



As Expounded by Dada Bhagwan

Brahmacharya

Attained Through Understanding

Volume Two



English Translation of the Gujarati Book
'*Samajthi Prapta Brahmacharya (Uttarardh)*'

As Expounded by Dada Bhagwan

Brahmacharya
Attained
Through
Understanding
(Volume Two)

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Price : Ultimate humility and the intent that
'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namu Bhagavate Vasudevaya

||2||

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

||3||

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Samarpan (Dedication)

**Ablaze day and night in the ferocious fire of sexuality;
Alas! This wretched plight, yet people dwell there itself!**

*Vikaraal vishayaagnima dinaraat jalata;
Arere! Avdasha toy temaj vicharata!*

**Gladly accepting the wandering of life after life;
And as a consequence, they suffer infinite misery!**

*Sansaarna paribhramane saharsh swikaarta;
Ne parinaame dukh anant bhogavata!*

**Repaying contractual claims bound with living people;
They turn away infinite bliss of the Self
with sexual indulgence!**

*Davaao karaari, mishrachetan-sange chookavata;
Anant Atmasukhne, vishaybhoge vimukhata!g*

**As the *Gnani*'s knowledge disseminates, ignorance
about sexuality is averted;**

He offers the 'keys' to purify the vision!
*Vishay agnan tale, Gnani 'Gnan' patharaata;
'Drashti' nirmalata tani koonchio arpata!*

**For those headed towards liberation, whether
unmarried or married;
Through the understanding of *sheel*, He bestows
the path to liberation!**

*'Mokshagaami' kaaje - brahmachari ke parinita;
Sheelni samaj thaki mokshapathane pamaadata!*

**Wow! The marvel of the *Gnani*'s speech that is free of
karmic tubers;
Words of the experienced One, grants the state free of
karmic tubers!**

*Aho! Nirgranth Gnanini vaani tani adbhutata;
Anubhavina vachano nirgranthpadne pamaadata!*

**Traversing the path to liberation, aspiring to the state of *sheel*;
He develops the ‘sprouts’ of absolutely detached conduct!**

*Mokshapanthe vicharata, ‘sheelpad’ ne bhaavata;
Vitaraag charitryana beejaankur kheelavata!*

**Wow! His speech flows to guide the spiritual
practice of *brahmacharya*;**

**He shows the eternal solution for external
and internal perplexities!**

*Aho! Brahmacharyani sadhana kaaje neesarata;
Aantar bahya munjhavane sat ukel darshaavata!*

**The compilation of knowledge filled-speech, renders the
understanding of *brahmacharya*;**

**Offering this extraordinary volume at the world’s ‘feet’,
for the upliftment of the self!**

*Gnanvenoni sankalana, ‘samaj brahmacharya’ ni karaavata;
Atmakalyanaarthe ‘aa’, mahagranth jagacharane samarpita!*



Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

Dadashri's *satsangs* on *brahmacharya* took place primarily in the presence of men, reflecting the cultural and social context of that time. However, the teachings are universal and can be applied by women as well, with the same relevance.

In this book, the words 'wife', 'husband', 'spouse', and 'lawfully wedded spouse' have been used to refer to heterosexual marital relationships only.

The word '*vishay*' in Gujarati is a broad term used to express the pleasures of the five sense organs and sexuality is

one of them. In this book, the relevant interpretation has been either directly put in the matter or put in parenthesis depending on the context being discussed by the questioner and Dadashri, as well as the current understanding of the translation team.

Wherever Dadashri mentions that *mahatmas* have the freedom eat and drink whatever they want, by this He means vegetarian food, non-alcoholic drinks and no addictive and harmful substances such as drugs.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Akram Vignan Books of Dada Bhagwan in English

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani – 9
10. Aptavani- 14 Part 1
11. Aptavani- 14 Part 2
12. Autobiography of Gnani Purush A.M.Patel
13. Avoid Clashes
14. Brahmacharya : Celibacy Attained With Understanding
15. Death : Before, During and After...
16. Flawless Vision
17. Generation Gap
18. Harmony in Marriage
19. Life Without Conflict
20. Money
21. Noble Use of Money
22. Non-Violence
23. Pratikraman : The Master Key That Resolves All Conflicts
(Abridged & Big Volume)
24. Pure Love
25. Right Understanding to Help Others
26. Science of Karma
27. Science of Speech
28. The Current Living Tirthankara Shree Simandhar Swami
29. Simple and Effective Science for Self-Realization
30. The Essence of All Religion
31. The Fault Is of the Sufferer
32. The Guru and the Disciple
33. The Hidden Meaning of Truth and Untruth
34. The Path to Breaking Free from Addiction
35. The Practice of Humanity
36. Trimantra
37. Whatever Has Happened Is Justice
38. Who Am I?
39. Worries

The monthly English 'Dadavani' magazine is available to download on
<https://satsang.dadabhagwan.org/dadavani/>

Editorial

There are only five sense organs through which worldly pleasures are enjoyed, yet their grip is so unrelenting that since time immemorial, its end has still not come! This is so because there are infinite phases to the worldly pleasures enjoyed through each sense organ! It is when one becomes free from each and every one of those phases that he completely detaches from *vishay* (sensory and sexual pleasures) and *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death) is attained. But without Self-realization (*Atma Gnan*), how can sensory and sexual pleasures ever be completely eradicated? And how can the attainment of *Atma Gnan* ever be easily accessible in all eras of the time cycle? So then, even if infinite amount of time passes by, is there likely to be an end to this? In fact, it is only through the *Atma Gnan* that one attains when he meets a living *Gnani Purush*, that this futile preoccupation with sensory and sexual pleasures, comes to an end!

Victory over sensory and sexual pleasures, for which the sages of the ancient times undertook severe austerities yet it proved to be so arduous; that *brahmacharya*, today, in this era of the time cycle, through the extraordinary *Akram Vignan* (the step-less Science of Self-realization) has become quickly and easily attainable! This *Akram Vignan* is the kind of wonderful [spiritual] Science that even admits those who are married, onto the path of liberation. Not only that, but on that path, it leads them all the way to spiritual completion (*puṇahuti*)! Yes, all that remains for those who are married is to understand this [spiritual] Science as it is!

In order to move forward on the path to liberation, to reach the ‘gate’ of experience of the Real form as the Self (*Atma swaroop*), and to become free from all worldly bondages, all the scriptures and all the *Gnani Purusho* have indicated the renunciation of all associations (*sarva sang*

parityag) as inevitable. However, this *Akram Vignan* has established a new approach altogether, whereby the experience as the absolutely separate (*asang*) Self is possible in spite of having a wife and having sexual relations with her! With *Purusharth* (Real spiritual effort to progress as the Self) and *parakram* (extraordinary spiritual effort to progress as the Self), even married *mahatmas* (Self-realized Ones in *Akram Vignan*) can reach the pinnacle of awakened awareness (*jaग्रuti*) on the path to liberation through deep understanding of this *Akram Vignan*! Despite the fact that only an exceptional [married] *mahatma* can accomplish perfection in *brahmacharya*, many married *mahatmas* in this era of the time cycle, have obtained the understanding through spiritual discourses and close connection with the manifest *Gnani Purush*, absolutely revered Dadashri, and have commenced the journey towards the clear and distinct experience of the Self (*spashta vedan*)!

While remaining in *Atma Gnan*, even as all the interactions in worldly life, with one's finances, wife, children, and so on, continue as they are, the *Purusharth* to go from an unclear experience of the Self (*aspashta vedan*) to the clear and distinct experience of the Self is something each Self-realized *Gnani* [*mahatma*] should aspire to! And through this *Akram Vignan*, that great accomplishment is attainable. For one who has attained such a straightforward, simple, and easy *Akram* path through the unfolding of tremendous merit karma (*punya*), this one lifetime ought to be spent solely to attain the absolute state as the Self (*purناهuti*). Otherwise, for the next eighty thousand years, let alone the path to liberation, but even relative religion is going to be stifled, so how much hope can be held for *moksha*?

Despite having *stri parigrah* (having a wife and living with her) and *stri parishaha* (internally-induced suffering from the sexual intents towards one's wife that arise even though one wants to become free of those desires), in order to

become free of that *parigrah* and *parishaha*, absolutely revered Dadashri has shown a path that is easy, straightforward, and attainable by all. For the follower of this path, each milestone along the path has been clearly indicated in this publication, so that the traveler on the path to *moksha* does not go astray anywhere!

The Science of Absolutism (*Akram Vignan*) of the manifest *Gnani Purush* does not call for one to renounce sensory and sexual pleasures. However, as a result of attaining the Vision of the Real form of the Self, which by its inherent nature is free of sexuality (*nirvikaar*) and beyond all attraction (*anaasakt*), One becomes free from sexual pleasures, and is immersed in the inherent state as the Self! For the living beings of *Dushamkaal* (the current era of the time cycle, characterized by a lack of unity in thought, speech, and action, as well as moral and spiritual decline) this short and sweet, easy and extremely straightforward path has come into existence through the presence of the *Gnani Purush*, serving as a final ‘lift’ of salvation for these times.

One has been tangled up, sullied, and sunk deep in the ‘muck’ of sexual pleasures infinite times over due to the temptation of trivial pleasure, yet he has no desire to come out of it; that too is a wonder, isn’t it! For those who truly want to come out of this ‘muck’, but are trapped in it against their will because they have not found the way out, for those who exclusively have the ardent desire to become free, this vision [understanding] of the *Gnani Purush* gives an entirely new perspective (*drashti*), which ends up freeing them from all the traps!

The proven experience of the state that is absolutely free of association (*asangata*) amidst the associated activities (*sangi kriya*) of the mind, speech, and body, has been perfected by married *mahatmas* who have attained this *Akram* Science. Even people who are married can attain the path of *moksha* and achieve ultimate liberation. Liberation while in a

state as a householder! That may appear to be contradictory, yet through this Knowledge which is irrefutable in principle, married people have also obtained this path; such a fact has evidently become possible. Meaning that, ‘The state of a householder is not a hindrance on the path of *moksha*’; surely there must be proof of this? The speech that sheds light on this proof is covered in section one of this book, Volume Two (*Uttarardh*).

For the married people who have attained the Knowledge of the Self from the *Gnani Purush*, meaning those who are engaged in the *Purusharth* to maintain awakened awareness at the threshold of the effects of sexuality and the effects as the Self; for them, through the Scientific speech of the *Gnani Purush*, constant awareness of the dangers of sexuality, repeated remorse for [faults of] sexuality, as well as spiritual effort in the form of *pratikraman* (exact method of reversal from a mistake through confession, apology, and avowal to not repeat the mistake), the incontrovertible principles that impart the understanding which gives rise to the awakened awareness to come out of the pool of attraction without drowning, in which, ‘The subtlest form of the Self, its inherent nature as the non-doer and non-indulger,’ as well as, ‘Who does the effect of *vikaar* (sexual impulses and passions) belong to? Who is the one indulging in sexual pleasures? Who is the one that takes the indulgence upon himself?’ The explanations of all of these enigmas, which have not been disclosed anywhere, have been presented here in a style that is simple, easy, and immediately accepted without resistance. The slightest error in its stipulated understanding can be like a golden dagger [double-edged sword that has the potential to do more harm than good]. The discourses that lead to [an understanding of] its dangers and yet make one fearless, are presented here in part two of this, Volume Two (*Uttarardh*).

Moving about unfettered through all circumstances, enjoying a state of absolute freedom, what a wonderful

[spiritual] Science the *Gnani Purush* has minutely observed! The people of the world have indulged in sexual pleasures by establishing the belief that there is sweetness [pleasure] in it. In what way can their perspective be developed so that all their wrong beliefs about sexuality are given up, and the true form of the inner intent of *brahmacharya* becomes deeply fitted in their understanding as the root cause of the state of absolute freedom, in what way can all the wrong beliefs of doership be shattered in order to become free from sexuality, as well as the wonderful subtlety related to the *brahmacharya* of the Scientific *Akram* path which the *Gnani Purush* has Himself Seen, Known and experienced, have been expanded upon in this volume!

That which uproots this worldly life from its main origin, that which leads to absorption in the infinite *samadhi* (blissful state) of the Self, that which yields the state that is free of all karmic tubers and free of attachment and abhorrence, that which the *vitaraag* (absolutely detached) Lords have attained and have taught others; that uninterrupted, pure *brahmacharya* of the mind, speech, and body decisively grants *moksha*! Upon attaining *Akram Vignan* in such an era of moral and spiritual decline, if pure *brahmacharya* is upheld through the mind, speech, and body in this lifetime, then it is such that one will undoubtedly attain a state whereby only one more life remains before ultimate liberation!

Lastly, in this era of moral and spiritual decline, in which the very culture of the entire world has become pervaded with the fire of sexuality, under these circumstances, the amazing speech of the *Gnani Purush* regarding *brahmacharya*, which has come forth having touched the manifest absolute Self, has been compiled in the form of this volume, 'Brahmacharya Attained Through Understanding' and placed in the hands of the astute reader to become free from the *moha* (illusory attachment) of sexuality, to remain in

the spiritual practice of *brahmacharya*, and to uphold uninterrupted, pure *brahmacharya*. To become free from the dangers of sexuality while remaining as a householder and yet fulfill all the worldly obligations fearlessly, as well as to prevail on the path of *moksha* without obstructions, for that purpose, while disclosing the reality as it is, every astute reader is very humbly requested to not take the understanding which has been said to be like a golden [double-edged] dagger in a misguided way even to the slightest extent, and only apply it in a way that takes them towards the Real! The speech of the *Gnani Purush*, which is at the elemental level and from the Real viewpoint, is in fact the truth in the past, present, and future, and it only emanates as the incontrovertible principle that is free of any contradiction; whereas worldly speech is dependent on the questioners, the circumstance, as well as physical evidences, location, time, and intent, so in that speech, if the astute reader happens to come across any shortcomings in the form of seeming errors while reading, then that can only be a mistake in the compilation, but considering it pardonable, and in order to attain the appropriate spiritual completion on the path of *moksha*, may this phenomenal volume be studied with the proper understanding; that indeed is the ardent prayer!

- Dr. Niruben Amin

Introduction

Section One

The Keys to Practice Brahmacharya for Those Who Are Married

1. It Is Not Sexual Pleasures, But the Fearlessness Towards Them, That Is the ‘Poison’

All the preachers of *brahmacharya* in this world have referred to sexual pleasures themselves as the ‘poison’. Whereas *Akram Vignan* has proclaimed, ‘Sexual pleasures are not the ‘poison’; fearlessness towards sexual pleasures, that is the ‘poison’. So, be afraid of indulging in sexual pleasures.’ “I have no issue with indulging in sexual pleasures, I can act as I please”; such fearlessness itself is the ‘poison’! The one who is fearful of indulgence in sexual pleasures, the one who has nothing but intense remorse for indulging in sexual pleasures, becomes free from this fault. That is to say, the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) has certainly not given the liberty for indulgence in sexual pleasures that are rightfully one’s own, and although sexual pleasures are not ‘poison’, there should certainly never be fearlessness towards sexual pleasures. This is because the *Gnani Purush* has referred to that fearlessness itself as the ‘poison’! And one is not to become fearless when it comes to sexual pleasures right until the very end.

What the *Gnani Purush* says about sex with one’s spouse, who is rightfully one’s own, is that just because the ‘medicine’ is sweet, one should not ‘drink’ it every day. It is in the form of ‘medicine’, so when the ‘fever’ arises, not for just one of the two, but if both have the ‘fever’, and that too, when it becomes intolerable, only then should they ‘drink’ the ‘medicine’. Otherwise, if one keeps on ‘drinking’ the ‘medicine’ because it is sweet, then the ‘medicine’ itself will end up becoming ‘poison’. In that case, the ‘doctor’ [the

Gnani Purush] cannot be held responsible! Moreover, if a police officer were to arrest a person and take him [to jail, where the police] deny him food for four days and force him to eat meat by beating him up with a baton, then at that time, the way that person would eat meat out of compulsion and with disgust, one should indulge in sex in the same way. Otherwise, the belief of pleasure in sexuality would take such a stronghold that the awakened awareness (*jaग्रuti*), internal state of being [as the Self] (*ध्यान*), and Knowledge of the Self (*Gnan*) would all vanish, and it would even thrust aside the [spiritual] Science of the path of liberation which, as a householder, has been attained through tremendous merit karma.

2. The Dangers of the Fault of Looking at Someone With a Sexual Intent

In the open market, how many ‘transactions’ would be made? By evening, twenty to twenty-five transactions would certainly have been made! And what about when you attend a wedding? ‘Transactions’ are made just by looking at someone [with a sexual intent]! If a person has *Gnan*, then He Sees the pure Soul in her so no ‘transactions’ are made. When anything attractive is seen, the eyes are inevitably drawn to it. All of these are nothing but fallacies of the eyes, aren’t they? The eyes look and the *chit* (the subtle component of vision and knowledge in the inner functioning instrument called the *antahkaran*) gets fixated! Who is at fault in this? The eyes? The mind? Or you? The fault is indeed yours! How are the eyes at fault in this? By putting chili powder in them, will the eyes stop getting drawn [towards others]? The mind may show anything, but what if You don’t endorse it? Isn’t this like punishing one for the fault committed by another? If your eyes get drawn even slightly towards someone, then *pratikraman* has to be done all day long!

In worldly interactions, there is no objection if a man and a woman give respect to one another, but they should speak with their eyes cast downwards. This is because when

it comes to respect, one is inclined to look at the other person with a sexual intent instantly. For some, the tuber of pride is the basis of their sexuality, and for some, the tuber of pride is indeed based on sexuality! Meaning that when one base becomes unsupported, then the other will vanish. For those in whom the basis [of their pride] is sexuality, as their sexuality comes to an end, their pride comes to an end. And for those in whom the basis [of their sexuality] is pride, as their pride comes to an end, their sexuality comes to an end!

These days, sexual relations are very common among made-up ‘brothers’ and ‘sisters’ or cousins. So, be cautious about that. There should be no causal conversations at all between a man and a woman [outside the boundary of the work at hand]!

No matter how much You See the other person as a pure Soul, but you should certainly never look at a person who has caught your attention (*drashti maandvi*)! The moment someone utters a few sweet words, your vision towards that person will not refrain from slipping [into one with a sexual intent]. In worldly interactions, the ordinary kind of respect is acceptable, but as soon as a slightly special, excess amount of respect starts to be given, one is not able to refrain from ‘slipping’ there.

If you look at someone with a sexual intent, then you will have to go wherever the other person ends up [in the next life]. These days, people look at others with a sexual intent here, there, and everywhere! People do not know the consequences of this, so they undoubtedly end up sustaining tremendous loss.

If you attract someone by dressing up and applying make-up, then you are indeed responsible for that. That is why the *vitaraag* Lords have said, “You have to maintain the awareness that the other person does not become drawn in illusory attachment (*moha*) towards you, and consequently get hurt.” That is why the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) had adopted the

practice of plucking out the hair from their scalp. Nowadays, do people even have such good looks? It is in fact because of make-up that one looks okay, and due to egoism, one looks even more ugly. Those with a fair complexion have more *moha* and they are an object of enjoyment for others to a greater extent!

The *Tirthankar* Lords are not fair-complexioned, rather, they have an attractive appearance! They are very well-proportioned and their limbs and appendages are proportionate! The one who is egoless has a wonderful radiance of *brahmacharya*!

The scripture writers have described the pleasure of sex to be like the pleasure of [scratching] a ringworm infection. What ‘taste’ [pleasure] is there in that?

The sages of ancient India would only have sexual relations [with their wife] for the purpose of gifting one child. Then never again for the rest of their lives! After that, they lived with each other as companions on the path to *moksha* and were complementary to one another! Together, they would carry out spiritual practices, devotional worship, and so on, in order to attain the Self!

Shrimad Rajchandra had gone as far as saying that the location through which sex takes place is not even suitable for vomiting; what lies in it gives rise to all forms of revulsion!

In the scriptures, women have been described as the bottomless pit of hell; a lot of disparagement has been done. On the path of *moksha*, it is not like that. Women are actually *devis* (a form of divine energy). It is a man’s weakness that is responsible for his slip-ups; not a woman!

It is just those who got married who have spread [the rumor], ‘There is so much joy in marriage!’ In a quest to retrieve wasp droppings, one person who got stung remained quiet and allowed everyone else to get stung; this is what it is like!

3. The Offense of That Which Is Illicit

If one is a householder, then he should only engage in sex with his own spouse, who is rightfully his, even the thought of [sexual indulgence that is] illicit binds demerit karma. Whereas for the one who is a renunciate, there is no question at all about [engaging in any fault of] sexuality. What is the line of demarcation between what is rightful and what is illicit? Only one's spouse is considered rightfully one's own, aside from that, everything is considered illicit. Unscrupulous intentions themselves drag one to indulge in illicit sex. If you look at someone else's daughter with a sexual intent, then someone will look at your daughter with a sexual intent. Then how would you feel? If one does many, many *pratikraman* for having indulged in illicit sex, then the penalty becomes lighter.

In illicit sex, there is violation of all the five major vows [as expounded by Lord Mahavir]. Everyone accepts the spouse who is rightfully one's own, but not a relationship that is illicit. With illicit sexual conduct, forget about the path towards the Self; on the contrary, it takes one straight to hell!

What happiness is there in sex? Even these animals do not find pleasure in it. They simply undergo provocation brought on by the mating season; once the season ends, they have nothing of the sort whatsoever!

What is the resulting life-form of [one who engages in] illicit sex? If one has a wife in this life, yet he also has a mistress, then in the next life, that mistress may become his very own daughter!

If one has eaten, drank, or indulged in what is not rightfully his, he ought to do intense *pratikraman*. Only then, will there be a way to become free.

4. Fidelity to a Single Wife Is Itself Brahmacharya

As such, no objection has been raised when it comes to sexual indulgence with one's own wife, meaning the woman who is rightfully one's own. However, for the one who

upholds fidelity to a single wife through the mind, speech, and body, the *Akram Gnani* (spiritual Scientist of the step-less path to Self-realization) has referred to such a person as a *brahmachari* in this era of the time cycle. ‘He’, [the *Gnani*] Himself, has endorsed the *brahmacharya* of such a person!

When the sexual interactions with one’s own wife are limited to restraints imposed [two, five or seven days a month] after attaining permission from the *Gnani Purush*, that is when sexuality gradually decreases and ultimately gets eradicated at the root.

5. Indulgence in Illicit Sex Is the Cause for a Life-Form in Hell

In *Akram Vignan* (the spiritual Science of the stepless path to Self-realization), the *Gnani Purush* has set forth just one liability for those who are married. On the *Akram* path, that which has been accepted by society, the sexual interactions with one’s lawfully wedded spouse, are acknowledged as something to be cleared. However, the indulgence in illicit sex, the indulgence in sexual relations with anyone other than one’s own wife or husband, is by all means prohibited. The result of indulgence in sexual pleasures with someone other than one’s lawfully wedded spouse, is that one becomes eligible to go directly to hell [in the next life]. Just as when a lawyer commits an offence, he qualifies for a grave punishment, similarly, after attaining Self-realization, a person who has become a *mahatma* also becomes eligible for a life-form in hell by indulging in sexual relations with anyone other than one’s lawfully wedded spouse. In the rare case that such a fault does happen, if one confesses, repents, and resolves to never repeat this fault in the presence of the living *Gnani Purush*, then the liability reduces somewhat and a person can become free from that karma. Subsequently, if that fault repeats even through thoughts or by looking at the person with a sexual intent, then that absolutely cannot be tolerated. Nevertheless, if that fault does repeat, then it is

essential that the ‘shoot-on-sight’ *pratikraman* prescribed by the *Gnani Purush* is done, and along with this, heartfelt repentance with nothing but remorse ought to prevail for the fault committed!

6. Once the Sexual Interactions Stop, the Interferences and Counter Interferences Stop

The root cause of the worldly interactions filled with clashes and quarrels with one’s wife is indeed sex. In that, it is not the wife who makes the husband yield to her, rather it is the husband’s covetousness (*lolupta*) for sex that makes him helplessly dependent on his wife. Worldly interactions with one’s wife that are free from attachment and abhorrence only become possible when the husband becomes free from the excessive attachment to sexual pleasures (*vishayaasakti*)! A true man would never beg his wife for sex. The man who begs his wife for sex will never have any dignity in the eyes of his wife. Rather than the motive of duty bound worldly interaction, it is the need for sex that makes a man vulnerable. Rather than becoming vulnerable before your wife for the sake of sex, why not put an end to sexuality itself? For that, one can even exercise egoism to become free from sexuality. Even if karma gets bound by exercising such egoism, so be it; but since it releases you from all the subsequent externally-induced problems, it results in merit karma which in turn gives rise to bountiful splendor in the next life. And even if such egoism has been exercised, it is still possible to become free from that egoism or its effects, but it is extremely difficult to become free from the illusory attachment of sexuality (*vishaymoha*) and its effects! Therefore, exercise this egoism for once, that, ‘At any cost, no matter what happens, but I will certainly never touch the ‘poison’ of sexuality.’ Even then, a solution will come about. Alternatively, for the one who wants to become free from the dependence on sexual pleasures, if he shares the confusion in his heart with the *Gnani Purush*, the *Gnani Purush* provides guidance that benefits both him and his wife, leading to ultimate salvation for both.

Sexual desires arise from attraction (*aakarshan*), and by principle, attraction will undoubtedly turn into repulsion, and that in turn binds vengeance (*ver*). This worldly life stands on the foundation of vengeance; it subsists because of vengeance! Moreover, the vengeance borne out of sexual relations tends to be very toxic; it is so horrendous that it can ruin infinite lifetimes!

7. Sexuality Is Nothing but Beastliness

In earlier times, about seventy to eighty years ago, five to seven percent of the men [in India] would become tainted by sexual faults. As far as illicit sexual pleasures were concerned, these men would seek out a widowed woman, not anyone else. Up to the age of fifteen years, all the girls were only viewed as sisters. Up to the age of ten or eleven years, the boys would go about sky-clad [naked] even in the alleyways! A three-year-old would have never seen anything that is meant to be kept a secret between his parents! The father would sleep on the upper story of the house, and the mother would sleep on the ground floor. There was no such thing as a separate bedroom or a double bed in those days at all! Back in those days, there was a saying that a husband who sleeps with his wife the entire night, becomes a woman in his next life! The phases of her female nature affects him!

If one were to carry out the experiment of distancing oneself from association [with the opposite gender] for one year, then wonderful progress would be made!

What is sexuality characterized by? It is characterized by deceit (*kapat*). Sex is done in the dark, at night. If it is done in the presence of the sun, then it leads to high blood pressure and heart failure. The human birth is such that one has the potential to make the entire universe tremble, yet he has gotten wound up in sexuality and ended up becoming like an animal!

Many oppose *brahmacharya* and they say, “*Abrahmacharya* (sexual interaction) is in fact natural, what is wrong in that? Is it unnatural to practice *brahmacharya*?”

No, *brahmacharya* is natural. Even these animals practice *brahmacharya*. For them, *abrahmacharya* (sexual activity) is limited only to the mating season, just for fifteen to twenty days in a year. Afterwards, there is nothing like that.

A person had asked absolutely revered Dadashri that if *brahmacharya* becomes widespread, then will the world's population not diminish? To which Dadashri responded, "So many operations are performed for birth control and yet the population keeps on increasing!" Even animals mate, but that is natural. It is just seasonal. Whereas here [among humans], this is the only 'business' that goes on, whether it's morning or evening. They even beg for sex! Do they not feel ashamed?

Where there is an excessive amount of sexual interaction between a husband and wife, a lot of clashes and quarrels ensue.

The one who has come into *brahmacharya* has come into a state like that of the celestial beings. A celestial among humans! Such a person has become *sheelvaan* (One who prevails in the Conduct as the Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed)!

8. The Significance of Brahmacharya: The Clear and Distinct Experience, as well as the Bliss, of the Self

Once a person stops having sexual relations with the wife who is rightfully his, *Atmavignan* (the Science of Self) is understood in subtlety. As a result, the *jagruti* increases continually such that an immensely burden-free state of freedom comes into experience, and that is when the distinct experience of One's bliss as the Self prevails constantly! However, the belief that has been ingrained since time immemorial, that there is happiness in sexuality, will only dispel when bliss that is superior than that of sexuality, that is, the bliss of the Self, is 'tasted'! At that time, the tendencies of the *chit* stop searching outside [the Self] for pleasure in sexuality; instead, they turn back towards the Self and become absorbed in the bliss of the Self! After attaining the

Knowledge of the Self, why has that bliss of the Self and *spashta vedan* (the clear and distinct experience of the Self) been obstructed? Despite having attained the [spiritual] Science (*Vignan*) that procures results on its own, why has the experience of the endless *samadhi* (a state that is free from the effects of mental, physical, and externally-induced problems) of the Self been halted? It is just because of this fault of sexuality! If sexuality alone is stopped, then all the obstacles will clear. The *Gnani Purush* explains the experiments [practices of *brahmacharya*] for married people, that clear all the obstacles right to the attainment of *spashta vedan*.

As long as there is any intention to derive pleasure from the *pudgal* (the physical body), one cannot even begin to experience the bliss of the Self. And when no pleasure at all is derived from *vishay* (sensory and sexual pleasures), then *spashta vedan* is experienced. To have the clear and distinct experience that this bliss is indeed of the Self, it is necessary for married people to stop sexual relations even for six months, and for that, they should get the *vidhi* (silent auspicious blessings) for the vow of *brahmacharya* done for a duration of six months from the *Gnani Purush*. If the sexual relations stop for six months as per this *agna* (special directive of *brahmacharya* given by the *Gnani*), then the inner tendencies that were inclined towards sexual pleasures get the scope to turn towards the bliss of the Self! And after the bliss of the Self is ‘tasted’ just once, the inner tendencies turn away from sexual pleasures. But have the inner tendencies ever gotten such a scope? In which lifetime has one not indulged in sexual pleasures?

9. Take the Vow of Brahmacharya on a Trial Basis

After attaining the Knowledge of the Self, if One wishes to clearly and distinctly experience the bliss of the Self, then *brahmacharya* is necessary. The demarcation between whether the happiness is derived from sexual interactions or from the Self can be made. Happiness that is adulterated will not do.

Brahmacharya can be practiced even in married life. If both the husband and wife take the vow of *brahmacharya* on a trial basis from the *Gnani* with the right understanding, then what is there that they cannot achieve? If one keeps nurturing the intention for *brahmacharya* in this life, then in the next life, *brahmacharya* will naturally be upheld. The intention is the ‘seed’ and the practice of *brahmacharya* is the result!

It is not possible to describe the experiences that those seeking *moksha* have gotten after attaining the vow of *brahmacharya* from *Dadashri*. That can only be known if one follows it for himself!

The ascent of *virya* (the final extract of food) begins right from the point one decides to practice *brahmacharya*.

The warning signboards [on the path to liberation] that state ‘Beware’ have been put up only for the fault of *vishay* (sexual indulgence). Try taking the vow of *brahmacharya* on a trial basis for a year or so, then You will the experience [the bliss of the Self] for Yourself. It is actually the subtle energy of the One who does the *vidhi* [for the vow of *brahmacharya*] that does the ‘work’! Needless to say, the practice of *brahmacharya* should be in accordance with the special directive of the *Gnani*. One becomes tested in *brahmacharya* by doing *pratikraman*.

For the One who has no opinion of *brahmacharya* or *abrahmacharya*, the vow of *brahmacharya* is considered to have prevailed. The major vow of *brahmacharya* is considered to have prevailed for One who does not even have any recollection of *abrahmacharya*!

By following a progressive approach, meaning initially put a stop to sex for six months, then put a stop to it again for twelve months as per the *Gnani*’s directive (*agna*), then after some time, once again take up the vow [of *brahmacharya*] for two years; gradually, if one manages to put a stop to sex by doing this four to five times for a span of a year or two years each time, then such a person’s [fault of] *vishay* will go away completely. This is because sex is such that as one abstains

from it, as he loses familiarity with it, it is gradually forgotten. Meaning that it is indeed necessary to stay away from the situations that breed familiarity with it. But for that, one must have the courage to make a firm resolve and take a decisive step [to practice *brahmacharya*]; subsequently, it is possible to experience the spiritual power behind the words of the *Gnani Purush*. Then it is also possible to attain the clear and distinct experience of the Self (*spashta vedan*). By renouncing sexual pleasures alone, what an extraordinary achievement is acquired in return! Besides, even after having indulged in sexual pleasures for infinite lifetimes, what was the result? Sex has destroyed the energies of the Self (*Atmavirya*) and it has even wrung the vigor out of the body! You side with the greatest enemy of the Self, what a terrible mistake that is! To break away from this mistake, both the husband and wife should take the vow of *brahmacharya* once, in person from the *Gnani Purush*; they should take it up even if it is for a limited time. But if they take up the vow with the right understanding, then they stand the chance to turn back [from the fault of *vishay*]. Otherwise, the fault of *vishay* is such that it will certainly not cease all the way to the end.

After taking the vow, it is beneficial to maintain awareness to protect the vow right from the beginning, by following *ekant shaiyaasan* (solitary sleeping and sitting arrangements) as well as worldly interactions that are free from *sparshdosh* (the fault of touching with a sexual intent) [even one's spouse]. These factors keep protecting the vow. In addition, by asking the *Gnani Purush* for the energy to uphold the vow of *brahmacharya* for ten to fifteen minutes [daily], one keeps getting the strength to uphold it! One's own resolve, and the power of the words of the *Gnani Purush*, His *vidhi*, and His blessings give rise to energies that are beyond imagination! For this, only one's firm resolve and the sincerity towards that resolve are needed, all the rest of the 'work' is done by the *Gnani Purush*'s power of speech! Only those who have received the *vidhi* for the vow [of *brahmacharya*] know the wonderful result it brings!

10. The Liability of Breaking the Vow Is Averted Only Through Confession

Due to circumstances, what if someone ends up breaking the vow [of *brahmacharya*]? There is a grave liability in that; the terrible liability of a life-form in hell is taken upon oneself! When one intentionally nurtures an unscrupulous intention, that is precisely why the vow gets broken! Nevertheless, the compassionate *Gnani* absolves even the one who has broken the vow, when he immediately does *alochana*, *pratikraman*, and *pratyakhyan* (a three-step process of reversal from a mistake by confessing it, asking for forgiveness for it and resolving to not repeat the mistake) wholeheartedly. But this does not mean that anyone is at liberty to break the vow. This measure is only to be used if an ‘accident’ happens in spite of taking all the precautions to protect the vow completely. Having said this, what can be done for the person who gets into an ‘accident’ knowingly? And the *Gnani* also takes into consideration whether the person is worthy of forgiveness and only then does He grant forgiveness! It is indeed upon seeing the person’s heartfelt repentance and renewed resolve made with firmness, his *Purusharth* (Real spiritual effort) to destroy his mistake, along with his pure intention to practice *brahmacharya* that the *Gnani* does the *vidhi* [for the vow of *brahmacharya*] again and frees him from the mistake! The One who is not the doer of anything, such a *Gnani Purush* can ‘do’ anything He pleases!

Because *Akram Vignan* is such that it brings about a state whereby only one or two more lives remain before final liberation, if one is unable to become free of sexuality completely, then if he constantly nurtures the intention to become free of it in every way, if he has immense repentance over every single fault, if he constantly does *pratikraman* even for the sexual relations with his wife, which are rightfully his, then in his next life, a state in which there is freedom from *stri parigrah* (having a wife and living with her) will come into effect. And for one who wants to take full advantage of this wonderful *Akram Vignan* and attain the state of *spashta vedan*

(the clear and distinct experience of the Self) in this very life; then such a person should attain the special directive (*agna*) and *vidhi* for the vow of *brahmacharya* with the proper understanding from the *Gnani Purush*! One's own strong resolve and the power of the words of the *Gnani Purush*, when these two come together, then definitely the accomplishment of perfection in *brahmacharya* without any obstacles is achieved! One just has to firmly remain sincere to his resolve, no loopholes at all are acceptable there! On the contrary, in making the resolve itself, one makes excuses such as, 'All these people have attained *Akram Gnan* (Knowledge of the Self through the step-less path) and yet they indulge in sex, so what is the problem with indulging in it? Why do I even need to take the vow? We have already received the *Gnan*, so we're definitely going to attain liberation, then what is the problem with sex? Sexual interaction is actually a discharging karma, so it's not something that we can get rid of! It's not like our *moksha* will be stalled even if we practice *brahmacharya* in our last life [before attaining final liberation]! Even though we may not be able to put a stop to the physical sexual interactions, but our intention is to practice *brahmacharya*, isn't it? So then, there will be no problem!' The intellect keeps showing all these types of justifications within, which in turn gives rise to veils that stifle one's own progress. Thus, without listening to even a single word of the intellect, one should understand in exactness the perspective through which the *Gnani Purush* is trying to explain the points, and remain steadfastly sincere to his resolve in the correct way; only then will he be able to conquer sexuality and only then will he be able get his spiritual 'work' done after having met the *Gnani Purush*!

Now, just a single sexual interaction proves to be an obstacle to one's steadiness of attention or concentration for many months. Thus, for the one who wants to become free from the awareness as the *pudgal* and remain absorbed only in the awareness of 'I am pure Soul,' sexual interactions are simply the biggest obstacles of all. And for the one who doesn't want anything except *moksha*, the one for whom this is the one and

only goal and resolve that prevails, for him, sexuality, which verily is the inclination and absorption (*ramanata*) in the *pudgal*, poses the greatest form of obstacle! So if one has the intention of [being in] *brahmacharya*, the goal to prevail as the pure Soul, and the *niyanu* (a phenomenon characterized by such a strong inner intent to acquire something that all of one's merit karma are expended towards acquiring only that) of *moksha*, then a state that is completely free of obstacles will prevail for him naturally and spontaneously until he reaches *moksha*; those are the very circumstances that he will get! Besides, one has been submissive to [the fault of] sexuality for infinite lifetimes; now, if just one life is spent to become free of [this fault of] sexuality with the *jagruti* of the Knowledge of the Self, then he will recover the loss of infinite lifetimes!

Prevailing in societal influence, the people of the world adore this sexuality; remaining deeply immersed in it since infinite lifetimes, they revel in wallowing in its pleasures. Consequently, they have lost the divine energies of the Self (*Atma aishwarya*), the splendor of the Self (*Atma vaibhav*), and the spiritual powers of the Self (*Atma siddhi*); this is all they have at hand in the balance sheet brought forward from their past lives. If only the balance sheet of infinite lifetimes can be seen as it is, then dispassion towards sexuality will naturally prevail! Then, the study of scriptures that bring about dispassion towards sexuality or the futile 'exercises' to conquer sexuality need not be carried out. The root cause of worldly life is sexuality and once it is eradicated, worldly life comes to an end. By conquering sexuality alone, all the five major vows (*mahavrat*) are easily accomplished. All the evidences that proliferate worldly life and keep one deeply immersed in worldly life dissipate easily through the practice of *brahmacharya*; as a result, the state of non-acquisitiveness (*aparigrahi dasha*) can be attained. By practicing pure *brahmacharya*, it is possible to easily become free from all the liability of the deception, lies, and theft that is involved in sexuality, as well as the tremendous violence inflicted on living beings, that is caused by sexuality. After understanding the

wonderful, extraordinary power of *brahmacharya*, who would let it slip away?

11. The Impact of One's Charitra on Others

Whether it's the *Kramik* path or the *Akram* path, the path to *moksha* rests on the foundation of one's *charitra* (chastity of conduct; *brahmacharya*). A person who becomes strong in his *charitra* has won over the world. Otherwise, the one who is conquered by sexuality has lost to the world! Therefore, in order to practice *brahmacharya*, one simply has to understand the benefits of *brahmacharya* and the dangers of *abrahmacharya*. Nothing needs to be done to bring the practice of *brahmacharya* into one's external conduct (*vartan*). One should 'fit' into his understanding from all angles the knowledge pertaining to *charitra*, and as a result, one's resolve itself will bring it into external conduct (*vartan*)! And only the present and living *Gnani Purush* can firmly and fully establish that exact knowledge [in one's understanding].

For the one who really wants to become free from all the bondages of worldly life, for the one who definitely wants to attain *moksha*; while gradually becoming free from all bondages, he will inevitably have to become free from the bondage of sexuality, which is the very foundation of all the bondage of worldly life. Two *prakrutis* [the husband's and the wife's] can never become one. The attraction towards the [wife's] *pudgal* will never let one move away from the *pudgal* and towards One's own Self! Infinite Souls have attained *moksha* by maintaining [the intent of] unity and oneness with all other Souls. But it is never possible for anyone to accomplish even the smallest amount of [spiritual] 'work' while maintaining oneness through the body! It is worth pondering over the path [practice] of *ekant shaiyaasan* (solitary sleeping and sitting arrangements) as prescribed by the *vitaraag* Lords; having that intent, having that resolve will definitely one-day lead to the state that is absolutely free from all attachment and abhorrence!

Section Two

The Path of Brahmacharya With the Awakened Awareness as the Self

1. Even a Sexual Vibration Is Dangerous

As one begins to fully understand the nature of sexuality, he understands its dangerous consequences which are filled with dependency, he experiences the losses incurred spiritually and to the Self due to it, that is when the readiness to turn back from sexuality arises. Then, from the moment the opinion that 'There is happiness in sexuality' is eliminated, the desire to become free from sexuality awakens, and the firm resolve is made that 'I want to become free from sexuality.' So then, the direction becomes decided and the awareness to become free from sexuality keeps increasing. That awareness constantly contends against the [karmic] effects of sexuality that unfold and it uproots and throws away every single sexual thought. It is only if every tender 'sprout' is uprooted and thrown away before it grows to the stage of a 'two-leafed sapling' that the 'seed' of sexuality is eliminated entirely! Otherwise, if it is not plucked when it is a 'two-leafed sapling', then it will grow out of control and it won't take long for it to become a 'tree'. And the 'fruits' of that 'tree' are such that they can sow innumerable 'seeds', innumerable such dangers arise! Therefore, the tender 'sprout' of sexuality should be plucked before it reaches the stage of a 'two-leafed sapling'. What this means is that, when a sexual thought arises or the eyes get even slightly drawn towards someone or one starts looking at someone with a sexual intent, before any of that even happens, the *Purusharth* (Real spiritual effort) should commence to avert the illusion that arises upon seeing the person by keeping the *jagruti* (awakened awareness as the Self) present and applying 'three vision' as well as by Seeing the pure Soul of the other person. The wonderful process of *pratikraman* given by the *Gnani Purush*, to keep the mind and the inner tendencies (*vruttio*) clean the very moment they

commit a fault, should always be maintained in One's awareness! Later on, at any point in the day, as each of those faults and the karmic tuber of sexuality are repeatedly cleansed through the process of *samayik* (introspective analysis as the Self) and *pratikraman*, the state that is free from those karmic tubers arises as a result; that is how [powerful] this *Akram Vignan* is.

Mohadrashti (the perspective that is filled with illusory attachment) dissolves right upon looking through the perspective of 'three vision' with the *jagruti* that arises through *Akram Vignan*. Using 'three vision', in the first vision the person appears naked [even though they are clothed], and in the very next second, through the second vision the body parts are visualized without skin, and immediately in the next second, the body is visualized cut open, with the bones, flesh, cut up intestines with excrement and blood, all of that is visualized. Is the *mohadrashti* likely to linger there even for a moment?

2. The Horrendousness of the Hunger of Sexuality

For those who have attained *Akram Vignan*, the technique to avert the illusion or sexual attraction that arises upon seeing someone (*dekhat bhooli*) has become accessible. The moment one looks at someone with a sexual intent, he should cleanse it through *pratikraman* and *shuddha upayog* (the pure applied awareness as the Self). Otherwise, the fault of *dekhat bhooli* is such that, in the matter of a moment, it can throw you off this wonderful [path of] *Akram Vignan*, which is never available in any other time period. Therefore, one should remain extremely cautious there. Even the slightest amount of negligence cannot be tolerated in this matter. As such, one should not attempt to test out the 'poison'! Only if the 'poison' is tossed out before drinking it will there be freedom from it!

Taking into consideration the *brahmacharya* practiced on the *Kramik* path versus the *brahmacharya* practiced on the *Akram* path; on the *Kramik* path, one has to strictly observe

nine restrictions (*nav vaad*) and renounce his money, home, wife, children; it is a process in which the inner tendencies are turned away from sexuality by exercising egoism! Whereas on the *Akram* path, there are no restraints on anything, not even on the mind, merely all the sexual *parmanu* (particles of inanimate matter which are not in pure form) of the mind are to be transformed to the completely pure state through *Akram Vignan*. On this path, the main benefit that one already has is that upon attaining the state as the Self, the identification as the ego dispels, and subsequently, all the impurities of the mind, speech, and body are to be dissolved using *Gnan! Brahmacharya* that is practiced through exercise of egoism is extremely beneficial, yet it is not considered to be the scientific approach. This is because the one practicing *brahmacharya* is indeed the worldly-interacting self. Whereas in the Scientific approach, One remains in the Real form as the Self, He remains as the Knower-Seer, and He Knows how the relative self practices *brahmacharya*. On the *Akram* path, because this Scientific vision has been unveiled, *brahmacharya* can be practiced in exactness, and One can also remain in the inherent nature as the Self in exactness. Only perfectly pure *brahmacharya* accompanied by Knowledge of the Self turns out to be beneficial for ultimate salvation.

During absolutely revered Dadashri's Scientific experiment to impart Self-realization, in one hour, all the demerit karma are reduced to ashes through the fire of Knowledge, and the inner tendencies [of the *chit*] turn back towards their own home, the Self. Once the impure *chit* is purified, One becomes *shuddha chidroop*, or the pure Soul. Then, whatever *vishay* (sensory and sexual pleasures) remain, they are of the discharging part. The *aasakti* (discharge attachment that arises due to attraction) persists on the basis of opinions that had arisen because of the past wrong belief that 'There is happiness in sexuality'! But after eating *jalebi* (an Indian sweet), tea tastes bland. Similarly, after attaining Knowledge of the Self from the *Gnani Purush*, sexual

pleasures ‘taste’ bland. But sexuality remains standing because the wrong belief regarding sexual pleasures has not been dispelled entirely. Only the words of the *Gnani Purush* serve as an exclusive, powerful weapon to dispel that wrong belief; without these words, it is impossible to dispel the wrong beliefs. Once the wrong belief is dispelled, even the opinions start to dispel. And as the opinions dispel, even the mind will start becoming devoid of sexuality. Even faults committed through the mind get cleansed by doing *pratikraman* as per the directives of the *Gnani Purush*, and the *chit* starts to remain pure and free. The *jagruti* arises and it continues to grow such that sexual thoughts or faults of the *chit* are recognized and with *pratikraman*, they get purified! The phenomenon of intense *jagruti* arising against the faults of sexuality is a wonderful gift of *Akram Vignan*!

It is indeed the opinion of *abrahmacharya* that keeps one cemented in *abrahmacharya*. Through close acquaintance with the *Gnani Purush*, the subtlest opinion about *abrahmacharya* dispels, and the opinion of *brahmacharya* sets in. When the resolve of *brahmacharya* is embraced in exactness, from that point onwards, incredible bliss starts to overflow, and that bliss itself is what ends up freeing the person from the wrong belief that there is happiness in sexuality. Moreover, if One uses the keys of *brahmacharya* shown by the *Gnani Purush* for the purpose of *Purusharth* (Real spiritual effort to progress as the Self), then it is possible for Him to be safeguarded in every way. In the present compilation, all such keys, right from the physical sexual associations, all the way to the subtle internal unfolding of [sexual] karma while remaining absolutely unaffected, as well as, to remain adhered to the prime goal, and not only that, but to actualize that goal [of becoming the Real form as the Self]; have been presented through entirely Scientific speech!

The wrong belief that ‘There is happiness in sexuality’ is so deeply ingrained that as soon as the *nimit* (evidence; stimulus) comes along, that wrong belief surfaces and makes one become engrossed in it. Wherever and however the wrong

belief that ‘There is happiness in sexuality’ has set in, however the wrong belief has set in for the various means through which pleasure is derived from sexuality, with full *jagruti*, all of them, each and every one of these should be identified at the root, analyzed in *samayik*, and turned around by setting *Gnan* and applying the awareness of the ‘three vision’. As long as this wrong belief does not get eradicated from the root, the attraction towards sexual pleasures will naturally remain. Thus, for that attraction to come to an end, it is essential to maintain the *Purusharth* of completely uprooting the very belief that exists in the form of its root cause.

