hey, did everything become alright just because it is tied in a silk sheet? Krupadudev (Shrimad Rajchandra) has written a lot, but what can the poor people understand?

It is Only the Fault of Your Wrong Understanding

“Besides, that pleasure is momentary; it is associated with remorse and like the pain of a skin disease. The image of that time is being etched in my heart and makes me laugh that, ‘What a deception?’ In short, it suffices to say that there is no pleasure at all in it and if there is happiness in it then try to describe it in its entirety (*aparichhed*).”

Therefore, examine sexuality after repeated analysis; this is what Krupadudev says. If you want to sample its stink, then try to smell that place, what do you think? Moreover, if you see with your open eyes in bright day light, does that place look beautiful? Strong dislike and irritation arises from every angle!

“So you will know that it is only because of the state of illusion that the belief has arisen. I have not come here to discriminate against a woman’s body organs. But the discretion that the self must not get pulled over there again has arisen, it is for that that I have just given this information. Fault does not lie in a woman, but the fault lies in the worldly interacting self (*vyavahar atma*) and after that fault departs, whatever the Self sees that is extraordinarily blissful; therefore (how) to become free of that fault is itself an absolute search.”

It is not a fault of women, it is the mistake of your fault, it is the fault of your understanding. What fault is it of women? If it were the fault of women, then these female buffalos are also females, aren’t they? Why do people not get drawn to them? It is due to your wrong understanding that you get drawn towards a woman. When we remove that wrong understanding, everything will go away, and sooner or later there is no choice but to remove this wrong understanding.

Illusory Attachment of Sexuality Does not let one Understand the Difference in Happiness

If one engages in sex, then he should become free from it with understanding. I am simply amazed at why one even likes sex! The fact that one likes sex, means that he lacks understanding.

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 here only, but even then you will not be able to discern whether this happiness is coming from the Self or from sex. What if we fed an inexperienced person a very sweet Indian delicacy (*jalebi*) first, and then offered tea? Just as the tea will taste bland because of the *jalebi*, one will not be able to tell the difference in this matter!

Quarrels are due to Lack of Control Over Sexuality

Questioner: There is a burning pain due to sex and anger, pride, deceit, and greed (*kashaya*), isn't there?

Dadashri: There can be one hundred thousand times the burning pain, there is no question about it. The burning pain happens to the non-Self complex (*pudgal*). Why does quarrelling happen? Through sexuality (*abrahmacharya*). All this quarrelling exists because there is no control over sex. Otherwise, how would there be quarrelling between a man and woman? In this world, those who have control over sex do not have quarrels. Do you think this is the case?

Two minds can never become one. That is why the claims start. Except for sexuality, in all other topics of pleasures (*vishayas*) there is just one mind, they are one sided. Therefore, there are no claims by anyone! Whereas, there is danger in interacting with those who have a mind. If you have sex with someone just once, then you will have to be born through her womb or follow her wherever she goes in her next life! What can be done after you marry a *mishratchetan* (the self with ignorance - wrong belief)? The claims made by a *mishratchetan* entail serious problems! They will make you completely dependent.

There is Immense Pain due to the Dependency on Sexuality

The pain due to the dependency on sexuality is greater than the pleasure derived from it! Only after that is understood, will the illusory attachment (*moha*) for

sexuality go away. And only then is one able to impress and influence womenkind. Thereafter, that impression and influence then results in a continuous silent aura of sternness and purity (*prataap*). Otherwise, even great, distinguished men have taken beatings due to women. Only the fully enlightened Lords (*Vitaraag*) understood this point! That is why, just due to their *prataap* women kept their distance! Otherwise, womankind is such that it can make a man become enamored in no time; that is the kind of energy they possess. That is indeed what is referred to as the nature of women! One should indeed stay 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 carried on for so many lives!

A mother from the past life may even become a daughter in this life. Whatever *karmic* ties have been bound, that is what comes about. She may become your paternal aunt, your maternal aunt, your mother's sister, or even your wife. This is what happens! If she was your mother in the past life and becomes your wife in this life, then wouldn't a state of *vairaagya* (dispassion towards worldly pleasures) arise?

The Belief of Pleasure Existing in Sexuality is due to Wrong Belief

Pleasure derived from sexuality is not pleasure at all. It is simply a belief; it is only a wrong belief. This point cannot be stated to people who are absorbed in worldly life. This is not useful at all in order to carry on worldly interactions. (For the) People of this world, dependency on

sex is their only pleasure, and even that has been taken away from them!

The pleasure that people believe to be in sex is utterly a wrong belief within a wrong belief. One feels there is pleasure in *jalebi* (a sweet Indian delicacy). Now if someone does not like *jalebi*, then he surely likes *shrikhand* (sweet yogurt with nuts, cardamom and saffron), therefore these things give rise to a feeling of pleasure. Sex is the wrong belief within a wrong belief. That which had been carrying on in this world is still carrying on. There is no right understanding, is there!

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

If there was pleasure in sexuality, then the *Chakravartis* (emperors of all six continents) in spite of having so many queens would not have set out in search for happiness. Through this *Gnan* (Knowledge of the Self and Knowledge of the doer), bliss of a high order is attained. Nevertheless, sexuality does not leave immediately after *Gnan*, but rather leaves gradually. Even so, one should ponder upon, 'This sexuality is so much filth!'

I keep speaking on the topic of sexuality but even then it does not register in people's minds, so what can 'we' do? They have pumped in so much stock (of *karma* from the past life)! They have not

left a scope for anything, they have left no room for anything else! As if they will not be able to live without sex, that is the belief they have brought with them!

As long as one is 'blind' (ignorant) regarding a specific matter, the inner vision (*drashti*) for that matter will not develop at all, and on the contrary, the blindness keeps increasing. If one stays away from it, then he can become free from it. That is when his inner vision blossoms, and then it (that matter) starts to be understood.

It is Necessary to Become Free From Wrong Belief

Questioner: The belief that arises, ('There is pleasure in sexuality'), does it arise because the circumstance comes together?

Dadashri: It happens because of what people tell you. When you say it, it becomes a belief. And because the belief is formed in the presence of the Self, it becomes strong, but what is in it actually? There is no beauty in it at all, there is nothing but lumps of flesh.

One just has to let go of the wrong beliefs. But you will not be able to let go of them on your own. This is because you have created the wrong beliefs. As you try letting go of them, you create more wrong beliefs. It is only when the enlightened One (*Gnani Purush*) establishes the right belief that the wrong beliefs will leave. Now, 'we' have destroyed your original wrong belief, but in matters of sexuality, 'we' fracture the wrong belief somewhat!