3. Sexual Pleasures Lead to Infinite Claims

The entire world believes there is pleasure in sex! It is only the *brahmacharis* and the celestial beings who have attained the right belief of ‘I am pure Soul,’ these two groups do not believe there is pleasure in sex.

If one looks for pleasure in eating, drinking or any other thing, it can be tolerated, but there is nothing but filth in sex; what pleasure is there in it? This is the only thing worth letting go of. Otherwise, it will become a ‘file’ [Dadashri’s term for anyone or anything that takes one away from the Self and into worldly life] that obstructs Your liberation.

Sex is a living *parigrah* (possessiveness and inner attachment towards a person). *Mishratchetan* (a living person) will then lay a claim against you, and will even go as far as binding [the karma of] vengeance with you. So, beware; you will have to become their slave for the rest of your life! Two minds can never become one. And for this reason, the counterclaims, expectations, and so on, inevitably start up for one another. If a man has had sex with a woman just one time, then he will have to take birth from her womb [in the next life]. Conversely, will a *jalebi* ever lay a claim against you if you stop eating it?

One indulges in sex out of attachment, and as a consequence, abhorrence ensues. That which has been wound

through attachment gets unwound through abhorrence and in the process, nothing but [the karma of] vengeance is bound. So, do a lot of *pratikraman* for the person you have become attached to, and keep asking for the energies of *brahmacharya* from the pure Soul of that very person that, 'Free me from this *vishay* (subject) of *abrahmacharya* (sexuality).'

[The karma of] Vengeance gets bound because of sex and it keeps increasing from one life to the next. More 'seeds' keep getting sown over and again. It is only if one knows the method to 'roast' those 'seeds' that he can become free. How can the 'seeds' be 'roasted'? It is by doing *pratikraman*. Whatever pleasure has been derived from sexual interactions, it has been taken on 'loan'. It will have to be repaid, and while repaying it, one will inevitably have to suffer misery. Thus, at the very least, fit it in Your belief that it is only worth taking [experiencing] bliss from the Self!

4. Indulgence in Sex Is Not Something That Is Discharge

After attaining *Akram Gnan*, if You want to become *ekavatari* (a person for whom one more life remains before attaining ultimate liberation), then You will have to be sincere from within. The One who constantly prevails in the *laksh* (awakened awareness) of 'I am pure Soul' is in the ultimate state of *brahmacharya*. Sex is not something to be fond of, it is something to be cleared [for married people]. If the vow of *brahmacharya* has been taken, then it will get resolved faster.

A person who wants to become *ekavatari* should not have even one percent interest (*ruchi*) in sex. One ought to engage in it the way he would if a police officer beat and physically coerced him to eat meat. The *Gnani* removes one's conviction in worldly life (*jagat ni nishtha*) and establishes him in the conviction as the Self (*Brahma ni nishtha*). For that, one has to attain Knowledge of the Self from the *Gnani*. Real bliss can only be experienced if there is true *brahmacharya*. For those who are married,

brahmacharya should be practiced if both spouses are willing; it should not be practiced with a dismissive attitude towards one's spouse!

When can it be said that one has engaged in sex out of the unfolding of his karma? When a police officer starves a [staunch vegetarian] person for three days, beats him and forces him to eat meat, that is referred to as the unfolding of karma. On the contrary, people willingly indulge in sex; how can that be referred to as the unfolding of karma? That is considered an excuse to validate one's sexual interaction. In that case, karma definitely get charged [the discharge karma remains pending for *mahatmas*].

In whatever subject one's karmic tuber is severed, religious discourses can be given to others on that subject openly. Even the slightest insincerity within is not acceptable. Otherwise, it will lead to a [spiritual] decline for oneself as well as everyone else.

As a result of engaging in the act of sex just once, a person will not be able to steady his concentration for three whole days! This *vitaraag dharma* (the religion prescribed by the absolutely detached Lords) is not a religion for those who like to enjoy sensual pleasures!

What part is referred to as discharge? It is when one happens to fall off a train [by accident]!

One should get to know the knowledge about *brahmacharya*. Then once it comes into a person's belief, the sexuality goes!

In *Akram Vignan*, liberty is given for sexual interactions with one's spouse, the one who is rightfully one's own. This is because everything for this one life is discharge. But then, one should not look at anyone else outside [of marital bounds] with a sexual intent. If one does look at someone else with a sexual intent, then karma definitely get charged [the discharge karma remain pending for *mahatmas*]. Instead of remaining

under God's control, have you possibly ended up getting trapped in the control of sexuality?

Once you become free from sexuality, You can prevail in the state as the pure Soul to a greater extent. There is no problem with sexual interactions with your spouse, the one who is rightfully yours, but that too should be within some regulation.

5. Sex Is the Root of the Tree of Worldly Life

Where there is *vishay* (sensory and sexual pleasures), there is *kashay* (anger, pride, deceit, and greed), there are conflicts, there is abhorrence.

What is the primary difference between *vishay* and *kashay*?

Vishay is a karmic effect of the past life, whereas *kashay* is a cause [for binding karma] for the next life.

On the *Kramik* path (the traditional step-by-step path of spiritual progress), one attains the Self through contemplation. The one for whom this constant sequence of thoughts [about *Gnan* or the Self] prevails continuously such that the karma get exhausted, for him, the thoughts are *Gnanankshepakvant* (thoughts about *Gnan* or the Self which are in an uninterrupted sequence for a certain duration of time).

Vishay have been classified under *no-kashay* (discharging *kashay* that are nominal). This is because anger, pride, deceit, and greed [at the charge level] are not present while engaging in *vishay* [for the One who is Self-realized]. Nevertheless, *brahmacharya* has been classified as a *mahavrat* (the five major vows as expounded by Lord Mahavir)! *Kashay* is the cause [for binding new karma for the next life] and *vishay* is an effect [of karma bound in the previous life]. Therefore, the major fault is that of *kashay*.

6. The Self Is the Non-Doer and the Non-Indulger

From the Scientific perspective, the Self is at the subtlest level, whereas *vishay* (objects of sensory and sexual pleasure)

are at the gross level. How can that which is the subtlest ever indulge in that which is gross? Therefore, the Self has never indulged in *vishay* (objects of sensory and sexual pleasure). The ego is subtle, whereas *vishay* are gross; therefore, the ego cannot indulge in them either. It is just that the ego has the wrong belief that, 'I indulged in *vishay*!' And this gives rise to tremendous suffering! It is said in the Gita, "It is simply the *vishay* (sense organs) that engage in the *vishay* (objects of sensory pleasure) [it is simply an effect that the sense organs undergo]." While the Self is indeed pure through all three time periods: the past, the present, and the future!

In any case, the Self has never indulged in sex at all.

One who is fearless when it comes to sexual pleasures means he is *swachchhandi* (acting according to his own will and intellect). The moment one says, "I have got Dada's *Gnan*, now sexual pleasures will not set me back," he takes a terrible fall [from his spiritual state]. This in itself is fearlessness and this in itself is the 'poison'. So this [attitude] is a misuse [of the statement, 'Sexual pleasures are not the 'poison', fearlessness towards sexual pleasures, that is the 'poison']. *Akram Vignan* is such that it frees One from fear [doubt] in every way; however, one is not become fearless when it comes to sexuality, one should remain vigilant in that respect! Liberty has been given only for sex that is rightfully one's own, not with anyone else. To be deceitful when it comes to sexual pleasures or to do other things along those lines, is indeed considered 'poison', isn't it?

Absolutely revered Dadashri says with utmost compassion, "If you don't become free [from the fault of *abrahmacharya*] after attaining such [a powerful] *Gnan*, then when will you become free? One needs to become free from all of this. So get Your [spiritual] 'work' done. 'We' are actually here to help You accomplish Your [spiritual] 'work'!" Despite close association with the *Gnani*, if You do not become like Him, then whose fault is it?

The *Gnani Purush* moves about constantly unfettered (*apratibaddh*) by the physical evidences (*dravya*), location (*kshetra*), time (*kaal*), and intent (*bhaav*)! One should learn by observing Him.

7. The Principle of Attraction and Repulsion

The attraction is of the *puḍgal* (non-Self complex) and it is similar to the attraction between a magnet and an iron pin. What does *Akram Vignan* say about the attraction between a man and a woman? A magnet is bound to attract iron; that is the inherent nature of those *parmanu* (particles of inanimate matter which are not in pure form)! Likewise, the *parmanu* of a man and a woman attract each other. Even though one may have decided not to get attracted [to the other person], one will still end up getting attracted. So, this indicates that getting attracted is not in one's own control now, there is some other circumstance, a magnetic force, that is pulling one. It is because of the *parmanu* charged in the previous life that, when a man and a woman come face to face in a [magnetic] field, their *parmanu* are drawn [to each other]. At that time, one believes, 'I got drawn, I still have attraction [towards that person].' Actually, it is the *parmanu* [of the man's body] that are getting drawn [to the *parmanu* of the woman's body]. In this, if the [developing] 'I' does not become engrossed (*tanmayakaar*), then the *parmanu* give their effect and exhaust after they discharge naturally and spontaneously. However, because one [the developing 'I'] does not understand this Scientific reality, he remains entangled in the belief [that 'I am the one who is getting attracted']. In addition, because of the temptation to indulge in the sweetness, one does not refrain from becoming involved in the effect. As a result, one charges new karma. However, in such a situation, if a person has Self-realization and remains in *jagruti*, then One immediately does *pratikraman* and reverts to the state as the Self, and becomes free from the effects of the *parmanu* and then One no longer remains responsible for the resultant effects of the *prakruti*.

The *avastha drashti* (relative viewpoint; the wrong belief ‘I am Chandubhai’) gives rise to attraction, whereas with *tattva drashti* (the Real viewpoint; the right belief ‘I am pure Soul’), *vitaraagata* (the state of absolute detachment) arises. The moment one becomes engrossed in a temporary state (*avastha*), magnetism arises within, and that inherently leads to attraction. Thus, it is only if one’s [wrong] belief (*drashti*) changes that the magnetism gets demagnetized and the attraction stops. So, if One (*pote*; the awakened Self; the developing ‘I’) prevails in *Atma swabhaav* (the inherent nature as the Self) and only keeps Seeing and Knowing each and every activity of the *parmanu*, when the *parmanu* ‘sprout’ from the karmic tuber, if One doesn’t become engrossed in them, and just makes note of the effects that the *parmanu* give; if One does not believe those effects to be One’s own even for a moment, if One Knows that the *parparinaam* (the resultant effects of the non-Self complex) belong to the non-Self complex, and prevails in the exact understanding of what One’s own *Swaparinaam* (the resultant effects as the Self; the state as the Knower-Seer) are, then One does not become engrossed in any *vishay* (object of pleasure), instead, it becomes an object to be Known (*gneya*) and discharges (*nirjara*) completely. This kind of *jagruti* only comes into effect once all the gross level faults of sexuality have come to a stop, the faults even at the subtle level have been cleared to a great extent, and the exact understanding of the Science prevails!

8. A Scientific Guidebook on Brahmacharya

Never before have so many subtle, scientific explanations on the topic of *brahmacharya* been revealed anywhere else. Absolutely revered Dadashri has revealed all the previously undisclosed facts in a very simple manner, [and His speech has been compiled into two] books that are exceptionally helpful for spiritual aspirants! Upon reading Dada’s book, many spiritual aspirants have been able to achieve accomplishments in *brahmacharya*. ‘His’ on the mark speech not only highlights the importance of *brahmacharya*,

but also reveals the dreadfulness of the consequences of sexuality, which really shake up the astute reader. 'His' speech awakens the reader at the very core and turns a person towards *brahmacharya*! *Brahmacharya* can only be practiced by reading such words.

- Dr. Niruben Amin

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Brahmacharya Attained Through Understanding

Section One

The Keys to Practice Brahmacharya for Those Who Are Married

[1]

**It Is Not Sexual Pleasures, But the
Fearlessness Towards Them, That Is the
'Poison'**

Beware of the Fearlessness Towards Sexual Pleasures

Sexual pleasures (*vishay*) are not the 'poison'; fearlessness towards sexual pleasures, that is the 'poison'. So, do not be afraid. All the scriptures have proclaimed, 'Sexual pleasures are poison.' How are they 'poison'? Can sexual pleasures ever be 'poison'? Fearlessness towards sexual pleasures, that is the 'poison'. Had sexual pleasures actually been the 'poison', then for all of you householders living at home who want to attain *moksha* (liberation), I would have had to drive you out, saying, "Go to the Jain monastery; do not sit around at home." Would I or would I not have to drive you to go there? But do I need to drive anyone to do that? On the contrary, 'we' say, "Go; go home and sleep at ease in your bed."

How many *brahmacharis* (*celibates*) must there be in this world who abstain from sex? There must be five to ten thousand, at times there may be twenty to twenty-five thousand. But anyhow, these four and a half billion people continue to ‘drink’ the ‘poison’. When sexual pleasures are described as ‘poisonous’, what effect will it have on a person’s mind? “Sexual pleasures are poison”; if people who are married were to hear these words, what would happen? This statement should never be spoken in the presence of those who are married, and anyone who makes such a statement should be questioned, “Hey, if sexual pleasures are really the ‘poison’, then what was the purpose of getting married?” In fact, only a minority of people remain unmarried. The rest of the entire world is married. So, if it is wrong, then why would the entire world ever get married? Those who remain unmarried, they are in fact going through the [mental] exercise to explore, ‘Is it possible to live without a wife?’ So, that [state of being unmarried] is actually a [mental] gymnasium. However, those of you who are married will have to pass through the ‘test examination’ and become *vitaraag* (free from attachment and abhorrence) right here, while being married, while having a wife and children. Becoming a [so-called] *vitaraag* (!) by running off to the Himalayas, and saying, “What is it to me, what is it to me,” will not do.

When a man’s wife reprimands him, for him to spend the night in that house is the greatest test examination of all! Hence, liberation should be possible even while having a wife. To take verbal abuse from the wife and still prevail in equanimity (*samata*), this type of *moksha* should be attained.

God has categorized [all] souls into two divisions: those who lead a worldly life (*sansaari*) and those who have attained ultimate liberation (*Siddha*). Those who have attained *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death) are referred to

as *Siddha*, and all the rest are *sansaari*. Therefore, even if you have renounced worldly life (*tyaagi*), you are still a *sansaari*, and a householder (*gruhasth*) is also a *sansaari*. So, do not consider yourself to be any less. Worldly life does not hinder you, sexuality does not hinder you, nothing else hinders you, it is ignorance of the Self (*agnan*) that hinders you. That is the reason I have written in the book: ‘Sexual pleasures are not the poison; fearlessness towards sexual pleasures, that is the poison.’

‘We’ have shown this path of liberation precisely for those who are married and have children. There is no liberation directly from here [*Bharat Kshetra*¹]. [However, on this path,] One can attain a state whereby only one more life remains before ultimate liberation (*ekavataripad*). What the *vitaraag* (absolutely detached) Lords have mentioned is utterly true; if it were possible to attain final liberation directly [from here], then one would surely have to leave his wife and children in this final lifetime. However, this [*Akram Vignan*] is a [path through which one can attain the] state whereby only one more life remains before ultimate liberation. What do liberation and worldly life have to do with each other? ‘We’ give the guarantee that not a single karma will be bound. Karma will not get bound even if you have a wife and children.

The Fault Is Yours, Not the Wife’s

If the statement ‘Sexual pleasures are not the poison’ were stated on its own, then it would create divisiveness due to difference of opinion with so many of those who have renounced worldly life. They would claim, “Is this what you are saying?” No, I do not want to refer to sexual pleasures as ‘poison’, I am saying that fearlessness towards sexual pleasures, that is the ‘poison’. When you say, “Sexual

¹ One of the three locations in the universe where human beings reside, i.e. the location in the universe where planet Earth exists.

pleasures are poison,” I do not agree with that. If a person is unmarried and wants to live as a *brahmachari* (one who is unmarried and has taken up the resolve to practice life-long *brahmacharya*), then I am very happy. If someone is married, should I tell that person, “Leave your wife and run away”? Though, can it ever happen that someone who has abandoned his wife and run away, still attains liberation? Would anyone believe such a thing? Then why did you get married in the first place? Are you not ashamed? You cannot betray anyone [like this]. If you have hurt any living being in this world even to the slightest extent, then *moksha* will not be attained. That is why ‘we’ have sought out this simple path. Otherwise, all these married people who say, “We are going to attain *moksha*,” on what basis do they say that? They themselves have felt, ‘We are headed towards *moksha*.’ What ‘mile’ were you initially at [before attaining *Gnan*] and how far away is the Central Station [*moksha*] now [after attaining *Gnan*]? What do you think?

Questioner: It is close.

Dadashri: He has a wife and children; he is getting the children educated, he is doing everything. A wife does not hinder one’s *moksha*. It is because of your own fault that your *moksha* is obstructed. The fault is yours, it is not the wife’s fault. A wife is not the hindrance; it is your state of ignorance of the Self that hinders you.

The fact is that human beings have not tried to analyze sexuality. If you were to analyze sexuality from the perspective of your moral duty as a human being, just as we would analyze something by separating all the things that are mixed within it, if sexuality were to be analyzed in that way, then a person would never have sex again. Stale fritters that are more than two days old should never be eaten. Even so, if someone ate stale fritters that are three months old, he would still survive. But if he has sex, then he will not stay alive.

Sexuality is the kind of thing that, if it were analyzed, then one would continually have dispassion (*vairaag*) towards it. If sexual pleasures were truly ‘poison’, then Lord Mahavir would never have become a *Tirthankar* (an absolutely enlightened Lord who can liberate others). Even Lord Mahavir had a daughter. Therefore, the fearlessness towards sexual pleasures, that is the ‘poison’. If [after attaining *Gnan*] You feel, ‘Now none of this [indulgence in sexual pleasures] will hinder me [from attaining liberation],’ then that is the ‘poison’.

Questioner: Fearlessness is considered carelessness, isn’t it?

Dadashri: I have used the word ‘fearlessness’ so that one fears indulgence in sexual pleasures, so that one gets involved in sexual interactions only out of compulsion. So what ‘we’ are saying is, “Be afraid of indulging in sexual pleasures.” This is because even the Lord was afraid of them, renowned *Gnanis* had also been afraid of them, so then what sort of a person are you that you are not afraid of sexual pleasures?! [The belief that,] ‘None of this [indulgence in sexual pleasures] is going to hinder me now’; that is the ‘poison’. Therefore, be afraid of sexual pleasures. Engage in sexual pleasures, but be afraid of them. Suppose a delicious meal is served; go ahead and indulge in the *rotli* (flatbread) and mango pulp, but indulge in it with fear. Indulge in it with fear because if you overeat, then it may lead to difficulties; so be afraid for that reason.

Go find one hermit who we can marry off today, and if he can last as a householder for a month, then that will be a wonder! As a matter of fact, he will run away on the third day itself! The moment he is told [by his wife], “Go get this and go get that,” he will run away. Yet he [as a hermit] harasses [married] people by telling them, “What will become of you now [since you have sexual relations with your spouse]?” That is why I had to write these drastic words,

“Sexual pleasures are not the ‘poison’. Now go, do not be apprehensive.” I said, “I have come to remove your apprehension.” Engage in *vishay* (sexual pleasures) with naturalness! It should be natural. If *vishay* is engaged in with naturalness, then it is simply the *vishayo* (sense organs) that engage in the *vishayo* (objects of sensory pleasure) [it is simply an effect that the sense organs undergo]. However, people do not know how to engage in it with naturalness, do they!

Questioner: So for the one who sinks deeper into sexual pleasures, his courage fails him completely in that respect; it is actually his *aasakti* (discharge attachment that arises due to attraction) that drives him to do it.

Dadashri: No, we do not have a problem with that either. The problem is the fearlessness, meaning, ‘None of this [indulgence in sexual pleasures] is going to hinder me now. No matter how much I indulge in sexual pleasures, nothing is going to happen to me.’ When such recklessness arises, that recklessness is what ‘we’ refer to as fearlessness. These people have referred to sexual pleasures exclusively as ‘poison’. That is why those leading a worldly life have become discouraged. So it means that these people leading a worldly life just have to keep on ‘drinking poison’, doesn’t it? Is it only those who have renounced worldly life who do not have to ‘drink poison’? Sexual relations with one’s wife are not the only *vishay* (sensory pleasure). Those who have renounced worldly life also have *vishay* (sensory pleasures), and these people leading a worldly life also have *vishay* (sensory pleasures). However, in the scriptures, it is only sexual relations with one’s wife that are stated to be like ‘poison’. But with this, people have become apprehensive, ‘We are people leading a worldly life, and sexual pleasures are like poison, yet we have to engage in them!’ So that continues to gnaw away at them.

It is worth getting rid of that confusion, and the fact that it gnaws away at them is considered to be despair.

Questioner: ‘Fearlessness towards sexual pleasures, that is the poison.’ So the fearlessness that arises, what does that fall under?

Dadashri: If one continues to maintain the fearlessness, then it will persist. It falls under [the intoxication of] the ego to believe, ‘I have conquered sexuality, now it is not likely to be a problem for me.’ That is called fearlessness. That is considered egoism. If one remains fearless, then that becomes the ‘poison’. One is not to become fearless when it comes to sexual pleasures right until the very end. No one would go to jail unless they have been caught by police officers, would they? You would only go to jail if you were arrested and taken there by police officers, wouldn’t you? If one goes to jail without police officers taking him there, then wouldn’t we understand that he has become fearless? If the police officers arrest him and take him to ‘jail’, then there is no offence in that; similarly, in matters of sexual pleasures, if circumstances throw him into that ‘ditch’, then there is no problem with that. If the tuber of *abrahmacharya* (sexuality) dissolves, then it [worldly life] will disappear entirely. This entire worldly life is indeed being sustained on the basis of this [tuber]. This precisely is the root cause. It is to remove the despair of these people, to get rid of the burden from people’s minds, that this *Gnani Purush* (the One who has realized the Self and is able to do the same for others) says, “Sexual pleasures are not the poison.” So with that, you feel, ‘Alright, at least there is this much of a relief!’

Moksha Prevails Even While Having a Wife, on One Condition

Questioner: After becoming the pure Soul (*Shuddhatma*), in worldly life, should I have sexual

interactions with my wife or not? And if so, with what intent? How do I clear this [‘file’² of sexual interactions with my wife] with equanimity?

Dadashri: As far as this interaction is concerned, if you have a wife, then maintain the [sexual] interaction with her in a way that both of you mutually agree to it. Maintain the kind of interaction whereby you are in agreement and she is in agreement too. If she is not in agreement and you are in agreement, then stop the interaction. And you should not hurt your wife in any manner. What do you think? What kind of interaction should be carried out with her? The kind in which she does not feel hurt. Is that possible or not? Yes, you married a woman for the purpose of worldly interactions, not so that you become a hermit. And it shouldn’t be such that any wife can blame me, saying, “This Dada has ruined my worldly life!” That is not what I mean to say. I am telling you that this ‘medicine’ [sexual interaction] is one that is sweet. Therefore, just as you always take medicine in the right dose, in the same way, ‘take’ this ‘medicine’ in the right ‘dose’.

Just because it tastes ‘sweet’ [gives pleasure], does that mean you can keep on ‘drinking’ it? At least give some thought to what harm it does. Whatever food a person eats turns into blood, and from that, other things form, until it ultimately gets wiped out [of the body] as *raj* (the female bodily discharge, menstrual fluid) and *virya* (the male bodily discharge, seminal fluid). When is married life considered commendable? It is when they ‘drink’ the ‘medicine’ only when both of them develop the ‘fever’. Do people ‘drink’ the ‘medicine’ without having a ‘fever’ or not? If they ‘drink’ the ‘medicine’ when one [of the two] does not have a ‘fever’, then that married life is not praiseworthy. They should ‘drink’ the ‘medicine’ only when the ‘fever’ develops for both of them.

² Dadashri’s term for anyone or anything that takes one away from the Self and into worldly life.

This is the only medicine [solution]. Just because the ‘medicine’ is sweet does not mean it is worth taking every day. If one wants his married life to be praiseworthy, then *saiyam* (self-restraint in sexual interactions) is required. All these animals are considered to be *asaiyami* (without self-restraint). As a matter of fact, we should lead a life of self-restraint! The likes of Ram, Sita³ and all the others from the past, they all had *saiyam*. [Lord Ram and others were] People with *saiyam* despite having a wife! So is this lack of self-restraint (*asaiyam*) a divine quality? No. It is a bestial quality. Humans should not have such [qualities]. A human being should not be *asaiyami*. The world actually does not have any understanding of what [the consequence of] sex is! In just a single act of sex, tens of millions of living beings die, in just one time. Not realizing this, people take pleasure in that. They do not understand, do they! It should be such that a living being dies only as a last resort. But what can be done when there is no understanding?

That is why ‘we’ have said that there is no problem with having a wife. However, this is on the condition that both do so [engage in sexual interactions] with unanimity and understanding. ‘Drink’ it as many times as the ‘doctor’ [the *Gnani Purush*] has prescribed. People actually ‘drink’ this ‘medicine’ two to three times daily; that is what these people have turned this into, haven’t they? And in reality, this ‘medicine’ is not sweet.

Questioner: But to only ‘drink’ this much ‘medicine’, is that even under my control? What should be done if that ‘dose’ does not remain in control?

Dadashri: There is no such thing in this world that is not controllable.

³ Lord Ram, also known as Ramchandra, is a central figure of the ancient Hindu epic Ramayan and was married to Sita. ‘He’ attained absolute Knowledge and final liberation in that very life.

When Should One ‘Drink’ the ‘Medicine’? When One Is Writhing With ‘Fever’!

This is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization); *moksha* will not be forfeited, even by getting married. All of you lead a worldly life yet you want to attain *moksha* after one more lifetime, but that math just does not add up anywhere. These Jain scriptures clearly refute it, the high-ranking Jain monks (*aacharya*) also refute it. Despite this, how is it that the math added up for us [*mahatmas*]? For that I have said, “Live with your wife; eat and drink whatever you please, but my condition is that as far as sexual relations with your wife are concerned, only ‘drink’ the ‘medicine’ when a ‘fever’ develops for both of you.” Just because this ‘medicine’ is sweet, do not ‘drink’ it out of fondness. Otherwise, for those leading a worldly life, it is difficult to even attain the right belief of ‘I am pure Soul’ (*samkit*), let alone the state in which One attains *moksha* after one more lifetime! Whereas here [on the *Akram* path], the permanent conviction of the right belief ‘I am pure Soul’ (*kshayak samkit*) prevails for all these *mahatmas*. It is just this one mistake that remains. The entire world ‘drinks’ this ‘medicine’ simply because it is sweet, regardless of whether they have a ‘fever’ or not. Therefore, people have had this very practice since time immemorial, and that is why ‘we’ have to say it over and over again!

All the religions have created confusion by saying, “Renounce your wife.” [So people fret,] ‘Hey, if I leave my wife where will I go? Who will cook food for me? Should I run my business or stay at home to cook?’ They say that if the wife is renounced, then you will be able to attain *moksha*, but what offense has the wife committed?

Questioner: And even the wives would say, “We also want *moksha*, we don’t want you.”

Dadashri: Yes, that is certainly what they would say, wouldn’t they! It is a joint business, between you and your wife.

Therefore, the wife is not at fault in this, it is not the fault of the ‘fever’; the fault is in ‘drinking’ the ‘medicine’ when the ‘fever’ has not developed [for both of you]. So understand all of these liabilities. ‘Our’ point is one with assurance, and it is a point that comes into experience instantly!

Where Would a Seeker of Moksha Ever Find Such Ease?

If the ‘medicine’ is ‘taken’ as per a set interval, only then is one considered to have remained in the *agna* (special directive given by the *Gnani Purush* for *brahmacharya*).

There should be a limit to the sexual interactions. What should be the extent of sexual relations between a man and his wife? There should not be any sexual relations with anyone other than one’s own wife or husband. Moreover, should such thoughts arise on occasion, then they should be cleansed with *pratikraman* (to confess, apologize, and resolve to not repeat a mistake). If there is the greatest of all liabilities, then it is precisely this, [sexual relations with] anyone other than one’s wife or husband! If it is with one’s own wife, then it is not a liability. Now, is there any mistake of ‘ours’ in any of this? Do ‘we’ scold anyone in any way? Is there any offense in this? This is ‘our’ Scientific discovery, that from what point, at what point will karma not be bound; that is ‘our’ discovery! Otherwise, the monks have been instructed to the extent that, “If there is a wooden statue of a woman, do not even look at it; do not sit in the place where a woman has sat.” But ‘we’ have not interfered in any such ways, have ‘we’? And when it is this easy, one should practice it, shouldn’t he? Or is there any problem with practicing this?

Questioner: We want to progress, that is why we definitely want to practice this!

Dadashri: If the ‘fever’ develops, then ‘drink’ the ‘medicine’. That is a task only for the wise, isn’t it? So [you] have

got this ‘thermometer’ that ‘we’ have given. That is why ‘we’ say, “‘We’ are granting you *moksha* even though you have a wife!” No one has made it this simple! A very simple and straightforward path has been laid out. Now, make use of it as best as you can! It is extremely simple! This has never happened before! This is a pure path; it is a path that even the Lord would accept!

Suppose a man is sentenced and sent to jail. And after getting there, if he is plastering the floor in his cell, then what would we make of it? Is he fond of plastering? He would plead with the police officer and say, “Please, bring me some water.” He would even plead in order to plaster the floor. Why is that? It is because he is not comfortable sleeping [on the uneven floor]. So it is not that this is something he is fond of; ‘When will I become free,’ is certainly always on his mind! Yet, he is plastering the floor! So is this not a contradiction? No, this is not a contradiction. Will he or will he not need a quick fix? Otherwise, he will injure his back. On a similar note, ‘we’ are saying that you can ‘drink’ this ‘medicine’. However, [the intent that] ‘When will I become free from this?’ should never lapse, should it? What good is it if that awareness does not prevail?

It Is Discharge, Yet It Calls for Awareness

What does our *Akram Vignan* say? It refers to charge as ‘charge’ and discharge as ‘*discharge*’. Discharge meaning ‘we’ have not said to renounce anything. Once this *Gnan* (Knowledge of the Self) has been imparted to you, that which was to be renounced, the ego and the ‘my-ness’, they have both been renounced. And that which was to be acquired, Your Real form, the pure Soul, has been acquired. Therefore, what was to be renounced has been renounced and what was to be acquired has been acquired! So, the hassle of acquiring or renouncing, such as, ‘I want to acquire this or I want to renounce this,’ no longer remains! Moreover, now the only thing that remains is to clear [the discharge

karma]. This is because ‘we’ have discovered through ‘our’ *Gnan* that this is all discharge. Now, although it is discharge, ‘we’ still have to caution the people of today, we have to caution them regarding the sexual relations between a wife and a husband.

So then, one *mahatma* (a person who had received Self-realization through *Gnan Vidhi*) came to believe that all this [sexual indulgence] is nothing but discharge. Then I explained to him what discharge means. Suppose a ‘fever’ has developed for you, then ask your wife, “Has a ‘fever’ developed for you?” If a ‘fever’ has developed for both of you, then go ahead and ‘drink’ the ‘medicine’. As long as a ‘fever’ has developed for one of you but not the other one, you should not ‘drink’ the ‘medicine’, and when a ‘fever’ develops for both of you, then ‘drink’ it. On the contrary, they ‘drink’ it on a daily basis because it is sweet; so both of them [indulge in it,] first class [carefree]... That is why I tell them this. Otherwise, [by not indulging in sex,] how [radiant] would the body look! Now, in the past, in a state of ignorance of the Self (*agnanta*), there used to be misery, there was nothing but inner burning the entire day, that is why you had taken up this ‘business’ all day long; however, [after attaining *Gnan*] there is no inner burning anymore. So, why don’t you straighten up a little now! As long as there is inner burning, I would not scold anyone. I am aware of the fact that, ‘A person who is burning from inside, what would they not resort to?’ What’s more, I have made You come into the state of the One with uninterrupted bliss, so now why do you keep on ‘drinking’ the ‘medicine’! *Mooah*⁴, you are ‘drinking’ the ‘medicine’ without having a ‘fever’! Would anyone actually ‘drink’ ‘medicine’ without having a ‘fever’? The body does not need the ‘medicine’ at all, it is in bliss just as it is! This is something worth understanding.

⁴ A classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’.

And that [sex] is something that is harmful to the body. Whatever you eat and drink, eventually the extract of that is *virya*, which is the final essence, so *virya* should be used economically. It is not something that should be squandered carelessly, okay! So, You should tell Chandubhai⁵, ‘Dear man, this is not acceptable. You cannot be wasteful.’ ‘You’ [the Self] are in fact not *vishayi* (sexual) at all. ‘You’ have got nothing to do with it [sexuality], but You should say this to Chandubhai. Otherwise, if Chandubhai falls ill, You will have a problem, won’t You? So what is wrong in remaining cautious? Otherwise, if the body becomes devoid of *virya*, then the body will say, ‘Oh...it’s gone, there goes this body part, there goes that body part.’ You fool! You didn’t listen to what Dada said to begin with and now you keep saying, “It is gone, it is gone.” There was a man who had become paralyzed at the age of thirty-five; he had excessive [*vishay*] *aasakti* (attachment to sexual pleasures). Normally, he followed religious practices well. So, I told him, “You weren’t reducing your [*vishay*] *aasakti*, but now you will have to, won’t you?” He replied, “Forget reducing it, it has gone as a whole. Now, where is there any [*vishay*] *aasakti* remaining?” To which I said, “Had you understood this from the beginning, then this problem wouldn’t be there, would it! You wise up after being put in ‘jail’ like this. Instead, what is wrong with being ‘free’ [through the right understanding]?” But people do not [want to] stay in ‘freedom’, do they? [They think,] ‘It’s when we get sent to ‘jail’ that we will straighten up!’

So then, this *Akram* path emerged, which says, ‘No, it is not like that. If a ‘fever’ has developed for both the husband and wife, then ‘drink’ the ‘medicine’. Instead of staying up the entire night shivering with ‘fever’, go ahead and ‘drink’ it!’ Such an [extraordinary] *Akram Vignana* has emerged.

So ultimately, what did I say? These people are undiscerning, that is why I had to declare this new statement. Had

⁵ Reader should insert his or her name here.

they been a little astute, had they been 25 percent undiscerning and 75 percent astute, then I would not have had to even say that. I had to put forth this particular exception! Now, it is not as though this *Gnan* goes away because of that [‘taking’ the ‘medicine’ when both have a fever], but it puts the person in a state of perplexity. It is certainly necessary to ‘take’ the ‘medicine’, because he is married. Having said that, I have not pulled you apart from the relationship as a husband and a wife. However, the rule is that if you want to attain *moksha*, then...what is the purpose of eating? People eat in order to quell the hunger. Similarly, you should ‘drink’ the ‘medicine’ only when a ‘fever’ develops, isn’t it? Do you understand what is considered as developing a ‘fever’ and what is considered as not having developed a ‘fever’?

Now, all I am asking is for you to abide by just this one small rule. Is there anything that is very difficult in this? That too, if you are all scientists [scientifically-minded], then you do not need to be told. All of these people are not scientists, are they? They will say, “This ‘medicine’ is very nice, it is fragrant, so go ahead and ‘drink’ it [as you please]!” Hey! It is considered a ‘medicine’. Medicine is not something to be fond of! How can there ever be fondness for medicine? Medicine is actually considered a remedy.

Questioner: What should there be fondness for?

Dadashri: For bliss, to always remain blissful; have fondness for that. And whatever is served on your plate, eat it, drink it, and have fun. There is no objection to that. And if you are able to maintain *brahmacharya* (celibacy through the mind, speech, and body) then there is no happiness like that, there is simply no limit to that happiness; that is how much happiness there is! It is boundless happiness! I have seen it and experienced it! That is why bliss prevails for ‘us’ all day long! If there is such bliss, then one would not recall sexual pleasures at all. If sexual pleasures simply don’t come to memory, then what problem remains?

Start From Today Itself...

‘Drink’ the ‘medicine’ if the ‘fever’ develops [for both of you]; did you like this point of mine or not?

Questioner: I did like it!

Dadashri: Is that so! If you liked it, then start practicing it from today itself. If you do not like it, then [start] after a few days. What’s the rush? [Start practicing it] After twenty-five years! It’s not as though this is a compulsion, is it? Having said that, the greatest liability of all is the liability of sexual pleasures! Nonetheless, ‘we’ have said, “‘Drink’ the ‘medicine’ only if the ‘fever’ develops [for both of you].” Then the responsibility is ‘ours’ and you will not have any problem on the path of *moksha*. In spite of having taken on so much responsibility, if you say to me, “You are not giving us sufficient freedom,” then that is definitely your mistake, isn’t it? What do you think? This [path] of ‘ours’ is *Akram Vignan*! [You can] Live with your wife. Currently, all the scriptures [on the step-by-step path to liberation], have certainly said ‘no’ to living with a wife [if one wants to attain *moksha*], whereas ‘we’ tell you to live with your wife. But along with that, ‘we’ give you this ‘thermometer’ so that you maintain your sexual interactions in such a way that it does not hurt your wife.

Questioner: Will that ‘fever’ ever stop developing or not?

Dadashri: No, it will develop again.

Questioner: So how can it be stopped?

Dadashri: Do not stop it. If both of you have the ‘fever’ and you ‘drink’ the ‘medicine’, then the liability is not yours, the liability is mine. If you are ‘drinking’ the ‘medicine’ out of fondness for it, then the liability is yours. I know that all of you are married, so I have not given *Gnan* to all of you just

like that! But along with that, I have taken on this responsibility of the *Akram* path, that if you are within the limit to this extent, then I am liable.

Questioner: If the wife has no desire, but she has to ‘drink’ the ‘medicine’ due to force from her husband, then what should be done?

Dadashri: But in that case, what can she do? Who told her to get married?

Questioner: The fault is of the sufferer. But Dada, please show some way out; show some kind of solution through which either by doing *pratikraman* (exact method of reversal from a mistake through confession, apology, and avowal to not repeat the mistake) for the other person or by doing something else, it decreases.

Dadashri: It is by understanding this point, by making [your spouse] understand this point, “Dada has said, ‘This is not something to keep ‘drinking’ over and again.’” Be a little sensible! The ‘medicine’ should be ‘drunk’ only six to eight days in a month. If our bodies remain healthy, our minds remain healthy, then the ‘file’ can be cleared. Otherwise, the body and mind become deformed.’

Questioner: Do something so that the ‘fever’ never develops!

Dadashri: That is indeed what I have done. But for you, it is still...

Questioner: The resolve (*nishchay*) is weak.

Dadashri: The resolve is weak. [By believing,] ‘This is just an effect, it is simply discharge’; with this, the resolve becomes weak.

Questioner: Once it comes into understanding, it would definitely come into conduct, would it not?

Dadashri: It has actually not come into your understanding. This is not pleasure that has any intellectual basis. This fact has not come into your understanding at all. I

have given the liberty to eat *jalebi*, the liberty to eat *doodhpaak* (Indian sweet dishes). The pleasure that is felt from drinking alcohol is not considered to be pleasure that has any intellectual basis. The pleasure that is felt from [smoking] cigarettes is not considered to be pleasure that has any intellectual basis. It is merely derived from imitating others.

It simply needs to be known just once that you should ‘drink’ the ‘medicine’ only if a ‘fever’ arises [for both of you]. Once the decision has been taken in that direction, then the mind remains determined to follow that. This is because You have experienced the bliss of the Self (*Atmasukh*), haven’t You! For a person who does not have any kind of happiness at all, the pleasure derived from *vishay* (sexual interactions) is what he resorts to. ‘We’ would never turn such a person around and it is not even possible to turn such a person around. Whereas You have in fact acquired happiness that is connected with the Self (*Atma*); that is why You can turn towards this happiness of Yours. Moreover, when the mind slightly clashes anywhere, then at that time, your inner tendencies do not turn outwards towards sexuality, but rather, they turn inwards towards the Self. But for one who has not received this Gnan, what can he do? This is the path of *moksha*. So over here, understand just this much. Did you like this point? This *Akram Gnan* (Knowledge of the Self through the step-less path) is correct, is it not?

Questioner: Yes, it is correct.

Dadashri: This *Gnan* is such that even amidst sexual interactions, *moksha* can be attained, isn’t it! This is ‘our’ discovery. It is such a phenomenal discovery! You have been given the liberty to eat *ladva*, *jalebi* (Indian sweets) and all that. Krupaludev⁶ had actually said, “Give away the plate of

⁶ Shrimad Rajchandra, a Self-realized *Gnani* of the step-by-step path, who lived between 1867-1901.

your favorite dish to others.” Has anyone ever given it away to another person? Has there ever turned out to be a single person who has given away a plate of his favorite dish? Are any of these people such that they will give it away? It is only the *Gnani Purush* who would do such a thing. Whereas I have told you, “Eat your favorite food at leisure! Eat mangoes, eat mango pulp.” No one else has given such liberty. Up until now, not a single scripture has stated that this [*moksha*] is possible while in the worldly guise. In fact, all the scriptures have said, “Run far away from [renounce] the wife.” But I have made this new discovery! This is a new, Scientific discovery of mine. This is the collective [spiritual] Science of all twenty-four *Tirthankars*!

Here [on the *Akram* path], ‘we’ only give the liberty for sexual relations with one’s own wife or husband; in that, there is not that much of a liability for them, that is why ‘we’ have given this liberty. Whereas the scripture writers have actually entirely dismissed this, saying, “Renounce even the wife.” But what we have here is a Science, so peace can prevail in one corner, and that is why *mahatmas* become prepared to abide by the *agna* (special directive given by the *Gnani Purush* for *brahmacharya*). Otherwise, if a person misconstrues the liberty that has been given, then he will definitely sustain a loss in this, won’t he?

One Has Become Trapped in Sexuality Due to Societal Influence

In fact, sexuality is nothing other than a societal influence. It is simply a thing that has never been given any thought. Krupaludev has actually given a very grim description of it. He has actually said, “It is not a place that is even worth spitting on.” And people criticize that statement of His! That is what the world is like, after all! The people of the world would not like this concept, would they? In this world, each and every person’s viewpoint is bound to be

different. Therefore, what has been said by such people should certainly not be believed to be fact.

Questioner: But is sexuality within the realm of *vyavasthit* (scientific circumstantial evidence) or not?

Dadashri: It is indeed! But it is only within the realm of *vyavasthit* if you develop the ‘fever’. Otherwise, you are misusing the word ‘*vyavasthit*’. If you ‘take’ the ‘pill’ when the ‘fever’ develops [for both of you], then there is no problem. If the ‘fever’ develops daily [for both of you], then ‘take’ the ‘pill’ daily, but it should only be ‘taken’ if the ‘fever’ develops. Otherwise, it should not be ‘taken’. Did you like this concept?

Questioner: It is an amazing concept, Dada!

Dadashri: Is that so! Look, have ‘we’ raised any objection at all? Otherwise, even a single sexual interaction with one’s wife is something that the writers of the scriptures have said ‘no’ to. What they actually say is, “Take poison, die, but do not engage in sexual interactions with your wife.” Whereas ‘we’ have taken on the responsibility for you. This is because You have become free from doubt (*nihshank*) with regard to the Self (*Atma*). The only thing ‘we’ have said is, “‘Drink’ the ‘medicine’ only when [both of] you develop a ‘fever’.” Otherwise, everything in this world is indeed a *vishay* (a sensory pleasure); sexual relations with one’s wife is not the only *vishay*. Even if one were to renounce his wife, there are nothing but *vishay* (sensory pleasures) out there. It is not possible for a human being to be without *vishay* (sensory pleasures). As long as one’s belief does not change [about who He really is], there is nothing but [indulgence in] *vishay*. Once your belief changes, that too, once You attain the right belief ‘I am pure Soul’ (*samyak drashti*), that is when the [indulgence in] sensory pleasures decreases. But, the [indulgence in] sensory pleasures do not go away. It is only when

all the seven *prakruti*⁷ go, that the [indulgence in] sensory pleasures goes away [such that no karma are bound while engaging in the effect].

Besides Akram, Would Such Liberty Be Found Anywhere Else?

Therefore, in *Akram Vignan*, ‘we’ consider the sexual relations (*abrahmacharya*) that you have with your wife as celibacy (*brahmacharya*). But it has to be with [mutual] respect, and you should not look at any other woman out there with a sexual intent (*drashti bagadvi*). And if you happen to look with a sexual intent at anyone other than your wife, then you should immediately erase it [by doing *pratikraman*]. Then, in this era of the time cycle, ‘we’ consider such a person to be a *brahmachari* (celibate). He does not look with a sexual intent at anyone other than his wife, that is why we consider him to be a *brahmachari*. Is this considered any ordinary state? And then, later on, once he understands, ‘This [sexual interactions with my wife] is also a grave mistake,’ then at that time, he even relinquishes the sexual pleasure which is rightfully his. Many have already relinquished it. In fact, if there is anything that is most harmful in this world, then it is nothing other than sexual relations with one’s wife.

So one has to understand all of this. It’s not as though this falsehood can go on just like that, is it? You have such a nice son and daughter. Now, why would you [still indulge in sexual interactions with your wife] ...Live harmoniously as friends. And if the effect of karma bound in the past life unfolds such that the ‘fever’ develops for both of you, then ‘drink’ the ‘medicine’; that is what I am saying. Am I saying

⁷ The seven *prakruti* are: The four *anantanubandhi kashay* (the most intense type of anger, pride, deceit, and greed which lead to infinite bondage and obstruct Self-realization), *mithyatva moha* (illusory attachment that makes one see only worldly life as correct), *mishramoha* (coexistence of the desire for Knowledge of the Self, as well as a desire for temporary things of the world), and *samyaktva moha* (the illusory attachment is entirely only to Know the Self)

anything wrong or is it as though I am your opponent? I have written everything after careful consideration, haven't I?

Questioner: That's true. It is correct.

Dadashri: Have 'we' raised any objection to eating and drinking anything, [have 'we' said], "Do not eat this and do not eat that"? And have 'we' raised any objection to the kind of clothes you are wearing? Would there be any problem, even if you were to stack four thin mattresses to sleep on? There is no other problem. If you were to come here after applying perfume behind your ear, even then 'we' do not have any problem with that. It is just this filled stock of karma pertaining to sexuality that is dangerous. That is why 'we' patiently explain this. This is because 'our' words about what the Self is like, what the original Self (*mool Atma*) is like, do not remain in Your awakened awareness (*jagruti*) in exactness, do they? That the Self is *asang* (absolutely separate) even amidst all the associated activities of the mind, speech, and body. And it is that very form as the Self (*swaroop*) that 'we' have given You. Even amidst the associated activities of the mind, speech, and body, You are *asang*. 'You' are the Knower of the associated activities of the mind, speech, and body complex. Now, so much *jagruti* cannot prevail for You, can it!

Questioner: 'I am completely *asang* even amidst all the associated activities of the mind, speech, and body'; such a stage must come [at some point], mustn't it?

Dadashri: It does come. It comes momentarily; it does not stay at every moment. That is because this *Gnan* has been imparted to You, so it keeps fluctuating. It does come at some moment. Do we have a solar eclipse every day over here? It's like that!

'We' have given so many statements of *Gnan* that You can remain in alertness [aware as the Self] in every situation. Thus, that much *jagruti* should prevail.



[2]

The Dangers of the Fault of Looking at Someone With a Sexual Intent

How are the Eyes at Fault?

These days, everything has indeed become like an open market, hasn't it? So, by evening, it seems as though no [sexual] 'transaction' has been made at all, but actually, twelve 'transactions' would have been endorsed just like that. The 'transactions' happen merely by looking at someone [with a sexual intent]! Whatever other 'transactions' are to happen will happen, but in this case, the 'transactions' happen merely by looking! If a person has this *Gnan*, then that does not happen. If a woman happens to be passing by, then You would See the pure Soul (*Shuddhatma*) within her, but how can others [who have not taken *Gnan*] See the pure Soul within her? Does a 'transaction' still take place when you look [at a woman]? It does not, does it? Whereas before attaining *Gnan*, how many 'transactions' would have taken place by evening?

Questioner: Ten to fifteen 'transactions' would have taken place.

Dadashri: And what about when you go to someone's wedding? If you have gone to someone's wedding, then on that day, you see quite a lot, don't you? A hundred or so 'transactions' take place, don't they? So, that is what all this is like! It is not your fault! This is bound to happen to each

and every human being. This is because when anything attractive is seen, the eyes are inevitably drawn (*drashti khenchai*) to it. This is the case for both women and men; the moment something attractive is seen, a ‘transaction’ inevitably takes place! Just as when you see vegetables at the market that are attractive, you end up buying them and bringing them home in the evening, don’t you? You end up buying them even if you don’t want to, isn’t it? You’ll say, “The vegetables looked very appealing, so I bought them!” Don’t people buy mangoes that look attractive? What if they look very appealing? If they look appealing, then one makes the ‘transaction,’ doesn’t he? Then, after cutting the mangoes, when the mouth goes sour [upon eating them], he will complain, “What a waste of money!” This is what this world is like! All of these are in fact fallacies of the eyes! The eyes look and the *chit* (the subtle component of vision and knowledge in the inner functioning instrument called the *antahkaran*) gets fixated! How are the eyes at fault in this? Who is at fault?

Questioner: The mind?

Dadashri: How is the mind at fault either? The offence is yours; you faltered, and that is precisely why the mind overpowered you, didn’t it! The offence is yours indeed! In the olden days, people would even have the thought, ‘I cannot look at her [with a sexual intent]; she is my sister, she is my cousin, she’s the daughter of my mom’s brother, or such and such a relation.’ Whereas nowadays, there’s no discretion left in looking at anyone, is there? This is all considered beastliness! Shouldn’t there be something like a little discretion (*vivek*)?

There shouldn’t even be the slightest deviation [towards any sexual intent] in the way you look at someone. If your eyes get drawn towards someone, then *pratikraman* has to be done all day long. What a large ‘seed’ must have been sown,

that your eyes keep getting drawn! There was a saint who put chili powder in his eyes because the eyes kept getting drawn [towards someone]. But ‘we’ do not tell you to do that. ‘We’ tell you, “Do not put chili powder [in your eyes].” You should just keep doing *pratikraman*. Why must he have put chili powder [in his eyes]? [He believed that] The fault is of the eyes, that is why he put chili powder in them. He said, “Punish the eyes.” Hey, the fault is yours. Why are you punishing the eyes? He is punishing one for a fault committed by another (*paadana vanke pakhaali ne daam*⁸).

To Punish One for the Fault Committed by Another

The Lord had said, “Do not make this mistake: Give the punishment to the one who is at fault!” Assess the fault of both, the fault of the one [who gets punished] and the fault of the other [the one actually at fault], and then give the punishment. But the people of this world punish one for the fault committed by another! ‘Whose fault is this?’ That should certainly be investigated, should it not? On the one hand, he says, “I want to practice *brahmacharya*,” and then again he says, “Even though I do not have the desire, the body is still being pulled [attracted].” So then, what remedial action did you take? To which he says, “I put less food in the body!” Hey, why are you punishing one for a fault committed by another? But how can he understand this point? Think about it, ‘If it is

⁸ A Gujarati proverb which literally means: Blaming the bull’s handler (*pakhaali*) for the bull’s (*paado*) mistake.

This proverb highlights a common situation where, in the face of a transgression, the real culprit escapes accountability while a minor accomplice—who may have helped knowingly or unknowingly—faces far harsher outcomes.

In the proverb, the real culprit is likened to the bull, and the sufferer is likened to the bull’s handler. When the bull causes damage, it is the handler who is held responsible and punished, even though his mistake may have been minimal or incidental in the situation.

not my desire, then who is pulling [attracting] this body?’ This body is like an iron pin. If you bring a magnet before it, then the iron pin will keep moving. There is an electrical body in this physical body (*deha*). So, when *parmanu* (particles of inanimate matter which are not in pure form) that are compatible [with one’s own *parmanu*] come in proximity, then the body gets pulled. But [without understanding this,] he will say, “From tomorrow onwards, I do not want to feed the body, I will now keep this body hungry!” Hey, just figure out the [actual] mistake! This [attraction of the body] is simply *puran-galan* (influx-outflux, charge-discharge). You have charged (*puran*) [in the past life], so the discharge (*galan*) will definitely take place. So, figure out the original root cause. But how can you figure out this root cause all by yourself? This is something that the *Gnani Purush* can show you. Therefore, seek out a *Gnani*! And the *Gnani* is rarely present, He is in fact very, very difficult to come across!

When a woman goes out to buy vegetables, then upon seeing a particular man, her *chit* gets fixated (*chont*) on him. As a result of the *chit* getting fixated, a karmic ‘seed’ is sown. So while going out and about, such ‘seeds’ may get sown with twenty-five to fifty men. This happens every day, so ‘seeds’ are sown with countless men. This also happens to a man when he sees women. Now, if the *Gnan* remains in One’s awareness, then the ‘seeds’ cease to be sown. Nevertheless, only if *pratikraman* is done, will there be a way out. This ‘seed’ is being sown with a *mishrchetan* (living person). The *mishrchetan* will then file a claim [in the next life]. With *mishrchetan*, it is such that the husband and wife have different wishes; they each function in a different way. One person may not have the desire, but if the other person wants to indulge in [sexual] pleasures, then what would happen? That gives rise to ‘factories’ of attachment and abhorrence (*raag-dwesh*). ‘You’ actually have this *Gnan*, so You should cleanse the fixation [of the *chit*] by Seeing the pure Soul [in

that person]. Otherwise, if the *chit* gets fixated [on a person], then the result of that may come even after two to five thousand years!

It is because of this *Kaliyug* (the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action) that men and women have an effect on each other. Even though they are both satisfied [in their sexual relationship with each other], when they see someone else out there, they look at a person who catches their attention (*drashti mandai*). That is the greatest danger signal. To derive pleasure from looking at someone else with a sexual intent carries a grave liability. If you are a man who yearns respect (*maani*) and if any woman gives you respect (*maan*), then your eyes will be drawn (*drashti khenchai*) towards her; similarly, if a man is greedy (*lobhi*) and if his greed (*lobh*) is satisfied [by another woman], even then his eyes will inadvertently get drawn towards her. After that, his entire life will get ruined!

So, what one has to guard against is that a woman should not have any casual conversations with a man [outside the boundary of the work at hand] at all, and a man should not have any such conversations with a woman; otherwise, it is a terrible affliction! Just having such thoughts leaves a person in a state of gross unawareness (*bebhaanpanu*)! Then when will the awakened awareness as the Self (*jagruti*) ever arise? Therefore, beware of this much! Is there anything difficult in this?

Questioner: That is where we should remain vigilant.

Dadashri: It is worth disconnecting and distancing yourself from that point itself. ‘We’ can free you from all other matters, ‘we’ can find a way out for you; but in this case, you are dealing with a living person, aren’t you? Therefore, both women and men ought to be cautious; this carries a grave liability! You should always keep the eyes cast downwards; there is no other obstruction on our path. Even at home, talk

about this point over and over again. Then everyone at home will understand that it is not at all worth looking up [keep the eyes cast downwards only].

There are varieties of ‘packings’ [bodies]! There is not likely to be an end to this; however, so much *jagruti* does not prevail either. So simply decide, ‘Come what may, but I never want to look at someone who catches my attention (*drashti maandvi*).’ Otherwise, the ‘seeds’ sown will be so large that they will ruin your next life! You will have to follow her wherever she goes [in her next life] and then you will be ruined.

Never Establish Eye Contact

Questioner: In worldly interactions, giving respect to one another is not considered wrong, is it?

Dadashri: You can give respect (*maan*), but do so with your eyes cast downwards. Then, the moment you find someone handsome or beautiful (*drashti bagade*), you will immediately know. When it comes to respect, one is inclined to look at the other person with a sexual intent instantly. This is the only danger, there is no other danger.

Will all these discussions be of help to you or not?

For some people, it is such that the tuber of pride (*maan*) exists exclusively for the protection of sexuality (*vishay*). Therefore, as soon as their sexuality comes to an end, the tuber of pride will also come to an end. For others, their tuber of pride comes first and then comes sexuality, so it means that their tuber of pride is the basis for their sexuality. Whereas for others, sexuality is the basis of their tuber of pride! Meaning that when one base becomes unsupported, then the other will vanish.

Questioner: Suppose we consider a particular woman as a sister, as a daughter, or as a mother, then we would not have any sexual intentions towards her, would we?

Dadashri: Nothing is gained by holding onto such a belief. Such a belief will not last, will it! People even have

[sexual] interactions with their very own sister! I know of many such cases. Therefore, such beliefs that have been held do not last.

Questioner: So does that mean that we have to remain cautious in every situation?

Dadashri: You should definitely remain very cautious and this is actually Dada's *agna* [to not have causal conversations outside the boundary of the work at hand with anyone of the opposite gender], is it not? This *agna* has especially been given to all *mahatmas*! For the one who wants to conquer [sexuality], he will have to follow this most important *agna* of 'ours'. Besides, any beliefs like this that have been held will not last.

Questioner: If I See the other person as a pure Soul, then there would be no problem, would there?

Dadashri: 'You' are indeed to See the other person as a pure Soul, but you should certainly never look at someone who catches your attention (*drashti maandvi*). If a woman were to greet you respectfully and utter a couple of compliments, then your outlook towards her will immediately become sweet-tempered and then she will start to look at you with a sexual intent. Therefore, the moment a person starts to give you respect, consider them as an enemy. There is nothing wrong with someone giving you the ordinary kind of respect in worldly interactions, but when they give you a slightly special, [excessive] sort of respect, then from that point on, you should know, 'This person is my enemy, they will take me into a 'ditch''!

This is indeed the gravest danger of all, there is no other danger apart from this. Besides, such beliefs that you have held will simply not last. Where did you get this concept of holding the belief [that a woman who is not related to you by blood is your sister, daughter, or mother] from?

Questioner: It was just from this question that had come up, that, ‘What if one were to see [consider] the other person as a brother or a sister, then what would it be like in that case?’

Dadashri: No, you should not see them with that perspective at all! That perspective does not exist anymore, does it! Meaning that there is no longer ‘safe side’ [safety] in seeing them through that perspective. How would you know what these people are like? They even look at the daughter of their own father’s brother, their cousin, with a sexual intent! As a matter of fact, the ‘stock’ in every home has become like this! *Kaliyug* has in fact spread everywhere.

One Binds a Lifetime With the Person Whom He Looks at With a Sexual Intent

Questioner: No one out there ever talks about anything related to *brahmacharya*.

Dadashri: ‘My lips are sealed and your lips are sealed too,’ this is the hypocrisy that has carried on. When I speak regarding *brahmacharya*, even the great high-ranking Jain monks are in awe, that, “If such knowledge of *brahmacharya* is not shared in the present times, then people will end up going to hell.” This is because in earlier times, people happened to look at only one or two people with a sexual intent! Whereas these days, people look at others with a sexual intent (*drashti bagade*) here, there, and everywhere! So, in order to clear the karmic account with that person, one will undoubtedly have to go there, meaning, one will have to go wherever that person ends up being born [in the next life]. If they end up being born into a lower social status, then the person will also have to go to a lower social status. There is certainly no way out. The karmic account must be paid off. Now, all of these pitiable people simply do not know what liability this carries, do they! You know that these people are

doing such things, and so you are also doing the same thing. Why is it that you keep your distance from a scorpion as soon as you see that it is ready to sting? [But] In this case, there is no one to show you, ‘This is something that will sting you,’ is there!

Why do spiritually developed people end up being born into a lower social status? All those who have been afflicted with the ‘disease’ of sexuality (*vishay-vikaar*) end up being born into a lower social status, just on this one basis. Those who have less sexuality are born into a higher social status, in an esteemed clan, and in a noble lineage. This is because the fault of sexuality (*vishay dosh*) is less! One has to go wherever the other person ends up [in the next life], simply with the alteration in one’s way of looking at them. Therefore, you should be cautious. Except for your own wife, you must not look at any other woman with a sexual intent. If you look elsewhere with a sexual intent, then you are done for. What I am saying is, “Do not look at any other woman; indulge with the one who has come naturally to you [as your wife].” If you look at someone else’s wife with a sexual intent, then that is equivalent to stealing. Would you like it if someone were to look at your wife with a sexual intent?

Questioner: No.

Dadashri: Similarly, you should also remain within the bounds of what is lawfully yours. No matter how good-looking she may be, you should still not glance at any girl; you have been told to take care of this much.

Questioner: I have to remain chaste.

Dadashri: Yes, you have to remain chaste. In spite of maintaining chastity, if your eyes are drawn towards someone and some slight mistake occurs, then I have given you the ‘soap’; immediately ‘wash off’ the ‘stain’ with it. If it is not ‘washed off’ immediately, then the ‘cloth’ will continue to become ‘soiled’. These poor youngsters are susceptible to

looking at women with a sexual intent. And I even have to give the ‘soap’ to older men like you, because there is no telling when these ‘eyes’ will find someone beautiful. I have given you *moksha* even though you have a wife. If I were to tell you to leave your wife and come here and if that were to hurt her, then would you ever be able to attain *moksha*? And if I were to call you here, then would I be likely to attain *moksha* either? If I misguide both of you, then would I ever attain *moksha*?

The problem only arises when men and women both come face to face with each other; that is primarily where the ‘disease’ of looking with a sexual intent lies. So, if you happen to look at anyone with a sexual intent, then you should do *pratikraman* for it. That’s it; that [‘disease’] is the only problem! There is no other problem. This is because the scripture writers have said, the world has said, “‘Petrol’ and ‘fire’ cannot be placed next to each other.” Nevertheless, here the two happen to be together. So, you have to be cautious that a ‘matchstick’ is not set alight.

Here, each one of these women and men has been given the tool of *pratikraman*. The moment you look at someone with a sexual intent, you should do *pratikraman* immediately; then the liability is ‘mine’. This is because you have done *pratikraman*, you have followed ‘my’ *agna*, therefore, all the liability is ‘mine’. What more would you want after that? When Dada is taking on the liability, then what other concern is there?

With this *Gnan* of ‘ours’, the vision does not set upon anyone else at all, and if it does, you should ‘uproot’ it and do *pratikraman* for it. The vision may set on someone else due to the filled stock of karma from the past life, but you should ‘uproot’ it and do *pratikraman* for it.

Questioner: One has to maintain such tremendous awareness, so that he doesn’t look with a sexual intent, and the mind steers clear [of sexual thoughts], doesn’t he?

Dadashri: Of course; if You do not maintain this awareness, then what else are You going to do? In that case, those ‘files’ will cling to you in your next life as well. The ‘files’ that had become stuck to you in the past life are to be uprooted by applying this *Gnan* [in this life]. All You have to ensure is that no new ‘files’ cling to you, isn’t it!

The Value of Beautiful Skin

If you wear beautiful clothes, then that can arouse *moha* (illusory attachment) in someone, can’t it? Who is considered to be at fault in that? So if someone develops *moha* for you, then that is certainly your fault! That is why the *vitaraag* Lords say, “Escape [from this worldly life]. If you cause the other person to develop *moha* for you, then that poor person will get hurt, and that is simply on your account (*nimit*), isn’t it!” So what must the [spiritual] Science of the *vitaraag* Lords be like? How wise must the *vitaraag* Lords be! What do you think of them? Don’t They seem wise to you? They would pluck out their scalp hair so that the other person does not get hurt.

In the past, even if the Jain monks and high-ranking Jain monks were good-looking, but they would not enhance their good looks by letting their hair grow; instead, they would continue to seek out ways to repress their good looks. They would either grow beards or pluck out their scalp hair, and do such things! They would conduct themselves with a lot of awareness. This is because, “My good looks may cause someone to be hurt,” is what they would say.

Questioner: Someone may also feel pleased, isn’t it?

Dadashri: The one who felt pleased is bound to feel hurt as a result. This is because the outcome of that is such that it will bring suffering. Therefore, even if one feels pleased, its end result will be hurtful!

Nowadays, people just do not have such good looks or such an attractive appearance (*laavanyabhaav*), therefore if a man were to remain bald or grow a beard, he would look like a sick person. Then, even if he is hefty, as long as his beard has grown out, people will ask him, “Has your health deteriorated or something? What has happened?” Nowadays, people just don’t have good looks whatsoever. And whatever little good looks a person has, he still appears ugly because of his ego! That true beauty, that attractive appearance is a completely different matter altogether! All the limbs and appendages are proportionate. When the limbs and appendages are disproportionate, how can that ever be called beauty? They should all be proportionate; they should be in the ‘regular stage’ [symmetrical]. Such an attractive appearance (*laavanyata*) is nowhere to be found in the current era of the time cycle! Beauty, an attractive appearance, is dependent upon the kinds of thoughts one has.

Those Who Are Beautiful Are More Likely to Be Objects of Enjoyment for Others

Questioner: Who has more *moha*, the one with a fair complexion or the one with a dark complexion?

Dadashri: The one with a fair complexion. If someone has a fair complexion, then know that such a person will be an object of enjoyment for others to a greater extent.

Questioner: So does that mean the *pudgal* (non-Self complex) of the one who has a fair complexion is filled with more *moha*?

Dadashri: Yes, that is precisely why the person has a fair complexion! The thing is, having a fair complexion is not considered as having a beautiful complexion. For the people of India, wheat-colored skin is considered to be the best complexion. My complexion and your complexion is considered to be wheat-colored. It is considered to be the best

color and it is the ultimate color. Those who have attractive skin are actually fair-complexioned, and they have more *moha*. That is why such people are objects of enjoyment for others to a greater extent. It's like that; these are all laws of nature. Now for us, this Knowledge should remain in our awareness.

The kind of 'stock' [people with an outer appearance] that attracts others, the kind of 'stock' that is attractive, it all gets 'sold'. Be it boys or girls, they all get 'sold'!

Questioner: On what basis would one have this kind of 'stock' that attracts?

Dadashri: When one has more *moha*, then it results in 'stock' that is attractive. Such a person is considered *moorchhit* (one who is in a state of gross unawareness arising from illusory attachment). Once the *moha* decreases, the limbs are all proportionate, but the skin is not attractive [fair]. Those who are well-proportioned are considered to be good-looking. Having attractive skin is not considered to be what defines good looks. That is merely considered as 'market material', the kind that keeps getting 'bought and sold'. If all these people are sent to buy mangoes, then what kind would they buy? They would buy the ones that look beautiful on the outside. Then only God knows whether or not they will turn out to be sour or something else from inside!

The Mystery of the Good-Looking Ones Disclosed

Questioner: Whatever we have right now, that is all discharge; that is fine. But in the next life that we will have, everything will be well-proportioned, beautiful, and majestic, will it not?

Dadashri: The limbs and appendages will all be well-proportioned, but the skin will not be very attractive. People of lower descent have attractive skin, the kind who have more *moha*, the ones who are going to be objects of enjoyment for

others to a greater extent, they are the ones who have attractive skin. Whereas those others do not have attractive skin. They are very symmetrically proportioned, their eyes are beautiful, the nose is beautiful, the ears are beautiful, the forehead and everything else is beautiful; all of that is proportionate.

Such a person is *prabhaavshali* (absolutely free from sexuality and anger, pride, deceit, and greed and has subtle energy that influences and inspires reverence in others), one becomes inspired simply upon seeing Him, meaning that one's inner intents alter [improve]; whereas upon seeing a person with attractive skin, the inner intents that arise are such that they lead one to a lower life-form. So just think about it, the kind of 'stock' that takes one to a lower life-form just upon seeing it, what must that 'stock' be like? That is why our people say, "Interact with the One who is *prabhaavshali*." So that your inner intents can improve and inspire others. Whereas upon seeing the person with attractive skin, one even loses the Knowledge (*Gnan*) that he has.

Questioner: Dada, this filled stock of karma that we have, it will change in this very lifetime, won't it?

Dadashri: That will all change. Since You have decided to change it, everything will certainly change! All this [filled stock] is the loss from the past [life]. Now that 'business' has been stopped.

Tirthankar Lord Mahavir's skin was not attractive. The Lord had a well-proportioned body. The *prakruti* (the relative self with inherent characteristic traits) of *moha* is simply not present in Him, is it? The one with a *prakruti* of *moha* is the very one who has attractive skin. Even the eyes of a person with a *prakruti* of *moha* would be filled with sexual impulses. Moreover, these beings of today [who have attractive skin] believe, 'I am so good-looking!' Hey! You have no value whatsoever in this world! You have no influence that uplifts others (*prabhaav*). On the contrary, right upon seeing such a person, the intents that arise in one are

the kind that will take him to a lower life-form and even the *Gnan* that he has would be lost. When men look at young women [they find attractive], then immediately upon seeing them, their *Gnan* disappears. When these young women look at men [they find attractive], then immediately upon seeing them, their *Gnan* disappears. Therefore, just don't look at such [attractive] 'stock'. Instead, look at the 'stock' that uplifts you, the kind that improves your inner intents, the kind that improves your thoughts. All of this other 'stock' is rubbish 'stock', it is 'market material' that will be 'traded'!

Nobody in the world would say anything like this, would they? Such a notion would have never been revealed before, would it! The world simply does not know about this! People think, 'What karma he has, to have such a good-looking body!' Hey, are you going to put such a person up on a pedestal? It is because of this good-looking body that people regress to a lower life-form! What should a human being actually be like? He should be *prabhaavshali*, he should be such that merely by looking at him, good thoughts start to arise in your mind and you forget worldly life. That is the reason our people used to praise those who were *prabhaavshali*. Have you understood the value of [attractive] skin?

Questioner: It has zero valuation.

Dadashri: This 'stock' has been wrapped with a 'silken sheet'. There is flesh, blood, pus and all kinds of filth in it. The gutter and all such things are contained within it. So, it is just that people carry on in a state of gross unawareness (*bebhaanpanu*); without any awareness at all. If this 'stock' were to be offered to people without wrapping the 'sheet', then how many people would be delighted?

Questioner: No one would touch it at all.

Dadashri: Oh! They would not even look at it. Even if they happened to look at it, they would instantly spit out! Hey,

is there anything different inside your stomach? On the contrary, he keeps on caressing her, and subsequently, the indulgence in sexual pleasures ensues.

Take a Look at the Analysis of Sex

Dispassion (*vairaag*) was just not arising in a man. So I gave him [the perspective of] ‘three vision’⁹. Once he saw through that ‘three vision’, a deep sense of dispassion arose within him. Do you actually have to see others in this way?

Questioner: Yes, I do have to apply it.

Dadashri: Is that so! Which means you still have *moha*, isn’t it?

Questioner: Yes, *moha* still arises in me at times. For example, when my wife wears nice clothes and walks around in a certain way, *moorchha* (gross unawareness arising from illusory attachment) arises from within.

Dadashri: Is that so? Then why does *moha* not arise towards those Japanese mannequins that are dressed up in nice clothes? If the corpse of a woman were to be dressed in nice clothes, would *moha* arise?

Questioner: It would not arise.

Dadashri: Why does it not arise? So then what do all these men have *moha* for? She is a woman, she is wearing nice clothes, but if she is a corpse and there is no Soul within, then would *moha* still arise for her? So then, what does the *moha* arise for? You have never thought about this, have you? Would anyone have *moha* for a woman in whom there is no Soul (*Atma*)?

⁹ Dadashri’s three-step perspective in which in the ‘first vision’, the person appears naked even when they are fully clothed. In the very next second, through the ‘second vision’, the body is visualized as though the skin has been removed. Then immediately, in the next second with the ‘third vision’, the body is visualized as being cut open, with the bones, flesh and cut up intestines with excrement and blood.

Questioner: No, they would not.

Dadashri: So what is the reason for that? So, is it that one has *moha* for the *Atma*? The fact of the matter is, this wife that you have in this life; in the past life, your vision (*drashti*) had gotten fixated on her, so this is the result of that.

Questioner: My thoughts are leaning towards taking up *brahmacharya*, but she does not have such thoughts, and that is why she has become livid!

Dadashri: That itself is the dependency (*parvashta*), isn't it! So much dependency!

Questioner: And in fact, she is bewildered thinking, 'Why are you not attracted to me!'

Dadashri: You should tell her, "When you go to use the toilet, even though I am outside, I can visualize that, that is why I do not feel attracted to you."

Questioner: Then she would go ballistic.

Dadashri: What I mean to say is, she would at least realize, 'How can attraction ever arise if he can visualize me going to the toilet? How disgusting that must look!' But, this too, would be like a bomb exploding, wouldn't it? So you are in a fix in this case too, aren't you? [As the saying goes,] 'The one who ate the wooden *laddu* [indulged in sex] regretted it and the one who did not eat it [the one who does not want to indulge in sex] also has regrets.'

It Is Like the Pleasure of Scratching a Ringworm Infection

Questioner: Dada, to tell you the truth, sometimes I, myself still find *vishay* (sex) to be pleasurable.

Dadashri: Does that pleasure not let go of you? But where is there anything like pleasure in this? It is nothing but

filth! If one were to suck this filth, there is so much stench in it! Oh! There is so much stench in it! How much stench must there be? There is endless stench! What has Krupaludev written? Have you read it? You will shudder in disgust at the description He has given of it.

Questioner: Nevertheless, this sense organ finds pleasure in it, right?

Dadashri: There is no pleasure in it at all. That pleasure is akin to scratching a ringworm infection which has occurred, that is the kind of pleasure that is experienced! When he scratches it, if we were to tell him, “Now stop it, will you?” Even then, he gets such pleasure from it that he does not stop. Later, when a burning sensation arises, it feels unpleasant! It certainly will give rise to a burning sensation, won’t it? Krupaludev has said that this pleasure is comparable to the pleasure of scratching a ringworm infection. If a person was having sex and you were to take a photo of him at that moment, then what would he look like?

Questioner: Like a donkey.

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

The Analysis of Sex From the Perspective of Rajchandra...

The *rushimunis* (sages who had great spiritual power) of ancient India would only have sexual relations [with their wife] for the purpose of gifting a child and never again for the rest of their lives.

Questioner: Never again for the rest of their lives?

Dadashri: Never again. What is the purpose of getting married? To mutually complete the duration of worldly life with each other [on the premise that], ‘You have to do this

much work and I will do this much work.’ With that, a woman does not feel afraid and a man feels a bit of warmth and security (*hoonf*).

Questioner: So what did the *rushimunis* do their entire lives?

Dadashri: As such they lived together, they ate, drank and everything, but they just kept doing *sadhana* (spiritual practices for the attainment of *moksha*). They worshipped God; everything they did was to attain the Self! Marriage is for the purpose of helping [each other] in worldly life! If a man is alone, what will he do? Will he go to earn money or will he cook food? But instead, ‘factories’ that produce children have been established! Some have four to eight children; some even have a dozen! Although they have no need for children, they still engage in sex. ‘Hey, you do not have a need for children, so why do you still need to engage in sex?’ But he gets a ‘taste’ out of it! What pleasure is there in sex anyway? Shrimad Rajchandra has said, “This is not even a place suitable for vomiting.” Even if one were told to spit there, he would not like it. A person can spit elsewhere, but he would feel ashamed to even spit here. What have people come to believe [about sex]! Everything they believe is contrary to fact, isn’t it!

What Krupaludev Has Said Regarding Women...

What is written in Krupaludev’s letter [entitled], ‘My thoughts regarding women’?

“Through very, very composed contemplation, it has become evident that uninterrupted bliss exists in the refuge of pure Knowledge (*shuddha Gnan*), and that alone is where absolute *samadhi* (blissful state as the Self) lies. It is merely through veiled perception (*avarantik drashti*) that women have been envisioned as the topmost source of pleasure in worldly life, but that is definitely not so. When viewed with

discernment, the location [organ] through which the apparent pleasure of union with a woman is derived, does not even appear to be a place suitable for vomiting.”

What Krupaludev is saying is that the place is not even suitable for vomiting. Therefore, vomit in another, better spot. Moreover, what He carries on to say is that, “All those substances towards which revulsion (*jugupsa*) persists, those very substances lie within her body, which is also the birthplace of all those substances.”

Why did he refer to it as a birthplace? It is because that birthplace gives birth to nothing else but that kind of refuse!

Questioner: What does *jugupsa* mean?

Dadashri: *Jugupsa* means revulsion (*cheedh*). The things towards which revulsion persists, all those very things are indeed present there [in her body], aren't they! Hey, does everything become all right just because it is wrapped in a 'silken sheet' [skin]? Krupaludev has written quite a lot, but how much can the pitiable people understand?

“Moreover, that pleasure is momentary, it leads to nothing but remorse, and is akin to a scabies infestation. The image of that moment keeps etching in the heart, and makes me laugh, asking, ‘What is this deception?’ In short, it suffices to say that there is no real happiness in it whatsoever, and if there were real happiness in it, then try to describe it in its entirety (*aparichhed*).”

So what Krupaludev means to say is, “Therefore, analyze the act of sex in its full depth thoroughly.” If you want to sample its [so-called] ‘fragrance’, then go ahead and smell that place; how does it smell? Moreover, if you take a look at that place with your eyes wide open in broad day light, then does that place look beautiful? Revulsion would arise towards it in every way!

“Thus, it will undoubtedly become apparent that it is only because of the state of illusory attachment that such a belief has arisen. Here, my purpose is not to critique a woman’s body parts. Rather, it is for the discretion that the [worldly-interacting] self never gets pulled over there again, that I have casually given this suggestion. The fault does not lie in a woman, but the fault lies in the [worldly-interacting] self and with the riddance of that fault, whatever the Self Sees is indeed filled with extraordinary bliss; therefore, the ultimate yearning is to become free of this fault.”

Women are not at fault; the fault lies in your mistake, the fault lies in your understanding. What fault is it of women? If women were at fault, then these buffalo cows are also females, aren’t they? Why do people not get drawn to them? It is your understanding that is wrong, that is why you get drawn. When ‘we’ remove that wrong understanding, then all of this will go away, and sooner or later, there is no choice but to get rid of this wrong understanding. This is filth; it is so much filth that the revulsion towards it just doesn’t leave me!

Questioner: But instead, what if we see women in their pure state as the Self (*shuddha swaroop*); in their form as a divine energy (*shakti swaroop*); in their form as the Self (*Atma swaroop*)?

Dadashri: If you see them in the pure form, then that would be great! ‘We’ See women in the pure state as the Self, so ‘we’ feel a lot of bliss. If You See them in the pure state as the Self, then the woman is just a ‘packing.’ How is the poor lady at fault in that? Actually, the problem lies with you; your belief is wrong. If you change your belief, then nothing will affect you. The mistake lies in the fact that your belief is wrong. How can anyone else be at fault in that?

“If pure applied awareness as the Self (*shuddha upayog*) were to be attained, then from one moment to the next, it will be able to destroy the *mohaniya karma* (karma that induce

illusory attachment) which have been brought forward from the past life. This is a profound statement derived through experience!”

Yes, once the pure applied awareness as the Self is attained, then it will destroy *moha*!

“But as long as the *mohaniya karma* brought forward from the past life still prevail in my experience, through what state [adjustments] can I attain peace? Upon thinking about this, I came to the following conclusion.”

“Give your wife the knowledge of good conduct. Consider her a *satsangi* (a spiritual peer). Maintain the relationship of a spiritual sister with her. Through your *antahkaran* (the mind, intellect, *chit* and ego complex), do not differentiate between her and your mother or sister. Due to the influence of karma that induces illusory attachment (*mohakarma*), if you end up using any part of her physical body in any way, then at that time recollect your [state of] union with the Self (*yoga ni smruti*) and forget, ‘What great pleasure I am experiencing because I have her!’ Just as friends tend to mutually use each other’s things in a casual, friendly way, you may remorsefully partake in that thing [sex], and become free from the karmic bondage created in the past life. As much as possible, speak to her in a way that is free from all sexual impulses and passions.”

Questioner: What does it mean to maintain *yoga ni smruti*?

Dadashri: *Yoga* here means *Atmayoga* (union with the Self; the state as the Self). It is to remember that You are a pure Soul and to forget, ‘What great pleasure I am experiencing because I have her!’ See the pure Soul in her and forget this pleasure. If You See her as the Self, then there is no problem. Live with your wife the way you would with a male friend.

“I do not have even the slightest desire to harbor any attachment and abhorrence whatsoever in relation to my wife.

However, I am stuck in this act [of sex] due to the desires [*mohaniya karma*] brought forward from the past life.”

However, all of this is not likely to happen so easily. If one contemplates on this in great detail, then he can become free from it. But one would even get tired contemplating upon it in such great detail. Therefore, if you ever happen to come across the kind of person who, upon spending time with Him, you automatically become like Him, His *prabhaav* (impact of the state that is free of *vishay* and anger, pride, deceit, and greed) continues to influence you, and then you gradually attain that state too. Therefore, with the way things are, there is no other solution. ‘We’ had foreseen all the entanglements! ‘We’ had Seen all the gross aspects [of sexuality] through the process of contemplation and all the subtle aspects through *Darshan* (the Vision as the Self)! That is actually why ‘we’ can solve all the entanglements of the world, isn’t it!

Sexuality Can Be Given Up Even Through the Intellect

Questioner: Even in the scriptures, there is extensive description about the appearance of a woman.

Dadashri: The scriptures that have the description of a woman’s appearance are scriptures of a different kind. On the path of *moksha*, the description of a woman would not be like that. Women are actually *devis* (a form of divine energy). In the past, there was a custom that at the time of getting married, the only condition was that sex would be limited to the procreation of one or two children; otherwise, there would be no sex at all. Those people would not get involved in sex at all. Even if you were to give them a hundred thousand rupees, they would not be willing to have sex. They would have this much awareness to know that, ‘If I have sex, then what would that photo look like!’ Whereas today, people would go to the extent of paying five thousand to have sex, wouldn’t they?

These people have no sense whatsoever! Don't you think so? All this that 'we' are saying is not wrong, is it?

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

Dadashri: So then why are people okay with such a falsehood? They have no awareness (*bhaan*) at all as to where they are headed! They have not heard about [the liabilities associated with] sexuality from a *Gnani Purush*; otherwise, sexuality would not remain at all, it would completely vanish!

Questioner: If we speak up against sexuality, then on the contrary, the people of this world would consider us mad, they would say, "This person is old-minded."

Dadashri: Such things [speaking against sexuality] cannot be said, nor is there any such law, is there! And it is because sexuality exists that there are these people in the wedding business, these people who play in wedding bands, those who set up the wedding canopies. Therefore, because this [sexuality] exists, all these other things exist as well, so we cannot say anything [against sexuality]. This is worth knowing only for those who want to attain *moksha*. There is certainly no need for others to know about any of this, is there!

Sexuality is such that it can be given up through the intellect. [Before attaining *Gnan*,] I had become rid of sexuality just through the [clean] intellect. Even without *Gnan*, sexuality can be done away with through the intellect. As a matter of fact, these people have less intellect, that is why sexuality persists for them.

Questioner: Don't these intellectuals also conduct a verification of what sexuality is actually like?

Dadashri: No, the intellectuals have never conducted a verification of what sexuality is actually like. On the contrary, the intellectuals themselves have delved deeper into sexuality.

Oh, if you were to go over there to Marine Drive¹⁰ and all such areas and observe what goes on [in certain places], then upon seeing their sexuality, you would indeed feel, ‘Are these human beings or animals?’ They bathe in a tub and that too, after having applied perfume! Invariably, wherever there is bad odor, what needs to be done?

Questioner: Yes, perfume needs to be applied. But for quite some time now, no one has shown any such path whereby [people would know that] there is happiness outside of sexuality.

Dadashri: Lord Mahavir had shown the path, but no one accepted it, did they! It is indeed these intellectual people who have written that of all the pleasures in the world, the pleasure of sex is considered the best. Moreover, these intellectuals have gone to the extent of writing [in poems], ‘Her legs are like a plantain tree. Her thighs are like this, and this other part of her is like that.’ And in this way, everything about a woman has been described. So then people became crazy after women. But has anyone ever written about what a woman looks like when she goes to the toilet? How can you ever have sex with a person who goes to the toilet? How can one ever touch such a person? If a mango were to go to the toilet, then we would never eat a mango, would we? But mangoes are actually ‘clean’, that is why mangoes can be eaten, isn’t it!

One Person Got Stung, He Let Everyone Else Get Stung Too

‘We’ say this to give you the right understanding so that you feel satisfied that, ‘This path [of *brahmacharya*] we have chosen is correct.’ Otherwise, no one would ever say, “There is no pleasure in sexuality whatsoever,” would they? Everyone just teaches about the pleasure of sexuality.

¹⁰ a wealthy area in Mumbai

What is this situation like? A person must have had some ailment on his finger. So, someone told him, “If you apply wasp droppings on it, it will heal.” So in order to retrieve the wasp droppings, another person put his hand in the recess of a wall, but there must have been a scorpion sitting in there. It stung him, so he could not retrieve the wasp droppings. On top of that, what he said was, “I was not able to retrieve it.” So then yet another person said, “You were not able to break it off, here, let me try and retrieve it.” So then, that person put his hand in, and the scorpion stung him too. So he realized, ‘This person did not mention the sting, so I don’t want to say anything about it either.’ And so he did not mention the sting either. So then a third person tried; he too got stung. In this way, the scorpion keeps stinging everyone, but no one mentions it.

Questioner: But these worldly people themselves believe that there is happiness in it, so they grab a hold of everyone and persuade them, “There is pleasure only in this, come on!”

Dadashri: These people have printed publicity and advertised sexuality. They have veered everyone in that direction, yet just look at all the inner burning that ensues from it! Just go to Mumbai and observe! People watch nude dancing, yet they have inner burning! These days, that is the very misdeed that is going on everywhere, isn’t it? That is why endless inner burning has arisen. A person even has to resort to drinking alcohol, that is the extent of inner burning that has arisen. He also has to have a mistress. Even though he is given everything, he does not feel at peace, and so he thinks in his mind, ‘I should commit suicide.’ Then he keeps drinking [alcohol] all day long. Then all day and night, there is inner burning, inner burning, and [more] inner burning! So that is what ends up happening!

Questioner: What can he do if he cannot find a way out?

Dadashri: There is no one at all to show the way out. Everyone shows the path of sexuality. Even the parents will say, “Get married. We are already trapped, but we will not refrain from getting you trapped as well!”

Questioner: And if someone were to lean towards *brahmacharya*, then everyone would oppose him.

Dadashri: Yes. People [parents] want to establish a reputation for themselves [by keeping their lineage going]. They will say, “Even my son’s son has made a name for himself!” Then whatever entrapment ensues for him, let it be, but “At least my reputation will be enhanced,” is what they will say!



[3]

The Offense of That Which Is Illicit

**If One Is Not Cautious About That Which Is Illicit,
Then...**

If you are a householder, then engage in sex with your spouse, who is rightfully yours, but never indulge in sex that is illicit (*anhakk no vishay*). This is because the consequences of that are very grave. If you are a renunciate, then your vision should never veer towards sexuality! To take that which is illicit, to have a desire for that which is illicit, and to have the intention to indulge in illicit sex, that is all considered beastliness. There should be a line of demarcation between the two, between what is rightful and what is illicit, shouldn't there? And that line of demarcation should never be crossed! Even then, people have crossed that line of demarcation, haven't they! That is what is considered as beastliness. There is no problem with engaging in what is rightfully yours.

Even Lord Mahavir engaged in that which was rightfully His. It is not as though He threw His 'dish' away. The one who enjoys what is rightfully his does not have any worry.

Questioner: But what is considered as rightfully one's own and what is considered as illicit?

Dadashri: Every individual understands what is rightfully his. 'This is mine, and this is someone else's' is something that everyone instantly understands. 'Which bed is

mine, which pillow is mine' are things that even a small child can understand. When my plate of food is served, I eat everything that is on the plate myself; that is considered rightful. Then no one will raise an objection to that, no one will have a problem with that, no one will raise a claim against me. In our [Indian] culture, people are married off; so once the marriage takes place it then becomes rightful for both of you as a married couple. The Lord has no problem with that, but if it is illicit, then there is a problem. The reason being, illicit sex means that he has stolen what is rightfully someone else's. Thieves are better because they just steal money, whereas in this case, one actually steals something else entirely. And after doing that, he says, "I want to attain *moksha*." Hey! That is certainly not the path to *moksha*! The path he's taken is definitely wrong. People indulge in illicit sex, do they not? They not only indulge in it, but they do so without secrecy, they indulge in it with arrogance.

Questioner: He realizes [that it is wrong], yet he tries to indulge in that which is illicit.

Dadashri: That is precisely why there is all this misery, isn't there! That is precisely why this worldly life persists. If you want happiness in worldly life, then do not indulge in illicit sex. When a person indulges in illicit sex, in his mind, he simply believes that, 'I am happy,' and that's it, however, there is no 'safe-side' in it. Whereas there is a permanent 'safe-side' in what I am telling you.

Questioner: Which inner tendency (*vrutti*) drags a person to indulge in illicit sex?

Dadashri: Your intentions are unscrupulous; that tendency.

Questioner: No, but you have said, "Even if you do not try to indulge in that which is illicit, you are still bound to get

what is due to you.” But in trying to get it, new consequences arise, do they not?

Dadashri: This businessman’s farm was adjoining mine and another elderly man’s farm was also adjoining [on the other side]. Whenever I saw gourds growing in their farms, I used to go and pick them. Now, can that be considered as rightfully mine? I should have told them, “I am going to pick gourds from your farm,” or even after having picked them, I should have gone and told them. But one should certainly not take that which belongs to someone else.

People have eaten and drank that which is not rightfully theirs, they have done everything that is illicit; they have not held back in doing anything at all, have they! It is said that, ‘Worldly life means to engage in that which is rightfully yours,’ and there is no problem with engaging in that which is rightfully yours. Even when it comes to women, if you get married, and you find that one is not enough, then marry two. Having said that, in our culture, there have even been [men] who have married thirteen hundred women! Even in that case, there is no problem as long as the woman and man rightfully belong to one another. What is considered as ‘rightfully one’s own’? It is when the entire society accepts it. When one is getting married, at that time, they all even join the groom’s wedding procession. But if it [the relationship] is illicit, then there is a problem.

Even though a man has a wife at home who is rightfully his, he will still look at other women elsewhere with a sexual intent (*drashti bagade*)! Why don’t you stick to the one who is rightfully yours! How can your vision ever wander elsewhere, on one who is not rightfully yours? Except for the woman who is married to you, you should never look elsewhere with a sexual intent for the rest of your life! Besides the one who is rightfully yours, if you indulge in sex with another woman, then you will have to spend a lifetime

wherever that woman goes [in her next life]. If she goes to a lower life-form, then you will have to go there. Nowadays, this is exactly what is happening everywhere out there. There is just no telling where one's next life will be. Whosoever has indulged in illicit sex will have to suffer horrible agony. Such a person's daughter will also turn out to be one with an immoral character in the next life or two. The rule is such that the very woman with whom you have indulged in illicit sex then becomes your mother or your daughter [in the next life]. From the very moment you take something that does not belong to you, you forgo a [future] life-form as a human being. Illicit sex is considered an extremely grave fault. When you indulge with a woman who belongs to someone else, then someone else will indulge with your daughters, you are not at all worried about this, are you! That is exactly what that means, doesn't it? And that is precisely what happens, isn't it?! People actually do indulge with your daughters, don't they! This is considered as extreme worthlessness, the topmost worthlessness. You have daughters of your own at home, yet you look at the daughters of others?! Are you not ashamed? Shouldn't the awareness that, 'I, too, have daughters at home,' prevail? If you steal [from someone else's home], then someone else will not refrain from stealing [from your home], will he? Where a person is indulging in illicit sex, he can never be happy in any way. How can you ever take something that does not belong to you?

People have exploited sexual pleasures recklessly. 'We' are not saying that everyone does so. This is because there are always exceptional cases in everything. However, a great deal of stock of karma [of people] has become such that they exploit sexual pleasures recklessly and indulge in illicit sex. Even the Lord has not said 'no' to engaging in sex that rightfully belongs to one. If the Lord were to say 'no' to that, then He would be considered a culprit. 'He' does say 'no' to that which is illicit. If one repents [over such indulgences],

even then, he can become free. Instead, people happily indulge in illicit sex and that is why they end up binding a 'reef knot' [a dense tuber of karma], which in turn, ruins so many lifetimes. But if one repents over this, then that 'reef knot' loosens and the opportunity to become free of it arises.

Just as you have a wife of your own, similarly, every man has a wife of his own. Each and every girl is indeed born to become someone's wife; she is considered 'stock' that belongs to someone else. You cannot look at someone else's wife in any 'other' way. If you mistakenly happen to look at her [with a sexual intent] due to the karmic impressions (*sanskaar*) from the past life, then *pratikraman* should be done. This is all you need to take care of. There is no need to take care of anything else.

In Illicit Sex, All the Five Major Vows Are Broken

Hence, you [as a father] should have complete control over [the chastity of] all family members; otherwise, when you are disgraced by them, you will cause a commotion. If you are *sheelvaan* (One who prevails in the Conduct as the Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed), then your daughters will also become *sheelvaan*; otherwise, if you yourself are not honorable, then your daughters are surely bound to engage in immoral behavior. A father's worldly interaction should not appear such that he is at fault even to the slightest extent in the minds of his daughters. A father should live his life in such a way that his daughters cannot find even a single fault in him. Can these men be considered fathers? They are actually half animals! A father should be such that his children are not privy to his private matters, even to the slightest extent.

Questioner: In the past, there also used to be a lot of societal fears, didn't there?

Dadashri: Yes, those societal fears were necessary. It was because of that fear that people stayed in line. In our days, [sexual] thoughts did not even cross our minds. Even if boys and girls were out and about, not a single [sexual] thought would cross our minds. There were no *sanskaar* of that sort whatsoever.

If someone's daughter is passing by and you look at her with a sexual intent (*drashti bagade*), then at that very moment, shouldn't you have the thought that, 'How bad would I feel if someone were to look at my daughter with a sexual intent?' Shouldn't such a thought cross your mind?

Questioner: Such thoughts do arise.

Dadashri: One can only be considered human if such a thought arises, but how can a person even be considered human if he looks at any other woman with a sexual intent? All of that which does not rightfully belong to one should not be coveted, should it? If it is a woman one is rightfully married to, then with her, there is no problem at all. Even people in society will say, "This is acceptable, she is his wife." Even when they walk with their arms around one another's shoulders, people will casually criticize them behind their backs. However, later they will say, "Well, she is his wife after all." So that is not a problem, but if it is illicit then people will not only criticize, they will also backbite. Will they do that or not? And once the world condemns you, all your faults will take control over you. That is certainly why illicit sex is very detrimental, isn't it?

If you have written a letter, as long as you have not put it in the postbox, you can write a line at the bottom saying, 'In the preceding part of this letter, I have used abusive language with you, but I am asking for your forgiveness for that.' Such a statement can be written at the bottom.

Questioner: So everything written before that will be erased.

Dadashri: It will be erased. It will be taken positively. So do intense *pratikraman* for an hour today.

Questioner: Does illicit sexual conduct prevent one from going on the path towards the Self?

Dadashri: It is a sign of heading towards [a life in] hell.

You hold the right to the extent that when you are out with the woman who you married, no one points a finger at you. Whereas if you are out with someone you are not married to, then even people in society would point a finger at you. So wherever a finger is being pointed at you whatsoever, you are bound for a life-form in hell. If you look at a woman other than your wife with a sexual intent, then that is considered an illicit [intent], and because you had the desire to indulge in that which is illicit, you are bound for the life-form as an animal.

Questioner: You had mentioned that illicit sex takes one to [a life-form in] hell. Why is that so?

Dadashri: *Kashay* (anger, pride, deceit, and greed) are always present in illicit sex, and because *kashay* are present, one has to go to hell. But people do not realize this, that is why they are not afraid and they are not even the slightest bit fearful. The human life that people currently have is a result of the good deeds they had done in the past life.

Questioner: Heaven and hell; are they both right here? Are they both to be endured right here?

Dadashri: No, they are not here. Over here, there is nothing like hell at all. If a person were to listen to my description of hell, then he would die just upon hearing it; that is the extent of the pain there is over there! Only those who have carried out horrendous atrocities over here are allowed over there! Here, there is nothing like heaven or hell. Here, those with less merit karma (*punya*) have less happiness and

those with more merit karma have more happiness. When one has demerit karma, that is when he experiences misery.

Illicit sex entails the violation of all five major vows¹¹. By indulging in it, violence (*himsa*) takes place, lies have to be told, and as for stealing, this is considered overt theft. Illicit sex is considered as stealing in broad daylight. Then there obviously is *abrahmacharya*, and the fifth is acquisitiveness (*parigrah*); this [illicit sex] is the biggest acquisitiveness of all. The Lord has said, “There is liberation for the one who engages in sex with his own spouse, who is rightfully his, but there is no liberation for the one who indulges in illicit sex.”

If it is sex that you are rightfully entitled to, then engage in it. The thought about indulging in that which is not rightfully yours should not arise. Even if it is sex that you are rightfully entitled to, ‘we’ will perform a *vidhi* (silent auspicious blessings performed by the *Gnani*) for both of you. ‘We’ would perform an *abandhabhaav vidhi* (spiritual blessings so that there is no karmic bondage). And even that which rightfully belongs to you should not be [indulged] in willfully. Just as a police officer were to pin you down and force you to eat meat, it should be like that.