It was simply that the belief was wrong. Otherwise, the Self has never possessed attachment or abhorrence.

There is no *raag-dweshha* (attachment-abhorrence) in the Self at all. The Self does not possess those properties at all. Those are all *aropit bhaav* (false attributions). What are these false attributions for? They are for worldly life. Therefore, only your belief is wrong that, 'I have attachment and I have abhorrence.' The one who removes this wrong belief is a *Gnani*. That belief is not such that it will get removed (on its own). 'We' have removed that wrong belief of yours.

Questioner: Please explain in detail about, 'It is a wrong belief and the *Gnani Purush* will remove it'.

Dadashri: What 'we' are saying is that the nature of the Self is such that it never increases or decreases (*aguru-laghu*), and the nature of attachment and abhorrence is such that they increase and decrease (*guru-laghu*). Therefore, the two have no relationship whatsoever. It is just a false attribution that, 'The Self experiences attachment and abhorrence'; those are worldly intents. People say that, "I have attachment towards this person." Actually you have *paudgalik* (belonging to the non-Self complex of input and output) attraction! This is because after I have given you the Knowledge of the Self (*Gnan*) so the Self becomes separate for you, now what remains for you? The attraction belonging to the non-Self complex of input and output remains! In the non-Self complex (*pudgal*) there is the attribute of attraction and the attribute of repulsion. Now, people refer to attraction as attachment and repulsion as abhorrence. When your foot steps into filth, you feel disgusted, that does not mean that the *Gnan* has gone.

True Bliss can be Understood After the Difference Between the Good and the Bad Attributes

Questioner: So after *Gnan*, does only the belief need to be changed? The belief that, 'There is pleasure in sex,' how does it leave?

Dadashri: Therefore, the interest in sex becomes eradicated when a person himself feels that, 'This chili pepper that I am eating. It does not suit me; it is doing harm in this way.' One should understand that. For the one who has a liking for chili peppers, when he understands its qualities of hurting or helping (the self), and becomes convinced that, 'It is indeed harming me,' then that fond habit will leave. Now, when you understand with exactness that, 'There is bliss only in the pure Soul,' then no pleasure (taking) will remain in sex at all.

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

Questioner: It would taste bland.

Dadashri: So on that day, you will understand, the belief would set in that, 'If you have eaten *jalebi*, then the tea will taste bland.' In the same way, where the bliss of the Self exists, then everything else tastes bland.

Develop the Energy to Think in Detail

Questioner: So is it true that sexuality goes away with understanding? As the understanding increases, sexuality goes away!

Dadashri: It only goes away with understanding. If one understands that the

snake is poisonous, and if it bites you, you will die immediately, then you would stay away from that poisonous snake. Similarly, an understanding should set in regarding this.

Questioner: Yes, but why does it not come into understanding?

Dadashri: Since time immemorial this is what has been worshipped, this is what has been believed to be the truth, hasn't it!

Questioner: That is okay, but why is a war still going on between the past worship and the current Knowledge of the Self (*Gnan*)?

Dadashri: One does not have the energy to think in detail, does he! All the energies are indeed present, but they have not manifested!

Questioner: So then how can the energy manifest?

Dadashri: It is when one thinks about it day and night; if one ponders over it constantly, as to what is worth worshipping in it and what is worth doing; as one begins to think upon it, it instantly starts to become clear within.

Questioner: So does this mean that one should get rid of this interaction at any cost?

Dadashri: That is why three-vision is to be used first, isn't it! And if one has thought it through, then he does not even have to apply the three-vision.

Uproot the Seed Before it Grows

Questioner: The interactions we face during the day, those interactions are

mandatory. They indeed are the obstacles that prevent progress, because we have no time to think.

Dadashri: So instead of that, the best thing is that if your vision (*drashti*) gets fixed somewhere, then remove it and confess, apologize and ask for the energy not to repeat that mistake (*pratikraman*), that is all.

Questioner: Then how long can the mind follow that one principle? The mind does not continuously follow one principle. When the vision repeatedly gets spoilt, to do *pratikraman* or do something else; that principle does not work continuously. Even three-vision does not remain at a time. It should remain continuously, and if it (the developing 'I') has been given detailed closure and inner satisfaction, then it progresses forward.

Dadashri: Such details also have to be supplied. As much as possible, one should first uproot it, then it will work. All the cotton that has been planted in one's farm should be recognized as cotton, such that, 'Look, this is cotton'. Therefore, remove everything else that has grown. That is referred to as uprooting. If one uproots it this way, then that is all. It is not something that can be suppressed beforehand. It is not possible to know about the seed until it sprouts. Upon sprouting one should recognize that it is a different kind of seed.

Questioner: But if one has *nischaya* (established vision as the Self), then he would recognize the moment something else sprouts, wouldn't he?

Dadashri: When another seed is

Seen to be sprouting, in short the best thing to do is to uproot it and throw it away. One's firm resolution should not break, and if one does not get cautioned before it breaks, then the firm resolution diverts the opposite way. The firm resolution is in relation towards the Self (*Atma*), that firm resolution will turn in whichever direction one goes!

A Firm Resolution Means Nothing is to be Searched for

Questioner: One should not hold onto just this one principle, he will have to move forward, won't he?

Dadashri: At that moment, one will find the way again. At that moment all the circumstances will come to together on their own. If one has a firm resolution, 'I do not want to fall into the well', and if he has not slept for four days, and he was made to sit on the edge of a well, then too he would not sleep there.

Questioner: There it can be directly seen that, 'I will fall here.'

Dadashri: Yes, in fact compared to directly seeing it, this is even worse. What a deep canyon this is! Entanglements of endless lifetimes cling on to you. Hence, if the mind has become strong, it can be attained, otherwise nothing can be attained. This is not the sort of thread that can be stitched in this way with a weak frame of mind. It should be so strong that, 'I will not let go of it even if I have to die.' You have a firm resolution, don't you?

Questioner: Absolutely strong. When the firm resolution becomes strong, everything comes together.

Dadashri: When that secrecy is over, one becomes 'open to sky.' All this secrecy is because of all that is concealed. Otherwise, you would be able to speak the way 'we' do, (there is) 'No secrecy.'

Just look at the faces of those who enjoy sensual pleasures! Don't they look as if they drank castor oil? And what about those who are not taking enjoyment from it?

Questioner: My firm resolution is strong and I have kept no secrecy. I have disclosed everything to you in my *alochana* (confession of my mistakes).

Dadashri: All that is fine, but there should be no searching for mischief (related to sexuality). A firm resolution means nothing is to be searched for. It will come and present itself on its own. There is no need for anything else, is there!

When Attraction Happens Pratikraman is Required

Questioner: I keep feeling that my firm resolution is so strong. I have the circumstance to be in the direct presence of the *Gnani Purush* (enlightened One), I live with *aptaputras* (celibates who have dedicated their lives to the goal of salvation of the world via *Akram Vignan*). I do not have any interest in this (sex) at all, but why does attraction still remain?

Dadashri: This attraction that happens, it is due to a *karmic* account of the past life that is why attraction happens. For it, you have to immediately do that.

Questioner: *Pratikraman*?

Dadashri: Yes. It (the attraction)

does not break your firm resolution in any way. If something appears attractive to the eyes, then they get drawn; that does not mean that you have incurred a fault (if one does not do *pratikraman*, then it is a fault). So that will simply get washed off when you do *pratikraman*. It is a mistake of the past life and it is only if there is a *karmic* account that (the eyes) wander there, otherwise they would never go there. If you come across it, then attraction will arise. That can be washed off by doing *pratikraman*. What other account is there of that? Even with (the understanding of) three-vision, upon seeing it, the attraction arises. Is this something that can be understood or not?

Questioner: Yes, I do understand! I feel that I have attained such wonderful Knowledge of the Self and Knowledge of the Doer, and all these wonderful circumstances have come together in order to become free. So then, if I can become pure in this one matter, then it would be a very good thing.

Dadashri: Yes, but You are indeed pure. You are pure as long as there is *Nischaya* (the Vision and the State of the Self), and it is your (the discharging ego's) mistake to believe that there is such impurity. Because you had a firm resolve you (the one who wants to be in *brahmacharya*) remain pure! Then if you happen to get drawn, you have to find a solution for it! Is it a fault that you happened to slip? Just get back up and move on. If your clothes have gotten dirty, then wash them. If you slip (knowingly) then that is a fault, but if you happen to slip, then it is not a fault.

Where There is Remorse There you are Free

Questioner: I feel remorse within that, 'I have attained such wonderful Knowledge of the Self, yet why am I still experiencing this situation?'

Dadashri: No, it is like that for everyone. However, if you wash it off with *pratikraman*, then Your work gets completed; otherwise, it is considered pending. The signatures you have done in your past life, they will not let you go, will they!

It is because this Knowledge of the Self has been granted that the energy to suffer this has arisen in You, that the view (*bhaav*) of separation can remain for You; so then why should there be any sexuality? And yet, no one can change the result. This is because it is an effect of the *pudgal* (non-Self complex); and it is in fact a result. The result cannot be changed, but if remorse, remorse, and only remorse is there for the result, then You are free. If you have remorse, then You are free; and if you are involved (*ekakaar*) in the result, then there is bondage.

Only the Sole Opinion of Brahmacharya is Needed

Questioner: Dada, now do something so that everything empties out quickly. By this I mean, all this stock of sexuality and deceit (*kapat*) that had been filled, I want to empty it all out.

Dadashri: Oh ho ho, of sexuality! You actually want to empty (the stock) of sexuality! It is such that, 'to empty out quickly' means that the body dies then. What problem do you have if the stock

springs up? It bothers when you sleep on that side (of the non-Self complex). But what happens if you sleep within Your own bed (the realm of the Self)? (During your imagination,) If you sleep in a woman's bed, it bothers you, doesn't it? But if you sleep in Your own bed, then who is going to bother you? Does it bother you a lot? Then get married.

Questioner: No, it is not like that. It is those tubers that sprout which bother me.

Dadashri: It bothers Chandubhai (reader should insert his or her name here), how does that concern You? Tell Chandubhai, 'Go ahead and see what 'taste' you get out of it! Reap the results of what you had done.' It does not do anything to You. You are still young, so difficult stations are yet to come; nothing but bushes and jungles! Do you constantly feel that sexuality is wrong?

Questioner: Constantly.

Dadashri: If a constant opinion that, 'Sex is the most awful of all things' remains, then your mistake of today is somewhat, about fourteen *annas* (sixteen *annas* makes it 1 Rupee) worth, forgiven. But for the one whom the opinion that there is nothing wrong with sexuality prevails; that poor person is doomed! Why is he doomed? It is because he still has the opinion that there is nothing wrong in it.

An opinion in favor of sexuality (*abrahmacharya*) should not exist all of. But as the opinion favoring sexuality still prevails, due to that opinion, You (the awakened One) are not able to see as it is, through and through; You are not able to experience the bliss of liberation. This

is because the veil of that opinion is what obstructs. One should have an opinion for *brahmacharya* only (the state in which there is absence of sexual impulses through the mind, speech, and body).

The Seed of Sexuality can be Eradicated by Shuddha Upayoga

The one who does not like thoughts of sexuality, and wants to become free from them; it is possible for him to dissolve them through this *samayik* (introspective analysis as the Self), through *shuddha upayoga* (pure applied awareness). After attaining the Knowledge of the Self (*Gnan*), whoever wants to get rid of it quickly, should do this.

Questioner: Nonetheless, I feel that it is not possible to overcome this.

Dadashri: It is not like that at all. If just these two exist, first *rajipo* (pleasing the *Gnani* by abiding to his *Agnas*), and second, sincerity, then it is such that everything can be attained. Otherwise, there is no effort required in this at all.

In the *samayik* that everyone does here, if one puts the subject of sexuality and meditates (*dhyana*) on it, then sexuality will continue to dissolve, it will come to an end! It is possible to dissolve anything you want to dissolve in it.

In *samayik* whichever fault one has, that is what is to be the subject of *samayik*! If there is ego, then ego is to be placed in it, if there is interest in sexuality, then interest in sexuality is to be placed in it, if there is *lobha* (greed) and *lalach* (intense insatiable greed), then put them in it. When those tubers are placed in *samayik* and You remain as the *Gnata-Drashta* (Knower-

Seer) of those tubers, then they start to dissolve. That is how easy, straightforward, and the highest of all things, this *samayik* is! There is no other way in which these tubers can be dissolved. If you do *samayik* here once, then you can do them at home as well! What happens by sitting and doing it here in the company of everyone is that the influence of all these people will impact you and the *samayik* will happen methodically and nicely. Then when you do it at home, it will continue.

Questioner: When I do the morning *samayik*, there is an overflow of happiness after fifty minutes.