Questioner: Does that mean it should be in accordance with one’s unfolding karma (*udaykarma*)?

Dadashri: No. The unfolding karma may even be that of illicit sex, but you should not indulge in illicit sex. Rightful means that people in society accept it, it is such that people do not condemn it, and that too, it should be exclusively with your own wife; it should be accepted by society. So it does not induce guilt or fear in you. Otherwise, when it comes to illicit sex, one feels fear, it pricks away at you, just as a stone would.

¹¹ Also known as the five *mahavrat*, as expounded by Lord Mahavir: truth (*satya*), non-possessiveness (*aparigrah*), non-violence (*ahimsa*), non-stealing (*acharya*), and celibacy (*brahmacharya*).

What Life-Form Do ‘Haraiya Dhor’ Attain?

Moreover, these people do not have any awareness (*bhaan*), do they! They are like *haraiya* [*dhor*]. You understand what ‘*haraiya*’ means, don’t you? Have you ever seen a person who is *haraiya*? *Haraiya* means whosoever’s ‘food’ comes into one’s hand, one ‘eats’ it. Are you at all familiar with the partner of a female buffalo? It wipes all the farms completely clean. That is what the people in this world are like; stray male buffalos. *Mooah*, did the thought not cross your mind that you too have a sister, a daughter? You take what belongs to someone else, so as a result of that, you will lose this [the chastity of your sisters and daughters]. Depending on the kind of jolt you exert [action you engage in], the corresponding consequence will arise. It is not worth ‘violating’ [others in] this world. If you have already ended up ‘violating’ others [indulging in illicit sex], then suffer the consequences without retaliating. Going forward, do not violate [others] again. In fact, [if one is like] stray livestock and eats anything he finds, then people will ‘eat up’ [indulge with] his own daughters. People are not concerned about that at all. If everyone were to become stray like this, then what would remain?

There are very few people who have somewhat understood the importance of this. Otherwise, they are not stray only for as long as they have not had the opportunity [for illicit sex]! Once they have the opportunity, it takes no time for one to become stray. This does not suit us! Our people of India are so [spiritually] developed! We are, in fact, to advance towards *moksha*!

What must the people of the past have been like? They considered not only their own [sisters and daughters] as their own, but they also considered sisters and daughters of others as their own [sisters and daughters] too. What a wonderful culture! This has all become ‘fractured’. So how can happiness ever arise? There can never be worldly happiness in this [current culture].

The Awareness of Three Vision Is Indeed Rare

When it is illicit, people get ready to beat you up; why is that? Because you 'looted' what does not belong to you! Do people deliberately 'loot' what does not belong to them? No, [it is not deliberate,] their way of looking [at others] has become like that. People look in all sorts of ways. So even if your way of looking may be proper, she will pull your eyes [attract you towards her]. So in that situation, it is when you look at her that the problem begins, doesn't it! For the *Gnani Purush*, no matter who He looks at, it is not a problem. This is because He has all kinds of 'locks and keys'; no one can influence Him. But when can all kinds of 'locks and keys' be attained? Only after One becomes free of *vishay* (sexuality). So, the *Gnani Purush* does not have any *vishay* at all, that is indeed why such worldly interactions never arise for Him! When does sexuality leave? Sexuality leaves through awareness. Sexuality is not such that it will leave on its own. When does the final *vishay*, even the *vishay* that is rightfully yours, go away? It is if there is awareness. It is considered awareness when [with the 'first vision'], a woman or a man appears naked even though they are clothed. Then with the 'second vision', the person is visualized as though the skin has been removed. And with the 'third vision', all the 'stock' [organs] within is visualized as though it is in a mess. These 'three visions' occur at a time, within the span of just a minute. Now, if there is this awareness, that is when one can reach the 'final station'. How many people must there be in this entire world who have such awareness? There must be a hundred to two hundred people, right? In fact, there is not even a single person with such awareness at any point in time. It is only in this era of the time cycle and I am the only one [with such awareness]. Can there ever be people with such awareness? Can there ever be such awareness in one who has presumed ownership of the physical body (*dehadhaari*)? One may be a great scientist or psychologist, but he would certainly not have such awareness, would he!

Questioner: After attaining your *Gnan* and learning about this [the awareness of ‘three vision’], wouldn’t some *mahatmas* have attained such awareness?

Dadashri: That may have happened to a certain degree, but it cannot be considerably more, can it? It cannot be said that he has [complete] awareness so long as the practice [of ‘three vision’] is ongoing. And if he is [completely] aware, then he would never stick his hand in the ‘muck’, would he? And if he sticks his hand in this ‘refuse’, then he is not at all aware; he is in a state of gross unawareness (*bebhaan*).

Illicit Sex Takes One to Hell...

Our path is such that One can constantly remain in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), constantly remain in *samadhi*; moreover, the path is straightforward and one in which equanimity can easily be maintained. The freedom to eat mangoes and everything else has been given. It is just this [illicit] sex alone, [that one should not engage in]. Other than one’s own wife or husband, one should not have sex with anyone else, and any indulgence in sex, sex that is illicit, is in fact, an invitation to a lower life-form. And what happiness is there in sex? Even these animals do not find pleasure in it. Even animals engage in sex only for the duration of their mating season, and that too, it is a provocation brought on by the season. Even the animals do not like it. That is why all these people [*brahmacharis* on the *Akram* path] have taken up the vow of *brahmacharya*. They could not see any happiness at all in sexuality. How can sexual impulses arise towards those whose mouths stink, towards the body that emits nothing but filth day and night?

Instead, if One sets up the practice to follow the [five] *Agnas*, then things will settle into place. Indulging in sex with anyone other than one’s wife is a sure sign of heading to a life-form in hell!

Questioner: After attaining this *Gnan*, should such illicit [sex] take place, then wouldn't the liability increase?

Dadashri: Immensely. The liability certainly increases after [having attained *Gnan*], doesn't it! Even otherwise, he was already liable; he was already headed to the animal life-form. He was not at all concerned, was he! Now that he has come onto a good path, if such a mistake repeats, then what would happen? Abide by the *Agnas* as far as possible, start applying the *Agnas*. If One has this *Gnan* and comes into *brahmacharya*, then his happiness will never deplete.

Abrahmacharya is such that if one has a wife in this life, yet he also has a mistress, then in the next life, that mistress may become his daughter; such is the strangeness of this worldly life. That is why the men who were wise, practiced *brahmacharya* and attained *moksha*!

A Guarantee for the One Within the Boundary of What Is Rightfully His

Questioner: Right from a very young age, I have had a lot of interest in girls.

Dadashri: Interest in looking at girls or interest in girls?

Questioner: All of that. At first, it was in looking at them, then...

Dadashri: That itself is the 'disease'; that itself is the insincerity (*pol*). That is what I am asking, 'What is your interest in?' You are not interested in this [practicing *brahmacharya*], you are interested in that [in girls], aren't you! How much of what you had expected with the girls was successful?

Questioner: Up until now, no one has given me any information at all regarding this matter.

Dadashri: Looking at someone's wife or someone's daughter even with the slightest sexual intent binds

tremendous demerit karma. There is no problem if she is your own wife, but she belongs to someone else. And not only did you remain 'stray' here [in this life], but even over there [in the next life], you will be stray and jump about with a tail, up and down, up and down. You will lose this existence as a human being. This human existence which has been acquired with great difficulty will be lost. So be a little cautious.

That is why Tulsidas did not have the need to write an entire scripture; instead, he said it in just two sentences:

*'Pardhan paththar maanie, parstri maat samaan,
Itne se hari na mile, to Tulsji jamaan.'*

'Consider another's wealth to be rocks,
Another's wife just like your mother,

If you do not find God with this much,
Then Tulsji will become your guarantor.'

Krupaludev has already become a guarantor and he [Tulsidas] is yet another guarantor. If one 'eats' what is rightfully his, he attains a human life-form, if he 'eats' what is not rightfully his, then he goes to the animal life-form.

Questioner: I have definitely 'eaten' what is not rightfully mine.

Dadashri: If you have 'eaten' it, then you can still do *pratikraman*, the Lord will still save you. You can still go to the *derasar* (Jain temple) and repent. You are still alive. As long as you are still alive in this body, you can repent.

Questioner: What happens just by repenting?

Dadashri: If you have the understanding, then do it. If you want to abide by what the *Gnani Purush* tells you, then do so. If you do not want to abide by it, then it is a matter of your choice. If you do not want to abide by it, then there is no solution for it. Even now, if you repent over it, then the karmic

tuber [of sexuality] will weaken. What's more, whatever illicit sex you've indulged in, you have done so willfully, so you have bound a life-form in hell. You did 'eat' what was not rightfully yours, but if you did that willfully, then you get a life-form in hell, and if you repent over it, then you come into an animal life-form. A terrible life-form in hell is to be endured. So if you still want to 'eat' what is not rightfully yours, 'eat' as much as you want from others.

Questioner: What is the best solution to become free from all of this?

Dadashri: Whatever you have 'eaten' that is not rightfully yours, repent for it. Even if you have thoughts about 'eating' what is not rightfully yours, repent for it. Just keep repenting all day long, 'This should not be 'eaten'. Only if it is rightfully mine, is it of use to me.' You have a wife who is rightfully yours, children who are rightfully yours, the house and everything else is yours; then how can you take that which rightfully belongs to others? If you do so, then there is no choice but for you to go into an animal life-form; you have become entitled to a life-form in hell. You are trapped in dreadful misery. Even now, if you want to heed the warning, then do so. What this *Gnani Purush* is saying is that, "You have been given a weapon in the form of repentance. Keep doing *pratikraman*."

'Oh Lord [absolute Self within]! Due to a lack of understanding, due to an immoral intellect, and even through the instigation of *kashay*, I have committed these faults, these terrible faults, I ask for forgiveness for them.' You have done all this due to the instigation of *kashay*, you have not done them of your own accord. If you still want to, then do *pratikraman* [for these faults]; if you do not want to, then it is a matter of your choice.



[4]

Fidelity to a Single Wife Is Itself Brahmacharya

That Which Is Not Publicly Condemned Is Worthy of Public Reverence

In *Kaliyug* (the current era of the time cycle, characterized by moral and spiritual decline and predominantly one of misery), the sexual impulses (*vikaar*) that a householder has should be limited to his wife alone. Since he has become a householder, if his sexual impulses are limited just to his wife, then the Lord has accepted it. The Lord has given liberty to this extent only, that a man should uphold *ekpatnivrata* (fidelity to a single wife), such that he does not even look at another woman with a sexual intent. When he goes out, no matter where he goes, but he does not look at any other woman with a sexual intent. A [sexual] thought does not even arise for any other woman, and if such a thought does arise, then he asks for forgiveness; if he upholds such fidelity to his wife, then the Lord does not have a problem with it! The Lord in fact says, “‘We’ will consider *ekpatnivrata* (fidelity to a single wife) to be *brahmacharya* in this era of the time cycle. And that which is not publicly condemned, we will consider as being worthy of public reverence.” How wise the Lord is! In this era of the time cycle, anywhere and everywhere, people are just getting condemned, and what’s more, people are indeed carrying out deeds that are condemnable, aren’t they? Be it in business or in religion, this is exactly what is going on

everywhere, isn't it? Even amidst all this, there may be an exception. There is always an exception. Having said that, people who have virtuous thoughts have started to crop up in India these days. So, good things are in store for the future.

Fidelity to a Single Wife Is Itself Brahmacharya in This Era of the Time Cycle

For the one who is married, 'we' have introduced just one rule: You should not look at any woman other than your wife with a sexual intent. And if you happen to look at anyone else with a sexual intent, then you should do the *pratikraman vidhi* and decide, 'From now on, I will not do such a thing again.' For the one who does not look at any other woman besides his own wife, whose gaze does not remain on another woman, who sees other women yet a sexual intent does not arise in his mind, and if a sexual intent does arise, he repents over it a lot, then in this era of the time cycle that is considered *brahmacharya* despite having a wife.

Three thousand years ago in India, ninety out of a hundred people practiced fidelity to a single wife. Fidelity to a single wife and fidelity to a single husband (*ekpativrat*); what virtuous people they were! Whereas today, there may hardly be one in a thousand!

In this era of the time cycle, the one who does not have any thought about another woman, and remains with just a single wife, 'we' refer to even that as *brahmacharya*. Even if such a person does not have Self-realization, he will still attain a celestial life-form [in the next life]. Now just imagine the life of ease in the celestial realm that is availed to those [who follow *brahmacharya*]! Besides this, if he has the habit of eating ice cream, that will not pose a problem, if he has the habit of watching movies, that will not be a problem. However, [illicit] sexual relations between a man and a woman is a grave offense. If they are married, then the sexual

relations limited to one's own spouse will not pose a problem. This is because there is a boundary. The problem arises with crossing the boundary. This because you are leading a worldly life, so there should be a boundary. Even the mind should not cross that boundary, even the speech should not cross that boundary, even a thought should not cross that boundary. Not even a single thought should not cross over the 'circle' [boundary] of fidelity to one's wife, and if it does cross over, then the thought should be retracted. This era of the time cycle is strange, therefore, that boundary should not be crossed.

In this era of the time cycle, if there happens to be anyone who upholds fidelity to a single wife, then that is quite admirable. I would tell such a person, "You do not even need to take *Gnan* (Knowledge of the Self attained through the *Akram* path). You do not have even a thought pertaining to another woman, you do not even look at another woman, and even in your dreams, another woman does not appear, so go ahead then, there is no need for you to even take *Gnan*." 'We' would bless such a person just once, as a result of which he would attain *moksha* after the third lifetime! Without *Gnan*! Is upholding fidelity to a single wife any ordinary thing? One who upholds fidelity to a single wife is certainly considered to be a *brahmachari* in this era of the time cycle. In this era of the time cycle, a person just cannot uphold fidelity to a single wife. There may turn out to be twenty-five to fifty such people in India, but then again, they are oblivious, they are not doing so through intellectual understanding, they are doing so without intellectual development, and that, too, by virtue of their merit karma.

Marry Four, but Remain Sincere Only to Them

As a matter of fact, the Lord says that you should get married as a last resort, and should you get married, then uphold fidelity to a single wife. If one upholds fidelity to a single wife and it is this era of the time cycle (*Dushamkaal*)

and he does not look with a sexual intent anywhere else, then that has been referred to as *brahmacharya*.

Questioner: Say a man has two wives; then why is that wrong?

Dadashri: Go ahead and have two wives. There is no problem with that. There is no problem with having even five wives. However, if you look at another woman with a sexual intent, if another woman is passing by and you look at her with a sexual intent, then that is considered wrong. Shouldn't there be some decency and restraint?

Questioner: I do not have any principles.

Dadashri: So then, should you behave like an animal? If you behave as an animal would, then you are obviously at liberty. Do whatever suits you. These human beings have put this arrangement [of marriage] in place so that they can retain their humanity. Otherwise, you are certainly headed towards a life-form as an animal! Then you would certainly be considered an animal, wouldn't you? This is because, just as she is someone else's sister or daughter, you too have a sister or daughter, so shouldn't you seek out some kind of a 'safe-side' [safety] for that reason? Just as you have a sister or daughter, she is someone's sister or daughter.

There is no problem in marrying more than once. In the Muslim community, a rule has been drawn up, that one should not look [at someone] with a sexual intent outside [of marriage]. Do not tease anyone outside [of marriage]. However, if you are not satisfied with one wife, then have two. Those people have maintained a rule that you are allowed up to four! And if you are able to manage it, then why don't you marry four? Who is going to disapprove? So what if people criticize you! But the first wife should not be hurt.

Questioner: She would naturally be unhappy.

Dadashri: Even then, your conduct should not be such that it hurts anyone. And the foremost thing that you should ensure is that your first wife does not get hurt. This is because you have brought her home upon gaining her trust. You are bound to her through marriage. You have given her a promise. After giving a promise, if you betray her, then you cannot be considered a part of the spiritually exalted people of India; rather, you would be considered uncivilized, wouldn't you!

Questioner: So then why would one marry four wives?

Dadashri: For the Muslims, it is written in the Quran. It is a rule in the Quran that a Muslim should not drink alcohol. If a little drop of alcohol were to fall on him, then a true Muslim would cut that much of the area off. A true Muslim is one who does not look with a sexual intent towards any woman [other than his wife]. And if need be, he will marry a second one, a third one, a fourth one, but he does not look with a sexual intent [outside marital bounds]. How wonderful is the constitution [of their culture]! But what can be done now, these people have become this way! So, they look around with a sexual intent anywhere and everywhere.

Questioner: Is there any guarantee that the way one looks at other women will improve after having four wives?

Dadashri: No, what that rule is trying to convey is, 'Do not look [at other women] with a sexual intent. Have four wives instead.' So then a person himself will have decided, 'I have to remain within just this limit.' Whereas here, for him, it has been decided, 'I can have only one wife!' So, he [believes he] has the freedom to look with a sexual intent elsewhere. What happens when you look elsewhere [at a woman other than your wife] with a sexual intent? Well, nothing overt happens, but by looking at another woman with a sexual intent, a 'seed' is sown, and from that 'seed', a 'tree' grows. That is why 'we' have told all of these people

[*mahatmas*], “If you look at a woman [other than your wife] with a sexual intent, then do *pratikraman*, then a ‘seed’ will not be sown for you. Do *pratikraman* the instant you look at someone with a sexual intent.”

Questioner: Their religion tells them, ‘Marry four wives [if you must], but do not look [at other women] with a sexual intent.’ Nonetheless, it is in his hands, whether to look at someone with a sexual intent or not, isn’t it!

Dadashri: If one has heard such knowledge in this life, then he enters his next life with it already ‘fit’ [set] within. So then, he does not look with a sexual intent anywhere else.

Questioner: Just by hearing this knowledge?

Dadashri: Yes, if he has heard this knowledge, that he has to do it precisely in this way, then in this life such faults may happen at times, because he had not heard about it in the previous life, but for the next life, it will be ‘fitted’ [set in the understanding].

Questioner: Nevertheless, the karma that have been bound in this life, those will definitely have to be endured in the next life, won’t they?

Dadashri: Those will certainly have to be endured, but nothing else...nothing else will have to be endured. The karma will come to an end. However, this karmic account may unfold, regardless. However, those people have clearly been told, ‘Indulge in up to four [wives], but do not look at any other woman with a sexual intent.’ And that itself is the root cause of good health. To look at someone with a sexual intent is detrimental to good health. This law of the Muslims appeals to ‘us’ very much. This law of the Muslims is a very good law!

Even in the scriptures of the Muslims, there are such wonderful rules like, ‘Marry four women if you want to, but do not look at anyone else with a sexual intent.’ Is this not a

fine rule of theirs? What do you think? The greater offense is in looking at a woman [other than your wife] with a sexual intent, not in having [more than] one wife. The offense of looking at other women with a sexual intent is immense. Can it be considered commendable to look at other women with a sexual intent? Therefore, one is to indulge with the one who is rightfully his. What has the Lord said? Indulge, but indulge with the one who is rightfully yours. Do not indulge with the one who is not rightfully yours. One who pointlessly indulges in sex that is not rightfully his will actually ruin many of his future lives. Now your eyes will not wander elsewhere, will they? They will never wander, will they? In the current era, greater value has been placed on this. These are testing times, so even the way you look at someone should not change [to a look that is sexual]. And if it does change, then [the tool of] *pratikraman* has been given, so cleanse it off with that.

Fidelity to a Single Wife, Even at the Subtle Level, Is Required

In this era of the time cycle, ‘we’ consider fidelity to a single wife as *brahmacharya*. And the benefit of *brahmacharya* that was attained in the times of the *Tirthankar* Lords, one will attain the very same benefit, ‘we’ give the guarantee of this.

Questioner: In reference to fidelity to a single wife, should it be upheld at the subtle level or just at the physical level? The mind may drift, right?

Dadashri: It should be upheld at the subtle level too, and at times, if the mind does drift, then You should maintain separation with the mind. And you should keep on doing *pratikraman* for it. As far as going to *moksha* is concerned, where does the limit lie? Fidelity to a single wife and fidelity to a single husband. The rule of fidelity to a single wife and fidelity to a single husband; that is considered the limit.

Now, for the rest of your life, if thoughts with a sexual intent do not arise towards other women, then everything will run smoothly for you, otherwise...

Questioner: Agreed, in accordance to what you said, fidelity to a single wife only, nothing else besides that.

Dadashri: You should not even look at anyone else with a sexual intent, and if it happens, then immediately do *pratikraman*. It is not an easy thing to become free of [the karma of] infinite lifetimes and attain *moksha*, and if that [other] *brahmacharya* [for those who are unmarried and have taken up a resolve to practice life-long *brahmacharya* on the *Akram* path] is present, then it is a different matter altogether, isn't it!

Questioner: For now, I am getting married, but after a few years, I can take up [the vow of] *brahmacharya*, can't I?

Dadashri: Yes, if both of you are willing to take it up, then you can do that. If both of you are ready, then you may even take it up after five years.

Questioner: However, the result would not be the same as these *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya* on the *Akram* path), would it?

Dadashri: Well, you will in fact have to carry the 'ghost' around with you, won't you! And the wife thinks, 'I have to carry this 'ghost' around.' So, this problem will certainly be there, won't it! Once the [marriage] agreement has been signed, then that contract cannot be broken, can it! Whereas no one would be able to hold a *brahmachari* answerable, would they? No one would lay a claim against them, would they? So, there is nothing better than that.

Questioner: So then there would be no problem if I sincerely uphold fidelity to a single wife, would there?

Dadashri: And if 'our' five *Agnas* are applied, *moksha*

will be attained. The five *Agnas* simply need to be applied, and if you practice fidelity to a single wife, then that is considered excellent, it gives the same result as [the other] *brahmacharya*.

Questioner: However, with the intention of *brahmacharya* that I have nurtured up until now, with the ‘seeds’ of *brahmacharya* that I have sown until now, in the next life, I will be able to take up initiation into monkhood (*diksha*), won’t I?’

Dadashri: What is the point in worrying about that? Right now, you should deal with the problem at hand. What would happen if you get involved in the intricacies of the next life right now? What is your condition right now? ‘You’ are able to see your faults right now, aren’t You? Other people’s faults should not be seen. ‘You’ should be able to see your own faults. If you see anyone to be at fault, then you should do *pratikraman*. See to all of that. Secondly, the intricacies of the next life will fall in place on their own. For that, the result will depend upon how well you prepared for the examination that you gave. The next life is actually your exam result.

Even What Is Rightfully Yours Should Be in Normality

Questioner: Fidelity to a single wife is considered sex that is rightfully one’s own. That too, it is considered rightful as long as it is within normality. What if it goes beyond the limit of normality?

Dadashri: Even then, it is considered rightfully yours, it cannot be considered bad like indulging in that which is not rightfully yours, can it?

Questioner: Now, if there is another woman who is drawing a man towards her of her own will, and they have consensual relations, then is that considered as sex that is rightfully one’s own or not?

Dadashri: No, that's precisely where the line is crossed, isn't it! And it is because of this willingness [to indulge in illicit sex] that everything has become ruined, isn't it! The fact that they have moved ahead willfully is a sign that they are bound for a dreadful lower life-form (*adhogati*)! Then they will definitely go to a lower life-form. Otherwise, if one maintains normality in sexual interactions with his wife, then he is considered a celestial being; even as a human being, he is considered to be a celestial being. And if he goes beyond the limits of normality with his wife, that is all considered bestial. But he loses only what he has, nothing else; his own 'shop' [energies] becomes empty, but it does not carry as grave a liability as that of illicit sex. Those who indulge with the spouse who is rightfully theirs will even attain a human life-form again, and they may even approach closer to *moksha*. Fidelity to a single wife is the final limit, it is better than all those others. This type of discussion does not take place anywhere else in India.

Marry According to Your Capacity

Questioner: In our religion, there is a rule to have only one wife, but why did some of our kings have three wives?

Dadashri: The fact is that some of them did have three wives. And Lord Rushabhdev's son, Bharat, was a *Chakravarti* (emperor of six continents); he had thirteen hundred queens. So what our religious scriptures say is to get married. But do not look [at anyone else] with a sexual intent. And if you are not satisfied with one wife, and if your eyes keep getting drawn towards another woman, then marry a second woman. If your eyes keep getting drawn towards a third woman, then marry a third woman. But do not keep looking with a sexual intent [at women besides your wife(s)]. Terrible diseases arise by looking at others with a sexual intent.

Questioner: We have been told to marry just one, whereas in the past they would have three wives; why is that?

Dadashri: I am telling you the same; your capacity is required. You keep fighting with the one wife you have. There was a man who went and married another woman. I asked him, “Now what are you doing? What are you and your two wives doing?” I am talking about something that happened forty years ago, not today. So he says to me, “The new wife makes *rotla* (flat bread), and the first wife makes the *daal* (lentil soup), the ‘humble servant’ [the husband] sits and stirs the *kadhee* (yogurt soup); all three work together!” Do it if you have the strength [capacity] to do so, the strength to cope with it is required. As it is, one is not able to handle just one wife, and then he complains!

You will uphold fidelity to a single wife, won’t you? If you respond, “I will,” then there is *moksha* for you. And if the slightest [sexual] thought about another woman arises, from that point on you lose your *moksha*. This is because it is illicit. Where it is rightfully yours, there is *moksha*, and where it is illicit, you are bound for a life-form as an animal.

And our *rushimunis* (sages of ancient India who had great spiritual power) would have a wife, and that too, they would engage in [sexual interactions] once or twice a year at most. They would get married [and have sexual interactions] once or twice just for the purpose of gifting a child [to their wife].

Questioner: What I am asking is, has there been anyone born in this world who is a *brahmachari* [who practices *brahmacharya*] through the mind, speech, and body?

Dadashri: There would not be anyone right now.

Questioner: Were there any in the past?

Dadashri: There certainly were [some] in the past! We had [women who] became *mahasatis*¹²; they upheld the vow

¹² Refers to the 16 *mahasati* of this regressive half of the time cycle who were mostly married women of high moral conduct, who completely upheld the vow of fidelity to their husband without any mistake.

of fidelity to a single husband. All these *rushimunis* upheld the vow of fidelity to a single wife.

Questioner: A *mahasati* would certainly have a husband, wouldn't she?

Dadashri: Yes, but they were loyal only to their husband. They would never allow the vow of fidelity to their husband to get violated at all, whereas those *rushimunis* perfectly upheld the vow of *brahmacharya*.

Questioner: But they would have naturally brought this [karma of upholding *brahmacharya*] from their past life, wouldn't they?

Dadashri: Well, that is in fact the kind of karmic stock they had filled, whereas these days, this is the kind of karmic stock these people have filled, so that is what is discharging. However, what sort of karmic stock should now be filled anew, that is dependent upon you, isn't it?

Questioner: Would the male celestial beings (*devo*) have fidelity to a single wife?

Dadashri: Fidelity to a single wife in the sense that they spend their entire life with just one female celestial being (*devi*). However, when they see a female celestial being who belongs to someone else, they feel, 'She is better than the one I have.' Such a feeling does arise; however, no change can be made in the one they already have.

Questioner: There is no question of having children in the celestial realm, nevertheless they do indulge in sexual pleasures, don't they?

Dadashri: Over there, sexuality is not like it is here. Here, it is actually nothing but filth. The celestial beings would not even stand here. What is their sexuality like over there? When his celestial consort arrives, he simply looks at her and his sexual indulgence is fulfilled, that is all! For some

celestial beings, it is such that when they touch each other's hands or when they hold each other's hands tightly, then their sexual indulgence is fulfilled. Even among celestial beings, as they develop [spiritually], sexuality progressively decreases. For some, simply by conversing with each other, their sexual indulgence is fulfilled. There are even celestial beings who enjoy dwelling with female celestial beings, and there are even celestial beings who feel a lot of pleasure if they simply meet with a female celestial being for an hour. And there are even certain celestial beings who have no need for a female celestial being at all. So, there are all types of celestial beings.

There are even some humans who do not like to sit on the toilet. They do not like the smell of it at all. So the realm of the celestial beings is for them.



[5]

Indulgence in Illicit Sex Is the Cause for a Life-Form in Hell

Sexual Relations Outside of Marriage Is a Cause for Going to Hell

People have never known sex to be ‘poison’. People have never known the liabilities of sex and it has become such that they could end up in hell. So, if they turn around to some extent at least, then they can be saved from binding a life-form in hell.

Sexual relations outside of marriage (*parstri, parpurush*) is the explicit cause for a life-form in hell. If you want to go to hell, then think about getting involved in that. ‘We’ do not have a problem with it. If it is convenient for you, then I will describe the torment of hell. You will develop a fever just upon listening to it, then what will become of you when you are actually suffering it over there? Other than that, there is no problem with [having sexual relations with] your own wife.

Questioner: But what if they are both husband and wife?

Dadashri: Nature has accepted the [sexual relations between] a husband and his wife. There is no problem in that as long as there is no excessive indulgence. Nature has made that much of an allowance. To that extent, it is considered a resultant state devoid of the demerit karma [associated with illicit sex]. However, there are many other demerit karma

associated with sexual interactions. Millions of living beings die in just a single act of sex. Is that demerit karma considered any smaller in amount? Nevertheless, this is not considered as grave as the demerit karma bound in sexual relations with a woman other than one's own wife.

Questioner: Though, there is demerit karma even in the sexual relations with one's wife, isn't there?

Dadashri: There is. That is why these people have discovered ways to remain free from the bondage of demerit karma, haven't they? So, what is the solution to remain free from the bondage of demerit karma? One should come into *brahmacharya*. If a husband and his wife are able to maintain *brahmacharya* here, then they would experience the kind of happiness that the celestial beings have. After that, worldly life would actually seem to be like the celestial realm. The one who does not look at someone who catches his attention (*drashti maandi*) wins. The moment one looks at someone who catches his attention, that is the end of it. One should certainly not look at someone who catches his attention.

Questioner: The 'danger signal' of sexual interactions outside of marriage which you have cautioned us about, what is the causal connection for it?

Dadashri: Anyone here who makes such a mistake after having taken *Gnan* will actually go straight to hell. This is because after having taken *Gnan*, such an action is considered to be a betrayal. It is considered to be a betrayal to the *Gnani* and it is considered to be a betrayal to *satsang*. It is considered to be a terrible betrayal, so one becomes eligible for a life-form in hell. That is why 'we' keep cautioning over and over again. The kind of sexuality that the people of today have, even the animals do not have that. This is actually an indicator of *Kaliyug* (the current era of the time cycle, characterized by moral and spiritual decline). The

poor fellows toil all day long in a state of inner burning, so then they have no awareness, do they!

And this ‘stock’ [the humans in the current era] is not the kind that is likely to return to the human life-form. All of this ‘stock’ is the kind that will wander astray. The old ‘stock’ of the past era was such that they upheld lifelong fidelity to a single wife. This is because that old ‘stock’ actually knew the value of having a chaste conduct. They had the understanding that, ‘My daughter should not become like that. If I cause harm in someone else’s home, then someone else will cause harm in my home, and then my own daughter will become like that too.’

Those Who Engage in Sexual Assault Are Eligible for a Life-form in Hell

Questioner: Who is the most likely to go to hell?

Dadashri: There is the seventh hell for those who engage in sexual assault. Whatever amount of pleasure was derived [from one’s actions], when manifold greater bitterness is experienced, that is when the person decides that he never wants to go to hell. Therefore, if there is one thing in this world that should not be done, it is to sexually assault anyone. Do not even allow yourself to ever look at someone with a sexual intent. A person who engages in sexual assault then goes to hell and continues to take beatings. There is indeed nothing greater in this world than the chastity of a woman (*shiyal*). There is nothing greater in this world than a *sheelvaan* (One who prevails in the Conduct as the Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed).

Questioner: In this day and age, the chastity of a woman is of no importance to anyone, so then no one feels as though a woman’s chastity has been violated, do they?

Dadashri: People of this day and age do not even know how to violate the chastity of a woman, the way the people of the past eras of the time cycle did! Therefore, at most, they go to either the first, second, third, or fourth hell. Right now, in this era of the time cycle, [only the first] four hells are open, so they can go to that extent. The other [three] hells beyond these are closed. The ones beyond these first four are just not meant for the people of this era of the time cycle, are they! These are living beings [of this era of the time cycle] who are weaklings, cowardly men. Those who go to [those three] hells beyond the initial four are very intense, powerful men. Whereas these pitiful beings are weaklings, they are the kind of people who feign closeness by referring to a woman as ‘sister’ and then sexually assault her. These people will actually address her as ‘sister’ and then engage in betrayal of trust. Those [intense, powerful] men of the past did not engage in such betrayal of trust.

Questioner: Is it betrayal of trust directed towards society or the individual?

Dadashri: Towards society and the individual, it is directed towards everyone. The people of this era of the time cycle go as far as betraying their own selves.

Here, in this *satsang*, if thoughts of such betrayal arise, then I would say that it is meaningless to have these discussions. Such interactions will not be tolerated over here even to the slightest extent, and if it ever comes to my attention that such interactions are going on, then I will set that person on ‘fire’, I will reduce him to ‘ashes’ [not allow him in *satsang*]. Over here, this will not be tolerated even to the slightest extent; this gathering is not of that kind. Such a mistake cannot be made here.

I have actually seen many such men who, despite having a brother-in-law, are ‘married’ to [have sexual relations with]

their own sister. So then they go to their brother-in-law's house every day. Oh, they actually stay put at their brother-in-law's place. I have actually witnessed many such cases. I would even tell him, "Hey, what's this nonsense you're up to? In what lifetime will you become free? Come to me and provided that you are never going to do this again, I will cleanse you of it." No matter what kind of offences have been committed in this world, no matter what kind of offences a person comes here with, if the person is not going to commit such an offence again in the course of this life, then I will cleanse him of it in every way. These people have committed such terrible offences. They address a woman as 'sister' and then 'marry' [exploit] her. However, the seventh hell is not for these people. At the most, they will go to the first, second, third or fourth hell.

Illicit Sex Carries Terrible Liabilities

There is nothing in this world that can lead to bondage. Neither money nor any other thing can lead to bondage. It is only the sexual relations with a woman other than one's wife, that leads to bondage. There is bondage wherever illicit sexual acts [assaults] are recklessly exploited. There is no other place where there is any misery [like this]. This *Gnan* of ours is such that it frees a person from everywhere else, but the person who gets caught up [in sexual relations] with a woman other than his own wife, becomes eligible to go to hell. So, to become free from that, one needs to get a *vidhi* (silent auspicious blessings performed by the *Gnani* for a person's salvation) done here. After all, a human is bound to make mistakes, isn't he!

So, this is the only liability here [on the *Akram* path]. If anyone at all is making a mistake like this, then they should come and seek forgiveness from me and become free of it. I will do a *vidhi* for them. Even after attaining this *Gnan*, one has brought all kinds of karma [from the past life], so how is it possible to know who is bound with what kind of karma? If

you are bound by money, then there is no problem with that; I will help you become free from the penalty of that. However, it is just this alone, the sexual relations with any woman other than one's wife, that lead to a grave punishment. For that too, I know the laws to absolve you. I have all the means.

Dada Releases One From the Life-form in Hell

How much is a person entitled to as per the practice of humanity? The person one is married to, entitled to, that person alone is rightfully one's own, and anyone else, anyone other than one's own [spouse] cannot be taken. What's mine is mine, and what's yours is yours. I do not want what's yours, I will not give you what's mine; that is known as humanity!

The man who renounces sexual relations with any woman other than his wife starts to become God. Is an extramarital relation with a woman other than one's wife considered a serious affliction or not? It is considered a very serious affliction! The world perpetuates because of this alone. It is acceptable for these cows and water buffalos; for them, there is no wedding altar nor is there a marriage officiant. Do cows and water buffalos have a wedding altar? They do not have a marriage officiant, do they? The fact is, among human beings, this [custom of getting married] is a kind of discretion that has been put in place and such is the bondage of nature as well. Once one comes into the human life-form, this bondage [of marriage] is inevitable, it is a great difficulty!

Do you feel any repentance upon listening to this?

Questioner: Yes, a great deal.

Dadashri: Even if one were to 'burn' in repentance, the demerit karma would get destroyed. After listening to this discussion, a few people asked me, "What will happen to me?" I replied, "Hey, dear fellow, I will fix everything for you. Wise up from this day forward." It is morning from the

moment you wake up [It's never too late to mend]. I can get rid of his [karmic account for a] life-form in hell, because I have all the means [to do so]. The reason is that I do not become the doer. If I were to become the doer, then I would come into bondage. I simply show you the next step that you should take. With that, it [the karma for a life-form in hell] all disappears and 'we' would also do certain other *vidhi*.

At Least Be Aware of Its Liabilities

So, should you or should you not know about the real danger [of illicit sexual interactions]? Will you bear in mind its liability?

Questioner: Yes.

Dadashri: You will not forget it now, will you?

Questioner: No.

Dadashri: For your entire life?

Questioner: Yes.

Dadashri: The young boys must have difficulty, don't they, the poor fellows? They are not yet married. No one out there offers teachings regarding the liability as it's done here! Does anyone do so? No. This is because those people are sexual (*vishayi*) themselves. If a person himself is sexual, then how can he advise against sexuality? If one himself steals, then how can he advise others against stealing? Wouldn't one need to understand the liability? No one in the world will disclose this liability. People will simply say, "You are very nice, you are very nice." These people only say good things, don't they! What do they have to lose? If a person wants five hundred rupees from Chandubhai, then he will say, "Chandubhai has become a saint." Then Chandubhai will write out a check for five hundred rupees.

If you are having an affair with another woman, then people will point a finger at you, won't they? So, this is something society opposes, and secondly, a wide range of anxieties arise internally. The pain of hell is comparable to burning in [the heat generated from] an electric furnace for a very long time! There is one hell in which the pain is from heat that is comparable to the heat from an electric [furnace], and in another hell, the pain is from extreme cold. It is so cold over there that if we were to throw the Pavagadh hill¹³ in it, it would not remain as such a large solid rock, but it would shatter into its individual particles! That is how freezing cold it is there. But currently, the last three hells are closed off. So the liability of the freezing cold [hell] is closed off, but the one of fiery heat is still open. Right now, there is no one who is capable of binding such extreme demerit karma. What magnitude of demerit karma are these pitiful living beings capable of binding! They bring home food that is rationed and adulterated and eat that, so how much demerit karma would they be capable of binding? Therefore, those who are capable of binding demerit karma that can take them to the lowest three hells are actually no longer being born. Besides this, all those who bind demerit karma of a lower magnitude go to the first four hells. Among them as well, if there is one who is very 'brave' [reckless in binding demerit karma] over here, then that is when those hells open up for him. What would become of those who do not know how to bind [such magnitude of] demerit karma? [They just end up in the first four hells or the animal life-form.] All of these people here fantasize about beating [others] up, they do not go and physically beat [others] up.

Questioner: But [you had said the inherent nature of] the *prakruti* (the non-Self complex) is not *vishayi*, how is that so?

¹³ A prominent hill located in the Panchmahal district of Gujarat, India, which rises to about 800 meters above sea level.

Dadashri: The *prakruti* is not *vishayi*, that is so except in the case of [illicit] sexual relations with a woman other than one's wife. These people are likely to take the wrong meaning of this statement. If you wish to misinterpret my words, then would it take you long to do so? Then if you choose to misinterpret [this statement for] 'illicit sexual relations with a woman other than one's wife' and all the other subsequent liabilities, then you have the freedom to do whatever you please in this world! However, there are so many grave liabilities associated with [illicit] sexual relations with a woman other than one's wife! You will have to follow her [the woman you had illicit sex with] wherever she goes [in her next life]; you will even have to [repay your karmic account with her] by having her as your mother! There are many sons today who are born from the womb of the mistress of their previous life. I have Seen that through my Knowledge as well. The son may come from a higher caste [in his previous life], whereas the mother [who was his mistress in the previous life] may be from a lower caste [in that life]; the mother [his mistress] remains in a lower caste [in the next life as his mother], and the son [the one with the mistress] goes from a higher caste down to a lower caste [in this life]. What grave liabilities! The woman who was his mistress in the previous life becomes his mother in this life. And the woman who is his mother in this life becomes his mistress in the next life. That is how dangerous this world is! Understand this point in short! The *prakruti* is not *vishayi*; that was a point I had mentioned in reference to a different context. However, I have said all along that this [illicit sex] alone has a serious liability.

Even If There Is Mutual Consent, There Is Liability

Questioner: Is there any liability if both parties consent to it?

Dadashri: There is liability even if there is mutual consent. What does it matter if both parties agree to it? You

will have to go wherever she is going to go [in her next life]. You want to go to *moksha*, whereas she is up to such things, so then what will become of you? When would that math ever add up? That is why the writers of each and every scripture for the sake of discretion have said, “Get married.” Otherwise, if people behave like stray livestock, then whose home is going to be safe? Then what ‘safe-side’ [safety] would remain at all? Would any sort of ‘safe-side’ remain? Why aren’t you saying anything? Have you become preoccupied with worries about your past?

Questioner: Yes.

Dadashri: I will cleanse it for you. All I want from you is the assurance that now after meeting me, there are no more misdeeds. If there have been misdeeds in the past, then I have many means of redemption to release you from them. You should confess them to me in private. I will immediately cleanse them for you. What mistake would a person in *Kaliyug* not make! To be in *Kaliyug* and not make a mistake, that is certainly not possible, is it!

Gnan Rescues the One Who Is Desirous of Brahmacharya

Has your desire left or not?

Questioner: Yes, Dada.

Dadashri: Then I will get rid of your impurity. For the one whose desire has not left, how can such a person’s impurities be removed?

Questioner: What happens if the desire does not leave even until the time of death?

Dadashri: What is the desire for?

Questioner: It could be any desire.

Dadashri: There is no problem if one has any other desires, but there should not be any desire related to [illicit] sexuality. If the desire is to marry another after divorcing one, then there is no problem with that, but a marriage should take place. So, it must have a boundary. To be without any boundary means to be [like] stray livestock. Then there is no difference between such a person and stray livestock.

Questioner: What if one has a mistress?

Dadashri: Even if one has a mistress, it should be officially registered [as a marriage]. Then, there should not be any other woman [with whom illicit sexual relations are maintained].

Questioner: It cannot be registered [as a marriage] because if it is, then she would ask for her share of my wealth and that would create countless other problems.

Dadashri: You have to give her a share of your wealth, if you want to take the pleasure! Why don't you straighten up for one lifetime; why are you doing this? You have done this very thing for infinite lifetimes! Why don't you straighten up for one lifetime! There is no way out other than to straighten up. Even when a snake enters its burrow, does it straighten up or does it slither in crookedly?

Questioner: It straightens up. Now, the fact that there is liability in illicit sexual relations and that it is wrong is something that I have understood just today. Up until now, I always used to feel, 'What's wrong in it?'

Dadashri: Nobody, in any of your past lifetimes, has ever made you experience that this is wrong. Otherwise, who would get into this filth? On top of that, it brings on the liability of going to hell!

Questioner: And having to go to hell is certainly dreadful, isn't it?

Dadashri: This illicit behavior is itself such that [it leads to a life-form in hell]; all this behavior that is akin to stray livestock, it all certainly takes one to hell.

After attaining this [spiritual] Science of ours, if One repents ‘heartily’ [sincerely from the heart], even with that all the demerit karma gets destroyed. The demerit karma get destroyed even for other people [who have not taken *Gnan*], but not completely. Whereas for us, after attaining this [spiritual] Science, if one continues to repent immensely for those faults of sexuality, then he will be absolved!

This is the only affliction that takes one to hell, and once a person goes to hell, he will not meet a *Gnani Purush* again, he will not come across this *satsang* again! The path of *moksha* will slip through his fingers! Therefore, sexual acts with a woman other than one’s wife, the thought of sexual interaction with anyone other than one’s wife, take one to hell! What if this ‘sheet’ [skin] were to be removed? No one would lay a hand on her! So, what is there to even look at [in her so-called beauty]? Not even a single thought about that should arise! That is certainly why ‘we’ raise an outcry over this! Right now, we allow you to eat *dahivada* (soft lentil fritters soaked in creamy yogurt with spicy and sweet chutneys) and everything else, don’t ‘we’! But this is the biggest liability of all! Even after going to hell, there is no telling what will become of you!

People who lead a worldly life [and have not attained Self-realization on the *Akram* path] have been deceived; the pitiful people don’t realize it! Whereas over here [after attaining Self-realization on the *Akram* path], if one knows about all this and if he still makes this mistake, then it is considered very wrong, isn’t it!

The very reason people are still wandering aimlessly up until now is indeed sexuality! This sexuality should not be

there, and if it is, then one cannot come out of it all of a sudden, but *pratikraman* should be done for it right away. Is sexuality the kind of thing that one can come out of so easily? This is something that has actually latched on for infinite lifetimes, so it does not go away quickly! Day and night, constant *pratikraman* needs to be done only for sexual faults, and moreover, *pratikraman* needs to be done before even looking at someone with a sexual intent.

Because of Infidelity, the Prevalence as a Female Never Leaves

Questioner: Recently, there was that point that came up, that men have encouraged women to engage in deceit (*kapat*), so men are the main cause for that. In our daily interactions in worldly life, if I am at all responsible for her [my wife's] deceit, for that tuber of hers, then please do a *vidhi* (silent auspicious blessings performed by the *Gnani*) so that I can let go of [the encouragement I am giving] her [to engage in deceit].

Dadashri: Yes, I will do a *vidhi*. We men are responsible for the increase in their deceit. Many men have very limited awareness of this responsibility. Even if he is following my *Agnas* in every way, in order to indulge sexually with her, what does the man [*mahatma*] explain to his wife? He will tell her, "There is nothing wrong with this now." So then the poor woman becomes negligent and succumbs. She does not want to 'drink' the 'medicine'...and she was actually not going to 'drink' it either. Nevertheless, the *prakruti* (the relative self with inherent characteristic traits; the non-Self complex) [of a female] is such that it is a 'drinker', isn't it! The *prakruti* becomes pleased at that moment. But who was it that encouraged her? So, you are responsible for that. Suppose there is a man who is *agnani* (ignorant of the Self), and he does not behave himself with any woman. And there are some women who are well-educated and smart, the pitiful

things. So what does that man say to such a woman? “You are so intelligent.” He compliments her to such a great extent that even if she does not have the desire to, she will get together with that man. Now, when a man says what a woman likes to hear, then that woman becomes subdued to him. When some man says what she likes to hear, if he says, “Correct, very good,” in all matters, and if her husband is a little awkward and difficult, and the other man says flattering things such as this, then is it not likely to lead to a slip-up?

Questioner: It does lead to a slip-up, Dada.

Dadashri: All these women have slipped up for this very reason. If someone flatters her, she slips up. This is a very subtle point. It is not easy to comprehend.

Questioner: I understand, Dada.

Dadashri: Now, the man does these things for that selfish reason, and the ‘disease’ enters into her, forever. And the men are bound to be selfish, so it perpetuates. He turns out to be like a copper pot; once it is washed, it becomes clean, but she will end up with the ‘rust’. For her, the inherent nature of deceit becomes ingrained. Once she shows interest, then the inherent nature of femininity becomes ingrained [for future lives].

I will give you another example. You have children at home, and when the child misbehaves, you [parents] scold him and spank him. So the child usually goes away sulking. When this takes place five, seven, or ten times, then the child is likely to get a little fed up, isn’t he?

Questioner: Yes, the child will get fed up.

Dadashri: This is because the parents do not know how to handle the child. Parents don’t even know how to deal with any of their children these days. The child would get fed up, wouldn’t he! Now, what does the neighbor say to the child?

“Come son, come here.” So the child goes there. [The neighbor will say to his family member], “Bring that from inside, bring out those snacks [for the child].” So then wouldn’t the child oblige the neighbors by doing whatever they ask of him?

Questioner: He would, and he would feel revulsion towards his parents.

Dadashri: And for the neighbors?

Questioner: Love would arise for the neighbors. He would be willing to do anything they ask of him.

Dadashri: Similarly, a woman develops revulsion towards her own husband. This is because she likes sex, and that other man says nice things to her. So, he begins to appear attractive to her. He encourages her. He encourages her in order to get what he wants, whereas she thinks, ‘Wow...I am not that intelligent, but he says I have got so much intelligence!’ So she continues to get enticed. Is this something that any of you can understand?

Questioner: We understand.

Upon Becoming a Sati, Moksha Is Guaranteed

Dadashri: No matter what happens to the husband, whether he dies or he abandons her, but the wife will still not give herself up to any other man. No matter what the other man is like, even if God Himself were to appear as a man, but she would say, “No, I have a husband, I am married.” Such a woman is considered to be a *sati* (a married woman of high moral conduct who follows all the rules of fidelity). Is the [conduct] of any woman these days such that it can be considered *satipanu* (to prevail as a *sati*)? Their [conduct] is not always like that, is it? The times are different nowadays, aren’t they! In *Satyug*, there comes a certain rare time period, in which

there are *satis*. That is why our people [women] chant the names of those *satis* [in devotion, reverence], don't they!

Questioner: Yes.

Dadashri: They do this out of the desire to become a *sati* themselves. Even if the name of a *sati* is chanted, then one may become a *sati* someday. Whereas sex is being sold at the price of bangles. Are you aware of that? Did you not understand what I meant to say?

Questioner: Yes, it is being sold at the price of bangles!

Dadashri: In which market? In the colleges! At what price is it being sold? [Some] Bangles are sold at the price of gold. Those other bangles sell at the price of diamonds! It's not that they are sold everywhere. It's not like that everywhere. Some women are such that even if they are offered gold, they will not take it. No matter what they are offered, they will not take it. But other women of today will allow themselves to get sold. If not at the price of gold, then at some other price, but they do get sold!

And there may be a person who never eats meat, but if he hasn't eaten for two to three days, then would he be willing to die or would he eat meat? Normally, he would not eat meat, no matter what. And he will even say, "I'd rather die, but I won't eat meat, I will never eat it. If I die of starvation, so be it." But what happens after two to three days, when he feels as though he may die of starvation? What would happen if someone were to show it to him?

Questioner: Then he might eat it, to survive.

Dadashri: He will definitely eat it. And in such circumstances, [a woman] who does not succumb is considered to be a *sati*. She indeed upholds her word, "I will not do it, even if I were to die."

So, it is because of sexuality that one has become a woman. Just because of sexuality alone. And men have

encouraged women in order to indulge sexually with them and corrupted the poor things. Even if she has no substance, he leads her to believe that she is a woman of substance. One may ask, why did she believe that? How did she come to believe that? It is because men have continually told her so. So then she comes to believe, ‘What is wrong with what he’s saying?’ She does not come to believe it on her own. You must have said to her, “You are very nice, there is no other woman like you.” If you tell her, “You are beautiful,” then she’ll believe that she’s beautiful. These men have kept women as women. Whereas women believe in their mind that, ‘I am leading men on. I am making a fool out of them.’ In this way, men indulge sexually with women and move on. They go ahead and indulge sexually with women, as if they wish to move forward in this direction...you don’t seem to understand much, do you? Maybe a little?

Questioner: I can understand it completely. Earlier, from the way the *satsangs* were carrying on, it seemed as though men are not at fault at all. But today when this point came up, I realized that men also become very much responsible in this way.

Dadashri: It is indeed the men who are responsible. It is indeed men who are responsible for keeping women as women.

Questioner: Yes. So it is not definite that a woman will remain as a woman for many lifetimes. However, women have not realized this, so it has not been rectified.

Dadashri: If it is rectified, then a woman is certainly a man [in causal form]. The poor things do not know about that tuber. And they get interested in it, they derive pleasure out of it, so they stay put over there. And no one knows about any way out, such as this one, so no one points it out to them. Only the women who were *satis* knew. A *sati* and her husband; a *sati* never has a [sexual] thought about anyone other than her husband, and this means never, not even if her husband

suddenly passes away or abandons her. She knows only this one husband to be her husband. Now, for such women, all the deceit dissolves. Whose deceit gets dissolved?

Questioner: Of the women who are *satis*.

Dadashri: For the woman who prevails completely as a *sati*, all her ‘afflictions’ get ‘cured’.

Questioner: Right now, through your *Gnan* and by confessing our faults to you, we too can become a *sati*, can’t we?

Dadashri: You may not be a *sati* to begin with, but even after becoming impure, you can become a *sati*. From the moment a firm resolve (*nishchay*) is made, it is possible for you to become a *sati*.

Questioner: And as we uphold that *satipanu*, will the deceit continue to dissolve?

Dadashri: Once you come into *satipanu*, the deceit certainly starts to leave on its own. You do not have to say anything. So the original *sati* [in *Satyug*] is a *sati* from birth, which means she does not have any ‘blemish’ [fault] from the past. Whereas for you, the ‘blemishes’ of the past still remain, and so you have to still become a man [in the next life]. With *satipanu* everything gets destroyed. However many women had become *satis*, all their faults get destroyed, and they attain *moksha*. Do you understand this a little? En route to *moksha*, you will have to become a *sati*. Yes, however many women became *satis*, they attained *moksha*; otherwise, a woman will have to become a man [to attain *moksha*].

Across All Eras, Suspicion Is Always Associated With Liability

When a man’s daughters go out, even when they go out to go to school or college, he has suspicion. He has suspicion even on his wife. There are all these sorts of betrayal of trust!

These days, there is nothing but betrayal of trust even in the home! In this *Kaliyug*, there is betrayal of trust in one's very own home. *Kaliyug* means the era of betrayal of trust. There is nothing but deceit and betrayal of trust! For what happiness do they engage in deceit and betrayal of trust? That too, it is without any awareness, in a state of gross unawareness! An intelligent person would not engage in betrayal of trust and deceit. A person with a clean intellect does not have to resort to deceit and betrayal of trust. It is actually only foolish people who resort to betrayal of trust and deceit. *Kaliyug* means that only foolish people have amassed, isn't it!

Questioner: But in this betrayal of trust and deceit that take place, attachment (*raag*) and abhorrence (*dwesh*) are at work even in that, aren't they?

Dadashri: It is only if there is attachment and abhorrence that all of these things would happen, isn't it! Otherwise, the one who does not have attachment and abhorrence does not have any of this, does he! If there is no attachment and abhorrence in a person, then it doesn't matter to them what the other person does, whether the person engages in deceit, or whether the person does good, there is no problem. This is because even though he 'plays in the dirt', but there is no 'oil' smeared on him, whereas the former [one with attachment and abhorrence] smears 'oil' all over himself and then 'plays in the dirt'.

Questioner: But it is the intellect that contributes in carrying out the betrayal of trust and deceit, isn't it?

Dadashri: No, the good intellect removes deceit and betrayal of trust. That intellect creates a 'safe-side' [safety]. First off, suspicion 'kills' a person, and then this betrayal of trust and deceit are also there, and to top it off, every individual is preoccupied with his or her own happiness only.

Questioner: But in order to stay in his own happiness, one can utilize the intellect for deceit and betrayal, can't he?

Dadashri: Where one seeks out happiness for his own self, the good intellect would certainly not be present, would it! The intellect that is good seeks out communal happiness, such as, 'May my entire family be happy.' Instead, the son is seeking his own happiness, the wife is seeking her own happiness, the daughter is seeking her own happiness, the father is seeking his own happiness; each one is seeking their own happiness. If that [each one's selfish interests] were to be disclosed, then none of the family members would live together. But as a matter of fact, they all do live together and dine together! It is just as well that it is covered up.

Besides, there is nothing that calls for harboring suspicion, in any way. Suspicion is the very thing that 'kills' a person. All of these people are in the process of 'dying' precisely because of suspicion! So, the biggest 'ghost' in this world [that possesses people] is the 'ghost' of suspicion. It is the biggest 'ghost' of all! It has consumed all kinds of people in the world, it has devoured them! Therefore, do not allow suspicion to arise at all. Destroy it as soon as it emerges. No matter what kind of suspicion arises, destroy it as soon as it arises; do not allow the 'vine' of suspicion to grow further. Otherwise, the suspicion will not allow you to sit at ease, it does not let anyone sit back at ease. Suspicion has actually killed people. Suspicion has killed the greatest of kings, even the great *Chakravartis* (the emperors of six continents).

If people tell you, "This person is worthless," even then you should say that he is a worthy person. This is because at times he may even turn out to not be worthless, and if you say that he is worthless, then a very serious fault will be bound. If a woman is a *sati* and you end up referring to her as a prostitute, then it is a grave offence. You will have to keep suffering the consequence of that for so many lifetimes.

Therefore, do not say anything about anyone's character, because what if it turns out to be wrong? If you start speaking about someone in this way just because others have said so, then what value would you hold? 'We' never speak that way about anyone at all, nor have 'we' ever spoken that way about anyone. I would never stick 'my' hand in that, would I! Who would take on such a responsibility? Suspicion about anyone's character should never be harbored. It is a very grave liability. 'We' never harbor suspicion. Why should 'we' take on such a liability?

How Long Should You Strain Your Eyes in the Dark?

Questioner: But if the tuber to look at others with suspicion has formed in the mind, then what adjustment should be taken in that case?

Dadashri: It appears to you that this person has an unchaste character, so was it not like that before? Is it as though this has happened all of a sudden? Therefore, this world ought to be understood, that this is just the way it is. In this era of the time cycle, do not judge anyone's character at all. This is certainly how it is everywhere in this era of the time cycle. It may not be openly evident, but sexual thoughts certainly do arise in the mind. For that matter, the *stri charitra* (the nature of a woman) is nothing but a collection of deceit (*kapat*) and illusory attachment (*moha*), that is certainly why one would be incarnated as a woman. Amidst them, the most outstanding ones are those who have become free from sexuality.

Questioner: I do know that as far as her character is concerned, it is bound to be like this [chaste]. But even then, when the mind shows suspicion, I become engrossed in it. What kind of adjustment should I take there?

Dadashri: After becoming the Self, do not get involved in anything else at all. All of this belongs to the 'foreign

department'; You should remain in the 'home' [department]. Stay [prevail] as the Self! This *Gnan* is not such that it can be attained again and again, so get Your [spiritual] 'work' done. A man kept having suspicions on his wife. I asked him, "Why are you suspicious? Are you suspicious because you saw something? Was this not going on when you had not seen it?" Our people refer to the one who gets caught, as a thief. But those who have not been caught are all definitely thieves from within. But instead, people refer to the one who gets caught as a thief. Hey, why are you calling him a thief? He was actually a feeble person; he got caught because he doesn't have much experience stealing. Those who steal frequently, do you think they get caught?

Questioner: But it is when one gets caught that he can be called a thief, isn't it?

Dadashri: No. The one who steals less frequently gets caught. And because he gets caught, people call him a thief. Hey, those who do not get caught are the real thieves. But this is certainly how the world is.

So that man understood my [spiritual] Science entirely. He then tells me, "Now, even if another man touches my wife, I will not be startled!" Yes, this is how it should be. This is how it is if you want to attain *moksha*. Otherwise, carry on fighting amongst yourselves. Your wife is never going to be yours in this *Dushamkaal* (current era of moral and spiritual decline), and it is futile to even harbor such false hopes. This is the *Dushamkaal*, so in this *Dushamkaal* as long as she feeds you *rotla* (thick flat bread made of millet flour), she is yours, and if she feeds someone else, then she is his.

That is why all the *mahatmas* have been told to not harbor suspicion. Regardless, what I am saying is that, in this *Kaliyug* why do you even consider it to be the truth if you have not witnessed anything? This [world] is certainly not

what it appears to be! If I were to describe to you what I have Seen, then no person would stay alive. So then in this era of the time cycle, stay alone [single] in exhilaration and if one has this *Gnan* with him, then there is nothing else like it.

So, it is worth getting Your [spiritual] ‘work’ done right now. That is why ‘we’ say, “Get Your ‘work’ done, get Your ‘work’ done!” The gist behind saying this is simply that *Gnan* like this never comes about in any era of the time cycle, and since it has manifested, clean up your act and get Your ‘work’ done!

So you’ve understood, haven’t you? That no suspicion would have arisen had you not witnessed it. All this is the ‘poison’ of having witnessed it!

Questioner: Yes, this suspicion arose only because I witnessed it.

Dadashri: In ‘darkness’, everything in this entire world is carrying hypocritically. ‘We’ have Seen all this in ‘our’ *Gnan*, whereas for you, it has not come to be Seen yet, so when you witness such hypocrisy, you become startled! Hey, why are you getting startled? All of this has indeed been carrying on in this very manner, but you cannot See it. What is there to get startled about, in this? If You are the Self, then what is there any need to become startled? This is simply the ‘discharge’ of all [the karma] that was ‘charged’ [in the past life]! The world is clearly filled with discharge [karma]. There is nothing other than discharge [karma] in this world. That is why ‘we’ say, “It is filled with discharge [karma], so no one is a culprit.”

Questioner: So the principle of karma is at work in this too, isn’t it?

Dadashri: Yes, it is indeed the principle of karma that is at work, not anything else. It is not the other person’s fault; it is simply these karma that mislead the poor thing. However, if you harbor suspicion in that, then you will ‘die’ in vain.

For Those Who Want to Attain Moksha

When *dehadhyaas* (the belief that ‘I am the body’) leaves, then Know that You have become ready [eligible] for *moksha*. *Dehadhyaas* means *deha ma atmabuddhi* (the intellect that makes one believe that ‘I am the body’, ‘I am Chandubhai’). All of that is considered to be *dehadhyaas*. Even if someone uses abusive language with you, beats you, abducts your wife in your presence, yet attachment and abhorrence do not arise, then know that You are on the path of the *vitaraag* Lords! People actually do allow their wives to be abducted because of their own weakness, don’t they! If the other man is very strong, then he allows him to take his wife away, doesn’t he!

So, there is nothing at all that is one’s own. None of this belongs to you. So, if you want to remain in worldly interactions, then become strong in worldly interactions, and if you want to attain *moksha*, then become eligible for *moksha*! When even this body is not one’s own, how can the wife become one’s own? How can the daughter become one’s own? So, you should think over all kinds of things, such as, ‘What would I do if someone were to abduct my wife?’

Vyavasthit is such that nothing can be changed in that which is bound to happen; so do not be startled. That is why ‘we’ have said, “It is *vyavasthit*!” As long as he has not witnessed anything untoward, one will say, “My wife,” and the moment he witnesses something like that, he becomes shocked! Hey, it was already like this from the very beginning. Do not look for anything new in this.

Questioner: But Dada, you have made it too lenient.

Dadashri: What I am saying is that it is pointless to have false expectations in this era of the time cycle, isn’t it! And even the government has introduced a law that allows divorces. The government knew beforehand, that this was going to happen. That is why the law gets introduced first. That

is why it is always the case that the medicinal plant comes into existence first, and subsequently, the disease emerges. Similarly, this law gets introduced first, and subsequently, such incidents take place over here among people!

‘Safe-Side’ in Connection to the Chastity of Her Character

Therefore, if a man wants peace with regard to his wife’s [chastity of] character, then he should marry a woman who has an unattractive pigmentation and a blemished complexion, the kind who no one would want to become a ‘customer’ of, no one would ever want to have her. And she herself would say, “There is no one who would want me, it is only this husband of mine who will have me.” So, she would remain sincere to you, she would remain very sincere. Otherwise, if she were beautiful, then she would inevitably become an object of enjoyment for people! If she is beautiful, then people are inevitably going to look at her with a sexual intent! When I see a man bring home a beautiful wife, then the only thought I have is, ‘What state will he end up in!’ There is ‘safe-side’ [safety] only if one’s wife has an unattractive pigmentation and a blemished complexion.

It is when one’s wife is very beautiful that he forgets God, isn’t it? And if the husband is very handsome, then the wife would also forget God! That is why everything is good in moderation. Our elders used to actually say, “Keep your farmland leveled, and have a wife who is unattractive.” The reason they used to say this is, if the wife happens to be very beautiful, then someone will look at her with a sexual intent. Instead, it is better to have a wife who is a bit unattractive, so that no one looks at her with a sexual intent! The elders used to say this for a different reason; they did not say it from the perspective of *dharma* (religion). I am saying it from the perspective of *dharma*. If the wife is unattractive, then you don’t have anything to fear, do you! No one will look at her

with a sexual intent even when she goes out, will they! Our elders were very shrewd. But what I am trying to say is not the same as them; it is different. If she is unattractive, then it will not trouble your mind much; it will not haunt you like a ‘ghost’.

How Unfaithful Is This!

What are these people like? Wherever they see a ‘restaurant’, they ‘dine’. So, it is not worth harboring suspicion in this world. Suspicion itself is something that brings misery. Now, they ‘dine’ wherever they see a ‘restaurant’; men do that too, and even women do that. Moreover, the husband does not think, ‘What must my wife be doing?’ He simply thinks, ‘My wife is a good woman.’ However, his wife would be teaching him a lesson [by cheating on him]! Men also teach women a lesson and women also teach men a lesson! But in the end, it is the women who win because men do not have deceit, do they! So men get deceived by women!

So, as long as sincerity and morality were present, worldly life was worth enjoying. These days, there is a terrible amount of unfaithfulness. If I were to reveal to each man everything about his wife, then none of them would go back to their wives. I know everything about everyone, but I never disclose it or do anything about it. Mind you, it’s not as if men are any less unfaithful, but a woman is nothing but a factory of deceit! A collection of deceit; it is nowhere else to be found, except in a woman.

This toilet, everyone uses it, don’t they? Or does one person alone use it?

Questioner: Everyone uses it.

Dadashri: So that which is used by everyone is referred to as a ‘toilet’. Therefore, what is used by a lot of people is known as a ‘toilet’! As long as fidelity to a single wife or a single husband is upheld that is considered the greatest thing, it

is considered [*vyavahaar*] *charitra* [*brahmacharya*, chastity of conduct]. Otherwise [if it's not upheld], one is considered to be a 'toilet'. The toilet in your home, how many people use it?

Questioner: Everyone at home uses it.

Dadashri: It is not just one person who uses it, right? So then, whether two people use it or everyone uses it, it is called a toilet.

In fact, one sees a 'restaurant' and 'dines' there. Oh, he even eats and drinks there! Therefore, get rid of your suspicions. With suspicion, even the *moksha* that has come into your hands will slip away. So, you should simply set the understanding that, 'I am married to her and she is [just] my 'tenant'!' This is all you need to accept in your mind. Then, no matter who she gets involved with, do not become suspicious of her. You are only concerned with what you get out of it, isn't it? If you need to use the 'toilet', then go ahead and use it! That which you have no choice but to use is called a toilet. That is why the *Gnanis* clearly state that worldly life is a betrayal.

Questioner: It does not feel like a betrayal, why is that?

Dadashri: That is because of *moha*! And you have never come across anyone who would tell you this, have you! But the train will stop only if someone waves a red flag. Otherwise, the train will continue moving and roll off the tracks.

Closure and Inner Satisfaction at the Height of Suspicion

So, the world perpetuates simply because of suspicions. The 'tree' [of worldly life] that is to be dried out, is the very 'tree' that one 'sprinkles water' on by harboring suspicion, and because of that, it flourishes even more. So this world is not such that it is worth harboring suspicion of any kind whatsoever.

Now do you have any other suspicions in your worldly life? If your wife were to be sitting on a bench next to another man, and you were to see this from a distance, then how would you feel?

Questioner: Nothing happens anymore. I would get a little affected initially, but nothing after that. After that, I would come into the awareness that, ‘It is *vyavasthit* and this is a *roonanubandh* (karmic relationship rooted in unresolved debts of attachment or abhorrence from past lives).’

Dadashri: How astute You are! There are multiple factors [set in Your understanding]! And suspicion wouldn’t arise, would it?

Questioner: It wouldn’t.

Dadashri: Whereas other people keep getting suspicious even if their wife comes home a little late. It is not worth harboring suspicion. Nothing is going to happen outside of the *roonanubandh*. When she comes home, give her the [right] understanding, but do not harbor suspicion. Suspicion, on the contrary, nurtures it [the ‘tree’ of worldly life] further. Yes, do caution her, but do not harbor any suspicion. The one who harbors suspicion loses out on *moksha*.

So, if You want to become free, if You want to attain *moksha*, then do not harbor suspicion. If some other man is strolling around with his arm around your wife’s neck, and you happen to see that, then should you take poison over that?

Questioner: No, why would I do that?

Dadashri: Then what should you do?

Questioner: I would have to put on a little drama [to express my disapproval] and then I would try to make her understand. After that, whatever she does is *vyavasthit*.

Dadashri: Yes, that's right. No suspicion at all will arise towards your wife or anyone else in the family now, will it! This is because these are all 'files', what is there to be suspicious about in this? Whatever karmic account there may be, whatever *roonanubandh* there may be, the 'files' will wander according to that, whereas You want to attain *moksha*!



[6]

Once the Sexual Interactions Stop, the Interferences and Counter Interferences Stop

Talks of Such Subtle Levels of Gnan, but Clashes in the External Conduct

Questioner: I have noted that quite a few respectable *mahatmas* talk about such subtle levels of *Gnan*, but their overt clashes do not cease. The subtle clashes may still arise on occasion, those may not leave, but why aren't we able to get rid of the overt clashes?

Dadashri: That is how it is; the root of all of this is *vishay* (sex). And the biggest entrapment of all in this world is that of sex, and alas, there is no happiness (*sukh*) in it at all! There is no happiness in it whatsoever, and it gives rise to endless fights! Why do interferences and counter interferences (*dakhadakh*) take place in the home? If they are both sexual, if they are [recklessly] sexual like animals, then clashes will take place all day long.

Questioner: But what I do not understand is how can clashes and sexuality exist together? Fighting and sexuality, how can the two fit with one another? I cannot comprehend that. Clashes to the point of physical violence and sex; can the two exist together? Is it that a person becomes blind at that time?

Dadashri: Oh, they even hit one another back!

Questioner: Yes, but when the *parmanu* of sex arise, does a person become blind? Does he not remember, ‘We were physically fighting with each other [just a while ago]’?

Dadashri: It is when they physically fight with each other that they get pleasure out of sex! Moreover, there is no such thing as self-respect. She slaps him, so he slaps her back. What’s more, the husband comes and tells me, “My wife hits me!” At that time, I would even retort, “Oh, is this the kind of wife you got? Then you are eternally blessed indeed (!)”

Questioner: Even having to hear about all of this humiliation is excruciating, so I wonder how these people must be living?

Dadashri: Yet, they do live, don’t they! You have seen the world, haven’t you! And if they do not live, then what would they do? What then, would they opt to die?

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

Dadashri: This has actually been going on for so many years, from the time they got married. From the time they got married, on the one hand they continue to fight, and on the other hand, their indulgence in sexual pleasures also continues! That is why I said, “Both of you should take the vow (*vrata*) of *brahmacharya*, then your lives will become wonderful.” So, it is out of one’s own selfish interest that one has all of these disputes. She knows, ‘After all, where is he going to go!’ He also knows, ‘Where is she going to go?’ In this way, the disputes persist due to the selfish interest on both sides.

Sexuality Lies at the Root of Attachment and Abhorrence

Questioner: You had said that this *vishay* is the very starting point of attachment (*raag*) and abhorrence (*dwesh*), didn't you?

Dadashri: Yes, the root of everything, of this entire world, has indeed originated from this [*vishay*!]! And after getting married, he hits her, and before he hits her, she hits him too! So both become powerful and strong!

Questioner: When such a fiasco takes place in front of everyone, then how can a person go outside the home, how can he show his face to others?

Dadashri: Then what else would he do? Stay put at home? Moreover, his intellect immediately counsels him, 'It is like this in every home!'

What is the underlying cause of the quarrels? Sexual interactions (*abrahmacharya*). All this quarrelling is because there is no control over the sexual interactions. Otherwise, how can there be quarrels between husbands and wives? In this world, the people who have self-control when it comes to sexual interactions do not have quarrels. When you think about it, does this seem to be the case?

Compared to the pleasure derived from sexuality, the misery of the dependency that arises out of sexuality is greater! Once that is understood, then the *moha* for sexuality dissolves. And only then can a man have *prabhaav* (the impact of a state of decreased *moha* and expectations for sensory pleasures) over womankind. And that *prabhaav* then continuously culminates in *prataap* (the impact of the state that is completely free of *moha* and expectations for sensory pleasures; the impact of the state of *sheel*). Otherwise, even the greatest, most distinguished of men have taken beatings

due to womankind. Only the absolutely detached (*vitaraag*) Lords understood this point! So it is simply through Their *prataap* that women would keep their distance! Otherwise, womankind is such that they can make any man become infatuated in no time; that is the kind of power they possess. That is certainly what is referred to as the nature of a woman (*stri charitra*), isn't it! Definitely stay far away from women. Do not try to take any kind of advantage of them, otherwise you yourself will be taken advantage of by them. And this very predicament has been carrying on for so many lifetimes, hasn't it!

The ones who are more sexual (*vishayi*) are women. Compared to women, those who are *napunsak* (bisexual) are much more sexual. Whereas men are even less sexual than women. Once sexual impulses (*vishay*) arise, the one who can bring them under control faster is considered to be less sexual. Men are able to bring them under control faster. Women are not able to bring them under control! The more sexual one is, the more composure [self-control to not reveal one's sexual intent] there is; the less sexual one is, the less composure there is. These are all laws of nature. The writers of the scriptures have stated that for those who are of *napunsak* gender (*ling*), they may lie in one place for ten hours and yet they will not express their own sexual intent. Nor will a woman express her sexual intent, whereas a man will express his sexual intent within just an hour!

Yet Dispassion Does Not Arise

As a matter of fact, the dispassion (*vairaagya*) just doesn't arise! Hey, is this sexual pleasure dear to you or are these verbal abuses dear to you? If someone were to verbally abuse me even once, then I would cut off all relations with that person; I would maintain the relation externally, but the internal relation would be cut off! Is this life meant for listening to verbal abuse?

If you do not like the daily interferences and counter interferences (*dakhadakh*) at home, then you should stop all sexual interactions with your wife. Stop the beastliness. Sex is in fact downright beastliness. So, stop this beastliness. An intellectual person is someone who is sensible, would you not have the thought that, 'If a photograph were to be taken, how would I look?' Even then, don't you feel ashamed? It is when I say this that the thought arises; otherwise, how would such a thought arise? And as long as you have any sexual relations with your wife, these interferences and counter interferences are bound to persist. So, 'we' do not get involved in [solving] your interferences and counter interferences at all. 'We' know that once the sexual interactions stop, then the interferences with her will definitely stop. Once the sexual interactions with her are stopped, then even if he were to lash out at her, she would not say anything. This is because she knows, 'Now I can no longer have the upper hand!' Therefore, all of this persists because of your mistake. It is indeed due to your own mistake that all this misery exists. How wise were the absolutely detached Lords! Lord Mahavir became free [of worldly life] at the age of thirty, and oh...He moved about in bliss! He walked away leaving a daughter behind!

Aside from stopping sexual interactions with your wife, there is really no other solution. No one in this world has ever found any other solution except for this one. That is because the root cause of attachment and abhorrence in this world is indeed this *vishay*; it is indeed the original cause. All of the attachment and abhorrence has arisen right from here itself. All of worldly life has arisen right from here. So, if you want to bring an end to worldly life, then you have to put a stop to it right from here. Then after that, eat mangoes, eat whatever you like! Eat mangoes that are priced at twelve rupees a dozen, there is no one to question you in that. This is because the mangoes will not lay a counterclaim against you. If you do not eat them, they will not start quarrelling with you.

Whereas in this relationship with your wife, if you say, “I do not want it,” then she will say, “No, I definitely want it.” If she says, “I want to go see a movie,” and at that time you don’t go, then a quarrel will start! You will certainly be done for! This is because the wife is *mishrachetan* (a living person), and you are contractually-bound with her, so she will stake a claim!

Questioner: Should that contract [of sexual relations with the wife] be torn up?

Dadashri: If you tear up that contract, then there will be no grief in your life.

When Would the Wife Actually Yield to You?

If a wife worships her husband, then the wife will attain a human life-form [in the next life]. And if a man worships his wife, then he will attain an animal life-form [in the next life]; he will have four legs and a tail as a bonus. Then jump around all you want, there will be no one to question you anymore.

As it is, everything has been ruined [by indulging in sexual pleasures], and that is why approximately eighty-five percent of the human population is headed towards the animal life-form, the pitiful beings! I am disclosing this very candidly! So, once this root in the form of sexuality is cut off, then the entire ‘tree’ [of worldly life] dries up automatically. Otherwise, why would anyone create such a fiasco? So both of you should take the vow of *brahmacharya* from ‘us’. Then the problem itself will be resolved, won’t it! Do you both personally have interest (*garaj*) in taking up the vow or not? Does she also personally have interest in taking up the vow? And what about you? So, both of you should take up the vow of *brahmacharya*, so the problem is permanently solved. Then after the vow, how can she possibly interfere? She will not interfere even to the slightest extent, will she!

Women push their husbands around; what is the reason for that? If the husband is considerably sexual (*vishayi*), then she will push him around. These women do not push their husbands around because they cook meals for them; they push them around on the basis of the sexual interactions [that the husbands want]! If the husbands were not *vishayi*, then no wife would ever push her husband around! They can only take advantage of the weakness [that their husbands have], but if there is no such weakness in the husbands, then the wives have nothing on them. Womankind is full of deceit, whereas we [men] are naïve! So, we should control [ourselves] for two months or four months, then she will grow weary on her own. So then the control will no longer remain in her hands.

When does the womankind yield? If you are overly sensitive [quick to respond] in matters of sexuality, then she will make you yield to her! However, even though you are *vishayi*, if you do not become sensitive about it, then she will yield to you! If she invites you to ‘eat’, and you say, “Not now, after two or three days,” then she will remain under your control! Otherwise, you will end up yielding to her! I understood this point at the age of fifteen. Some even beg for sex, pleading, “Just for today!” Hey, how can you beg for sex? Then what will become of you? What will the wife do? She will grab hold of the reins. When you go to see a movie, she’ll say, “Carry the child.” Our *mahatmas* engage in sex, but they do not have beggary for it. Engaging in sex and the beggary for sex, the two things are different. Where there is no beggary for respect, fame, and sex, that is where God is present.

If one is not too ‘sentimental’ about sex, then he can become free of it. Do not beg for sex. Some [men] even beg for sex. Oh, they even bow down to the feet [of their wives for sex]! Some have even asked me, “My wife says no to sex,

so what should I do now?" I said to them, "Address her as 'baa' [mother], then she'll say yes!" You fool, aren't you ashamed? If she doesn't give it to you, then what, should you call her *baa*?! You should say, "To heck with it, I don't even want it." On the contrary, you keep pleading with her for it, so the wife is bound to keep pushing you around, isn't she? And the fact that she says 'no' is actually good! It is good that this worldly entrapment has ended. When she says 'no' even once, then that works to your advantage. Then when she asks for it, do not pay any heed to her claim at all. At that time, you should say, "You had said no, so from then I have put a stop to it. I've pressed the padlock down, and turned the key to lock it up." But he is not determined, so what can be done?

These days, many of our *mahatmas* actually come and tell me, "She makes me plead [for it]." So I responded, "*Mooah*, have you lost your dignity?! Is that what she makes you do! It's not too late to understand, it's still not too late for you to become a yogi (one who renounces sex and practices spiritual disciplines to attain a higher spiritual state)!" Now, how can anyone tackle a wife like this? How can anyone tackle a world [with people] like this?

One man in Mumbai actually came with his grievance to me. He said, "It was only after I bowed down five times at the feet of 'file' number two [his wife], that I got satisfaction [from her]." *Mooah*, instead of that... what kind of a person are you? Are you an animal or what, *mooah*! Why have you come to tell me this! How can you ever beg for sex? What do you think? Seriously, you bowed five times! Now, since he came to tell me this directly [in person], I had to scold him. Then he said to me, "Now show me the way out." So I told him, "I can show you the way out once this stops!" Gradually, it got straightened out! What can be done when one goes off in the wrong direction?

Beggars of Sex, Observe the Victorious One With Self-Restraint

He came and told me, “I have to beg for sex.” Hey *mooah*, you are begging for sex! What kind of a person are you? You are more obscene than an animal! How can you beg for sex, when you should not even beg for food! If you are ‘hungry’, does that mean you should beg [for it]? Is some bravery [on your part] required or not? Now, how can one afford to have so much lack of self-restraint? Did you not understand what I said?

Questioner: Yes, I’ve understood.

Dadashri: He even joins his hands together like this while pleading for it. To heck with your pleading! What’s more, the husband says, “I am the husband!” Hey *mooah*, is this what a husband should be like? Don’t you think it’s inappropriate to do this? Is this [begging for sex] an appropriate thing [to do]? Does it suit a man [to do this]? So, there should at least be some self-restraint (*saiyam*); all of that [restraint] should be there.

A person should certainly conduct themselves with *saiyam*. It is through *saiyam* that a person has respectability. As far as *saiyam* [in sexuality] is concerned, the writers of the scriptures have stated that the least amount of *saiyam* is that a person lets go of it [sex] for ten days in a month. And the greater form of *saiyam* is when a man approaches his wife only four days in a month. Should there be some *niyam* (regulation) for it or not? How many days do you get off [from work] in a month?

Questioner: Eight days.

Dadashri: Yes, so should there be such a regulation in this or not?

Questioner: But how should self-restraint be exercised?

Dadashri: Say you go to someone's house and you are very hungry and you say, "Please, give me some food!" But suppose she says, "You will not get anything to eat here." Then what would you do? [You would think,] 'Whatever is to happen let it be'; but at that moment, you would make your way out of there, wouldn't you? You have dignity, don't you! Is it as though you are completely devoid of dignity, like a dog? After that, would you stick around to eat?

Questioner: No.

Dadashri: Is that so! It is like that in all this [sex] as well, should you or should you not have some dignity in this, darn it! Should you let your self-respect get fractured or should you let [the beggary for] sex get fractured? Which of these should be allowed to get fractured? No matter what kind of *vishay* (sensory or sexual pleasures) they are, if they fracture your self-respect, then of what use are they? It has become like this everywhere, it's not just with you; this is precisely what has happened everywhere.

A man [with *saiyam*] gets good sleep, he has his own independent life, and his life is in his own control. For men who have *saiyam*, the room they sleep in is separate. Yes...separate, they kept a separate room right from the beginning, otherwise their willpower (*munobal*) would weaken. Then they would have no boundary in terms of [getting] insulted or [losing] self-respect.

The writers of the scriptures have gone as far as to say that if you want to maintain self-restraint, then a woman should not even sit in a place where a man is seated. And a man should not sit where a woman is seated. Some principles will have to be sought out, won't they! This art of living is surely required, is it not!

Questioner: It is required.

Dadashri: You have such a great job, you are so well-educated; is there anything that you don't have? You don't steal, you are not conniving, you don't engage in black market dealings, but even then, there is no peace within. That life is not a life, is it!

Questioner: There is no peace, you are right!

Dadashri: That is not the life you are meant to live. 'We' will show you all of that over here. This time around, you want to finish it completely, one hundred percent, don't you!

So should you maintain your self-respect or not? If your father-in-law owns a textile mill, and you lose your job, does that mean you should go over to your father-in-law's place and sit around there twiddling your thumbs? If he does not say anything, then would you actually ask him to give you a job?

Questioner: No.

Dadashri: Although your father-in-law is well aware of your situation, he doesn't say anything. [You'd think,] 'To heck with it; I am going to my home.' Would you have some sort of self-respect or not, darn it! For how long can you go on living the life of an animal, like this!

If your wife rudely refuses [to indulge with] you even once, then it's enough, it's over. You shouldn't let it get to the extent that she can refuse you rudely. Why does she refuse you rudely? It is because of your intense greed (*laalach*) for *vishay* (sensory and sexual pleasures). In that situation, you should really start living like a yogi (one who renounces sex and practices spiritual disciplines to attain a higher spiritual state).

What does *vishay* mean? A plate of food is also *vishay* (an object of pleasure). Suppose yesterday you had fasted the entire day and now the food has come [on the table], and it

has been served to you. So right now, the meal has been served to you at 11 o'clock and there are nice mangoes and everything else in it, but then, it is immediately taken away. Now, even before you get a chance to eat anything, they take the plate of food away. Then at that time, if your internal state does not change [*kashay* do not arise as a reaction], then know that as far as this *vishay* [sensory pleasure of food] is concerned, there is no problem. There should not be any beggary (*yaachakpanu*) for any *vishay*. There should be no helplessness (*laachari*). Is that word something that you can understand?

Let me show you the boundary for this. You should not have beggary for anything. If one does not get [served] any *jalebi* (Indian sweet), he will ask for it saying, "Bring me a few *jalebi*, bring the *jalebi*." Leave it, *mooah*, you've eaten *jalebi* for infinite past lives, even then you have beggary for it? The one who has an ardent desire (*laalsa*) will have beggary. Beggary is helplessness of a kind!

In this case, these husbands beg for sex, so they are all considered as being more obscene than even an animal, aren't they! It is acceptable to beg for food. However, they do not beg for food, even if it has been three days [since they last ate]. Yet such noble men [like these] beg for sex. I asked them, "Is it as though the husbands in America do not beg for it?" To which they replied, "Don't even bring this discussion up, it is very prevalent here in America, it is even more prevalent."

Questioner: Just as men have beggary for sex, women also have beggary for sex, don't they?

Dadashri: Yes, if a man can learn that much, then he would win over this world. If he does not win, then he becomes useless. To what extent can a man be considered a man? To the extent that his wife begs him for sex! The one

who is more *vishayi* [sexual of the two] is the woman. Yet the man ends up becoming the fool, isn't that a wonder!

They have never even heard of such a thing before. They don't even know that this [begging for sex] is where they've made the mistake. Begging for sex, that is the mistake they have made; they do not even know that.

Questioner: A person never actually realizes this sort of a mistake. Otherwise, if he did realize the mistake, then he would not do it again.

Dadashri: He does not realize it at all. Beast, I call him a wild beast! Yes, who is considered a descendant of the warrior caste? It is one who actually puts a complete stop to it [sex] even before the occasion to beg like this ever arises; he never engages in it ever again; he stops it permanently. Stopped forever! This is because if her motive is this [to make the husband beg for sex], then such a woman cannot be considered a wife at all. How can she ever be considered a wife? She is actually considered to be 'market material'. The Indian wives should be wives in the true sense! What [terrible] animal like behavior has come about?! Just look at that, I have to reprimand them!

The Clashes Are Indeed Because of That

Questioner: When a person is not successful in fulfilling his intense greed (*laalach*) to indulge in sex, that is when he grows suspicious and everything along those lines, isn't it?

Dadashri: When he is not successful, he will resort to anything. He harbors suspicions and all sorts of unfounded suspicions, he then resorts to all kinds of things in vain. He moans, 'Oh God, what can I do now!' So, he even becomes helpless [before his wife], but she is the one who then

humiliates him, that is extra. Once he comes into her clutches, she is bound to humiliate him, isn't she!

Questioner: But, it is only because there is a sexual relation that he dominates her as a husband (*dhanipanu*), isn't it!

Dadashri: *Dhanipanu* means to indulge in sex with your wife by intimidating her. But then, with that, the consequences are bound to come in the next life!

Questioner: What is it that happens?

Dadashri: Vengeance (*ver*) gets bound! Is any soul likely to remain oppressed even for a moment?

After a lot of clashes happen with her, he will say, "Why are you walking around with a scowl on your face?" So she scowls even more. Then she becomes resentful. She says [to herself], "Once he comes into my clutches, I will put him through some serious torment." So, she would not refrain from being resentful, would she! Every living being would become resentful; all it takes is for you to provoke them! No one will accept being suppressed by anyone else. No one has anything to do with the other. It is simply due to illusion that one sees all of this as his own, as 'mine' and 'yours'!

It is out of the compulsion of maintaining a reputation in society that a wife remains oppressed by her husband like this. But then she puts him through some serious torment in the next life. Oh, she may even reincarnate as a snake and bite him!

And From Intense Greed to Helplessness

There is a wife who makes her husband prostrate fully before her four times, then she allows him to touch her just once! Rather than this, what is wrong with putting an end to it by jumping into the ocean? [Dadashri means to say, 'Rather than this, what is wrong with overcoming the inner demand for sexual interactions.] Prostrate fully four times like this, for what?

Questioner: Why does the wife do such a thing?

Dadashri: It is an ego of a kind.

Questioner: But then what does she get out of it?

Dadashri: She will not get any benefit. But it is just the ego of ‘Look at how I straightened him out!’ And that pitiful man even does such a thing out of intense greed [for *vishay*]! But then the wife will certainly have to suffer the consequence later on, won’t she?

Questioner: Is she defending her belief and prevalence as a female (*stripanu*) by doing this?

Dadashri: No, she is not defending her belief and prevalence as a female. It is nothing but egoism, to show her superiority. So she makes him dance to her tune like a monkey¹⁴. Then the reactions of that are bound to come, aren’t they? Then, the husband will also harbor vengeance that, ‘When I came into your clutches, you humiliated me and stripped me of my honor. Just wait until I get even with you!’ So then he later strips her of her honor, he destroys it in a matter of a few moments.

When it comes to an intensely greedy person, if his wife refuses to have sex with him, then he will even go as far as to call her ‘*baa*’ (mother); that is how senseless he is! What I mean to say is, after getting a ‘taste’ [the experience] of the bliss of the Self, what is even the need for that other pleasure!

What does our *Gnan* say? What is there in the world that is even worth indulging in? You are unnecessarily fumbling around in vain through this [worldly pleasure derived through

¹⁴ Monkey performances were once common in India, combining storytelling with trained rhesus macaques. A typical troupe had a handler and two or more monkeys, often in costumes, with the handler manipulating the monkeys using props, music, and gestures to narrate the story.

the five sense organs and through *kashay*! It is actually [the bliss of] the Self that is worth indulging in!

Questioner: If one wants to become free from this intense greed (*laalach*), then how can he become free?

Dadashri: If he makes the firm resolve (*nishchay*) to become free from this intense greed, then he can become free from all of it. One should definitely become free from intense greed, shouldn't he! It is for one's own good, isn't it! After making the firm resolve, after becoming free from it, one will definitely experience bliss on the other side. He will actually experience more bliss. He will feel at ease, on the contrary. At present, he has the fear that, 'This pleasure of mine will go away,' but after becoming free from that, he will actually experience more bliss!

Intense Greed Leads to Dense Veils of Ignorance

If one sets aside all the things that tempt him, if he does not recall them, and if they do come to memory, he does *pratikraman* for them, only then will he become free of them. Otherwise, the writers of the scriptures have not pinpointed any solution for it. There is a solution for everything, but not for intense greed (*laalach*). There is a solution for greed (*lobh*). When a greedy person incurs a big loss, then the attribute of greed leaves swiftly!

Questioner: If one sits in the *Gnan Vidhi* again, then would the intense greed go away?

Dadashri: It would not. It's not as though it leaves by sitting in the *Gnan Vidhi*! As a matter of fact, it is when One makes the effort of applying the *Agnas*, and He firmly decides that He certainly wants to constantly remain in the *Agnas*, and whenever there is a lapse in the application of the *Agnas* He does *pratikraman*, that is when He will achieve something.

Where do the tiffs arise in this world? It is only where there is *aasakti* (excessive affection that leads to attachment). Up until what point are there fights? It is for as long as sexual relations exist! Then the differences of ‘mine’ and ‘yours’ commence [and the husband will say], “Take your bag away from here. Why did you put your saris in my bag?” These fights carry on as long as the couple is connected to each other by sexual relations. And once they become free from those sexual relations with each other, then there is no problem even if the wife were to put her things in his bag. These fights don’t happen after that, do they? After that, there is no fight, is there? How many years has it been since you took up the vow of *brahmacharya*?

Questioner: It has been about nine years.

Dadashri: So there has been no fighting after that, there are no problems at all and worldly life runs smoothly!

Questioner: It certainly does run smoothly, Dada.

Dadashri: Your daughters got married; you got your sons married off, they’re all married off...

Questioner: Even at home there are no longer any problems at all...

Dadashri: Is that so? This [spiritual] Science (*Vignan*) is such that it holds up very well even in the midst of worldly life! Yes, You can get your children married off, yet You do not get affected within; You remain absolutely unaffected (*nirlep*). And You have not experienced any unhappiness at all. ‘You’ have not come across any worries either, isn’t that so? None at all. ‘You’ have not had any worries for the past nine years?

Questioner: As such, many externally-induced problems do arise, but they do not affect Me.

Dadashri: They do arise, that is true. You are living a worldly life, so they are bound to come. However, they do not affect You; not only that, but nothing at all hinders You either. There is ‘safe-side’ [safety], a permanent ‘safe-side’. *Moksha* has been attained right here, so what else remains to be attained?

Questioner: What I say is that the experience of the bliss of *moksha* should prevail here itself, only then is it fun!

Dadashri: That’s correct, the real *moksha* should prevail here itself.

Questioner: And it does prevail in experience right here, that is precisely why I say, “Now I don’t want the celestial life-form, I don’t want this worldly life!” Now that the bliss prevails, why get involved in any other botheration!

Dadashri: Yes, and the ‘train’ is certainly headed in that direction. It does not matter if it stops at Surat station for a short while, but it is certainly on its way to Bombay Central [the final destination; *moksha*]!

Well, that’s splendid! When I ask something like this and *mahatmas* share their personal experiences with me, then I feel as though my efforts have paid off! One is bound to have the expectation that his efforts will pay off, isn’t he?

After Becoming Free From Sexual Relations, He Addressed Her as ‘Baa’

Ever since my sexual relations with Hirabaa [Dadashri’s wife] stopped, I have addressed her as Hirabaa¹⁵. After that, we haven’t had any notable difficulty. And whatever few difficulties we had before were because we were connected to each other by sexual relations; there are bound to be clashes

¹⁵ ‘Baa’ means mother in the Gujarati language; it is a respectful term often suffixed to the names of women in Gujarati culture.

in the presence of sexual relations. But as long as the ‘sting’ of sexuality is there, the clashes will not go away. It is when that ‘sting’ is removed that the clashes go away. ‘We’ are sharing ‘our’ personal experience. It is actually because of our *Gnan* that everything is fine. Otherwise, if there were no *Gnan*, then one would continue to ‘sting’ the other. At that time [before attaining *Gnan*], the ego is bound to be present [while engaging in sexual interactions]. So there is a part of the wife’s ego that feels victimized, that, ‘He used me [for his enjoyment].’ And the husband in turn says, ‘She used me [for her enjoyment].’ Whereas over here [after attaining *Gnan*], although *mahatmas* are clearing it [the ‘file’ of sexual interactions], the discharge bickering is certainly present. But Hirabaa and I did not even have that; we did not have any such divisiveness that develops due to difference in opinions (*matbhed*), not of any sort.

Just look at this amazing [spiritual] Science! Fights with the people in this world completely come to an end. Not only are there no fights with the wife, but the fights with the entire world come to an end. This [spiritual] Science itself is like that, and once the fights stop, one becomes free.

There is no problem with it [sexual interactions with one’s wife] if it is natural. Natural means it should be with mutual consent. Suppose you feel like getting a shave, and the barber just happens to arrive [at his barbershop] and says to you, “Come on in! Come, have a seat!” Such circumstances should come together. Should there be a limit to begging for sexual interactions or not? What should the limit be? If you say once to your wife, “Start getting ready,” and she responds, “Oh! No way,” then you should say, “I’m off. I don’t want it. No more from now on!”

Instead, all of these people have become so helplessly dependent. A person should be so powerful! He should be the kind who takes up the lifelong discipline of *brahmacharya*!

Not even a single thought related to *abrahmacharya* (sexuality) arises; that is the kind of pledge he takes.

So, this entire world is nothing but filth. Some refer to it as filth in this way, whereas others refer to it as filth in some other way. Why is it that a man does not become overcome with dispassion (*vairaagya*) after being married to his wife? It is because he has developed the habit of enduring humiliation. He has developed the habit of putting up with insults! A true man would never put up with them, would he!

That Is Referred to as Popat Masti

Questioner: All the other ‘files’ are such that we can somehow or other tackle them with ease, but how can we tackle ‘file’ number two?

Dadashri: You cannot deal with ‘file’ number two like that. As far as ‘file’ number two is concerned, if it is a person who has taken *Gnan*, then when a clash takes place, He understands that it is *vyavasthit*. When He Knows who it is that got into the clashes, that is when He becomes free.

Questioner: We do understand that it is the karma that is clashing, but don’t we have to find a solution for that? Don’t we need to figure out a solution?

Dadashri: There is actually a solution for that, but the thing is people, people are not mentally strong (*munobal*), are they! Since the person is not mentally strong, what can the poor fellow do? As far as a solution is concerned, if he puts a stop to a certain part, then everything quiets down instantly. But if he is not mentally strong, then what can be done?

Questioner: Please tell us what part to stop?