Dadashri: Of course it will! It is because you do the *samayik* as the Self (*Atma*), therefore there will be bliss! The Self is steady.

There are some people who do this *samayik* twice or three times a day. This is because they have had a taste of it! After attaining this Knowledge which leads to an absolute state that is free of attachment-aversion, its taste is something else, so who would let go of it? While in the worldly *samayik* everything requires driving force, whereas here there is no one that needs to be driven, and one has to just keep Seeing, remain as the *Gnata-Drashta* (Knower-Seer). Moreover, there will be two benefits! One is that you get the result of *samayik*. What does that mean? That is, when everything becomes steady, then the nature of Self is Known, therefore bliss arises. When this unsteady part becomes steady, the natural bliss of the Self arises. It is because of this unsteadiness that there is a 'plus-minus' in the bliss. Secondly, for your faults, if You continue to See them as

the Knower-Seer of them, then those faults will continue to dissolve. Therefore, two benefits arise.

The Interest in Sexuality Dissolves Through Samayik

The tuber of sexuality is large. There is great need to eradicate it, and naturally this *samayik* has arisen here! When one sits in *samayik*, everything will dissolve with that *samayik*! Something will have to be done, won't it? While Dada is here all the 'disease' will have to be removed, won't it? Only a couple of tubers are challenging, but one will have to get rid of whatever 'disease' there is, won't he? It is due to that disease that one has wandered for infinite lives, isn't it? The purpose of this *samayik* is that the seed of sexual intent has still not gone, and it is actually from that seed that charging is taking place. This *samayik* is to get rid of that seed of sexual intent.

You may not want sexual pleasures, but they will not let you go, will they! You may not want to fall into a ditch, yet if you still fall, then what should you do? You should immediately ask Dada for an hour, "Dada, give me energy to remain in *brahmacharya* (without sexual impulses in the mind, speech, and body)." So you will receive the energy and *pratikraman* also happens. Then do not store its worries in your mind. The moment you fall in a 'ditch,' you should immediately do *samayik* and 'wash' it out. *Samayik* means 'to wash your hands and feet, to wash and dry your clothes, to fold them and to become clean. If *samayik* cannot be done immediately, then even after two to four hours be sure to do it, however keep it in your awareness (*laksha*) that you still have *samayik* remaining to do.

Circumstances Teach the Lesson of Dispassion

The fully enlightened Lords (*Vitaraag* Lords) used to only See the rise of energy of the non-Self (*prakrut shakti*) of people, its dissipation, and the current energy, they would See all these energies through the knowledge of the past, present, and future (*trikaal Gnan*). The rise, the dissipation, they completely knew it all so therefore attachment (*raag*) did not arise for them. The reason this attachment arises is due to only having knowledge of the present time. On one hand, there is ignorance of the Self, and on the other there is knowledge of the present time, so that 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; later she looked like this, right now she looks like this, then she will look like this; when she becomes old, then she will look like this; when she gets paralyzed, she will look like this; when she will be taken to the funeral pyre, she will look like this; when all such phases are there in his awareness (*laksha*), he does not need to be taught dispassion (*vairraag*)! But here, one just becomes *murchhit* (state of unawareness arising from illusory attachment) upon seeing that which is in the present. Such a person needs to learn dispassion. The *Vitaraag* Lords were very wise. No matter what they came across, it would not cause *murchha* (loss of awareness of the Self due to illusion that attaches) to arise. This is because the *Vitaraag* Lords were able to See all that through the past, present, and future.

For this thing that exists, which of its phase has arisen? So, it emerged from dirt. From that an earthen pot was formed. Then it went through this phase and then that phase. Then, eventually it will head on the path of destruction once again. They can describe all those situations. Ultimately, that it will end up as clay.

Questioner: Does that mean the knowledge of all the situations (*avastha*) are present all at once?

Dadashri: All at once! That is why I have said, 'Why is it that *moha* (illusory attachment) arises in a person?' It happens because both are young and at that time awareness (*bhaan*) does not remain about whether this *moha* is permanent or temporary? Then whatever is there presently, their imagination seeks that forever. Now what happens in old age? What type of imagination happens?

Questioner: At that time he gets bored.

Considering sex as Pleasure is the Effect of the Pudgal

Dadashri: It is the non-Self complex, which consists of input and output. Therefore, it is not a permanent thing, it is a temporary adjustment. *Sukhabuddhi* (intellectual belief that pleasure resides in that which is temporary) does not mean that if this mango is good and you ask for some more; that cannot be considered to have *sukhabuddhi* in it.

Questioner: As long as *sukhabuddhi* exists in all matters related to the five senses, a settlement (*nikaal*) will not happen, will it?

Dadashri: There is no problem if *sukhabuddhi* (intellectual belief that pleasure resides in that which is temporary) happens in that. *Sukhabuddhi* is not a thing of the Self, it is a thing of the *pudgal* (the non-Self complex of input and output). Whatever things are given to you, your *sukhabuddhi* will arise for them. If that same thing is given to you again, then it will give rise to *dukkhabuddhi* (intellectual belief that repels from pain). Do you know that or do you not know that? There is no *sukhabuddhi* at all in the Self that I have given You. He (the one with *sukhabuddhi* and *dukkhabuddhi*) has never tasted this bliss before. Whereas that is an attraction of the body. That *sukhabuddhi* that is; belongs to the ego.

Questioner: A lot of attraction remains towards the physical body and towards tasteful food.

Dadashri: When that attraction remains, You just have to maintain *jaग्रuti* (awareness). The statement 'we' have given to you that, 'I am completely free from all the associated activities of the mind, speech, body'. That awareness should remain, and it is in fact exactly just that way. That is all an input and output. If You maintain this awareness, then You have no obstruction (*bandha*).

Through the Knowledge of Phases, the Illusory Vision That Attachment Leaves

All things in this world are such that they delude, don't they? Where the mind itself is weak, what else can be done there? What is there worth looking at in it? In fact, looking is considered a bad habit. There is illusory attachment (*moha*) on whatever is seen. People do not have the

knowledge of all the *paryaya* (phases). When one vomits what was eaten, then upon vomiting the awareness that, 'This is the part of that which was eaten,' does not remain at a time, does it? Similarly, for a mango tree, (first) the tree flowers, then the fruit comes, small mangos start to grow. (First,) They taste sharp, then they start to become sour and then they become sweet. Then those very ones start to rot, go bad, stink and decay. If all those phases of existence (*paryaya*) present at a time, then there would be no illusory attachment towards mangos, would there!