Dadashri: Put a stop to the sexual part [of the relationship]. Then everything will stop automatically. It is because of this that the quarrels always carry on.

Questioner: Before, I used to think that all the clashes were happening because of matters related to household chores. So I would start helping out with the household chores, but even then the clashes still happen.

Dadashri: All of those clashes are bound to happen. As long as there are any sexual interactions, as long as the sexual relations are ongoing, clashes are bound to happen. This is indeed the very root cause of the clashes. The one who has conquered sexuality cannot be defeated by anyone; no one can even point a finger at him. His *prabhaav* (impact of the state that is free of *vishay* and *kashay*) can be felt.

Questioner: It is because we are not able to conquer sexuality that we have sought refuge with you.

Dadashri: You have been having sex since so many years...even though you are getting quite old, you still have sex? Every time you look, it is all about sex, sex and only sex!

Questioner: Despite putting an end to the sexual interactions [with my wife], the clashes do not stop; that is why we have come to seek your guidance.

Dadashri: That is just not possible. I have observed that wherever the sexual interactions between a couple have stopped; in all the cases where the husbands are mentally strong, their wives easily respect their wishes and instructions.

Questioner: The egoism that prevails at times in worldly interactions, a lot of sparks fly between us because of that!

Dadashri: The sparks don't fly because of the egoism. It appears to be sparks flying due to the egoism, but that happens because of the sexual interactions. When there are no sexual interactions with your wife, this will not be there either. When the sexual interactions with her come to an end, then that entire history also comes to an end. So, when people take the vow of *brahmacharya* and follow through with it for a year or so, when I later ask them they say, "There were no sparks flying, no bickering, no meddling, nothing at all,

standstill!” I still ask even though I know that after taking the vow this is what would happen. So the sparks fly because of the sexual interactions.

Questioner: The battle actually begins right from the time of marriage.

Dadashri: Yes, it does begin right from that time. Our experienced folk have given that battle a name; they call it ‘*popat masti*’ (parrot fights that appear to be fatal but are harmless). It is not a true battle. In a real battle, they would separate the very next day. This is *popat masti*. You may feel, ‘This parrot is going to kill the other one at any moment, it is about to kill it,’ but it does not kill it. It bites, it strikes with its beak, it does all of that. So, this has been referred to as ‘*popat masti*’. The next day it’s as though nothing has happened. The milk does not turn sour; tea can still be made from it.

Questioner: She does serve tea, but she bangs the cup on the table. What about that?

Dadashri: Yes, she bangs the cup as she serves the tea, but the milk does not turn sour. She may bang the cup on the table, but if you do not bang it, then the matter will come to an end.

Questioner: But the battle does not stop.

Dadashri: The battle will only stop when the sexual interactions stop. Where there is any give and take involved, a battle is inevitable. Wherever there is any give and take of any other thing besides *Gnan*, a battle is inevitable. And what about all those pleasures that you indulged in, what must be done for all of those? They will have to be repaid. Pleasures derived through the teeth will have to be repaid through the teeth. Every pleasure that has been derived will have to be repaid. The pleasures derived through indulgences with your wife will have to be repaid. Now, every day, you keep repaying for those pleasures that you derived through indulgences. There is no bliss in this, is there; there is no bliss

in the *pudgal* (non-Self complex of input and output). Bliss lies only in the Self, which does not need to be repaid.

Once the Sex Stops, the Clashes Stop

For the one who does not want to clash, for the one who does not side with having clashes, clashes do happen for him, but they gradually decrease to the point of becoming minimal. As long as one has the belief that clashes should definitely be done, even more clashes will take place. We should not side with having clashes. For the one who has the firm resolve that, 'I certainly do not want to clash,' minimal clashes come his way. And where there are clashes, God would not stay there at all, would He!

And if there were no sex in this worldly life, then there would be no clashes at all! It is because there is sex that there are clashes; otherwise, there would be no clashes at all! If one were to evaluate sexuality exactly through a just and discerning intellect, then a person would never feel like having sex ever again.

Questioner: But sexuality is the kind of thing that will simply not allow the just and discerning intellect to evaluate it.

Dadashri: This sexuality is the kind of thing that once one becomes blinded by it, it does not allow him to evaluate it. The most severe blindness is being blinded by greed (*lobhandh*), and secondary to that is being blinded by sexuality (*vishayandh*).

Questioner: Being blinded by greed is considered more severe?

Dadashri: Oh, being blinded by greed is a totally different matter altogether in the world! Being blinded by greed is a totally new kind of king (!) in the world. Those who are [blinded by] sexuality will actually make efforts towards attaining *moksha*. This is because those who are blinded by sexuality will end up having clashes! So eventually they become fed up. Whereas the one who is blinded by greed does

not even have clashes. He is only caught up in chasing after money, his only focus is to ensure that his money is not getting wasted anywhere, and he is happy in just that. Even if he has grandchildren, he is only concerned with money. And in order to secure his money, he wastes his next life by reincarnating as a snake [who guards over the wealth].

Experiment With It for Six Months

If one ends up with a very obstinate-natured wife, then what would happen? She would lead him to a lower life-form (*adhogati*)! So what needs to be done in order to become free from that karmic account? Sexual interactions with her should be stopped completely, or else they need to be reduced to a minimal, only then will things straighten out and settle down. There is medicine in this world to combat the bacteria that cause tuberculosis. However, the organisms in human form are even more perilous than the bacteria that cause tuberculosis; there is no medicine for them, is there!

Questioner: Dada, I have a lot of desire to practice *brahmacharya*, but my wife says no. Because of this, she kicks up a big fuss to prevent me from coming to *satsang*. So in these circumstances, what should I do?

Dadashri: Men tend to be a bit weak-willed [when it comes to sexual indulgences], that is why their wives take advantage of them. As long as men have beggary for sex from their wives, their wives will never yield to them. Try cutting off sexual interactions with her for four to six months. She will plead with you for it, but [if you don't give in,] later she will yield to you. You should see to it that her salvation also happens. If the poor woman goes off on the wrong track [one that is detrimental to the Self], then where will she end up? Even if she wants to do that which is harmful to you, you should still do what is good for her. She actually lacks the right understanding, but you certainly have the right understanding, don't you? Will you be able to control yourself for six months or not? Within six months, she'll

become humble and innocuous. After six months, you'll feel as though a miracle has happened. There was a person whose wife became humbled within just three months and she began telling her husband, "I will do as you say."

Does your wife have a strong sexual nature or is she less sexually inclined?

Questioner: It is somewhat sexual.

Dadashri: In that case, she will yield to you very quickly. You should settle this with her in such a way that she benefits from it and so do you. If your wife is causing you a lot of problems, then tell her, "I am thinking about taking up [the vow of] *brahmacharya*." If she pleads with you a lot, then tell her, "Not now, after two months, after you change." In this way, do whatever is needed to get her to yield to you. When she is overcome with sexual impulses, does she try to please you or not? At that time, do not pay attention to her attempts to please you. Now, do not get deceived like that. 'You' have the Knowledge of 'I am pure Soul,' so You can maintain self-restraint (*saiyam*). If you do not have self-restraint in this matter, then you will certainly get suppressed by your wife. Do not allow your mind to become tempted. You should keep the dealings with her limited to the extent of the task at hand. See to it that everything does not go the wrong way. She is ignorant [of the Self; *agnani*], so she will do what is contrary to the Self. However, a Self-realized person will not do so. And ultimately, victory is always on the side of the truth, isn't it? This is the solution to get her to yield to you; there is no other solution.

Only the One who is free can free others; how can the one who is bound free others? It is this very havoc that exists in each and every home. Is it as though this happens in just one home? Many people have gone through what you are facing. For certain people, the sexual interactions have come to an end. Some people are still in the process to come out of it. For some, it is not possible to conquer it, so I have told them to give up

that idea and I have shown them other solutions! Sooner or later, sexuality will have to be conquered, won't it?

Husbands lack the strength to practice *brahmacharya*, that is why they have complications with their wives. If they have the strength to practice *brahmacharya*, then their wives would not dare to point a finger at them! If not for twelve months, then [try it out] for six months; but you will be able to practice it properly for six months, won't you? Then you can renew it for another six months, and then she herself will accept it and tell you, "No, postpone taking the vow for a year or two. After two years, we will both take the vow of *brahmacharya* together." If things were to actually turn out that way, then it would be very favorable. Things would fall in place for the both of you. Then after that, if 'we' do the *vidhi* for both of you, that would be considered excellent. Men are not considered deceptive; womankind is considered deceptive. When the attribute referred to as *prataap* (the impact of the state of decreased *moha* and expectations for sensory pleasures; a state that arises from the onset of *sheel*) manifests, only then does womankind become awe-inspired by that attribute and it is only then that a woman's window of deceit gets shut. Besides this, there is really no chance for a woman's window of deceit to shut.

This intention for the salvation of the world that you have, that is what will help you conquer sexuality. *Saiyam* (self-restraint) is the kind of thing that the entire world bows down to, provided the person has genuinely come into *saiyam*.

Through Deceit, She Turns a 'Lion' Into a 'Mouse'

When you say one thing, she says something contrary to that. A 'sticky file'¹⁶ creates disputes over a simple discussion.

¹⁶ All interactions of worldly life are due to karmic accounts and are considered 'files' after *Gnan* – 'sticky' refers to the increased intensity of one's attachment or abhorrence towards the 'file'.

Questioner: That is 'file' number two.

Dadashri: Yes. She does not listen to her husband. On the one hand, when a mouse makes a steel glass clatter at night, she becomes startled, but on the other hand, she is not frightened of her husband, even if he is mighty like a lion.

Questioner: What is the reason behind that? The intense greed for sex?

Dadashri: She has no respect for him. He has let her lose respect for him. He even allows her to lose respect for him, doesn't he! Are there such wives or not? The kind who have no respect for their husbands? How does she lose respect for him? She assesses his competence and then loses respect for him; [she feels,] 'There is no competence in him and he needlessly makes a show about nothing.' So then, she loses respect for him.

Questioner: You had mentioned this reason as the cause for the friction; so if there were no sexual interactions with her, then there would be no conflicts at all!

Dadashri: If there are no sexual interactions with her and one gets the path of liberation, then he would attain *moksha*. Otherwise, if [there is sexual interaction and] one does not get the path of liberation, then they will wander aimlessly. Moreover, if there are no sexual interactions, then *moksha* is easily attainable. Without any hindrance!

Questioner: So, a stop has to be put on worldly life from the very point it had originated, then it will come to a stop. It has originated from sexuality, hasn't it?

Dadashri: The causes at the subtle level are different, this is the cause at the gross level.

Questioner: Is this considered the gross cause?

Dadashri: If this is stopped, then worldly life will become commendable, it will become 'first class'.

Up until now, no one in India has said anything like this. Everyone has covered up the discussion on *sheel* (the highest state of conduct in worldly interaction, characterized primarily by being free of sexuality and anger, pride, deceit, greed, along with Conduct as the Self). People only have the ‘taste’ [fondness] for this [sexuality]. This is the only ‘taste’ they have. Where many kinds of fights, strife, and reactive clashes arise, it is precisely there that these living beings get trapped. The entrapment does not let up and infinite lifetimes ensue. This is because she then keeps on taking revenge; the wife keeps on taking revenge. The poor husband is actually naïve; a man of God! What substance does he have? She does not let him loose from her grip after that; once he comes under her control, it’s over. Doing this causes harm to the wives as well, does it or does it not?

She Gets Back at Him by Making Him Address Her as ‘Bhaisaab’

One woman had actually told me, “When I got married to him, my husband was very overbearing.” I asked her, “And now?” She replied, “Dada, you understand everything about the nature of a woman, why are you making me tell you explicitly? Whenever he wants any pleasure from me, I tell him, “Address me as *bhaisaab* (master).” So I make him address me as *bhaisaab* at that time! How am I at fault in this? Earlier on, he used to make me address him as *bhaisaab* and now I make him address me as *bhaisaab*.”

That is why I ask the husbands, “You don’t have such problems at home with your wife, do you?” They reply, “No, Dada, it is not like that.” [I tell them,] “If you do [have such problems] then let me know, okay? ‘We’ will straighten her out. ‘We’ will straighten her out within a month.”

Questioner: So what is the reason behind this type of intense greed? In what way does this type of intense greed develop?

Dadashri: It develops by indiscriminately deriving pleasure from anything and everything, and by indiscriminately taking what belongs to others. So then, there is no such thing as [abiding by any] laws or regulations whatsoever, and even though the deed may be something publicly condemned, he is not at all concerned about that. And all of these are bound to be deeds that are undoubtedly condemned by the public. So it is the intense greed [for sexual pleasures] that make a person carry out such deeds that the person does not retain his life-form as a human being [in the next life].

Intense Greed Actually Makes One Fail in One's Goal

If a dog is shown just one *puri* (deep fried flat bread), then it even forgets its entire family. It forgets its offspring, its puppies, everyone, and it even forgets its own positioning, as well as the locality it resides in and ends up straying so far away! It wags its tail out of intense greed (*laalach*), for one *puri*! Intense greed, of which I am a strong opponent. When I see intense greed in people, I feel, 'What sort of *laalach* is this! It is 'open poison'! Eat whatever comes naturally to you, but there should not be any *laalach*.'

Questioner: We do get what we need even without having the intense greed for it.

Dadashri: So, only those who are intensely greedy (*laalchu*) have this problem. Otherwise, one gets everything sitting right at home. 'We' do not have any desire for anything, yet we get everything, don't 'we'! Not only do 'we' not have any *laalach*, but 'we' do not even have any *ichchha* (desires)!

Questioner: What is the difference between *laalach* and *ichchha*?

Dadashri: Everyone is at liberty to have desires; desires of all kinds. There is no objection to desires. Whereas with the one who is intensely greedy, like when this dog is shown a

puri, there is no telling how far off it will go [behind it]; the intense greed has seeped in, hasn't it!

Questioner: So in *laalach*, the discernment between good and bad must not remain.

Dadashri: As far as *laalach* is concerned, just consider such a person to be an animal! Such a person is indeed an animal roaming about in human form! Everyone has a small amount of *laalach*, but that amount of *laalach* is acceptable. However, the one who is known as a complete *laalchu*, such a person is indeed an animal in human form!

Suppose you bring someone something special to eat. Now, that person is really fond of that item, so he sticks around out of the *laalach* for it. He sticks around for two, three, four hours. It is only after you give him a small amount of it that he leaves. But he sticks around because of the intense greed for it. Whereas an egoistic person will say, "To heck with it, rather than waiting around, I'm just going to go home!" Such a person would not be a *laalchu*.

Therefore, the people of this world have been bound by intense greed. Hey, dogs and donkeys have intense greed, but how can we, humans, have intense greed? Does *laalach* benefit us?

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

Questioner: It is when there is *laalach*.

Dadashri: Yes, when the aroma of *dhebra* (fenugreek, pearl millet flat bread) drifts by, as soon as the mouse goes in to eat it, it immediately gets trapped. Upon seeing the food inside the mouse trap, right from outside it grows impatient, 'When can I go in? When can I go in?' Then, once it enters inside, the trap door shuts automatically. Humans know how to set things up that are automatic like this. So, the trap shuts on its own. So, the root of all misery is *laalach*.

The Intense Greed for Sex, What a Degrading State!

Questioner: Now, all those fights and clashes ensue as a result of the pleasure that has been derived from sex, isn't it?

Dadashri: All of this has indeed arisen out of sex, and moreover, there is no happiness in it at all. What's more, early in the morning, his face appears as though he has swallowed castor oil! As though he has really drunk castor oil!

Questioner: I shudder at the thought that these people endure so much misery, for just this minuscule amount of pleasure!

Dadashri: That itself is the *laalach*, isn't it, to indulge in [illicit] sexual pleasures! Then [in the next life], it is when one suffers the pain of a life-form in hell, that he realizes, 'What pleasure (!) is there to derive from this!' And [one who has] the *laalach* for sex, just consider such a person to be an animal! It is only when revulsion arises towards sex that sex comes to a stop. How else would sex come to a stop?



[7]

Sexuality Is Nothing but Beastliness

For the First Ten Years, They Remained Sky-Clad

All the same, the folks of my time were very good about one thing. They had no thoughts about sexuality. They did not look at any woman with a sexual intent. There were perhaps some, five to seven percent of the men who were like that. They would only pursue widows, not anyone else; [widows] in houses where there was no one else living. They were widowed, meaning it was a house without a husband. Up until we turned fourteen to fifteen years old, whenever we saw a girl, even if she was very distantly related, we would address her as ‘sister’¹⁷. The culture was like that. This is because until we were ten or eleven years old, we would roam about sky-clad (*digambar*)! Even boys who were ten years old would roam about sky-clad. Do you understand what sky-clad means?

Questioner: Yes, yes. I got the gist.

Dadashri: And at that time, his mother would even call out, “Hey you, *digambar*, put on some clothes.” *Digambar* means clothes in the form of empty space from all directions. So, a sexual thought would never even arise, therefore, there was no botheration. There was no awareness of sexuality at all.

¹⁷ In those days in the region where Dadashri lived, the culture was such that all the girls in one’s village were regarded as one’s sister.

Questioner: So, was this due to some kind of societal pressure?

Dadashri: No, it was not societal pressure. Rather, it was the attitude of the parents, the values they inculcated! A three-year-old child would not know that his parents have this kind of a [sexual] relationship. The secrecy would be so well-maintained! And if it were to happen, then on that particular day, the children would be sleeping in another room. Those were the moral values of the parents. These days, they [the parents and children] have separate bedrooms. Moreover, the parents have a double bed, don't they?

And in those days, no husband would ever sleep in the same bed as his wife. No one would sleep like that. Back in those days, there was actually a saying that if a husband sleeps with his wife the entire night, then he becomes a woman; the phases of her female nature would affect him. So, no man would do this. This is simply the discovery of some 'smart' person, so that double beds continue to sell! That is why there has been a downfall of the public. What was the benefit that came out of this downfall? All the various forms of contempt (*tiraskaar*) have gone. Now, it won't take long to bring up those who are already down.

The Parents Themselves Inculcate the Morally Inappropriate Values of Sexuality

Hey, how can these double beds be considered appropriate for India? What kind of animals (!) are these people? The husband and wife in India are never together in the same room. They always stayed in separate bedrooms. Instead of that, just take a look at what's going on! Nowadays, the father himself provides [his son] a bedroom with a double bed! So the sons take it for granted that this is the general practice being followed in the world. I have seen all of this.

Overall, it is good that this younger generation has turned out to be useless! They are a completely defective stock', an altogether defective 'stock'. However, if they are told, "Twenty-five of you sleep in this hall," then they would immediately comply. And if the fathers teach their sons, "Go ahead, purchase a double bed," then they would learn this too, the poor fellows. They don't have any preference. Today if it is a double bed, then that is fine, and the next day, it may even be an arrangement in which they sleep alone. They do not have any preference. It is actually the father who is wayward and has no competence, so he leads his son down the wrong path. It is the parents themselves who make the arrangements [for a double bed] these days! When the son turns eighteen, they'll say, "We'll get him married after getting a separate room constructed for him." Hey, by constructing a separate room, you are making it convenient for him. Moreover, they bring home a double bed. So, the son essentially believes, 'This is all I need to carry on doing as part of my legacy.' The parents themselves do not have any awareness, the poor things. It is the parents themselves who do not have any awareness as to how they should conduct themselves. That is why, the son doesn't even know what is customary [when it comes to the sleeping arrangement], does he! All he knows is this; right from childhood, all he knows is this. [When asked,] "Where does your father sleep?" He would reply, "In the room with the double bed, whereas I sleep in that other room." He believes that [the custom of] a double bed has been there from the very beginning!

Questioner: This practice of sleeping together, some of these practices are inherently wrong!

Dadashri: All these practices are wrong. These are not folk who have understanding, so they have adopted all these wrong practices! Then their sons and daughters inevitably end up believing, "This is indeed the way things are supposed to

be, this itself is the main thing.” Even then, if the wife’s *chit* (subtle component of vision and knowledge in the inner functioning instrument called the *antahkaran*) always remains focused on her husband, then there is no issue.

Questioner: But it does not always remain there, does it!

Dadashri: Oh, when she sees some other man, then she creates another interference. That is why there is a problem. This is something that should be eradicated from the very root. It is indeed because of this that all of worldly life persists.

When Association with Women Is Done Away With, One Becomes God

If a man forgoes association with his wife (*stri sang*) for fifteen days, if he stays away from her for fifteen days, then he would become like God.

Questioner: If we were to stay away from our wives for fifteen days, then our wives would begin to suspect us.

Dadashri: Say whatever you want, but those are all lines of defense. In a line of defense, no matter how many arguments you put forth, it will do, and you may even win, but those are not concrete evidences.

‘We’ are saying that you should sleep alone in a separate room; what must be the science behind that? There is a scientific reason behind this. After having slept separately for a year, if you then sleep in the same bed, then on a day when you have been outside all day long in the scorching heat, you will be able to detect the stench of that sweat. And this wife of yours will also be able to detect the stench of the sweat. A foul odor will exude. Whereas, you would not be able to detect that odor [if you were both sleeping together every day]. The nose, this sense of smell would become less sharp. A person who eats onions every day will not detect its odor even if his entire house is filled with [the smell of] onions. Whereas the

person who does not eat onion will detect its odor even if the onion is two hundred feet away. So, the sense of smell is entirely lost when they sleep together [every day]. Otherwise, it would not be possible for them to sleep together! Did you understand this analogy of the onion?

Questioner: I did, very well.

Dadashri: Do I have to even impart this type of knowledge? All of you should actually be knowledgeable about such things! Is this something that I should have to inform you about?

Questioner: That veil of ignorance does not get lifted until you mention it to us, no matter how much we know. The veil gets lifted only through the power of your words (*vachanbal*).

The Practice of Double Beds, Doubled the Sexual Interactions

Dadashri: And ‘we’ had never witnessed a shared bed. Whereas nowadays, all the educated people of today urge, “Purchase a double bed for your son.” You fools, you’re teaching him this right from such an early age? How can a double bed even be considered, *mooah*? That is actually wildness that has seeped in. [How can this be suitable in] The country of *brahmacharis*, the country that worships *Vanprastha Ashram* (the third of the four stages of life, during which a person hands over his household responsibilities to the next generation and gradually withdraws from worldly life)! You have understood the meaning of a double bed, haven’t you?

Questioner: Yes.

Dadashri: Before getting their son married, they place an order to purchase a double bed. The father orders it, so the son thinks, ‘Our forbearers must have done the same; in the

same way, my father is buying this for me.’ Is this a custom that has been passed down by previous generations? There is so much violence (*himsa*) associated with this [the act of sex]! As a matter of fact, this point can only be brought up amongst our *mahatmas*, it cannot be brought up elsewhere. In the world out there, it is an offense to swim against the current that is prevalent. It is a natural current. This discussion is meant for *mahatmas* only. It is a point that is applicable in the relative; it is not as though this is a point applicable in the Real. It is a point applicable to those who are able to wise up; this point cannot be brought up at all out there, can it! Is this world likely to change? The world is certainly going to carry on with its trends. They will certainly purchase a double bed. If I were to make an outcry about that, then out there, they would say I’m crazy. I certainly would not make an outcry about that at all, and I would not say anything that will make them say I’m crazy. On the contrary, if they were to come and ask me, “We are purchasing a double bed, do you have any objection to that?” Then I would respond, “No, I don’t have any objection.” Keep a triple-sized bed, what’s the objection? This discussion is actually for those who have attained this [Self-realization through the *Akram* path].

No thought has been put into this matter at all, has it! No one has said this, no one has ever even reproached anyone about this; the right understanding has simply never been given. On the contrary, this practice has continually been encouraged with statements like, “A double bed is needed. This is needed, that is needed...”

Stop the system of the double bed, and maintain the system of single beds. In earlier times, not a single person in India slept this way. Not a single *Kshatriya* (a member of the second of the four Hindu castes, comprising the warriors), and the *Kshatriya* are actually very strict, but not even *Vaishya* (a member of the third of the four Hindu castes, comprising the

merchants and farmers) would do this. Even the *Brahmin* (those of the highest social rank in the Hindu caste system, who were traditionally priests and scholars) did not sleep like this; not a single person did this! Look at what a strange time has come! In earlier times, in India, a separate room in the house was not given [to a couple].

In the past, if a man happened to get together with his wife, then fine, otherwise forget about it! The families were large, meaning they were joint families¹⁸. Whereas nowadays, not only does a couple have a separate room in the house, but they even have their own bed, a double bed.

This is actually very subtle talk that has come forth.

The Husband Sleeps in the Front Courtyard, and the Wife in the Room

Questioner: There was a statement you had made that when husbands sleep with their wives [on the same bed], then such strong, valiant men become like women.

Dadashri: They certainly do! Hey *mooah*, how can you even consider sleeping in the same bed [as your wife]! Hey, what kind of a man are you! Not only does the energy of the wife disappear, but also, his energy disappears; the energy of both gets deformed. It is fine for those in other countries, but upon observing them, we have followed suit and gotten these double beds and king-sized beds!

What are real men like? Let me share an anecdote from my village, since this point about *brahmacharya* came up. I had come across some very good people; I had brought such circumstances with me from childhood itself. One of them was a handsome seventy-year-old man. His memory was great; there was so much radiance (*noor*) on his face! I

¹⁸ Three or more generations and their spouses living together as a single household.

wondered to myself, ‘How is he so good-looking? Must he have some kind of Knowledge about the Self or something?’ A *Gnani* is good-looking, or else a *brahmachari* is somewhat good-looking!’ So I thought, ‘This *Patidar* (a member of the Patel community) is not likely to have any Knowledge about the Self, so let’s investigate the reason behind this.’ He happened to be a relative of ours, and I was seventeen years old! [I noticed that] ‘This Patel appears this way. All the other Patels appear that way. There is something different about this Patel. His children are good-looking too!’

One day, I went to his place. Then I asked him, “Uncle, should I go pay a visit inside the house and come back?” He would sit around in the courtyard. There was [seating in] the main house, and there was seating in the courtyard as well. There was also a new sitting room, which was separate. It was some two to three hundred feet away from the main house. He said, “Sit, I’ll have some tea brought over here now. You sit here, my tea will come. You can have some too.” I liked that. I wanted to talk to him somehow or another. So then I asked, “Uncle, where do you sleep?” He said, “I sleep over here.” I asked, “Since how many years?” He said, “Ever since I got married, I’ve been sleeping over here.” ‘Oh!’ I was astonished. I thought, ‘What is this?’ So, I probed further, “Uncle, I am interested in this. Please tell me some more. Does aunty ever come here?” To which he replied, “I invite her twice a month, that is all.” I thought to myself, ‘This explains the sparkle! What is this light coming from? Where did you get it from? Look at you, what a *Patidar*!’ Then I asked him, “What do you do?” He told me, “I have never slept in the same bed as her and I have exclusively been in *Vanprastha Ashram* (third of the four stages of human life, according to the Vedic system, in which a person withdraws from worldly life to focus on spirituality) for the past thirty-five years. If both, the husband and wife were to sleep in the same bed, then both have become women, [because] the

association (*sang*) with the wife will affect the husband. Whereas the influence of the close association with her has not come upon me!” [I felt,] ‘How blessed you are uncle, at this age!’ I was stunned. Ever since then, this point rubbed off on me. It was after this that I understood the concept of separate beds. And these days, a father tells his son, “Go, get yourself a double bed, even if it costs three hundred dollars.” So the son thinks that his father also had a double bed and his grandfather must have also had a double bed. Hey *mooah*, your grandfather never had a double bed like this! I should not speak this way, yet I am speaking this way, aren’t I! I should not speak this way, should I?

Questioner: Why not?

Dadashri: It may hurt someone, isn’t it! ‘We’ may speak this way, but ‘we’ are a *Gnani Purush*, so it does not hurt anyone. No matter what ‘we’ say, for ‘us’, the *Gnani Purush*, the state of absolute detachment (*vitaraagata*) prevails within and ‘we’ do not have attachment or abhorrence. ‘We’ do not have aversion towards anyone. That is why ‘we’ are able to speak [this way]. But you have understood this, haven’t you? It is because you asked about *brahmacharya* that I had to say all of this openly; otherwise, I would not talk about these things.

Questioner: This knowledge is to enable us to become free, isn’t it! Then that energy [which was being wasted in sexual interactions] can be applied to other things.

Dadashri: Yes, so you should uphold some self-discipline (*niyam*). What else can I say to all these people?

The Self Does Not Come to Mind in the Bedroom

Questioner: I am sharing my personal experience that after taking this *Gnan*, I constantly maintain only this intent

(*bhaav*) [of *brahmacharya*], yet I cannot let go of it [sleeping in the same bed as my wife].

Dadashri: No, but that is a karmic account (*hisaab*) from the past [life], isn't it! So, there is no getting away from it.

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

Dadashri: No, not like that, but rather whatever karmic account there is, all of that karmic account is being cleared. Yes, that karmic account is considered to have cleared when you are sleeping together and you do not like all of that. You do not like it from within, yet you have to sleep together; that is when the karmic account gets cleared. But you should at least ask [yourself] whether you like it or not.

Questioner: The relative self (*potane*) likes it, but either *Pragnyashakti* (the liberating energy of the Self) or the right understanding (*samaj*) cautions from within.

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

You have understood, haven't you, where the mistake lies, how it has happened? And the mistake will have to be destroyed, won't it? Whatever is in the *prarabdha* (effect of your past life karma) will have to be endured, but the mistake will definitely have to be destroyed, won't it? Won't the mistake have to be destroyed?

Hey, a [separate] bedroom should not be arranged [in which the husband and wife sleep together in privacy]. There should be one room in which everyone [in the family] sleeps together; otherwise, the other arrangement is a worldly entanglement! In fact, by having a [separate] bedroom, they spend the entire night caught up in worldly entanglements. How would anything pertaining to the Self come to mind? Would anything pertaining to the Self ever come to mind in the bedroom?

People relinquish their human life form. People who are capable of making the entire universe tremble, just look at the state they are in! Look at their degraded state! Have you understood my point?

Oh My! How Terrible Are the Consequences of Sexual Interactions!

How much energy (*shakti*) must there be in the Self (*Atma*)? There are infinite energies in the Self. However, all those energies lie veiled [because of the ignorance of One's own state as the Self]. When you go to a *Gnani Purush*, He removes that veil, and Your energies blossom. In fact, there is endless bliss that lies within, yet people search for happiness in *vishay* (objects of sensory and sexual pleasures). Hey, how can there be happiness in sexuality? Even a dog would not wander outside if it is given food and drink. In fact, it is due to hunger that the poor things wander around outside. [Whereas] These humans wander around all day after having eaten. So, for humans, the pain of hunger [for food] has been remedied, but now these people are hungry for sexual pleasures. Only if one is headed from a human life-form to the animal life-form, will he be indulging in sexual pleasures. However, if a human being is going to become the absolute Self (*Parmatma*), then He would not have any sexuality. Indulging in sexual pleasures is the code language of animals; it is beastliness, it is full-on beastliness. So it should not be there at all.

Questioner: Karma get bound through the fault of sexuality, what are those karma like?

Dadashri: The kind that will lead to an animal [life-form]. The state of indulgence in sexual pleasures is itself the state as an animal. In the past, in India, there were actually *nirvishayi vishay* (pleasure that one engages in without becoming engrossed and no longer has the

temptation to indulge in more). Meaning that sex was limited to the purpose of gifting a son.

Hence, this [indulgence in sexual pleasures] is illusory attachment (*moha*), it is a state of gross unawareness (*bebhaanpanu*). It is just that ‘we’ are talking about this; otherwise, no one else would talk about such things, would they! It is only when such things are said that dispassion (*vairaag*) arises in people!

Questioner: Is there any rule (*niyam*) so that the dispassion sustains?

Dadashri: If the dispassion sustains, then one’s [spiritual] ‘work’ would actually get accomplished. Dispassion does not sustain without critical thinking. Dispassion sustains only for those who are constantly thinking on this topic. One claims, “I am indulging.” Hey, what is there to indulge in this? Even the animals feel ashamed of this! It is indeed because of indulging in it [with engrossment] that one then forgets all this afterwards. The moment one becomes the ‘doer’ (*karta*) and the ‘indulger’ (*bhokta*), he forgets all the spiritual instruction. If One does not become the ‘doer’ and ‘indulger’, then all the spiritual instruction remains in His awareness. Only then would dispassion prevail, isn’t it? Otherwise, dispassion would certainly not prevail, would it!

The entire world accepts *brahmacharya*. Then, if one is not able to practice *brahmacharya*, that is a different matter. *Abrahmacharya* (sexual interaction) is beastliness amongst human beings. In every place, *abrahmacharya* has been considered as beastliness. That is certainly why *abrahmacharya* in the daytime is considered taboo. This is because *abrahmacharya* is a beastly *upchaar* (way of addressing the sexual impulses that arise). That is why it is done at night, once it becomes dark, so that no one can see or know about it, even our eyes do not see it. Does all this befit

human beings? That is certainly why our people had set the custom that it is to be done at night, in the dark. If one indulges in sex in the presence of the sun, then the warning signs of heart failure will become evident, high blood pressure or low blood pressure will develop, and there will be heart failure. Thus, sex is something to be done in the dark. Hasn't it been written about sex that, 'Those deeds which need to be kept concealed.' So, sex is the kind of thing that needs to be kept concealed. It cannot even be mentioned to anyone. Nevertheless, the writers of scriptures have allowed it, [with the clause], 'You are getting married in the presence of other people, so you are entitled to it.'

It Is So Shameful!

Questioner: Dada places greater emphasis on *brahmacharya* and shows contempt towards *abrahmacharya*. But if we follow this practice of *brahmacharya*, then the human population in this world will also decrease, so what is your opinion on this matter?

Dadashri: Despite carrying out all these operations [of vasectomy and tubal ligation], the proliferation of the population does not decrease, so is it likely that the practice of *brahmacharya* will decrease it? They carry out these operations to decrease the proliferation of the population, but even then it does not decrease, does it! *Brahmacharya* is actually a powerful tool [to attain the experience of the Self].

Questioner: But isn't it considered as having contempt?

Dadashri: It is not considered contempt.

Questioner: Can it not be said that we are expressing contempt towards something that is a natural process?

Dadashri: *Abrahmacharya* is not a natural process; this is actually beastliness. It is not a natural process; if it were a natural process among human beings, then there would be no

need to practice *brahmacharya* at all, would there! These animals practice *brahmacharya*, the poor things; their sexual activity is limited to just fifteen to twenty days during the mating season; after that, they do not engage in it at all.

Whereas in the case of humans, there is incessant sex, so they certainly are animals; human beings have certainly become animals, haven't they! That is why I have to say this! This is certainly why such a time has come in which there is a need to carry out those operations; have any cows or water buffalos come across the need for such an operation?

It is actually to prevent excessive population growth that humans have resorted to 'castration' [vasectomies]. In the past, they would castrate bullocks, nowadays they are 'castrating' humans. What a shame-inducing thing this is!

These vasectomies that people get done, it is wrong to get them done. Don't people get vasectomies? What does the government say? "Get a vasectomy"?

Questioner: Yes, the government says to get it done, and people go and get it done voluntarily.

Dadashri: The government says, "One, two, and three; there's one [child] and two of you [the husband and wife], and beyond that, get a vasectomy!" Whereas what 'we' say is, even after you have four children, next, start practicing *brahmacharya*! And what does it mean to live a worldly life with the wife and still be in *brahmacharya*? It is acceptable [to have sex] four to five times a month; so over the course of twelve months, that is twelve multiplied by five, which equates to sixty days. But instead, whether it's morning or evening, this is the very 'business' that goes on. So the wife takes advantage of this. For some, the wife goes as far as making the husband address her using respectful terms, such as 'baa' (mother). The husbands plead for it, they beg for sex, these people of India, the descendants of the *rushimuni* (sages

of ancient India who had great spiritual power); this is something to be ashamed of. They beg for sex. Don't you think so? Do you not find this to be shameful?

Questioner: It truly is shameful.

Even the Intellectuals Are Made Fools Before Their Wives

Dadashri: And in fact, they fight every day. They indulge in sex daily, as if they have become dogs. And some husbands even plead their wives for it, "Please, give it to me." Hey *mooah*, you've pleaded for it from your wife? Where did you come up with this from? Just look, they have become completely animalistic! Very high-ranking officers, they have all become animalistic. Does this suit us? And what if one of these eminent officers were engaging in sex, and his photo was taken at that time; what would that photo look like? What if we were to show the photo to the eminent officer?

Questioner: It would make him shudder with disgust.

Dadashri: So then, would such shame not arise? Would one not be able to visualize his own photo, [and have the thought,] 'Gosh, this is what I look like! Am I like a dog or a donkey?' Would one not feel ashamed by this?

He may in fact be an officer with a commanding personality; on the outside, everyone follows his orders, but while indulging in sex, he just becomes an animal, doesn't he! He does not become an animal in anything else; even while drinking alcohol, he does not become an animal.

Nevertheless, contempt should not be expressed towards women. The fault is not of the wife; the fault is of your subtle desires for sexual pleasures (*vaasna*). Contempt should not be expressed towards the wife. Women are actually a form of divine energy. There is no contempt towards *vishay* (sexual interactions), the contempt is towards the *vaasna*

(subtle desires for sexual pleasures). Moreover, these subtle desires for sexual pleasures have come about by looking at others and imitating them!

Questioner: Animals do it because they are inclined towards copulating, that is why they engage in it. Humans, however, have the ability to think, yet they are in this state!

Dadashri: But even the attributes like those of animals no longer remain; animals actually remain within regulation. It is when the natural circumstances come together that beastliness [sexual activity] arises in animals. However, for these humans, the beastliness [of sexual interactions] is on a daily basis. Is there any humanity left among human beings anymore? Whereas, among animals, there is no betrayal of trust or anything like that, is there! In contrast, these humans are constantly implicated in betrayal of trust, there is constant betrayal of trust!

The sexual interactions between a husband and wife were real to a certain extent during *Satyug* and *Dwaparyug* (one of the four *yugas*, or ages, described in the Hindu scriptures), and even for a certain period of time during *Tretayug* (another one of the four *yugas*, or ages, described in the Hindu scriptures). After that, it got wiped out; the sincerity was gone.

Questioner: So is that the influence of the times?

Dadashri: It is the influence of the times.

Questioner: So then what can a person do in that?

Dadashri: What do you mean by, ‘What can a person do’? So a person should understand!

Questioner: Someone who can reveal the viewpoint of that understanding is needed, isn’t it?

Dadashri: Someone is needed.

With regard to sexuality, no one has given it any thought at all, due to societal influence (*loksangnya*)! So then, they have never looked into what sorts of faults lie in it. There is nothing in the world that has greater fault than the fault of *abrahmacharya*. But mind you, people do not know this, so what can be done? This is the very societal influence that has carried on, that of beastliness. The kind of frolic which does not exist in animals, to see that among humans is indeed astonishing, isn't it!

In the South, in Kerala, there are mango trees that bear fruit all twelve months of the year. So within the period of twelve months, one branch bears mangoes during a certain month, then another branch during another month, and a third branch during yet another month, and so on; it keeps bearing mangoes. Similarly, these people are active in *abrahmacharya* during all twelve months of the year! Are they active only for one month or fifteen days in a year like animals are?

Questioner: No one has ever thought about this at all.

Dadashri: There is no awareness at all in this matter. Nevertheless, if the *prakruti* has been bound [with a large tuber of sexuality], then get married, and even after getting married, the sexual interactions should be limited to two or three times a month.

The frequency should be limited to this; it should be as it was for the *rushimunis*. Then they would live as friends for the rest of their lives. In the beginning, right after getting married, for two to three years, some sexual intimacy is bound to be there. Even so, how much intimacy should there be? After the monthly cycle [period], it should be for only five days in the entire month, not after that. After every monthly cycle [period]; with that, once one or two sons or daughters are born, it would be stopped forever. After that, there is no attention [towards sexuality] at all.

How Awe-Inspiring the Rushimunis Were!

Giving the gift of a child is certainly a necessity for those who have *moha*. It is not wrong; it is not something to have revulsion towards. However, the belief that has been established that there is happiness in sexual interaction, that is a form of beastliness. Animals never believe there is happiness in this. Otherwise, it's not as though they have any police officers or anyone else to keep them in check about it! Does anyone stop them? Yet do they have any botheration [of sexuality]? They flock together, but they do not have any botheration [of sexuality], do they? Whereas, these people have come into the human life-form yet they have remained wild. Is it befitting to have such beastly karma in India? The country of such esteemed *rushimuni* (sages of ancient India who had great spiritual power)! Over the course of their entire life, they would give one child, and that too, they would do so as alms (*bhiksha*) to their wife. The wife would ask for the alms and he would give it; that was all. Only a single child! Look, just look at their state! Day and night, those were the only thoughts that would keep arising! What must the *rushimunis* be like? Must they not be wise? Did they not like sex? Sex is something that even the animals do not like. That is why when the mating season comes, the poor things experience arousal for that duration only, and that too, it is through a natural inspiration, it is never their own doing!

Sexual impulses do exist in animals. That, in fact, is not an illusion; it is according to the regulation of nature. It is only when the mating season comes. Having said this, these humans are even more obscene than animals. On a daily basis, this is the mischief they indulge in; they have the inclination only for this. Now, what is sexuality and sexual impulses? The sex through which children are not produced is considered excreta (*sandaas*).

A Brahmachari Is Tantamount to a Celestial Being in Human Form

Questioner: So how can freedom be attained from that?

Dadashri: If you want to be freed, then I will set you free. But, for other people, nature is making preparations. Those who do not turn back from their ways when they are guided to, what makes them turn back? They will turn back when they are defeated. It will break the joints [of egoism]. In a short time, nature will really break the joints [hit back as a repayment]. Here, if people turn back through my guidance, then it is good; otherwise, those who will break the joints subsequently are certainly ready.

Must there be any value to *brahmacharya*? People are simply not at all aware what a [grave] offense *abrahmacharya* is. And it's not as though I'm telling anyone to become an ascetic. Lead a worldly life and practice *brahmacharya*. And those who do not practice *brahmacharya* while leading a worldly life, that is indeed beastliness; it is obvious, overt beastliness, open beastliness!

It is simply due to wrong belief that all of this has seeped in. Besides, this should only be limited to the extent of having one or two children. Otherwise, there should be no sexuality among humans, particularly among those of higher [spiritual] development. It may be there among those who are less developed, where they need to do hard physical work, where they have to toil; it is bound to be there. Among those of a higher development, there should be self-restraint (*saiyam*).

Not even a single sexual thought should arise. As long as there is beastliness, sexual thoughts do not refrain from arising. As long as there is beastliness in a human being, the thoughts will arise. Once the beastliness leaves, the thoughts leave. *Brahmacharya* means that in every aspect, the person is in *brahmacharya*. Not a single thought related to sexuality arises.

The one who has come into *brahmacharya* has come into a state like that of the celestial beings. A celestial among humans! This is because the beastliness is gone. So once the beastliness leaves, a state that is comparable to that of a celestial being arises. As long as *brahmacharya* has not been perfected, there is beastliness; beastliness on a small scale, beastliness in the human form itself. Once sexuality leaves, a person is considered to be *sheelvaan* (One who prevails in the Conduct as the Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed).

Therefore, they [the *rushimunis*] had made this arrangement [of sex for the purpose of gifting a child]. However, its entire purpose has been defeated. The love from giving the gift of just one son would last their entire life. It would be without any ups or downs!

And even these people have just one son and one daughter; they only have two children. However, these people have opened up a ‘theater’ called ‘operation’. So they continue ‘playing’ in this ‘theater’. So, in the case of the *rushimunis*, they did not have any disputes or anything of the sort, they lived as friends. They would raise their son and daughter together, as friends! Whereas for the people of today, they carry on [the sexual interactions] always. Now, what is the problem with them carrying on always? That one is ‘hungry’ and the other is not. Now, the one who is not ‘hungry’ will say, “It won’t work for me.” The other one will say, “I am hungry.” Then the tiffs and quarrels ensue. This is what all these fights are about. Otherwise, their entire lives would go by so beautifully in friendship. They would remain sincere to each other. There would be no quarrelling or bickering throughout the entire day. This bickering is because of sex.



[8]

The Significance of Brahmacharya: The Clear and Distinct Experience, as well as the Bliss, of the Self

What Is the Stance of Brahmacharya on the Akram Path?

Questioner: After attaining this *Gnan*, after attaining Dada's *Gnan*, is [the practice of] *brahmacharya* needed or not?

Dadashri: As far as the need for practicing *brahmacharya* is concerned, for those who can practice it, there is a need for it and for those who cannot practice it, there is no need. If it were strictly needed, then those who do not practice *brahmacharya* would not be able to sleep the entire night, [troubled by the thought,] 'Now I will not be able to attain *moksha*.' Even if one realizes that *abrahmacharya* (sexuality) is wrong, that is more than enough.

So, you see, I have given the explanation of this fact today. Between *brahmacharya* and *abrahmacharya*, what is the essential factor? What is its root cause? That is something no one can figure out, so I have disclosed the root cause to you. That [discovery of the] root cause is considered unprecedented.

Questioner: The *ramanata* (taking pleasure or enjoyment out) of intellectual subjects (*vishayo*) is something that is bound to remain, isn't it?

Dadashri: ‘We’ raise an objection to the *ramanata* related to women. If *abrahmacharya* persists, and on the other hand, no matter how much you have surrendered your body to the *Gnani Purush*, but since you have attachment towards a woman’s body, it means that you have just as much attachment towards your own body; hence, there is a shortcoming in your surrender to that extent. ‘We’ do not consider the attachment towards your mother, father, brother or sister as attachment. This is because one does not become engrossed (*tanmayakaar*) to that extent in that attachment. Whereas he becomes so deeply engrossed when it comes to sexual interactions with a woman. He becomes so lost in it from within that even if you were to shake him, he would not realize it.

Otherwise, true *brahmacharya* means Your awareness (*upayog*) is applied only to prevail in the Conduct as the Self (*Atmacharya*; to prevail as the Knower-Seer), and not to prevail in the conduct as the *pudgal* (the non-Self complex) and in sexual conduct. Hence, there is only *ramanata* in the Self and there is no *ramanata* in the non-Self complex (*pudgal*). Other forms of *ramanata* in the *pudgal* are not as obstructive, but *ramanata* in the *pudgal*, specifically in sexuality, does not even allow one to experience the Self.

Questioner: Philosophers say that by suppressing sexual interactions, a person becomes abnormal. Sex is necessary for good health.

Dadashri: Their point is correct; however, sexual interactions are necessary for those without Self-realization (*agnani*). Otherwise, the body will be distressed. Those who understand the concept of *brahmacharya* do not need sex. And if ever someone without Self-realization were to be restrained from having sex, then major damage would be done to his body; it would get destroyed.

Questioner: But even for a person who does not have *samkit* (the right belief ‘I am pure Soul’), if he understands the importance of *brahmacharya*, then there is no problem with following it, is there?

Dadashri: He cannot understand the importance of *brahmacharya* without a *Gnani* or without some support of the scriptures.

Questioner: Then what about all these monks who practice *brahmacharya*?

Dadashri: They have the support of the scriptures. There should be some kind of support. So if others out there ever try to do that [without any support], then by suppressing sexual impulses, it [the body] becomes abnormal. The fact that *brahmacharya* is beneficial—in what way and through what perspective—that needs to be understood completely, in its entirety. It does not mean to suppress [sexuality]. Otherwise, that will ruin one’s health, nothing else happens, but one’s health will completely collapse!

Questioner: Sex should not be suppressed, otherwise it will cause disease.

Dadashri: It will cause disease; that point is true. It should not be suppressed like that. There is no problem if one ‘fasts’ willingly; the problem is with suppressing the ‘hunger’. The problem is with obstinately insisting on it [‘fasting’].

Questioner: But *abrahmacharya* (sexual interaction) is against the laws of nature as well, isn’t it?

Dadashri: *Abrahmacharya* is not against [the laws of] nature. However, normality is required when it comes to *abrahmacharya*. If one crosses the bounds of normality when it comes to *abrahmacharya*, then it is considered as going against nature. What is considered as normality in *abrahmacharya*? There should be fidelity towards a single

wife. Moreover, it should be limited to eight days or four days a month; that is the limit. Then you will get the result of that immediately, nature will not go against you.

Questioner: Can you give an example of what is considered as going against nature?

Dadashri: It is natural to eat juicy mangoes. However, if you end up eating an excessive amount, then that is considered unnatural. It is also unnatural to not eat any! If you eat beyond the limit, then it is all ‘poison’. Its limit should be maintained. Nature attempts to maintain the limit.

Questioner: Animals have nature’s help, don’t they?

Dadashri: No, animals are actually governed by nature. They don’t have any control of their own. As a matter of fact, it is our people who do not have any awareness when it comes to this [sexual interactions]. In comparison to the people of *Kaliyug*, even animals are better, at least they live within regulation (*niyam*). The people of *Kaliyug* do not have any regulation whatsoever, do they!

Questioner: How did it happen that animals remain within regulation and humans do not stay within regulation?

Dadashri: The life of animals is actually natural, isn’t it! So they are always within regulation. It is these human beings alone who have intellect. So they are the ones who have discovered all this. Then they apply perfumes; they mask the bad odor by inhaling the fragrance. But will the bad odor subside so easily? Even the animals do not have bad conduct. Even animals have good conduct.

Questioner: How is that so?

Dadashri: Animals mate in only a certain season, whereas these humans do not have any fixed season or anything like that. Humans are more obscene than even animals; animals do not have any vices at all. If there is an

embodiment of all the possible vices, then it is these human beings. *Charitra* (one's chastity of conduct; *brahmacharya*) is a crucial thing. Even humans are considered celestial beings based on [their chaste] conduct. Don't people say, "This person is like a celestial being!"

The Brahmacharya of the Gnani

Questioner: So that means *brahmacharya* is against nature, isn't it?

Dadashri: Yes, *brahmacharya* definitely is against nature!

Questioner: So then why is there the practice of giving and taking [the vow of] *brahmacharya* in the world?

Dadashri: That is the result of the intent nurtured in the past life.

Questioner: How can we tell whether we had nurtured the intent in the past life?

Dadashri: It is a very rare person, perhaps one out of ten million people who would have [nurtured the intent in the past life], there would not be many! Why must these Jain monks and high-ranking Jain monks have dispassion towards worldly life?

Questioner: It is because they had nurtured [that intention] in their past lives.

Dadashri: So what 'we' are trying to say is, do not practice *brahmacharya* forcefully. Nurture the intention (*bhaavna*) to practice *brahmacharya*; to be able to practice *brahmacharya* [in this life] is the result of one's intention [from the past life]. The fact that these monks practice *brahmacharya* is the result of intentions [they had nurtured in their past life], that cannot be considered their awareness. It is considered awareness in the case of the *Gnani Purusho* because They can uphold *brahmacharya* in the midst of an

‘ocean’ of *abrahmacharya*, even if They had not nurtured the intention of *brahmacharya* in the past life. That is considered awareness. The *brahmacharya* of the *Gnani Purush* is tantamount to putting one’s hand in fire and not getting burned. The *brahmacharya* of these renunciates is the result of intentions [nurtured in the past life]. Truly speaking, the Lord has said the very same thing, that everything is a result of the intentions [nurtured in the past life]. However, ultimately, awareness will inevitably be needed! There is no option besides becoming aware.

Does One Actually Indulge or Does He Just Have the Belief That He’s Indulging?

Where there is no superior over you, where no one is your ‘underhand’ [subordinate], that is called *moksha*. Where there is not a single negative effect of any kind, where there is eternal bliss (*parmanand*), where there is constant eternal bliss, to prevail in the state of eternal happiness, that is called *moksha*. This [indulging in sexual pleasures] cannot be considered as happiness (*sukh*) at all. If a drunkard were to say, “I am the king of the whole of India,” wouldn’t we understand that he is speaking under the influence of alcohol? Similarly, it is because of the wrong belief (*bhramanti*) that one finds happiness in this [sexuality]. How can there ever be happiness in sexuality? Happiness actually lies within; however, one falsely attributes it to be in others, external to the Self, that is why there appears to be happiness there. All of this has arisen due to *bhramantiras*. *Bhramantiras* means, for example, the way a dog chews on a bone; have you ever seen that? If there are remnants of flesh left on the bone, then we can understand that the dog would get something out of it, but after that, why does it keep chewing on the bone? It then chews on it with a lot of force, but the bone is hard, like metal. So what happens is that the dog’s gums get squeezed and then blood oozes out from them. The dog believes that the blood

has oozed out from the bone. So then it eats the bone by chewing at it even harder. Hey, you are sucking on your very own blood. That is how this worldly life carries on. Likewise, these people are just ‘chewing’ on ‘bones’, and they are tasting their very own blood.

Just imagine, what a great difficulty this is! The people in this entire world seek pleasure from sexuality in this way. They seek pleasure from sexuality just like the dog. But how can they ever get that [true] bliss? Bliss can be found in something that is Real. All of this is actually imaginary pleasure; it is pleasure that arises as a result of a false attribution (*aaropit sukh*). When a person who is exhausted from the heat sits underneath a thorny acacia tree, he will say, “I felt a lot of joy.” So the pleasure derived from sexuality is all this type of pleasure. The bliss should be from a state that is free of externally-induced problems. All of these pleasures are with respect to something. If a person is exhausted, if he is scorched from the heat, and if you were to then ask him, “Will you be comfortable sitting underneath an acacia tree?” Then he would reply, “I will be extremely comfortable.” Now, how can this happiness be referred to as happiness at all?

People believe that there is happiness in sexuality; likewise, one himself has come to believe that there is happiness in it. There is no happiness to be found in it whatsoever. If you see it from the *Gnani*’s perspective, then there is nothing but misery in it. So it is not worth talking about it at all; just talking about it will make a person take up renunciation. If a person ever gets to hear talks related to *brahmacharya* from the *Gnani Purush*, then it will make a person take up renunciation. If [the consequences of engaging in] sexual pleasures were to be described in complete detail, then a person would go mad upon listening to it, that is how much peril there is in it. The One who has inner bliss would never resort to *abrahmacharya*. It is in fact due to inner suffering that one resorts to *abrahmacharya*.

People of the world have said, “Give happiness to each other (*Parspar devo bhava*).” Hey, but how long should you continue this reciprocity? In fact, the bliss that arises absolutely independently (*niralamb*), that is an entirely different thing altogether, isn’t it! Oh, the bliss of the pure Soul, that too is an entirely different thing altogether, isn’t it! Upon saying, “I am pure Soul,” all thoughts external to the Self shed away. The one who comes to understand in exactness that, ‘Bliss exists only in the pure Soul,’ such a person does not find pleasure in *vishay* (sensory and sexual pleasures) at all.

It is due to merit karma that one comes across all the sensory [and sexual] pleasures. Subsequently, deceit (*kapat*) arises to [indulge in] those pleasures; deceit arises to fulfil the ardent desire to indulge in the sensory [and sexual] pleasures, and worldly life persists because of this deceit. As long as the *vishay* (sexual interactions) are ongoing, it does not allow one to understand the distinction between the bliss of the Self (*Atmasukh*) and *paudgalik sukh* (the sexual pleasure derived from the physical body).

The Wallowing in Sexual Pleasures

“*Jagat aakhu gaaravatama, re prabhu rahyu chhe fasi!*”

“Oh Lord, the entire world is getting trapped in *gaaravata!*”

Now, what do our people refer to as *gaaravata*?

Questioner: Is it *gaaravata* in the form of the ego?

Dadashri: That is not considered *gaaravata*. An egotistic person can do the sort of deeds that Hitler did and he can also do the most charitable deeds. But what does this *gaaravata* actually mean? It means to completely waste all the time as a human being meaninglessly. Have you not seen such *gaaravata*?

What does *gaaravata* mean? Say there is a small body of water like a pond located near the road close to a textile

mill. It remains waterlogged and that filthy, stagnant water keeps stinking. Since it remains perpetually waterlogged, there is this bog that develops beneath the water that is two to three feet deep. Now, what does a water buffalo do on a hot summer's day? The water buffalo's natural body temperature is very warm, so it cannot tolerate the scorching afternoon heat. So when it sees this small body of water, it enters in and plops itself down. As soon as it sits down, all the mud engulfs its entire body. And then what the water buffalo does is, it keeps only its head above the water, and it positions itself such that its entire body is immersed in the bog. So within the bog, the water buffalo finds it to be cool like a fridge. Now, it has no understanding whatsoever about the foul stench. It does understand the difference between good and bad odor, but it just doesn't care about the stench. It simply does not move away from the coolness of the bog. Now, the owner needs to utilize the water buffalo at three o'clock in the afternoon, so he comes over and says, "Come on, let's go." But the water buffalo does not come out. Then the owner brings it a big bundle of grass. When he offers it to the water buffalo, it looks at the grass and waves its ears, but it does not budge. Would it leave a fridge like this and come out?! So the owner realizes that he will have to give it some temptation to make it come out. Otherwise, it will not come out; it feels cool, so now it will not get up from there. So then the owner brings a basket full of cotton seeds mixed with some other things. He shows it to the water buffalo and says, "Here, come and take this." The water buffalo gives it a glance, yet it does not care at all about what's in the basket. Where else would it get such fridge-like coolness?

Similarly, the people of this world are lying around in the fridge-like coolness of sensory and sexual pleasures. There is the fridge-like coolness of sexual pleasures; they are wallowing in those pleasures. That 'bog' stinks profusely. Even though the owner offers the water buffalo good food in

a big basket, it does not prefer this food over the bog. The entire world is trapped in this *gaaravata*. Even if they are trapped; it is not a question of them being trapped, it is not even a question of the duration for which they have been trapped, but You should at least make a decision from today, shouldn't You, that, 'Now I don't want this ever again.' 'You' should always remain an opponent of it, shouldn't You? Otherwise, if both end up agreeing to it unanimously, if there is agreement internally [by *pote*; the developing 'I'] and externally [by Chandubhai], then you are done for! To what extent does the unanimous agreement happen for you? Or are You able to remain separate [and oppose it]?

Questioner: The separation remains.

Dadashri: Always? It does not seem likely to me that you 'heroes' (!) are the kind who can remain separate! What capacity do you 'heroes'—whose *jagruti* has become dim—have? Otherwise, sexual impulses would not arise at all, would they? And if the sexual impulses happened to arise, then it is because they were generated [charged] previously [in the past life]. However, at that time, Your outlook would not be that of [wanting to indulge in that] pleasure, it would be one of sheer weariness! Just like when a person eats something that he does not like; what does his face look like at that time? Does it appear to be happy? Even his face will appear dismal, won't it! However, there is no choice but to eat it, he has to eat it out of hunger. Therefore, it is something he does not like!

The world remains immersed in such *gaaravata*. Nevertheless, if it [the karma of indulging in sensory and sexual pleasures] had been generated [charged] previously, then one is bound, there is no way out [but to suffer the effects of the discharging karma]. But even then, there should only be constant resentment towards it, and in the mind, the feeling should consistently arise, 'Why did I have to come across this

again?’ However, people do not have such awareness, do they? On the contrary, there is nothing but dullness!

They are getting stuck in the *gaaravata*, so how can they come out of it? If a person has to ‘eat’ against his will, then would there be happiness on his face? But as it turns out, there are no dismal looks on their faces whatsoever. It is as though they have all set out for a stroll in a garden, that is how their faces look! Otherwise, if one were to take note of ‘our’ words and abide by them, then all of his past faults would be eradicated. Having said this, the [karma] generated [charged] in the previous life are certainly there, so ‘we’ cannot say no to that [discharging karma], can we! The fact that you have to ‘eat’ is based on having [the karma] for it that was generated [charged] in the previous life. But your face should have a dismal look. When the other person tells you, “Sit down to ‘eat’,” then you ‘sit to eat’ unwillingly, with great reluctance in the mind. Have you ever ‘eaten’ with such great reluctance before? Would you enjoy it a lot? So You should understand the principle in this, that there should be nothing but feelings of resentment towards sexual pleasures. Instead, what happens is, upon seeing a small body of water, the water buffalo becomes delighted [thinking], ‘The ‘fridge’ is here!’ Now what can be done in such a case?

So all of these people have become entrapped in *gaaravata*, that is why they beseech the Lord, saying, “Oh Lord! The entire world is getting trapped in *gaaravata*!” Now, if they break free from this *gaaravata* [of sexual indulgences], then a solution will come about. What a stench; how would a photo of that [a person engaging in sex] even look? All of that ought to gnaw at one’s mind, day and night. Instead, people ‘drink’ it the way they drink tea. Whenever one wants to drink tea, he will say, “Go ahead and make some tea.” So they get the tea made and drink it leisurely! How can that be acceptable? Still, if they give some thought to it, even that is good. That being said, ‘we’ keep cautioning people so that if

they are saved somehow or other, it is good. What more can 'we' do? It is not like 'we' are going to beat them up [punish them]! Besides, if one meets a *Gnani* and does not get saved, then it is his own fault, isn't it!

Vishayo Are to Pacify the Hunger in the Form of Ved, Not for Indulgence in Pleasure

One's lifespan (*ayushya*) is dependent upon the number of breaths he takes. Based on the calculation of the number of breaths taken over twenty-four hours by a healthy young man who is of normal weight, the lifespan of one hundred years was determined. As more breaths get used up, the lifespan of a person decreases. Where do more breaths get used up? In fear, anger, greed, deceit and even more than that, in the sexual act with a woman. In the sexual act with one's own wife, they are used up to a large extent, but they are used up to an even greater extent in the illicit sexual act with any other woman. It is almost as though the reel [of his lifespan] very quickly unwinds!

So in this 'play' of nature, if these three sexual orientations¹⁹ (*ved*) simply didn't exist, then worldly life could have been conquered. If these three *ved* did not exist, then what would have been ruined? But there is so much

¹⁹ The three sexual orientations are part of the nine *no-kashay* (nominal *kashay*):

- 1) *Purush ved* (the sexual orientation of a male) – unfolding karmic effect which creates the hunger, the desire within a man to indulge sexually with a woman
- 2) *Stri ved* (the sexual orientation of a female) - unfolding karmic effect which creates the hunger, the desire within a woman to indulge sexually with a man
- 3) *Napunsak ved* (sexual orientation of a bisexual)- unfolding karmic effect which creates the hunger, the desire to indulge sexually with both men and women

owing to them. Gosh! There is so much enjoyment (*ramanata*) because of it! If sex had not been held as a *ved* (an indulgence due to the belief of pleasure in the effect), and had it been held instead as a task, just as eating this food is a task [to pacify hunger], then there would have been no problem. But, this has been held as a *ved*; it has been held as a *vedaniya* (sensation which gives the effect of pleasure). All this interference is entirely of the three sexual orientations (*ved*). Food is to be eaten to pacify hunger; to pacify the hunger that has arisen [unfolded as a karmic effect]. Wherever there is any intake (*puran*) done, that is all considered hunger. The feeling of hunger arises as a means [signal] to pacify the *vedana* (sensation of pain). Similarly, all *vishayo* (pleasures of the five sense organs) are means [signals] to pacify the relevant *vedana*. Instead, these people have developed fondness (*shokh*) for sexual pleasures! Hey, do not become fond of it. Figure out the limit for that and remain within normality.

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

Dadashri: People hold it as a *ved*, meaning they savor its ‘taste’ [indulge in the pleasure and develop fondness for it]. To savor its ‘taste’, to ‘eat’ for the ‘taste’, that cannot be referred to as ‘hunger’. *Rotlo* (thick flat bread made of millet flour) and curry are to be eaten to pacify hunger, not for the taste. If you eat them for their taste, then you will not like the *rotlo* and curry at all. Because you went after the taste, it has become a *ved* (an indulgence based on the belief of pleasure in food). Wise up to the extent that you ‘eat’ only out of ‘hunger’. Then I will not have to tell you anything at all, will I! It is due to these three *ved* (sexual orientations) that the entire world decays, that it undergoes downfall.

Questioner: The entire world is searching for a solution for these three *ved*, and the more they try to bring about a solution, the more confused they become.

Dadashri: Yes, so all the ways of bringing about a solution lead to more confusion. If you ask people who are close to a certain person, “What is this man like?” Then they will all tell you, “He is very happy.” However, if you ask the man himself, then he will tell you, “I am very unhappy.” All of this is because of the *ved*. There is nothing but intense inner burning (*balatara*) all day long... All this inner burning is because of the *ved*. Otherwise, humans would not have any inner burning. The one who has conquered the *ved* has gotten his [spiritual] ‘work’ done. What is worth conquering in this world? The answer is the *ved*. Have you understood [the word] *ved*? What are the three *ved*? The sexual orientation of a male (*purush ved*), the sexual orientation of a female (*stri ved*), and the sexual orientation of a bisexual (*napunsak ved*).

As Long as Pleasure Is Derived from Sex, How Can the Bliss of the Self Be Experienced?

It is only these *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya* on the *Akram* path) who can ‘taste’ the true bliss of the Self. Only those men who do not have a wife can ‘taste’ it, as they are then able to ‘study’ [where the bliss originates from] much faster. This is because for those who are married, they do not have the comparative view of whether this [bliss of the Self] is true bliss or whether that [pleasure derived from sex] is true bliss. Nevertheless, carry on with things the way they are! It’s not as though ‘we’ can tell those who are married, “Become single!” That is why ‘we’ have told them to clear [the ‘file’ of sex] with equanimity. However, ‘we’ also do tell them to understand these points. In sexual interactions, the resultant suffering that one feels is comparable to that of dying. The results of sexual interactions are always bitter. In the beginning, one feels as though the sexual interactions give him pleasure, but it ultimately results in bitterness only. Even the consequences of its results are bitter. [After having sex,] A

person actually becomes lifeless [completely spent] for a while! However, [for married people,] there is no choice [but to engage in it], isn't it! That too is mandatory. Now which way will you go? It is mandatory even if you try to go this route, and it is mandatory even if you try to go the other route. So what I am saying is, know the mandatory [sexual relations in marriage] to be mandatory and let go of your willingness in it. There is your willingness in the matter; let go of that.

If one lets go of sexual pleasure for six to twelve months, then it can be understood where the bliss of the Self comes from! As a matter of fact, as long as sexual interactions are taking place, one is not able to figure out which one of the two is true bliss. That is precisely why 'we' tell you, just try moving away from sexual interactions for even a little while, then you will realize the true bliss! There is just no such thing as bliss in sex! How can there be any bliss in sex? If a person has a ringworm infection and he keeps scratching it like this, if he keeps scratching at it, then it feels very good. But after a while, it will start to burn intensely; that is what this [sex] is like!

Questioner: There is no true bliss in it, but there is pleasure for a very limited time, yet I am not able to become free of that pleasure!

Dadashri: No, there is no pleasure in it at all. That is merely a belief, that's all! That is merely the belief of foolish people! If you rub your one hand against the other and it brings happiness, then you can understand that this is happiness that is completely clean and pure, but when it comes to sex there is nothing but filth! If an intellectual person were to ever scrutinize this filth, then he would not go towards this filth at all! If you had to eat bananas right now, then there is no filth in that and in eating them, you actually feel happiness; but when it comes to sex, sheer filth is believed to be pleasure. On what account one believes it to be pleasure is something that just cannot be fathomed!

If One Can See the Filth in It, Then It Will Leave

Questioner: So how can one move away from sex?

Dadashri: If a person understands just once that, ‘This is filth,’ then he can move away from it. However, the fact that this is filth is something one has not understood at all! So such understanding should first come. And for ‘us’ *Gnanis*, ‘we’ can visualize everything openly. The intellect (*mati*) immediately shows from all the different angles what there is in it [the body]. What filth lies inside and what it is like, it shows all of that! Moreover, this [sexual indulgence without a limit] is not considered *vishay* (natural force of sexual *parmanu*) at all, this is nothing but *aasakti* (excessive affection that leads to attachment). Whereas *vishay* (natural force of sexual *parmanu*) does apply in the case of animals. Besides, *vishay* is defined as that which one has to engage in against his will. One has to engage in it against his will on the basis of the physical evidences, location, time, and intent (*dravya, kshetra, kaal, bhaav*) that he has. That is how it is for the poor animals.

Questioner: So then if one engages in it willingly, and not out of compulsion, is it considered *aasakti*?

Dadashri: It is certainly considered *aasakti*! People actually engage in it out of their liking. They buy two beds and place them together, and they buy one big mosquito net. Hey, what kind of ‘business’ is this? If you want to attain *moksha*, then the characteristic mannerisms that are indicative of attaining *moksha* should be there! What are the characteristic mannerisms indicative of attaining *moksha*? That of *ekant shaiyaasan*: the sleeping and sitting arrangements should be solitary.

As long as one is ‘blind’ [with *moha*] in regards to a specific matter, the vision (*drashti*) for that matter will not develop at all, and on the contrary, one’s ‘blindness’ keeps

increasing. If one stays away from it, then he can become free from it. That is when his vision develops, and then he starts understanding that matter.

Solitary Sleeping and Sitting Arrangements

Questioner: You mentioned *ekant shaiyaasan* (solitary sleeping and sitting arrangements), but even in solitude, the tubers within will ‘sprout’, won’t they?

Dadashri: What does *ekant shaiyaasan* mean? It means that there is no one else who joins you in the bed or even on the seat. There is no physical contact of any kind between the circumstantial ‘files’ [husband and wife]. The writers of the scriptures went as far as to believe that if you sit on a seat in which a person of the opposite gender had sat, then you will have physical contact with her, and have thoughts about her. These were the kind of beliefs they had. In the current times, discussions about those beliefs filled with intricate details are pointless. These days, that is precisely how everything carries on! This era of the time cycle is completely full of *moha* (illusory attachment)! The current era of the time cycle is not of illusory attachment (*mohaniya*), it is the era of immense illusory attachment (*maha mohaniya*)!

Questioner: Sitting on the same seat that a person of the opposite gender sat on also has an effect, but the greater effect is actually from what is going on internally, isn’t it? Everything that takes place on the outside is considered to be at a very gross level, isn’t it? Instead of that, what sprouts internally has a lot more force, doesn’t it?

Dadashri: Whether it sprouts internally or due to external evidences, it is all outside of the *Gnayak swabhaav* (the inherent nature of the Self to continuously Know) and everything else is a *gneya* (an object to be Known). So then what would affect You?

Questioner: After attaining *Gnan, niraakulta* (a blissful state that is free of uneasiness and agitation) prevails, yet why does the *aasakti* for sexual interactions remain?

Dadashri: It is because such karmic stock has been filled within; so the belief still remains in him that there is pleasure in it.

Change the Belief Regarding Sex

Questioner: So after [attaining] *Gnan*, does the belief alone need to be changed?

Dadashri: Yes, but the fact of the matter is, it can only be said that the right belief has set in completely when all the wrong beliefs have gone! Now, ‘we’ have removed the original wrong belief, but when it comes to sexuality, ‘we’ fracture the wrong belief for you up to a certain extent! It’s not as though ‘we’ have the luxury of time to fracture all the rest of them completely!

Thus, the interest (*ras*) in sex gets rooted out when, first off, a person himself feels, ‘This ‘chili pepper’ that I am ‘eating’ is detrimental to me, it is causing me harm in this way.’ He should come to this understanding. For the one who has a fondness for ‘chili peppers’, once he understands how helpful or harmful they are, and he becomes certain that, ‘They are only harming me,’ then that fondness he has for them will go away. Now, once You understand in exactness that, ‘The bliss is only in the pure Soul,’ then sex will no longer be considered as a pleasure. Despite this, if sex is considered to be a pleasure, then that is a reaction from the past [life]!

Questioner: The belief has set in that there is pleasure in sexual interactions, so how can it be removed?

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

Questioner: The tea would taste bland.

Dadashri: So on that day, the understanding had set in for you, the belief had set in that, ‘After eating *jalebi*, tea tastes bland.’ Similarly, when the bliss of the Self is present, everything else ‘tastes’ bland.

The Knowledge and Internal State of Being as the Self Deviate Because of Sex

Sexuality is the kind of thing that, by engaging in the sexual act for just one day, does not allow any form of concentration (*ekagrata*) to arise for three consecutive days. The concentration keeps getting disturbed. Conversely, if one does not engage in the sexual act for one month, then that person’s concentration will not get disturbed. The bliss of the Self prevails for You; that is why You keep coming here. ‘Your’ belief remains entrenched right here; nevertheless, You are not be able to discern whether this bliss comes from the Self or from sexual interactions. What would happen if we were to feed a person who is unfamiliar with such food a *jalebi* (a very sweet Indian delicacy) first, and then give him some tea to drink? He would not be able to discern that the tea tastes bland because of the *jalebi*!

That Thirst Can Never Be Quenched...

Just take a look, one cannot find happiness anywhere! One has so much money, yet he does not find any happiness in it; he has a wife, yet he does not find happiness even in her! So then he ends up ordering a bottle [of alcohol], consumes some of it, and nods off to sleep! One has never experienced happiness, has he! What is every living being searching for? They are indeed searching for happiness. This is because their

inherent nature itself is happiness. The tendency of the *chit* (*chitvrutti*) is to constantly search for happiness, ‘I will get happiness from this, *jalebi* will give me happiness, perfume will give me happiness, going to the movies will give me happiness.’ Upon sampling these things, he decides that there is no happiness at all in these things. Then he keeps letting go of all those things and he continues to search for other new things [to gain happiness from], but he never feels content (*trupti*). He does get satisfaction (*santosh*) [from those things], but not contentment. Satisfaction is what arises when one’s desire gets fulfilled, so one feels satisfied. When the desire to eat arises, once you eat you feel satisfied, but you will not have contentment. Contentment means that he will never have the desire for it again.

Questioner: If we have a desire for something and we do not get it, then intense burning (*balatara*) starts up within, doesn’t it?

Dadashri: The desire itself is the ‘fire’. When a desire arises, it is like striking a match and lighting it. Then as long as it does not get extinguished, the inner burning persists. The inner burning depends on how strong or mild the desire is. If the desire is very strong, then a lot of inner burning will arise. This desire for sexual interactions gives rise to a lot of inner burning, it gives rise to intense inner burning. That is why ‘we’ have said, “Do not get involved in sexuality at all, it gives rise to a lot of inner burning.”

Questioner: No one else has said such a thing before!

Dadashri: People want everything to have loopholes. That is why no one would ever say such a thing! People are at fault themselves, so they would not say such a thing, would they! Only the one who is free from such faults will speak up. This is because having sex just once will not allow a person to become free of the *bhranti* for so many days!

Bhranti means that one will not be able to come to a decision about whether this happiness is from the Self or from that other [sexual] pleasure; it does not allow this experiential awareness (*bhaan*) to arise! If a person takes the vow of *brahmacharya* after attaining this *Gnan*, then there is no botheration at all, is there! Bliss will prevail even in the midst of externally induced suffering! Why do these men forget that this [a woman's body] is nothing but a 'statue' made of flesh? It's like this; out of *moorchha* (gross unawareness arising from illusory attachment), as he takes pleasure from the 'statue', he continues to have more *moorchha* for her. And if he does not take pleasure from the 'statue' for six to twelve months, then his *moorchha* will go. After that, he will only see her as flesh wrapped in a silken sheet!

Only Then Will One Attain the Bliss of the Self

Say there is tea that costs forty rupees a kilogram, but it doesn't taste great; so what could be the reason for that? The reason is on the one hand, the person is drinking tea, and on the other hand, he is eating pomegranate and guava, so then would he be able to discern the taste of the tea? He will be able to discern the taste of the tea once he stops eating all the other food and cleans his mouth. If he drinks the tea after that, then he will realize, 'This tea that costs forty rupees a kilogram is very delicious!' That is when he experiences [the actual taste of] the tea! Similarly, how can the experience of the Self be discerned in the midst of all these things [sensory and sexual pleasures]? The experiential awareness (*bhaan*) would not remain, would it? A person would not have that much awakened awareness (*jagruti*), would he! So if you do an experiment like this, if you take up the vow of *brahmacharya* for six to twelve months, then this experience can be understood! To get the experience [actual taste] of the tea, you would have to stop consuming everything else,

would you not? Similarly, the experience of the Self is the kind of thing that once all the other ‘tastes’ are put aside, that is when this ‘taste’ can be understood. Until then, it cannot be understood, can it! So, why do people rush to come here [to *satsang*] every day? It is because they get the ‘taste’ of it [the bliss of the Self] every day, but they are not aware of where that experience [of bliss] actually comes from. That remains uncertain for them. That is why when there is just *brahmacharya* exclusively, when the vow of *brahmacharya* is given for six to twelve months, then that person will realize, ‘This is the true bliss. Even though there is no sexual pleasure, there is so much bliss! In fact, this bliss is actually increasing!’ So then he himself will recognize what the bliss of the Self is like! Otherwise, until then, he is just not able to understand where the bliss is coming from. It is certain that the happiness [bliss] is felt, but whether this is happiness [pleasure] of the *pudgal* (the physical body) or happiness [bliss] of the Self, that cannot be understood in exactness, can it! Now, in this era of the time cycle, the mind does not remain virtuous [free from sexual thoughts], that is why you should do *pratyakhyan* for the faults committed through the mind. And nor should anything sexual be said through the speech, and abstinence should definitely be upheld when it comes to the body. If *brahmacharya* is maintained in this way through the mind, speech, and body for six to twelve months, then You will get the exact experience [of the bliss of the Self]. This *Gnan* has been given to You, so the experience does arise, but the complete experience of this *Gnan* as it should be does not arise. If You have an ardent desire for this [complete] experience, and if You follow in this way, then the result can be achieved. Otherwise, You should at the very least be frugal when it comes to *virya* (the final extract of food) [by maintaining self-restraint in sexual interactions].

The Bliss That Is Not Dependent on Anything External to the Self, Is Extraordinary

The greatest hindrance of all is to keep looking at others outside [of marriage] with a sexual intent. Secondly, what one needs to do beyond that is, just like schools have a vacation period of a month and half in a year, similarly, if one were to take a break from sexual relations [with one's spouse] for six months, then the person will realize where the bliss is actually coming from. So, it is definite that one experiences bliss, but he does not examine which of these is the true bliss. Look at 'us'; even if you have 'us' sit alone in a room for twenty-four hours, the bliss 'we' experience will be exactly the same. If there are one or two other people present with 'us', even then the bliss will still be the same, and if there are hundreds of thousands of people present, even then the bliss will still be the same. What is the reason for that? The reason is that for 'us', *niralamb sukh* (bliss that is not dependent on anything external to the Self; absolutely independent bliss) arises, 'we' do not need any *avalamban* (support; dependency). The entire world, every single living being is mutually interdependent, so they require support from one another. That is why these people have come up with the system of marriage, so that once they get married, they have the mutual support of each other!

[By saying] 'I am pure Soul,' You are taking support of the words [pure Soul]! But it is a green signal entry [to the state of the absolute Self]! And the ultimate thing is the absolutely independent (*niralamb*) Self; it does not need support of words or of anything else, that is how absolutely independent the Self is! This 'train' will now travel up to that point. But first, this 'train' should take off with the support of the words ['I am pure Soul'] and this pure Soul that takes support of the words will also give the experience [of the Self]! So there is nothing to question [in this]. The Self alone is worth Knowing. The Self that has come into Your awakened

awareness (*laksh*) is the very Self that is worth Knowing. This path is straightforward, natural, and easy. Ask all questions You want to while keeping in Your awakened awareness who You really are; there is no need to attend to the *pudgal*. ‘You’ have attained the Self, so ‘take care’ of it. If You want to attain *spashta vedan* (the clear and distinct experience of the Self), then put a stop to sexual relations [with your spouse] for six to twelve months. ‘You’ keep having all these experiences, but when both [the bliss of the Self and the pleasure derived from sex] are together, then you will not be able to figure out where the ‘fragrance’ [bliss] is coming from. After putting into application ‘our’ special directive [of practicing *brahmacharya*], start doing *pratikraman*. Only after that, will you become free from [the fault of] sexuality. After putting into practice this *Gnan* of ‘ours’ and all of these points ‘we’ have mentioned, do *pratikraman* for a full month for each fault [of illicit sex]. With that, You Yourself will be assured that this [bliss of the Self] is indeed the true bliss. The Self has infinite energy. After taking up the vow of *brahmacharya*, some people experience miracles. Subsequently, their internal state remains so wonderful and then sexual thoughts stop arising in the mind entirely. After that, they do not like sexuality at all! All a person wants is bliss. If that bliss can be attained, no one would be willing to stick their hand in the ‘bog’. It’s just that people feel the ‘heat’ outside [inner burning due to external circumstances and *kashay*] and that is why they stick their hands in the ‘bog’, because it gives them a feeling of ‘coolness’. Otherwise, why would anyone stick his hand in this ‘bog’? But what can one do?

Now that You have understood once and for all through Your own experience that, ‘As a result of this *Gnan*, there is wonderful bliss without indulging in any *vishay* (object of sensory or sexual pleasure),’ so You will no longer like any *vishay*. This *Gnan* is such that even without *vishay*, there is wonderful bliss. So then, gradually, all the *vishay* will

automatically leave on their own; they will all shed away, but that will happen once the understanding has set in, after all such experiences have been gained!

Understand the Cruciality of Brahmacharya

Brahmacharya is considered to be a very remarkable thing! People do practice celibacy in India, don't they? It's not that they don't practice it; however, it is not being practiced with the Scientific approach [of separation]. It is being practiced with an approach of exercising egoism [without Self-realization]. It can be practiced by exercising egoism, but that *brahmacharya* will not be like the *brahmacharya* that is practiced with a Scientific approach; it will be weak. Whereas in the *brahmacharya* that is practiced with an approach that does not exercise egoism, You remain as the Knower-Seer and You are the Knower of how Chandubhai is practicing *brahmacharya*. And when *brahmacharya* is practiced with an approach of exercising egoism, then you become the one practicing celibacy, but that is not the Scientific approach. Celibacy is also practiced by people in the world, but they do not do so with a Scientific approach. On the *Akram* path, we have a Scientific approach; *brahmacharya* is practiced through the mind, speech, and body. If the mind gets distracted, people of the world do not have a remedy for that, whereas we do have a remedy for that. Even the celestial beings come to witness the *brahmacharya* that is practiced on our *Akram* path!

Abrahmacharya and alcohol are two things that bring on a dense veil of ignorance over the *Gnan*. Therefore, remain very aware. Alcohol is such that it even makes one forget [who he is in the relative] that 'I am Chandubhai'! So then, he is certainly bound to forget the Self, isn't he! That is why the Lord has said to be fearful [of this indulgence]. It would not affect the One who has complete experiential Knowledge of the Self; nevertheless, it can uproot the *Gnan* that the Lord has imparted to You and throw it out! There is that much danger in it!

If there is one rule that is worth following, then I would say follow *brahmacharya*! If the desires cease, then the splendor [of the absolute Self] within will manifest. The Self is indeed *brahmachari* (absolutely free of sexuality). The Self that I have given You is a *brahmachari* by its inherent nature. Now, You should tell Chandubhai, ‘If you want to maintain good health, if you want to gradually bring an end to [the interactions and obligations of] worldly life, then it would be a good thing if you are able to take up the vow of *brahmacharya* for six to twelve months, for as long as possible. With that, the constitution of the body will remain sturdy.’ At present, the constitution [of the body] has become ‘loose’ [weak].

It is an offense to break the vow of *brahmacharya* after it has been taken. Instead, it is better to not take up the vow and to keep subduing it [the karmic stock of sexuality] from within on your own. You can carry out all these experiments on your own, right from your home. The One who definitely wants to attain *moksha* will never stray from the path to liberation; such a person is indeed called a *Gnani*. No matter how many temptations come from outside, He will never deviate from the path to liberation.

Even if It Is Towards the End of Your Life, Take the Vow of Brahmacharya

There is no such rule that *brahmacharya* should be practiced right from youth. *Brahmacharya* that is practiced from youth is a very remarkable thing, but what I am saying is that you can take it up at any age. Hey, if an elderly person were to take up the vow of *brahmacharya* just ten days before his death, even then his ‘work’ for salvation would get done. But that vow of *brahmacharya* should be given by a *Gnani*. The vow should be given by none other than a *Gnani* who is a *sarvaang brahmachari* (One who is in Conduct as the Self from all aspects). Furthermore, it is not that one definitely

must take this vow, one simply needs to have the intention (*bhaavna*) [to practice *brahmacharya*]. We may say that this is something that should be practiced, but it is not that this happens by ‘doing’ anything. You may say today that you too want to take the vow of *brahmacharya*, but that is not possible. You should keep nurturing the intention for it, then someday it will come into effect, and when it unfolds as an effect for you, that is when you should take the vow of *brahmacharya*. If you have nurtured the intention for it, then the effect will undoubtedly materialize on its own when the time comes!

That is why ‘we’ caution you that if you want to climb up this ‘slope’, then this is the path. Otherwise, that other ‘slope’ is there too! And if you want to climb up this ‘slope’, then it is one that will get people’s ‘work’ done! This is because without the vow of *brahmacharya*, it is not possible to ever accomplish anything. For the salvation of the world to take place, nothing can be accomplished without the vow of *brahmacharya*; nevertheless, a person can still attain his own salvation. Therefore, this vow of *brahmacharya* is the greatest vow of all.

The Absolute State as the Self Cannot Be Attained Without Brahmacharya

For the one who wants to attain the absolute state as the Self, he should not have any sexuality whatsoever. However, there is no fixed rule for this. Even if one becomes free from it [sexuality] in the last fifteen years of the final life [before attaining ultimate liberation], then that is good enough. There is no need to do this ‘exercise’ life after life, nor is it necessary to take up renunciation of worldly life (*tyaag*). Renunciation should be natural and spontaneous, such that it [worldly life] goes on its own! You should maintain the *niyanu* (a phenomenon characterized by such a strong inner intent to acquire something that all of one’s merit karma are expended towards acquiring only that) that for the two to four lives that

remain until the attainment of ultimate liberation, if they pass by without getting married, then that would be good. There is nothing like it. This is indeed the kind of *niyanu* you should maintain! Then whatever actually ends up happening, we will deal with it at that time! And if this one burden goes, then all the burdens will go! If this one [burden] remains, then all the burdens remain!

Since You have attained this *Gnan*, *swachchhand* (to act according to one's own will and intellect) has been halted by Dada's *prataap* (influence and power). So for these *mahatmas*, the means to *moksha* has certainly been attained. However, this one complication [of sexuality] remains as a shortcoming! With all this discussion that takes place, some of the married *mahatmas* have understood the liability of sexual indulgences! So then they turn back on their inclination [towards sex]. If a person abides by the special directive (*agna*) [of *brahmacharya*] given by the *Gnani Purush*, then a tremendous aura of radiance (*noor*) will arise in that person. While abiding by this special directive, the extent to which it is done with a pure heart and with true exhilaration, it gives the corresponding result. When a person abides by the special directive of the vow [of *brahmacharya*], then 'we' have to be present with him. When 'we' give this special directive, the power of 'our' words (*vachanbal*) and the power of 'our' conduct (*charitrabal*) are utilized.

Questioner: When the farmland is waterlogged, it is not a task for a bullock; rather, a tractor is needed to get the job done. We need a 'tractor' like you, Dada!

Dadashri: Yes, but it [the fault of sexuality] has to be uprooted. *Brahmacharya* is the greatest thing of all. When one takes the vow of *brahmacharya* after getting married, then that *brahmacharya* can be practiced very well. After having gotten a 'taste' [brief experience] of worldly life, for the most part it [the *moha* for sexual indulgence] would

already have subsided in his case. Subsequently, once the married couple takes the vow of *brahmacharya* which ‘we’ have given to quite a few couples, then they are able to practice it very well. Those females who take up renunciation and become Jain ascetics (*sadhviji*), renounce worldly life (*diksha*) after already getting married, reaching the age of forty and having three children. Even then, they are referred to as *mahasati* (a Jain female ascetic who has achieved a high degree of renunciation and commitment to the ascetic life). This is because if one practices *brahmacharya* even in the last fifteen years [of the final life, before attaining ultimate liberation], then it is more than enough. Lord Mahavir had practiced *brahmacharya* in the final forty-two years of his life; [prior to that,] He did have a daughter at the age of thirty. However, those are all *Purusho* [enlightened Ones] who were *urdhvagami* (ascending towards the ultimate state of liberation), *urdhvareta* (the Ones who are in uninterrupted *brahmacharya*, the Ones who do not allow the descent of *virya* whatsoever and whose *virya* has ascended to the highest stage). ‘Their’ minds are so powerful, They have so much *jagruti*! ‘Their’ speech is something else altogether!

This is a [spiritual] Science that has never been revealed in this world before! It constantly keeps One in *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering)! If a person practices *brahmacharya* like these [unmarried people], even then there is *samadhi*, and if a person does not practice *brahmacharya* and gets married, even then there is *samadhi*! So make the most of it.

The Clear and Distinct Experience of the Self Is Obstructed Because You Are Bound by Sexuality

This *Gnan* can annihilate karma of any kind; it is such that it can burn and destroy whatever [karma] there is within.

Questioner: Yes, that is correct. But I have no clear and distinct experience (*spashta vedan*) of the bliss of the Self?

Dadashri: Now, until when will *spashta vedan* not arise? *Spashta vedan* will not arise as long as sexuality remains. So You will not be able to understand in exactness whether this bliss that You experience is of the Self or from something else. If there is *brahmacharya*, then it can be understood on the moment.

When *spashta vedan* completely manifests, One is considered to have become the absolute Self (*Parmatma*)! The One who prevails in a state that is devoid of worldly unhappiness, and whose deceit (*kapat*) goes away, He begins to clearly and distinctly experience the Self within! It is because of deceit that the experience remains *aspashta* (unclear and indistinct)! To whatever extent One opens up [his faults] to ‘us’, He becomes one (*abhed*) with ‘us’ to that extent, and as much oneness as He has with ‘us’, He clearly and distinctly experiences the Self (*spashta vedan*) to that extent!

‘You’ have attained the Self, so You should stay put in *satsang*. *Satsang* means association (*sang*) with the Self! After coming here, if you once again enter *kusang* (company that takes one away from the Self), then this ‘color’ [influence of *satsang*] will fade. *Kusang* has so much influence that you should not enter in it even for a moment. And as far as the *kusang* of the home is concerned, what has Krupaludev written regarding that *kusang*? He has referred to it as a prison of pitch-black paste (*kajal kotadi*) [where one is constantly binding karma with wrong beliefs that arise on the basis of relative relations]! Now, in order to live in the home and remain detached (*asang*), *jagruti* needs to be maintained. The awareness of ‘our’ words needs to be maintained, ‘our’ *Agnas* should be followed, only then will You be able to live at home!

Or else, in which other case will You not be affected? When You attain *spashta vedan*, that is when You will not be affected. And when would You come into *spashta vedan*? When *sansaari sang* (the association with ‘file’ number one’s mind, speech, and body in routine worldly interactions) does not become *prasang* (association with one’s ‘file’ number two)! The problem is not with *sansaari sang*, but the problem is with *prasang*. Up until then, You will not attain *spashta vedan*. The *sang* of the body is already there! But with *prasang*, even if you want to sit back and relax on your own, you will not be able to do so. For ‘us’, this *sang* [of the body] itself has become bothersome, so then why would ‘we’ go and give rise to *prasang*? This *sang* itself complains from within, ‘It is 2:30 pm and the tea has still not been served!’ ‘You’ as the Self are actually *asang* (absolutely separate from the associated activities of the mind, speech, and body), yet you have become involved in *sang-prasang*!



[9]

Take the Vow of Brahmacharya on a Trial Basis

The Clear and Distinct Experience of the Self Arises Only After Perfecting Brahmacharya

Questioner: The main question is, please show us something that will give mental release, so that the dependency on other people goes away, and we can remain free of any burden with regard to that.

Dadashri: Yes. That is precisely what ‘we’ are showing everyone. Such a state is experienced by a *mahatma* who does not have sexual interactions even with his wife; he continues to prevail in that experience [of the Self]. All the other *mahatmas* do get the experience as well, but there is always some hindrance because of the sexual interactions with their wife. If one has sexual interaction with his wife just once, then that will not allow his mind to stay focused for three days. So, it is a hindrance. That is why our *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya* on the *Akram* path) get the experience [of the Self] quickly and it is indeed on the basis of that, that they are able to practice *brahmacharya*.

Sexuality is in fact a type of ‘disease’.

Questioner: It is a grave ‘disease’, very grave; just like cancer.

Dadashri: It is very grave; in fact, cancer is better in comparison! Cancer will kill you for only one lifetime, whereas

sexuality will kill you for infinite lifetimes. This is the very beating that one has been taking since infinite lifetimes, isn't it! Don't you feel that this is considered a 'disease'? Huh! Deep down, everyone understands this, but what can they do? What can they do if they cannot come out of it? Nevertheless, if I do a *vidhi* (silent auspicious blessings performed by the *Gnani*) for them, then it will go away.

If you understand *brahmacharya*, then it [sexuality] will become controllable. If you come to know what faults lie in sexuality, then it will become controllable.

A *mahatma* tells me, "Dadaji, I cannot tell whether the happiness is coming from the Self or if it is from sexuality, so what should I do about that? The happiness does prevail for me, but I am unable to differentiate whether it stems from the Self or from sexuality." I responded, "When you have tea and *bhoosu* (a deep-fried savory snack) together, you cannot tell whether the taste comes from the tea or the savory snack. So you have to stop the intake of either of the two. And you cannot stop the bliss of the Self. Thus, when you put a stop to sexual pleasures, You will experience that bliss [of the Self]. One may not be able to put a stop to it from today itself, but if each one were to put a stop to it in accordance to their capacity, that is when it can be differentiated. Otherwise, if you continue to eat the savory snack with tea, then how would you know what the taste is coming from?" So then what did that man ask me? "When should I stop it?" I told him, "Put a stop to it on the day I leave for America, and from the day when I return from America, restart it." Is there any problem with doing this for just four months? Would he not realize within four months?

Are You able to figure out where the happiness is coming from? *Mahatmas* are still getting mixed up. They still continue to experience all the bliss after attaining *Gnan*, but they think that it is the same as the happiness they were getting before! I said to that man, "No. [‘You’ will realize it] When You distance yourself from

it [put a stop to the sexual interactions]. ‘You’ will realize it when you don’t have ‘tea’ and the ‘savory snack’ together. Either ‘drink the tea’ or ‘eat the savory snack’. That is when you will know the ‘specifications’ of the ‘tea!’”

In all this, people just don’t realize that there are miseries that arise from sexuality. [The objective of attaining] A tension-free state does not mean that you should force yourself [to practice *brahmacharya*], but what’s the objection to doing a trial for five days? If you cannot do a trial for five days, then try it for two days. These animals actually practice it for nine months, but humans can at least do it for two or four days, so why not give it a try!

‘We’ have said this to you [*mahatmas*] so many times, but what happens with what ‘we’ have told you? All ‘we’ can do is keep cautioning you. However, it is not so easy to heed the cautioning! Nevertheless, if you were to casually do some trials [of practicing *brahmacharya*] for say three or five days this month, and if you manage to do it for a week, then you will figure it out very well. By the middle of the week, such tremendous bliss will be experienced! The bliss and ‘taste’ [experience] of the Self will arise, [You will experience] what kind of bliss it is!

It Will Suffice Even if One Upholds Some Niyam

What happens when a person has been seated to eat and there is a delay in serving the rice? If he does not stick his fingers in the lentil soup, then he will stick his fingers in the vegetable curry, he will stick his finger in the chutney. He cannot uphold any *niyam* (a limit; self-discipline, regulations); and for one who knows how to uphold *niyam*, he will attain salvation!

‘We’ do not fast, but ‘we’ are able to uphold *niyam*, [by telling ‘file’ number one], ‘You can only have this much, then stop.’ Now, when she brings out the *dhokla* (steamed savory snacks), ‘we’ can eat four times the amount ‘we’ actually eat; ‘we’ like them very much too, but ‘we’ say no to more.

Questioner: So is that *niyam* upheld on the basis of the awakened awareness (*jagruti*)?

Dadashri: All *mahatmas* are bound to have the *jagruti*, but one is not able to maintain self-control when it comes to that ‘taste’ [pleasure] that has been ingrained. It is difficult for the self-control to be maintained there. The extent to which One becomes the form as the Self, the control will be maintained to that extent.

Some *mahatmas* say, “I am not able to stop the sexual interactions.” I tell them, “Why are you being so preposterous; why don’t you take up some *niyam* a little at a time? Maintain that *niyam*, then don’t deviate from it. In this era of the time cycle, if one does not set any *niyam*, it will not do at all, will it! [Nevertheless,] Some ‘holes’ [flexibility] have to be allowed, don’t they?”

Questioner: They do have to be allowed.