All these effects are only caused by looking (at the female) through an *avastha drashti* (situational vision). It is indeed due to situational vision that attraction-repulsion exist, not due to the elemental Vision (*tattva drashti*). The moment one becomes *tanmayakar* (becomes one with the body-mind form) in a situation, magnetism immediately arises within, and then attraction begins.

Freedom can be Attained Through Shoot on Sight Pratikraman

The words of the *Gnani Purush* (enlightened One) purges sexuality (for a human being). When one is absolutely free of all sexual impulses through mind, speech, and body, then his speech can purge sexuality. As a thought comes forth within, a circumstance arises, instantly it is given up as a sacrificial offering (*aahuti*). Sex is the only thing that is a warehouse of nothing but *kapat* (deceit)! There are infinite faults in it and it ruins so many lifetimes! Sexuality will not go away right away. But when one gets tired of it and does repeated *pratikraman* (confession,

apology and resolve not to repeat that mistake), then there will be a solution for it. *Pratikraman* is when the moment a 'stain' happens it is immediately washed off, that is considered *pratikraman*. Why do you wash off this 'stain'? It is because it is not *kraman* (neutral non-binding activity of mind, speech and body), it is *atikraman* (aggression through thoughts, speech and actions). Therefore, do *pratikraman* for it, and it should be a shoot-on-sight. The *pratikraman* of the step-less Science of Self-realization (*Akram Vignan*) is shoot-on-sight, otherwise this *lafaroo* (something that possesses a person) would never leave, would it! One wants to attain *ekavtari* (a state in which final liberation exists after just one more life), but when will these worldly entanglements ever leave? Freedom can be attained through shoot-on-sight *pratikraman*.

If one does *pratikraman* for sexual impulses all day on a Sunday, then for the next six days even before a hint of sexuality arises, *pratikraman* will engulf it. Sexual impulses will arise within, but maintain such a force of *pratikraman*, that the 'policemen of *pratikraman*' engulf it.

With Pratikraman the Interest for sex Gets Washed Away

Questioner: As we do *pratikraman*, sexual impulses (*vishaya*) will decrease, won't they?

Dadashri: Yes, it will decrease as you do *pratikraman*. One does do *pratikraman* but the interest (*ruchi*) in sex continues to remain within. He is not aware of this. The liking should not remain whatsoever. *Aruchi* (a lack of interest) should arise. *Aruchi* does not mean that

you should have contempt towards it, but 'There is nothing in it' should arise.

Questioner: Since you have been talking for the past two days, *parakram* (extraordinary spiritual effort) has arisen, such that all the loopholes of insincerity that existed have closed.

Dadashri: Yes, they will close. It is in fact these words of Dada that will close all loopholes of insincerity. It is very good if you uphold of these words. Within it is firm and exact and so it is firm and exact in this (interaction) too; but if one remains just as firm in this (the Self), then in this (worldly interactions) he will become 'first class'. This is a skill of one kind! Only if you do as you are told. You will not get this opportunity again and again. This is the final opportunity. Take advantage of this final opportunity!

Get Your Work Done Through the Acquaintance of the Gnani

Therefore, bring about a solution now. Since time immemorial, you have suffered beatings again and again, and what happiness is there in it? Should you not truly check that, 'No happiness can be seen in this'? On the contrary you are making a fool of yourself, that it is all foolishness. If you bring an end to sexuality, then you will become God, and if you become stuck in sexuality, then there will be no end for you, even if you go to hell. That is what the 'we' have seen through the Knowledge of the Self (*Gnan*). You have become convinced now, haven't you? Now you have realized that what has happened was wrong, haven't you? This is no ordinary knowledge. To gain knowledge that, 'This is wrong,' that

is indeed what we refer to as Knowledge. One will get his work done once he begins to turn around. One just needs someone as a guiding light. What happens when there is no one to give him light?

Acquaintance (*parichaya*) with the outside world is the wrong acquaintance, and one has not become completely acquainted with the *Gnani* (One with Knowledge of the Self). Had there been acquaintance, this would not have arisen. That is why one should remain in the company of *Gnanis*. It is because of the acquaintance with the outside world that you have taken this beating, isn't it! Everything keeps getting spoiled through acquaintance with the outside world. For the one who wants to practice *brahmacharya* (absolute freedom from sexual impulses in the mind, speech, and body), it is not possible to follow *brahmacharya* and maintain acquaintance with the outside world! One needs a whole group, one needs a different place to live where he can sit together and converse; be in *satsang* (spiritual company) and also have fun sometimes. Their world is entirely new! There, all *brahmacharis* (celibates) should live together. It becomes a problem if they do not live together and instead live at their home! *Brahmacharya* cannot be practiced without the company of other *brahmacharis*. There should be a group of *brahmacharis* and that, too, should be of at least fifteen to twenty individuals. There is no problem if they all live together, but it is not the work of just two or three. The atmosphere of a group of fifteen to twenty is very effective. With this atmosphere the environment is sustained at a high level, otherwise to practice *brahmacharya* is not

easy. There should only be one kind of association. No other kind of association should enter into it. If milk, then milk and if yogurt, then yogurt. If milk and yogurt are even placed next to each other, then the milk will turn sour. Then tea cannot be made.

The Gnani's Experiment of Awareness

This *Akram Vignan* (step-less Science of Self-realization) is of a high state. 'We' have observed everything and then put forth 'our' experience in this Science. These observations that must be of so many past lives have got imprinted within you (have been said to you) today.

'We' had nurtured the intent for so many lifetimes. So, 'we' had a lot of irritation regarding sex, and thus eventually 'we' became free. 'We' did not like sex from the beginning. But then, what could I do? How could I become free? But 'our' vision was very deep, very thoughtful, and no matter what kind of clothes someone was wearing, even then 'we' could see everything through and through. Just like that, the vision could see a lot from all sides. So then *raag* (attachment) would not arise, would it!

The experiment that I had carried out, that very same experiment is to be carried out. This experiment of 'ours' is constantly set in place; that *jagruti* (awareness) used to remain even before attaining *Gnan* (Knowledge of the Self and 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

would arise; she would be seen without the skin. And then with the third awareness, as if the abdomen is cut open; the intestines are seen within, the changes that happen in the intestines, all that is seen. The blood vessels are seen, excreta is seen; in this way, all the filth is seen. Then sexuality would not arise at all, would it! Of all this, the Self is the pure eternal element; 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! Where can they get 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 path by which I have won is the same path I have shown all of you in order to win. There should be some path, shouldn't there? And that can never happen without awareness, can it?

Where There is Dozing in Awareness, one Gets the Beatings of Sexuality

Questioner: Through the awareness of the Knowledge of the Self (*Gnan*), a great force has arisen against the *prakruti* (non-Self complex).

Dadashri: Yes, due to this *Gnan* one can win against the *prakruti*, but at the same time Your existence should be with *Gnan*. If the existence is with *pudgal* (the non-Self complex of input and output), then everything will be ruined. Therefore, everything should happen remaining in *swaparinami* (the natural state as the Self).

If you feel the 'sweetness' of those thoughts, then that is the end of it, they

will destroy you. This is because there are *parparinam* (the effects of the non-Self) on the that side. Now are those thoughts such that bring sweetness or do they bring bitterness?

Questioner: The thoughts are such that they bring sweetness!

Dadashri: That is indeed why You have to remain cautious there. As a matter of fact, such a clarification cannot be made anywhere else, can it! It is because this is a Science that it can be clarified. No one will eradicate this 'disease,' will they! How can this 'disease' be removed? It can be cured here. If women are sitting here, even then there is no problem here. Such things cannot be discussed about anywhere else, can it!

As the *jagruti* (awakened awareness) becomes dim, sexuality seeps in. After the awakened awareness dims, a jolt is felt. Sexuality is such a terrible thing, that once you slip into it, a very heavy veil comes over the awakened awareness. Then even if one wants to keep awakened awareness, he will not be able to. As long as one has not fallen even once, he will be able to maintain awareness. At times, veils may come over it, but the awakened awareness will immediately arise. But if one slips just once, then a tremendously dense veil will come over. Then the 'sun' or the 'moon' will not be seen. Slipping just once causes grave loss.

Questioner: How does the awakened awareness actually become dim?

Dadashri: A veil comes over him once. The energy of the Self (*nischaya*) that protects the energy of *brahmacharya*;

that energy becomes covered by a veil; that energy becomes dull. Then at that moment the awakened awareness (*jagruti*) becomes dim. Once this energy becomes dull, nothing can be done, nothing will help. Then he takes another beating. Then he just keeps taking beatings. Then the mind, the inner tendencies and all that will give him a wrong understanding, 'Now you have no problem. I have attained so much, haven't I!' There are such 'lawyers' within to explain all this, so the lawyer's judgement (argument) starts up again.

Questioner: What is meant by, 'The energy that protects that energy'?

Dadashri: Once you have slipped, then the energy that existed within which protected you from slipping wears down, so that energy weakens. So then if a bottle is lying on its side, then the milk will flow out by itself, whereas before we had to remove the cork. Did you understand that?

As a Result of Asaiyam the Energies go Downhill

Questioner: As a result of one *asaiyam* (an expression of anger-pride-deceit-greed) everything goes downward multifold, and *asaiyam* keeps on increasing, isn't that so?

Dadashri: Yes, so the *asaiyam* keeps on increasing, doesn't it! So it keeps on becoming *laptu* (slack). First of all, it is already slack, and if it slackens yet again, then what is left? Then the mind and the intellect within become the advisors, and the judge and everyone within end up vouching for them. Don't you ever have such witnesses show up sometimes?

Questioner: Yes, that does happen.

But what happens to me is that first the graph goes up, then the awakened awareness appears to get dim. Then I realize that it is now going down. So then immediately the force arises that a mistake is happening somewhere. So once again the investigation takes place (for the mistake), and then it comes back up. However, in this way it does indeed go down!

Dadashri: Yes, but that is if it comes down; otherwise how long can it last? It will last as long as you do not make any mistake, but once a mistake is made it will slacken. There is no problem in making a thousand mistakes in married life. This is because there it is has already become slack, so then what is the problem in that? That is referred to as becoming slack, is it not! But here, in this matter of *brahmacharya* (absolute exercise of avoidance of sexuality through mind, speech, and body), you have kept it tight, so keep it tight. And if that energy rises upwards then it will accomplish a great deal of work.

Questioner: What kind of fault causes it to start to become slack?

Dadashri: When *saiyam* (a state in which there is absence of anger-pride-deceit-greed, and attachment-abhorrence, and sexuality), becomes *asaiyam* (presence expression of sexuality or *kashaya*), it will become slack. As long as there is *saiyam* in one's intent, it will not become slack. There is nothing wrong if it continues to increase and decrease, but once *saiyam* breaks, then that is the end of it. When does the *saiyam* break? It will break there are connections with the Scientific

Circumstantial Evidences (*Vyavasthit*) of the past. And after it breaks, it will cause total destruction.

The Pull of the Pudgal Takes one to the Darkness of Sexuality

There is no problem after *murchha* (unawareness that arises from illusory attachment) leaves. One has to get rid of *murchha*. Saying, “My *murchha* has gone,” will not accomplish anything. *Murchha* should leave exactly, and that too, one should have it tested by the *Gnani Purush* (enlightened One) by asking, “Sir, can you test whether my *murchha* has gone or not?” Otherwise, there will be such pleading going on within that, ‘Now all the *murchha* has gone, now there is no problem!’ So there are many that do the pleading (within), aren’t there! Therefore, maintain awareness. Move away from the place where there is a likelihood of sexual fault happening. You have been given the Self (*Atma*), and the nature of the Self is *asanga* (free of association) and *nirlep* (non-smearable). But there is a pull by the *pudgal* (non-Self complex of input and output) from infinite lives. You have become separate, but the *pudgal* won’t let go of its pull, will it! That pull will not go, will it! If awareness is not maintained during an attraction between a man and a woman, then the pull of the *pudgal* will throw one into darkness.

In the State of Brahmacharya the Bliss of the Self can be Understood

It is only these *brahmacharis* (those who have begun the life free from sexuality) who are able to taste the true bliss of the Self. The men who are without women, only they can taste it. Then

they ‘study’ it faster. This is because for those who are married, they do not have the comparative view of whether this is real happiness or that (sex) is. Still, let’s just continue the way it is! I cannot tell those who are married, “Become single”! That is why I have told them to settle it with equanimity. But I also say that, “Understand this matter.” In sex, there is indeed pain like that of death. Sex always ends up in bitterness. In the beginning, one feels as if sex gives a lot of pleasure, but as a result, it is indeed bitter. Even its consequences are bitter. Then a person becomes lifeless for a while!

With True Sincerity the Interest in Sexuality Disappears

You should set all this Knowledge of the Self (*Gnan*), this firmness as the Self (*nischaya*) in such a way that even during *mohaniya parinam* (the expression of deluding *karma*) it does not shake You. It is the strangeness of this era of time cycle that everyone has extreme deluding *karma*. Therefore, ask them, “How are you?” but do not initiate eye contact with them and you should not even converse with anyone while having eye contact with them. This is because interest in sexuality (*vishayarasa*) is the only thing that can make one lose everything. Sexuality is the only major difficulty, otherwise you should make a decision early in the morning that, ‘I do not want anything of this world’. Then you should remain sincere to this. There are many liars within that do not let you remain sincere, but if You remain sincere, then nothing can obstruct You.

Your awareness will be according to how much sincere you are. How much

sincerity you have in this, that much will be Yours, and with that sincerity will indeed take You all the way to final liberation (*moksha*). So, if you become sincere in everything, then you will win! This world is to be won over. If you conquer the world, then you can attain final liberation. Without conquering this world no one will let you go to final liberation.

True Brahmacharis are Nimits for the Salvation of the World

In order to conquer the world, I am giving you this one key, 'In any matter of the senses, if You do not become involved, then the entire world is conquered'. That is because, then one will be considered to be *Sheelvaan* (person who is absolutely free from *vishaya* - sexuality and *Kashaya* - anger pride deceit and greed). Then, he will be able to transform the world. Others will be transformed just looking at your *Sheel* (the highest state of conduct in worldly interaction). Where there is *brahmacharya* (absence of the effects of sexual impulses within the mind, speech, and body), then one can become a *nimit* (instrument) in doing the salvation of the world!

If there is only one pure person, then he can carry out the (work of) salvation of the world! There should be complete *Atmabhavna* (view as the Self). Harbor the intent (of salvation of all) for an hour every day, and if the link breaks, then join it and start again. Since you have harbored such an intent, then nurture that intent!

When can greater salvation for the world be carried out? It is when there is the visible state as a renunciate (*tyagmudra*).

Greater salvation for the world cannot be carried out in the visible state as a married householder (*grahasthmudra*). Everything can be done at a superficially, but deep down large numbers in public will not acquire anything. *Tyaag* (renunciation) should be like 'ours'. 'Our' renunciation is not though the ego, is it! And this *charitra* (conduct) is considered to be of a very high level!

The Path of Liberation Exists on the Foundation of Pure Conduct

If you understand *brahmacharya*, then it (sexuality) will become controllable. If you know the faults that exist in sexuality, then it will become controllable. That is why I am explaining *brahmacharya* (absence of sexual impulses through the mind, speech, and body) to all these people. This is because the path of liberation exists on the foundation of Conduct (as the Self). If you want to eat and drink, there is no problem with that. Just do not drink alcohol or eat any meat. If you want to eat *bhajia* (deep fried fritters), *jalebi* (a very sweet Indian delicacy) and anything else, then do so; I will find you a solution for that. Now in spite of giving all this freedom, if you still cannot remain properly in the *Agna* (special directive) I have given you, then what can happen? Krupadudev had gone to the extent of saying, "You should give away your favorite plate of food to another person". What 'we' have said to do here is, 'Do whatever makes you feel peaceful. Do not give away your favorite food, eat it leisurely.' We have to keep the foundation of conduct strong. To attain *moksha* (final liberation) that thing is the only main thing.

The Grandeur of the Self can be Experienced Through the vow of Brahmacharya

You have acquired the *bhaan* (awareness) of, 'I am pure Soul,' so You now have the 'visa' for liberation. You are moving along on track, but the awareness is in the form of words. When it reaches the state of *niralumb* (absolute independence), then it will be referred to as *keval Gnan* (absolute Knowledge).

People in the world have said, "Respect the divinity in each other." Hey! But how long can this mutuality carry on? However, the bliss that is independent; that is a completely different matter, isn't it! Hey, the bliss of the pure Soul, that too is something completely different, isn't it! Upon saying, "I am pure Soul," all thoughts of external (anything outside of the Self) fall away. The one who comes to exactly understand that, 'Bliss is only to be found in the pure Soul', such a person will not find pleasure in sexuality.

The constant *laksha* (attentive awareness), 'I am pure Soul', is the greatest *brahmacharya*. There is no other *brahmacharya* like it. Yet if one wishes to achieve the stage of an Self-realized master (*acharyapad*), then there he will need external *brahmacharya*; a female companion will not be accepted there.

The one who wants to See the grandeur of the pure Soul, for him the vow of *brahmacharya* is extremely beneficial. 'We', too, will give help in the relative for only this one vow, otherwise 'we' do not meddle in anything else. If there is anything that is truly helpful for this

Gnan (Knowledge of the Self), then it is only *brahmacharya*. If you practice *brahmacharya*, You will enjoy the bliss that even the celestial beings do not have, and if you are not able to follow this and you slip in the middle, then you will be finished!

However, true *brahmacharya* means only having applied awareness (*upayoga*) of being as the Self (*atmacharya*), and not having the awareness in being the *pudgal* (the non-Self complex of input and output) - sensual pleasures (*vishayacharya*). Hence, there is only dwelling in the Self (*atmaramanta*) and there is no dwelling in the *pudgal* (*pudgalramanta*). Other forms of being in *pudgal* are not as obstructive, but being in *pudgalramanta* of sexuality does not even allow one to experience the Self. The vow of *brahmacharya* is a great vow through which a special experience of the Self happens.

The True Gnan Disconnects the Belief That There is Pleasure in sex

This *Gnan* is such that it is necessary to have knowledge about it. Have knowledge about the *Gnan*. You should have knowledge about the *Gnan*, and when that knowledge comes in your Vision (*Darshan*), when it comes into your belief, then sex will shed away.

This *Gnan* is so wonderful, but now you have to make the *chetak* (that which makes one cautious) strong. You have to make the *chetak* sit where the belief that, 'There is pleasure in sex' exists. Your involvement with sex should be as if the police forced you to. We have established the *chetak* within you, but You have to

make this *chetak* so strong that he will even go against the police. But if you do not listen to the *chetak*, then he will become worthless. If you give respect to that *chetak*, if you give it support, then it will get encouragement! 'We' are the Knower-Seer (*Gnata-Drashta*) of this *chetak* and the *chetak* is the one who keeps on cautioning Chandubhai (reader should insert his or her name here). We have to See whether Chandubhai is listening to the *chetak* or not.

Your belief of happiness should only be in the Self. The belief that, 'There is pleasure in sex' should not remain. Just the way in *keval Darshan* (absolute Vision) happiness lies only in the Self, it should remain that way in your belief. In this way, if you have made the *chetak* strong, then there will not be any problems.

**Only Understanding Will Eventually
Lead to Freedom**

There is nothing wrong with taking

up the vow of *brahmacharya* (*charitra*) through the special directive (*agna*) of the *Gnani Purush* (enlightened One). But along with that, after taking up the vow of *brahmacharya*, it should be thought about so intensely that ultimately your mind will accept that sexuality is very wrong. Sex has arisen out of tremendous illusory attachment (*moha*). *Brahmacharya* will penetrate the mind when one's mind does not falter at all, and then his speech and conduct will change tremendously! If one wants to practice *brahmacharya*, then he should understand it from a *Gnani Purush*. First he should have that knowledge and that knowledge should come into understanding.

However much understanding he has, that much gets absorbed. However much gets absorbed, that much freedom is attained. From here, itself, freedom is experienced. To become absorbed means to attain liberation, to become absorbed into one's Self.

~ **Jai Sat Chit Anand**

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Pujya Deepakbhai's UK Satsang Schedule (2017)

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

Date	From	to	Event	Venue
31-Mar-17	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester, LE4 6BY
1-Apr-17	7-30PM	10PM	Satsang	
2-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
2-Apr-17	3PM	7-30PM	Gnanvidhi	
21-Apr-17	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow, HA3 5BD
22-Apr-17	10-30AM	12-30PM	Aptaputra Satsang in English	
22-Apr-17	7-30PM	10PM	Satsang	
23-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
23-Apr-17	3PM	7-30PM	Gnanvidhi	
24-Apr-17	7-30PM	10PM	Satsang	

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- India**
- ✦ **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - ✦ **DD-Bihar**, Every day 7:30 to 8 AM & 6:30 to 7 PM (Hindi)
 - ✦ **DD-India**, Every day 6 to 6:30 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - ✦ **Arihant**, Every day 5 to 5:30 PM (Gujarati)
- USA**
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 - ✦ **'Colors' TV** Every day 8 to 8:30 AM EST (Hindi)
- UK**
- ✦ **'Venus' TV** Every day 8 to 8:30 AM (Hindi)
 - ✦ **'Colors' TV** Every day 7 to 7:30 AM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India**
- ✦ **DD-National**, Every Monday to Friday 8:30 to 9 AM, Saturday 9 to 9:30 AM, Sunday 6:30 to 7 AM (Hindi)
 - ✦ **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 - ✦ **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 3:30 to 4 PM (Gujarati)
 - ✦ **DD-Girnar**, Every day 10 to 10:30 PM
 - ✦ **Arihant**, Every day 8 to 9 PM (Gujarati) (**Change in time from 15th Jan.**)
 - ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- UK**
- ✦ **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- USA**
- ✦ **'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 10 to 10:30 PM

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Mehsana

4 February (Sat), 7-30 to 10-30pm- **Satsang** & **5 February** (Sun), 5 to 8-30 pm- **Gnanvidhi**

6 February (Mon), 7-30 to 10-30pm-**Aptaputra Satsang**

Venue : Police Pared Ground, Opp. Civil Hospital (Gujarat).

M : 9408551501

Ahmedabad

10-11 Feb. (Fri-Sat), 7 to 10 pm- **Satsang** & **12 February** (Sun), 5 to 8-30 pm- **Gnanvidhi**

13 February (Mon), 7 to 10 pm-**Aptaputra Satsang**

Venue : Event Centre, B/h. Tagor Hall, River Front road, Paldi, Ahmedabad.

M: 9909545999

Himatnagar

18 February (Sat), 6 to 9 pm- **Satsang** & **19 February** (Sun), 5-30 to 9 pm- **Gnanvidhi**

20 February (Mon), 6 to 9 pm-**Aptaputra Satsang**

Venue : Modasiya Kadava Patidar Samaj Vadi, Nr Sakhari Jin Cross Rd, NH-8. **M** : 9825823766

Vadodara Trimandir Pranpratishtha Celebration

Date	Program Details
22nd February Wednesday	4 to 4-30 pm, - Welcome Ceremony , 4-30 to 7 pm - Satsang 8-30 to 10 pm - Aptaputra Experience Session.
23rd February Thursday	10 am to 12-30 pm, & 4-30 pm to 7 pm - Satsang 9 to 10 pm - Cultural Program by GNC kids
24th February Friday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Padmavati Maa, Padmanabh Prabhu & Other Bhagwants 4-30 pm to 7 pm - Satsang , 8 pm to 10 pm - Bhakti
25th February Saturday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Amba Maa, Mahakali Maa, Sai Baba & Other Bhagwants Gnanvidhi : (A Scientific Experiment on Self-realization) 4 to 7-30 pm, 9 to 10 pm - Garba
26th February Sunday	Shree Simandhar Swami, Lord Krishna, Lord Shiva's Divine Pratishtha : 9-30 am to 1 pm, 4 to 7 pm (Prakshal-Pujan-Aarti), 8-30 to 10 pm - bhakti

Venue : **Vadodara Trimandir**, Nr. Babaria College, Vadodara-Surat Highway, NH-8, Varnama Village, **Vadodara (Gujarat).**

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Adalaj Trimandir

17 March (Fri), 4 to 7 pm- **Satsang**

18 March (Sat), 10am to 12pm- **Aptaputra Satsang** & **18 March** (Sat), 4 to 7-30pm-**Gnanvidhi**

19 March (Sun), 4-30 to 10 pm - **Sp. Program on occasion of Pu. Niruma's 11th Punyatithi**

Who has Sukhabuddhi in Sexual Pleasures? What is the Solution?

The Self that I have given you, it does not have sukhabuddhi (intellectual belief that pleasure resides in that which is temporary) whatsoever. It has never tasted this pleasure before. That sukhabuddhi which exists, belongs to the ego. Sukhabuddhi is not something that belongs to the Self, it is something that belongs to the non-Self complex. In whatever things you are given, your sukhabuddhi will arise for them. If that same thing is given to you again, then it will give rise to dukhabuddhi (intellectual belief that repels from pain), weariness arises. Therefore, it is the non-Self complex, which fills and empties. Hence, it is not a permanent thing; it is a temporary adjustment. If this mango is good and you ask for some more, that is not considered to be sukhabuddhi; that is simply an attraction of the body. The attraction and the Self have nothing to do with each other. It simply does not allow you to experience Your own bliss. If you take this particular topic (of sukhabuddhi) and See it in samayik, then it will start dissolving and it will come to an end.

- Dadashri