Dadashri: They call it a black hole, don’t they? It’s like that. If you insist on complete adherence [to the *niyam*], then you will undergo severe beatings and eventually you will be in the wrong. If you come in the wrong just once, does that mean that you should always be in the wrong? No, that is precisely what will keep you in *niyam*. If I have told you to practice *brahmacharya* and you slip up in the practice of *brahmacharya*, then should you completely back out of it? No, you should get back to following the *niyam* [of *brahmacharya*]. If you cannot practice it for six months, then fine; limit it [the sexual interactions] to two days a month and for the remaining days maintain *brahmacharya*, come to ‘me’ to get these next set of rules. I have come up with and shown such a nice way out!

Questioner: For each and every point, even for any task pertaining to worldly interactions, you have given such exact and unflinching solutions.

Dadashri: The solutions are all wonderful! Until now, no married person has been referred to as a *brahmachari* anywhere; [people will say,] “After all, he’s married, isn’t he!” Hey, that is precisely why I have written in that book [on *brahmacharya*], ‘Yes, you are married. But I refer to you as [someone who practices] *bhaav brahmacharya* (*brahmacharya* practiced in one’s inner intents). If nature does not want to refer to you as a *brahmachari*, then it will not, but I certainly refer to you as one! I am doing so at my own responsibility!’ One may counter question, “How can I be referred to as a *brahmachari*?” To which I would say, “A man who does not look at another woman [besides his wife with a sexual intent] and does not think about another woman [in the sexual sense] at all, is considered a *brahmachari*! If he does not look at another woman [with a sexual intent] and if he does *pratikraman* should he become drawn to some other woman, then he is considered a *brahmachari*.” ‘We’ consider fidelity to a single wife to be *brahmacharya* in this era of the time cycle. Just imagine, ‘we’ are taking on a responsibility equivalent to what the *Tirthankar* Lords assume by telling you this. One should not say the kind of things ‘we’ are saying, not even a single word should be said, one cannot make improvements [to what was established by the *Tirthankar* Lords] by introducing new rules; nevertheless, ‘we’ are taking on that responsibility. This is because, in this era of the time cycle, to maintain fidelity to a single wife and to not look with a sexual intent, that is considered the greatest thing of all. The hermits are not married; they have fastened a ‘padlock’ on [forcefully control] sexuality. What great, novel accomplishment have they made by doing so?! It is us, those with open ‘padlocks’ who are considered to have made a great accomplishment. Do you understand this point? Who is considered to have made a great accomplishment? Those with open ‘padlocks’, and that too, provided ‘we’ have given them *Gnan*! It is not possible for anyone else to do so, impossible!

‘We’ are ready to give you all kinds of freedom; if you are ready to come into any *niyam* (regulation), then ‘we’ are ready to give you all kinds of freedom. This is because that *niyam* itself will take you to *moksha*. What does *yam* mean? To learn the knowledge needed to practice *brahmacharya*, that is considered *yam*; to learn the knowledge that you should speak the truth, that is considered *yam*; to learn the knowledge that you should not steal, that is considered *yam*, to learn the knowledge that worldly possessions should not be accumulated, that is considered *yam*. To learn the knowledge that you should not engage in violence, that is considered *yam*. To come to know these things means you have come into *yam*. After knowing this, once you decide that ‘I should come into some *niyam*,’ that is when you have come into *niyam*. And after setting the *niyam*, if you follow it exactly, then you have come into *saiyam* (an advanced state in which one has control over his anger, pride, deceit, and greed and sexuality).

Brahmacharya in the Married Stage of Life

What are the four *Ashrams* (stages of human life according to the Vedic system) that have been laid out?

Questioner: *Brahmacharya Ashram* (the student stage of life in which one is a bachelor), *Gruhastha Ashram* (the stage in which one gets married, raises a family, maintains a household and some gainful occupation), *Vanprastha Ashram* (the stage in which a person hands over his household responsibilities to the next generation and gradually withdraws from worldly life to focus on spirituality) and *Sannyasa Ashram* (the stage marked by renunciation of worldly things with a focus on spirituality). Moreover, each stage lasts twenty-five years.

Dadashri: This was laid out in the times when people lived a hundred years. What a wonderful *bandhaaran* (framework) it is! And what does the word *bandhaaran* do? It

has an effect on the mind, so the mind gets inclined that way. If the government were to pass an order that everyone must go to sleep after 9 p.m., and if that order was strictly enforced two to four times, then the mind would become inclined that way. It is the mind's nature to see what the order is. The mind is not disorderly; there should be some order.

Questioner: Can one practice *brahmacharya* while living a worldly life?

Dadashri: Yes, there are people who practice it wonderfully. In the past, all the *rushimuni* (sages of ancient India who had great spiritual power) actually practiced *brahmacharya*, both the sage and his wife. [These days,] Both married men and even married women practice it. Even couples practice it. 'We' have done *vidhi* and have even given this vow of *brahmacharya* to some couples!

Questioner: Yes. But that is possible when both of them come after agreeing to it.

Dadashri: Yes.

Questioner: But if the husband wants to practice *brahmacharya* and on the other end, his wife does not, then what should be done?

Dadashri: If she does not wish to, then [figure out,] 'What problem does she have with it?' He should try to make her understand.

Questioner: How should he make her understand?

Dadashri: Things will fall in place gradually as he keeps giving her the right understanding; it [the sexual relation] will not stop at once. Both of them should take up the path [of *brahmacharya*] with mutual understanding! He should talk to her about how [the sexual relations] are harmful to them and they should think about that.

Questioner: Say the husband has taken *Gnan* and his wife has not. The husband knows that this *brahmacharya*...

Dadashri: That will not do. He should get the wife to also take *Gnan*. Why did he get married in the first place?

Questioner: But despite the husband's wish that his wife takes *Gnan*, it does not happen.

Dadashri: If it does not happen, then he should understand the circumstances! Until it happens, he has to live in accordance to the circumstances for some time!

The 'Seed' Will Bear 'Fruits' in the Next Life

Questioner: If one had filled the karmic stock of sexuality [in the past life] and he keeps opposing it [in this life], then he will get the result of all the *purusharth* (inner effort to overcome sexuality) that he does, won't he?

Dadashri: The result of that will come in the next life. In the next life, as a result of that *purusharth*, he will be in *brahmacharya* without any effort. He will be in *brahmacharya*; he will not have to make any effort for it. In that life, he will not have to keep opposing it [sexuality], and the extent to which he is able to practice it [*brahmacharya*] in this life, his body will remain healthy, his mind will remain strong. Otherwise, the mind will waver. Having an unwavering mind is no small benefit, is it? And all the 'files' get cleared, won't they!

Questioner: If we nurture the intention of *brahmacharya*, then it will come into practice, won't it?

Dadashri: Yes, the intention is the 'seed' and what comes into practice is the result. So what if it does not come into practice today, that means a 'seed' was not sown for it in the previous life, but if you sow the 'seed' now, then it will come into practice later. How could you have sown the 'seeds' when you had never even heard about

[*brahmacharya*] before? One is not likely to have ever heard of anything like *brahmacharya* before, is he!

Hey, That Is Actually a Misuse

If one [a *mahatma*] refrains from sexual interactions with his wife for six to twelve months, only then will the realization dawn [that true bliss lies solely in the Self]; alas, there is no such realization. As it is, people have no sense whatsoever. All day long, the ‘drowsiness’ from that [pleasure derived out of sexual indulgence] continues to increase and he roams about in that state of ‘drowsiness’. That is why I am telling *mahatmas* to do something or the other [put a stop to the sexual interactions] for six to twelve months! What problem do you have? Some of them decided upon that in their mind and have done a trial of the *brahmacharya* vow. So if all *mahatmas* do this, then they will make significant progress, won’t they! At present, You have got this means to *moksha* and there is all the freedom to eat and drink whatever you wish. This sexuality alone should not be there. The Lord has described [the consequences of] it, hasn’t He! If He were to ever describe it, and if a person were to listen to the entire description, then the person would die.

Even animals are better! They have some *niyam* (regulation) and limits. Whereas these [*mahatmas* who indulge in sexual pleasures excessively] are pretty much animals! This is because they continue to remain in that state of ‘drowsiness’. Hey! The day before yesterday, four to five *mahatmas* told me, and I was floored upon listening to them; [I felt], ‘Oh my, such people still exist!’ How can such a thing suit us [as *mahatmas*]? Do everything else, you are free to enjoy all other *vishay* (sensory pleasures). However, this *vishay* [sexual pleasure] leads to bondage. The other person is a ‘file’, one that will lay a claim. It is fine that all the force [of sexual impulses] is there up to the age of thirty years. And even if the force [of sexual impulses] is there, for the one who

has a firm resolve, what is going to happen to him?! There is all the freedom to eat and drink everything. Nevertheless, if you aren't watchful of what you eat as well, then it will cause harm later on. This is because its force goes in that direction [of increasing the sexual impulses]!

If you want to attain *moksha*, then you will have to get rid of sexuality. There are about a thousand *mahatmas* who take the yearlong vow of *brahmacharya*. They tell 'us', "Give me a yearlong vow of *brahmacharya*." Within a year they realize [where the bliss lies].

Abrahmacharya is a lack of resolve. The lack of resolve is not subject to the unfolding of karma. This *abrahmacharya* is all just carrying on with a sheer lack of sense, so people are living like animals. Women should understand this and men should understand this as well that, for one who wants to attain *moksha*, [there is no happiness in sexuality]; bliss actually exists in *moksha*. And at least mark the bliss that you feel on the day there is no sexual interaction! Try to stop it for a year and see! It's when you take the experience [of stopping it] that you will truly understand. The day before yesterday, four to five *mahatmas* had come here and I asked them about this from my side, so I was appalled that such *mahatmas* still exist! I had assumed that they must have wised up to the matter of sexuality! But as a matter of fact, they have become more sexual (*vishayi*). [They believe,] 'Who is there to question us, we now have Dada's protection!' Hey, is this how you've misused the *Gnan*?! 'I' have given the freedom for everything else. Engage in the pleasures of the other four sense organs, that of the eyes and the others, but not this [sexual pleasure]. The other person involved will lay a claim against you, they will bind a terribly strong 'agreement' [karmic account] with you. You will have to take birth wherever the other person [with whom you had illicit sex] goes in their next life. I was completely taken aback after inquiring with those four to five *mahatmas*. I told them, "Such a loophole will not do, this is a

sheer lack of resolve. You have to get rid of it. *Brahmacharya* is needed foremost.” As such, by the Real viewpoint, You really are a *brahmachari* (absolutely devoid of sexuality), but shouldn’t you become like that in the relative as well? Should it be like that in the relative or should it not?

Upon Observing the Son, the Father Followed Suit

Would you not lose your reputation by disclosing such things?

Questioner: No, the reputation will not be lost; instead, the ‘disease’ gets expelled.

Dadashri: The ‘disease’ is getting expelled, isn’t it? Has some of it gotten expelled?

Questioner: A lot of it has.

Dadashri: Then that’s good. So, do we [*mahatmas*] and the ‘disease’ have anything to do with each other? Come back after *Gurupurnima*²⁰, ‘we’ will give you the vow of *brahmacharya*, then just see how much joy you feel. The bliss will only come after that! What was it that the man said? “I have only seen my sons in a blissful state, so I, too, want to take the vow of *brahmacharya*.” But after taking it, he saw the bliss set in. So then he keeps coming to get an extension [of the vow], since it [the bliss] has set in! At first, one may feel apprehensive about taking the vow, ‘What will happen? What will happen?’ But what is going to happen? Remain separate from this filth and See the pure Soul. So with that, one becomes very relaxed!

A person can practice *brahmacharya* if he has ‘our’ *Gnan*, otherwise it is not possible. [Otherwise,] Sexual thoughts will keep arising, one keeps looking at others with a

²⁰ A special day dedicated to honor the *Gnani Purush* and worship Him with the intent to attain the absolute state of the Self.

sexual intent. Whereas You can See the pure Soul through Your Vision [as the Self]! No [sexual] thought arises at all. The bliss from within will be such that there will be no need for them. It's like that man who expressed that tremendous bliss sprung forth in him!

This is the case for all those who have taken the vow of *brahmacharya*, isn't it! Even now, people who are thirty years of age come, they come together as couples! [They say,] "We have read the book on *brahmacharya* and we now want to take the vow of *brahmacharya*! There is so much misery [in sex]!" I ask them, "Didn't you know about that before?" They reply, "No, no one ever told us! Everyone said that true happiness lies in this [sex]. So we believed it too. It is when you told us about this that our souls accepted it. Moreover, so many living beings die in just one 'stroke' [act of sex]? What happiness are we going to gain by killing so many living beings? And there is actually no happiness in it whatsoever!"

Elsewhere, people's [practice of *brahmacharya*] is not with the application of *Gnan*, is it? When *brahmacharya* is practiced with the application of *Gnan*, then it can be practiced very well! It is a completely different matter altogether when one 'fasts' with the right understanding, as opposed to being forced to 'fast', isn't it!

From the Point You Decide on It, There Is Ascent

If you want to initiate the ascent towards *sheel* (the highest state of conduct in worldly interaction, characterized primarily by being free of sexuality and anger, pride, deceit, greed, along with Conduct as the Self), then it is possible. The ascent begins from the moment you make the decision to take the vow of *brahmacharya*. That couple prevails in such bliss! Whereas, for those who engage in sexual pleasures, this is not actually the bliss of the Self that prevails. On the contrary, they are perpetually lost in these sexual pleasures. Even their faces appear rueful. All day long, they are caught up in the

intense greed (*laalach*) [for sexual pleasures]! Now, after all these years, should a person not understand? It is better to proceed with caution now. And that control definitely has to be maintained. If a person does not keep up the control, then even the thoughts about keeping it in control will eventually cease. It would all become completely unrestrained. So, for many *mahatmas*, despite maintaining control, the mistakes do end up happening, but they ask for forgiveness for those mistakes, and that's that. But if this control slips away, then nothing is left at all. Thus, for now, distance yourselves from it [sexual interactions] for a year or two on your own. Try practicing this and see if there are any obvious ways in which it benefits you. Otherwise, take it this way [take up some *niyam* from Dadashri]. Everyone has a different way of doing it. The same rule does not apply to everyone. This [*Akram* path] is a good path in this time of *Kaliyug*, in this *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action). This is because you remember Dada and Dada keeps coming to memory, doesn't He! That is why no *mahatma* has any fear, isn't it! It's just like when there is someone at home to admonish the children, then would the children behave themselves or would they not?

Questioner: Absolutely.

Dadashri: Then even if the person admonishing them has gone out of town for two days, [the children will think,] 'What will he say when he comes back?' That is how this is! So for the time being, try it out yourself. Your thoughts are good and that is why 'we' make you maintain distance [from sexual interactions]. You yourself do not have that sort of intention, you do not have intents of *moha* [attachment to sexual pleasures], and this is just a different intent arising from other pressure. Your *moha* [attachment to sexual pleasures] has gone.

Many *mahatmas* have come here with their spouse! This is because simply after reading our book [on *brahmacharya*], just upon reading it, the dispassion that arises is such they do not like it at all, they just don't like sex. So just imagine, despite being young in age they take up some *niyam*. So I tell them, "You will be put in difficulty with this." [To which they reply,] "No, we do not like it at all now." They both take it [the vow of *brahmacharya*] up happily. However, they do end up making the mistake two to three times. This is because they are living beings of *Dushamkaal*, aren't they! They are living beings surrounded by quarrels from all sides, so how can they sleep the entire night like this? That is how it is! There must be two homes out of every hundred that have the kind of people who have no internal conflicts. Nevertheless, they will still have externally-induced problems; when the neighbors are fighting they have no choice but to keep hearing that, don't they! So that itself is considered as *Dushamkaal*. It is because they have come to the *Gnani Purush* that they have wised up; otherwise, when were they ever wise? They would not even be counted among the crazy. Even those who are crazy have at least some *niyam*. Whereas these people had no *niyam* of any kind [before].

The 'Beware' Signboard Has Been Put Up Only for This

After having attained this *Gnan*, your mind has become cleansed now, hasn't it? So, start thinking right from today, *bhaio* [male *mahatmas*!] This is really worth pondering over deeply; 'we' generally never tell you this, 'we' have never reprimanded you, nor do 'we' have any leisure time to reprimand you. 'We' are simply explaining to you where the mistake is being made. Why are you not making progress? Tremendous *Purusharth* can be done because You have been given *Gnan*, otherwise 'we' simply cannot have this conversation with you. Because what energy would the poor

people [without *Gnan*] have to assimilate it [this understanding of *brahmacharya*]? If any of you have liked this discussion in general, then let's see you raise your hand! Wow, I must say, you are all brave! I thought you must not have liked it. No one would raise their hand if they did not like it, would they! So it is certain that you like what I am saying. And it is also certain that sexuality gnaws away at you, isn't it! Now, you should gradually put a solution in place for that. This is a warning I am giving you. Just as they hang a warning signboard that states 'Beware', 'Beware of thieves,' similarly, I am telling you to beware, be cautious, be very cautious. And you will be able to do this as long as you are still alive. Even if the last ten years of your life pass by well [in *brahmacharya*], then that is more than enough. If nothing more, then even if the last ten, fifteen, or twenty years of your life pass by well [in *brahmacharya*], that is more than enough. The loss of the years that have passed until now is gone, start afresh with Dada's *Agnas*. If you cannot do it [practice *brahmacharya*] for longer, then at least give it a trial for a year. I give it [the vow of *brahmacharya*] just as a trial anyway, because what if the poor fellows fail at upholding it! Subsequently, you can keep getting an extension for it.

There is no immediate rush; even now, think before you go ahead with it. This is not the sort of thing to jump into. Think long and hard about it before you take it on. Mull it over; what is the point in sitting here [in *satsang*] without having given this a thought? The 'debt' is indeed accumulating constantly [as you continue the uncontrolled sexual interactions with your spouse]. Think it over; it is not that I have given you the freedom [to engage in sexual interactions with your spouse]. It would be better, if this matter is set in order even to some extent. This sort of *Gnan* is not something you are likely to get again! The Self has become separate, one hundred percent; day and night, it is witness to everything from within and it keeps cautioning

You. Is that considered an insignificant witness?! Therefore, be cautious now, so much time has passed by!

Questioner: Both of us have developed a little inclination to do so [to take on the trial].

Dadashri: Very good. This is nothing but filth. It is nothing but misery. It is filth to look at and it is filth to touch. It is filth in every way. It is nothing but excreta! One does not like the filth, but he has no choice [but to engage in it], doesn't he! There is no problem if one nurtures the intent [of practicing *brahmacharya*].

Questioner: But my spouse's wish is that it should cease without asking for help from Dada.

Dadashri: That is the best thing. If one has got into the habit of incurring a loss, then will it or will it not go away without asking me? Or will it go away by asking me?

Questioner: It will go away.

Dadashri: So it is better if you stop incurring all these losses. What is the need to let me know?

It is for you to get the experience [of the benefits of *brahmacharya*] that we tell you to 'fast' [practice *brahmacharya*] for six months. And later on, these people get the vow extended to a year.

Questioner: They renew it.

Dadashri: Yes. I give it to them annually. If their minds weaken, then I find a way out for them for two months or so in between that timeframe, and then I do the *vidhi* for them again. It [the mind] is weak like that. No one would make it weak deliberately, would they! But what becomes of a person when a 'difficulty' arises?

Questioner: What should I say while doing the *vidhi* for [the trial vow of] *brahmacharya*?

Dadashri: Nothing. ‘You’ just keep saying, “[I am] Pure Soul”; ‘I’ am the one who has to say everything.

Questioner: And “Grant me the energy to practice uninterrupted *brahmacharya*; grant me the energy to be continuously free from all sexual impulses.”

Dadashri: Not all of that; ‘I’ am the one who has to do all of that while doing the *vidhi*. For you, when the intention arises and you express it to ‘me’, saying “I want to practice *brahmacharya*, grant me the energy to do so,” then ‘we’ have to give that energy to you. You should keep saying, “I am pure Soul” [at the time of the *vidhi*]. Did you see what kind of bliss there is in the vow of *brahmacharya*?

Questioner: *Brahmacharya* is a difficult vow to practice, isn’t it?

Dadashri: The vow of *brahmacharya* is difficult to practice, but if it is taken systematically like this, then you can practice the vow of *brahmacharya* very well. For those who want to fasten a ‘padlock’ [forcefully control their sexuality], the vow of *brahmacharya* is difficult to practice. If a lock has been placed on a person’s mouth, then he will not be able to eat anything at all, so how would he be able to taste anything? Such methods are of no use; it means that thoughts with a sexual intent can arise in the mind. It should be left unlocked and one should get rid of sexuality through *Gnan*. The vow of *brahmacharya* should be practiced with [the application of] *Gnan*.

Sexual Thoughts Stop Completely After Taking the Vow

A miracle happened for this *mahatma* after he took the vow; it worked wonders for him. The reason behind this is that one does not realize where the happiness is coming from. And after taking this vow, the bliss that one experiences is such that all the sexual thoughts that used to come to mind stop

completely. He does not like sexual pleasures after that. A person simply wants happiness. If he were to get that happiness, then he would not be willing to deliberately stick his hand in this ‘bog’. However, he feels the scorching heat outside, so he sticks his hand in the ‘bog’ because it feels cool. Otherwise, would anyone ever stick their hand in ‘muck’? Who would do such a thing? But what can he do? He feels the scorching heat outside. Now, You have understood for once through experience that, ‘Through this *Gnan*, tremendous bliss prevails even without sex,’ so then you stop liking sensory and sexual pleasures. This *Gnan* is such that all the *vishay* (sensory and sexual pleasures) will automatically stop on their own. They will all shed off. But it is when You proceed by gaining the experience. Then You will get nothing but [Real] happiness, and once You experience that bliss, there remains nothing to be gained [from sensory and sexual pleasures].

There is intense inner burning in *vishay* (sexuality), there is no *Gnan* in it. When there is inner burning and one does not have *samkit* (the right belief ‘I am pure Soul’), then a person with that inner burning resorts to sex; otherwise, who would ever resort to sexual indulgences? Right now, you might not have the desire to resort to sexual indulgences, yet you have to. This is because it is in the form of discharge karma. Nonetheless, at the moment when a person has to return money to his creditor, does he do so with a lot of joy? You should engage in sex like that, with that approach; sex is not something to be done out of fondness for pleasure. When the creditor comes, and you return the money to him, that is not something that is done out of fondness.

I have been watching this couple over the past fourteen years; they are both practicing *brahmacharya* very well. They have both been going about their worldly dealings together over the past fourteen years. When I asked, they said, “There are no ‘stains’ [mistakes made with respect to *brahmacharya*] at all.” For the first two to three years, there were some

setbacks. Then everything fell into place. It improves with *pratikraman*, doesn't it? It all falls in place as one keeps 'washing' [the mistakes] with *pratikraman*.

Questioner: A married man who is a *brahmachari* is well-tested, isn't he!

Dadashri: He is tested [has been put to the test]. The others [those who are unmarried and practicing *brahmacharya*] are tested as well. There is no doubt about it. However, they 'study' for two to three years first, and then pass the test of *brahmacharya*! This is because the 'weapon' of *pratikraman* is wonderful, isn't it? As they keep using the 'weapon' of *pratikraman*, they gradually become pure. Once a person enters into the process of purification, he becomes pure.

The Opinion Should Only Be That of Brahmacharya

Brahmacharya should be practiced under the special directive (*agna*) of the *Gnani Purush*. The bliss that arises from that is a completely different thing altogether, isn't it! After attaining the Self, the bliss continues to arise from within. But what impedes that bliss? The part of sexual pleasures in worldly life consumes it; those pleasures do not allow us to experience that bliss. Once a person's recollection of *vishay* (sensory and sexual pleasures) stops entirely, the permanent bliss of the Self that prevails will be boundless.

For the One who has no opinion of *brahmacharya* or *abrahmacharya*, the vow of *brahmacharya* is considered to have prevailed. To constantly prevail as the Self, that is 'our' *brahmacharya*. Nonetheless, it is not that 'we' do not accept the celibacy that is practiced out there. Since you [*mahatmas*] live a married life, I have to say that there is no problem with *abrahmacharya* [with your spouse]. However, you should definitely never have an opinion that is in favor of *abrahmacharya*. Your opinion should always be in favor of *brahmacharya*. For You, *abrahmacharya* is a 'file' that needs

to be cleared. However, the opinion in favor of *abrahmacharya* still prevails and because of that opinion, You are not able to See things as they are, through and through; You are not able to experience *muktanand* (the bliss of the state as the Self). This is because the veil of that opinion obstructs it. The opinion should surely be in favor of *brahmacharya* only. What is considered a vow? That which prevails is considered a vow. When is it considered that the major vow (*mahavrat*) of *brahmacharya* has prevailed? The major vow of *brahmacharya* is considered to have prevailed for One who does not have any recollection of *abrahmacharya* at all.



[10]

The Liability of Breaking the Vow Is Averted Only Through Confession

When the Vow Is Broken, the Deluded Belief Wins

The Lord has said that the vow [of *brahmacharya*] can only be broken if you break it yourself. How can someone else make you break it? It's not that the vow is broken because someone else makes you break it. After taking the vow, if it is broken, then even the [awakened awareness as] the Self will be lost. For you, after taking the vow it has been broken and now these are the consequences of that liability, which you will certainly have to endure. Once you have taken the vow, you cannot break it. And if the vow gets broken, then you should admit, "Now, I have lost my power and control."

Questioner: I had spoken to you earlier that I will now have to take the vow again.

Dadashri: You had spoken to me about it, but it was a while after [breaking the vow] that you spoke to me regarding all of this. So there is a grave liability in that. It is because of this delay that the entire 'army' has resurrected. The 'army' of deluded beliefs has resurrected from all sides and it has now taken over. So, for now, take on some punishment for some time. Everything will have to be reset. What is involved in the punishment? Now on Sundays, drink milk just one time and maintain a fast for the rest of the day, spend more time doing *samayik* (introspective analysis of the

faults that caused the vow to break) on that day, do *pratikraman* and repent over your mistakes (*pashchataap*).

Questioner: There is such a strong force arising [from within] to go on the wrong track, that all kinds of thoughts arise as well. All kinds of tricks and all sorts of things get put before me.

Dadashri: Had you still carried on like this any longer and not confessed your mistake, then it would have uprooted and thrown out this entire *Gnan* completely! But you confessed it within a relatively short time span, so it came under control. Otherwise, in the former case, it would have caused an upheaval. Instead, it is better to not take the vow, and if you want to take the vow, then abide by it fully! When you feel that you are unable to follow it, then let ‘us’ know everything. Otherwise, this is like living in one country and aiding the rival country, that is what this entire situation is like!

In order to reduce the sexual impulses, you should cut down your food intake to three-fourth the amount of your usual intake. First, the pressure at the gross level should be reduced. Then the pressure at the subtle level should be reduced. Once the pressure at the gross level reduces, then the pressure at the subtle level can be reduced. This is because if the pressure does not reduce at the gross level itself, then what can be done at the subtle level?

These thoughts [that you have of practicing *brahmacharya*, after taking the vow again] are not going to last very long; do you feel that way? For the thoughts that you used to have earlier, at that time, you used to feel, ‘Now my thoughts will not go away,’ but I had known that these very thoughts were going to change later on. Even now, I know your thoughts to be temporary! So, you keep doing the settings on that basis, but all that effort of yours goes to waste. Back then, your thoughts [about practicing *brahmacharya*]

were very strong, but those thoughts ended up changing! This is because whatever karmic stock had been filled will keep coming out.

Questioner: I do keep Seeing the filled stock of karma now, but what if I also keep having new intents [of practicing *brahmacharya*]? You can see what is happening because You are a *Gnani Purush*, but I am not convinced that my thoughts will change!

Dadashri: No, no, even before, you felt that your thoughts are not going to change. You even told me, “Now I only want *brahmacharya*, I don’t want anything other than that!” But then that changed! Back then, you had an abnormal physical condition that helped you deter the sexual impulses. Your physical condition itself was such that there was an aversion towards sex and you didn’t like sex. Currently, your physical condition has changed, so you have once again turned back in that direction. As soon as the body gains its force, its strength, the mind runs towards sexuality again. Nonetheless, this body is a separate thing and You are separate.

Questioner: I am the one who has the intents, aren’t I? It is not the body, is it? The part that makes the resolve is my own, isn’t it? Then why is it that I end up going in that direction of sexuality?

Dadashri: If a person who tends to have many sexual thoughts were to fall sick for three months, then all those thoughts would completely come to a stop. On the contrary, he would say, “Now I do not want this [sex] ever again.” So it [the force of sexual thoughts] is heavily dependent upon the [health condition of the] body!

Questioner: Prior to attaining this *Gnan* You imparted, my mental strength (*munobal*) was not at all developed, was it! That mental strength is now starting to develop.

Dadashri: It will develop, but the mental strength is dependent upon the body! The mental strength is not completely independent. Mental strength that is completely independent is a different thing; in such a case, the mental strength will remain the same regardless of whether the body is completely weak.

Questioner: But that kind of mental strength can be developed, can't it?

Dadashri: It cannot. For all of you, the mental strength is dependent upon the body. Earlier, because of the physical pain that you had within, your [sexual] thoughts would have retracted and that is why you were able to maintain the desired control during that time period, and so you had the scope to think about what sexuality actually is. Back then, you were easily able to visualize what a terrible thing sex is. So that is what happened [you were able to practice *brahmacharya*], but then your body underwent a physical change, therefore your thoughts changed, too! When one loses interest in sex, quite often it is because the body has become weak. Then once the person undergoes treatment, the sexual force increases again. So, when I saw that your thoughts had changed, I understood why they had changed! I knew that it is because you underwent treatment that this change has taken place. These thoughts of yours will still change. 'You' just keep Seeing them! Back then, when you felt that your thoughts about *brahmacharya* were strong, in my mind I felt, 'This state of his will not last long; nevertheless, if it can remain, then that would be best! However, the body will undergo all kinds of changes, so his thoughts will change too.' And later, they actually did change. After that, 'we' understood, and that is why 'we' simply don't say anything right from the get-go! 'We' realized, 'This poor fellow has turned away from his resolve because of his physical condition. He is not at fault in that.' Thus, 'we' do not reprimand you at all. Otherwise, having thoughts that are contrary to *brahmacharya* is

considered worthy of censure! So, You should keep Seeing on what basis these thoughts change and all of that. For now, do not make any intents. Keep Seeing how everything is 'setting'! [Earlier,] Your intent for *brahmacharya* had reached such heights that it could have been beneficial for the salvation of others!

A person who has thoughts about *brahmacharya* is considered to be spiritually influential (*prabhaavshali*)! He is considered a celestial being [in human form]! And a person who has thoughts of *abrahmacharya* is merely considered an ordinary human being, isn't he? Right from animals all the way to ordinary human beings, all of them have thoughts of *abrahmacharya*. Thoughts of *abrahmacharya* is overt beastliness. A person who does not have the right understanding would get involved in *abrahmacharya*. Back then, you too had understood this for yourself, but the physical condition changed your mind. It's just that you felt, 'My mind may have become courageous.' However, the mind is only considered courageous if it is with *brahmacharya*! The one who breaks [the vow of] *brahmacharya* cannot be referred to as courageous by anyone.

Thoughts about practicing *brahmacharya* are at times dependent upon the body. Sometime ago, a substantial amount of your merit karma had come into effect which resulted in physical weakness in your body! The Lord has considered physical weakness as the greatest merit karma in this era of the time cycle. It saves a person from going to a lower life-form; even if the person does not have *Gnan*, he will be saved from going to a lower life-form. However, if the body becomes strong, then watch out for the moment when the 'dam bursts'! That is why I say no to giving excessive *magas* (a rich Gujarati dessert) and other sweets to young children. Hey, you should not give *magas* to children. What kind of people are these that they give their children *magas* and *gundarpaak* (Gujarati sweet made from edible gum)! Feeding

them just rice and lentil soup increases their blood to such a large extent, so what would happen if children are fed sweets and so on? They would all get involved in nothing but [sexual] misconduct right from the age of fifteen! Then they are bound to get worse, aren't they? They should not be given foods that stimulate sexual impulses. What would happen if these *brahmacharis* were to be given foods that stimulate sexual impulses? Their mind and everything would get turned [towards sexuality]! The [state of the] mind is entirely dependent upon the food one consumes, so the entire 'palace' would come crashing down! That is why 'we' say, eat all the food you want, but eat light. Your physical health should not deteriorate.

Questioner: I slipped up by committing sexual faults and there is certainly a liability associated with that, but how much of that is in my control? If I do not want to engage in it, then how much control do I have in that matter?

Dadashri: You have all the control. An 'accident' happens rarely, it does not happen every day. The fact that you are doing it every day means that you are doing it out of your own willpower [willingness]. Otherwise, an 'accident' would happen once in six or twelve months, and that is considered to be *vyavasthit* (the result of scientific circumstantial evidences). If the 'accident' happens every day and you say that it is *vyavasthit*, then that is considered a misuse of [the principle of] *vyavasthit*.

Questioner: How is that considered to be a misuse of *vyavasthit*?

Dadashri: It undoubtedly gets misused when you use it to support a wrong belief. You are even given the freedom that if [sexual] thoughts arise and you end up looking at a woman [other than your wife] with a sexual intent, there is no problem, you should 'cleanse' that off. And these five *Agnas*

of 'ours' should be in application. It is because the five *Agnas* are not in application that I have to tighten the screw from the other end.

Questioner: No, I actually am able to apply the *Agnas* in that situation too, I am able to remain separate.

Dadashri: That is not considered as applying the *Agnas*. It is a kind of intense greed (*laalach*) that has seeped in and then you become intensely greedy (*laalchu*).

This young man had done *pratikraman* for his faults, so then I gave him the special directive (*agna*) [of *brahmacharya*]. Subsequently, he has not committed a single [sexual] fault. This is because he has decided, 'I do not want to look in that direction anymore, I simply do not want to be unchaste, I do not want to think about sex at all,' and so, I gave him the special directive. Now, he no longer falters. He constantly prevails in *samadhi* (a blissful state as the Self)! It is when your intentions are unscrupulous that everything falters. You have to remain strong in this one matter, don't you? In the past, saints have resorted to taking poison over this matter. This is because [they reasoned that,] 'The poison that was taken will cause the death of just one lifetime, whereas sex is the cause of death for infinite lifetimes!'

One who indulges in illicit sex is actually spreading immoral behavior, he is publicizing immoral behavior. He does not have the thought that people will indulge with the one who is rightfully his. The law of nature is such that, one who does not indulge in that which is not rightfully his, will have the protection that no one will indulge in that which belongs to him. To break this law of nature is to be devoid of awareness, it is all considered a state of gross unawareness arising out of illusory attachment. This [spiritual] Science of 'ours' is such that it will constantly keep one in *samadhi*. Then one will not have any desire for worldly happiness, will he?

Questioner: Some may have the karmic tuber of [seeking] sexual pleasure, right?

Dadashri: There is nothing like that. If there are any karmic tubers, then they can be severed.

Questioner: But we can understand that this *Gnan* of yours, the bliss that you have is actually greater than all of this.

Dadashri: It's not just greater; this *Gnan* is such that nothing like it has ever materialized in this world before. This *Gnan* has arisen anew.

Questioner: Yes, I understand that this point [about practicing *brahmacharya*] is correct, but it does not come into my external conduct (*vartan*).

Dadashri: It is such that it can manifest in the external conduct very well! You cannot even imagine how wonderfully it can manifest in the external conduct.

Questioner: When I attained *Gnan*, it manifested so wonderfully the first year and a half. At that time, it had even manifested in the external conduct so wonderfully.

Dadashri: Well, the tendencies (*daanat*) then became unscrupulous, so the tendencies kept looking for something new. The nature of the mind is to explore varieties. So initially, it had manifested so wonderfully that you had told me, "Sex isn't for me, I want to definitely take the vow of *brahmacharya* for good." From that, what a wrong turn it took!

Questioner: So, it's my own weakness that's at work in this, isn't it?

Dadashri: Weakness, it is endless weakness! This weakness can in fact 'kill' a person. I could certainly tell that God's [Dada Bhagwan's] grace upon you began to decrease

from the moment your tendencies became unscrupulous! Once the tendencies become unscrupulous, it's over!

Questioner: So now, what is the solution for this? If God's grace starts to decrease, then it's all over, isn't it?

Dadashri: Then you should let go of this unscrupulous tendency. Why would you even look in that direction? So all these are meaningless discussions. In fact, you should cultivate the vision that allows you to see a fully clothed person through and through. Meaning, even with clothes on, you can see the person without clothes. Then you can see the person without skin. Such a vision needs to be cultivated; that is when you will have 'safe-side' [safety]! What is the reason I am saying this? Why does illusory attachment (*moha*) arise in a person? He sees [the other person] with clothes on and *moha* arises! However, when your vision sees through and through like 'ours', then *moha* will never arise, will it?

Questioner: A while ago, that vision did prevail for some time. But that hasn't happened again.

Dadashri: That means the tendencies are unscrupulous. The tendency itself was wrong! And when it comes to sexuality, there is no exception whatsoever. As a matter of fact, you do not have the energy to apply the five *Agnas* at all. Even if the five *Agnas* are applied, I would still not make an exception for anyone at all! This is because sexuality will make one slip to a great extent and destroy him. Thus, sexuality is the one thing that if one ever overcomes it, then it's over, he will have 'safe-side'! If You remain in 'our' *Agnas*, then You will attain 'our' grace with ease. Dada does not want to take anything nor give anything. If all of You remain in the *Agnas*, then 'we' know that these people have applied the *Agnas* and glorified their state [of *Gnan*]!

If someone has not eaten for five to seven days, then would he go to fight [in a battle]? No. Why not? His mind

would have become quite weak. The same is true when it comes to sexuality. The mind becomes quite weak, so it shuts down!

Questioner: But Dada, on the day that I fast, I feel like I cannot even kick-start my scooter properly.

Dadashri: This is all considered as pleading your case. Over here, you should not be pleading your case. This is considered as defending yourself. You should not defend yourself here, should you?

Questioner: No, I am not defending myself, I am just disclosing everything to you.

Dadashri: But this is all considered as defending yourself. Over here, you should not be defending yourself. Is it as though ‘we’ are going to send you to jail over here? If the belief enters your mind that, ‘Now that I have fasted, so and so will happen, this will happen, that will happen,’ then it will happen. Fasting actually gives rise to a lot of energy. As a matter of fact, the mind is deceiving you, it is leading you astray.

This [Self] that I have given you gives rise to so much bliss that you will find other pleasures insipid. Meaning, you will not like those pleasures at all, that is how blissful it is! It is absolutely blissful; it is the abode of absolute bliss! So, you will find everything else insipid, you will not like it at all, on the contrary, you will find it disgusting!

You actually misinterpret the concept by defending yourself with the argument that, ‘This is all *vyavasthit* indeed!’ But that defense carries such grave liability! Illicit sex carries such a grave liability! The woman you marry is the only one with whom you have a right to have sexual relations. You do not have the right to have sexual relations with any other woman, you cannot even think about it, you cannot even look at another woman with a sexual intent; that is when our

Science gets unveiled! Our Science is based on this, it rests entirely on the basement [foundation] of this concept!

Questioner: I do end up looking at other women with a sexual intent.

Dadashri: The fact that you look at other women with a sexual intent is something that you've pushed on, and you have just pleaded in favor of it and broken that *niyam*. You violated the special directive, didn't you? That is the reason all this liability has come upon you.

Your resolve should not break, and if you do not pay heed before it breaks, then the resolve gets diverted in the opposite direction. The resolve is linked to the Self, so it is such that whichever direction You [the developing 'I'] go in, it will get redirected in that direction completely!

You should not head north guided by the worldly compass, you are to head north guided by the *Gnani's* compass. The worldly compass indicates north even when one is actually heading south. From the moment you recognize what's wrong to be wrong, you start to go towards what's right. Suppose this bottle contains a subtle poison and this other bottle contains cough medicine. They both appear white in color, but we would leave aside the one labeled 'poison', because it will lead to death. Would we not leave it once we know this?

These days, the world is carrying on unconscionably. Even all the money that one gets is illicit and of that very nature. However, 'we' do not get involved in those matters. At present, 'we' are objecting to this [illicit] sex alone. This is because money is a non-living thing, whereas in this [sexual relationship], both are living beings, so there is no telling when they will lay a claim on one another. The other person will lay a claim even if you put a stop to it [the illicit sexual relations], won't they?

Questioner: I don't quite understand what had happened internally. He [Chandubhai] does *pratikraman* after he looks at someone with a sexual intent, but then he continues to look at other women with a sexual intent.

Dadashri: That is certainly what is called 'vyavasthit' (!), isn't it! To understand it the wrong way and then set that 'It's vyavasthit (!),' isn't it! That cannot be vyavasthit! In fact, you have set this understanding according to your interpretation that, 'There won't be any major problems as long as I do *pratikraman*,' and then [you make excuses like,] 'This was not like that and that was not like this.'

'You' should be strong. In fact, You are the absolute Self (*Parmatma*)! Why is the *Parmatma* not visible? It is because of all these negative traits that have developed. Now, You need to proceed with heightened *jagruti* and You should catch a hold of the mind predominantly. The mind has become prone to temptation. Previously, the mind was not tempted; however, at present, the mind has actually become tempted. Earlier, when the body was unhealthy, the mind was actually in a better state. Now, the body has become healthy with all of this treatment, and look at how that has ended up becoming detrimental. It [the mind] was not like this before. I had worked it all out. Once a person is overcome with sexuality, he cannot see anything ahead; it blinds the person. He loses awareness of what is beneficial and what is harmful. People of the world do not have any awareness of 'What will happen to me in the next life?' It's not as though they have any awareness of what is beneficial and what is harmful, do they?

One Can Become Free of Sexual Relations Even by Exercising Egoism

[As the saying goes,] '*Atiparichayaat avagnya* (One devalues that which they grow overfamiliar with).' Despite having such profound familiarity with the five *vishay*

(pleasures of the sense organs) since time immemorial, they have not been devalued; that too is a wonder, isn't it! This is because there are infinite phases of each of the pleasures of the five sense organs! Of those, however many phases a person experiences, he devalues those many and thus, becomes free from them! Since there are infinite phases, one will have to wander for infinite time. And because the phases are infinite, there is no end to them either! In fact, without *Gnan*, a person cannot become free from this.

Our path [*Akram Vignan*] is natural and spontaneous (*sahajik*) in every way, but it is not natural and spontaneous when it comes to this [sexuality]. This sexuality should be eliminated, even by exercising egoism! The reason is that, this [body that you have] is not *charam shariri* (the last body before ultimate liberation)! Hence, you should remain in the *agna* [the vow of *brahmacharya*] even if it is done by exercising egoism. It's acceptable if karma gets bound because of this egoism, but it is worth safeguarding this much in *Akram Vignan*!

Suppose the skin is peeled off from the body and pus forms there, and someone were to tell you, "Lick this off, or else, from tomorrow, don't come to my place," then what would you do?

Questioner: I would tell her, "That's fine, I won't come."

Dadashri: You would undoubtedly tell her, "I won't come," wouldn't you? Just look, for such a small matter, you would forgo everything else; you would not lick it, would you! What do you think? What if someone were to tell you, "Lick off the pus, or else, from tomorrow, you are no longer welcome at my house"?

Questioner: I will not come right from this moment onwards, why wait until tomorrow?

Dadashri: Just look, this is such a small matter; so wouldn't you be able to grasp the point from this? It is quite a wonder, isn't it! Even if it is only pus that has formed, one would exercise egoism and say, "Now I won't come." And as for sexuality, which poses thousands of dangers, why don't you exercise egoism there, by saying, "If you are asking me to do such a thing, then I definitely won't come!"

Questioner: But he has bound the karma and brought it with him [from the past life], so he has to engage in it, doesn't he? Then, that is not in his control, is it?

Dadashri: The fact that he has to engage in it is a different matter and the fact that he indulges in it is a different matter. Actually, everyone is indulging in it; it is the rare person who has to engage in it [out of compulsion, to exhaust his karma]. The person who has to engage in it [to exhaust his karma] remains afflicted due to the externally induced suffering all day long. Whereas in the other case, he indulges in it, and he even has the appearance of satisfaction on his face. How could such a person even be referred to as a human being?

Some of our *mahatmas* have even given up sexual interactions by exercising egoism. They exercise the egoism that, 'No matter what happens, I am putting a stop to sex, now I do not want sex ever again. If I am faced with it, I would rather die'; they have let go of sexual interactions by exercising such an egoism. That will lead to the binding of one additional karma. By exercising such egoism, more merit karma will be bound.

Up until now, due to a lack of understanding, one truly was misguided! But after attaining this *Gnan*, so much understanding is gained. So if *brahmacharya* is practiced with understanding, then dispassion arises and subsequently, one would tear apart the 'threads' of sexuality and get rid of them

completely. There is no such rule that karma cannot be changed at all. It is possible for the karma to change. How would the karma change for someone who does not have Self-realization? If someone were to come right now to collect his dues, it means that the karma has unfolded, so he would have to settle it, wouldn't he? However, he would borrow fifty rupees from his neighbor and give forty-five rupees to the dues collector, and pocket the remaining five rupees. So, he finishes one karma, but in turn, gives rise to another karma. In this way, he charges karma anew, while the old karma gets finished. This is indeed how worldly people finish all their karma. But do they really settle all those karma? No, they pay them off by taking a new overdraft!

Questioner: They are finishing the karma on account.

Dadashri: Yes, but he does not realize what liability he is taking on for his next life. From here [the life-form as a human being], he will then go to the animal life-form. Nevertheless, [for you] it is a very good thing that at least this much has been taken care of [the sexual interactions have come to a stop], hasn't it? This is because the current [faults in a person's] conduct can be allowed up to a certain extent, but only the conduct related to sex cannot be allowed. Everything else can be allowed. That is why 'we' put up with everything else. If a person drinks alcohol, 'we' put up with it at times, but the person should at least realize that Dada is putting up with it! So what should he do? He should keep saying [within], 'This is a very wrong thing; it is a very wrong thing,' day and night.

Questioner: So there should be nothing but remorse over it.

Dadashri: There should be constant remorse over it; only then will what 'we' say and what 'we' put up with be of any use to you. Otherwise, just because Dada allows it does

not mean there is no problem with it. Whereas when it comes to [illicit] sexual relations, you should even exercise egoism to break up. I got two to four people to break their [illicit sexual] relationship in that way! By exercising egoism, to tear apart and end the relationship! And, if karma gets bound by exercising such egoism, so be it, but at least he will put a complete end to that [fault of illicit] sexual interactions! As a rule, all these karma are such that only if one is charged in exchange for another, will the former be given up. Sexual interactions alone should be given up even by exercising egoism; otherwise, sexual interactions will lead to your demise!

In the past, the steadiness of *charitra* [chastity of conduct; *brahmacharya*] was not like this, like what it is these days! Nowadays, these people have gross unawareness! After attaining this *Gnan*, if one remains fond of sex, what will happen? He has betrayed this *satsang* and he has betrayed the *Gnani*, so from here he will go to a life-form in hell. A tougher punishment is received in this case; what must be the reason for that?

Questioner: There is accountability, isn't there?

Dadashri: No, it is because he has betrayed this *satsang*, he has betrayed the *Gnani*. He is considered to be a big traitor. How can this possibly be acceptable? Does he not understand that this is wrong? On the contrary, he knowingly indulges in it, thinking, 'There's no problem with this.' Or else, he misuses [the *Agna* of] clearing the 'files' with equanimity or else he says that it is *vyavasthit* and misuses that [*Agna*]. You had not heard such things before, had you?

Questioner: I had actually not heard of such a thing before.

Dadashri: Will all of this remain in your awareness now or will it slip away? You should not let this happen. If it

does happen, you may find yourself in a position where you can no longer show your face. That sort of conduct does not suit you. Whatever has happened by exercising egoism, with that, the karma that is bound will be to the extent that you took that much of an overdraft. But [maintain the intent,] ‘I definitely don’t want sex,’ that is how it should be. The one who indulges in illicit sex is not bothered about where his own wife and daughter go. So he certainly is called shameless, isn’t he? He has no value at all for chaste conduct, does he!

Now make all these inner adjustments. Ultimately, if you end up dying tomorrow, then sex will inevitably come to a stop on its own, won’t it? So why not let go of it while you are living? Instead of nature forcing you to do so, if you were to do it yourself while you are alive, then you would become free from it! He stopped this karma of sexuality [from getting bound for the next life] and in return, he bound other karma. It does not matter that it did not happen naturally! And that is why another debt got created. This other debt is preferable, but the debt of [illicit] sex is very wrong!

As soon as a sexual thought arises, you should do *pratikraman* immediately. You are able to do *pratikraman*, aren’t you? There is no desire of your own for it whatsoever, is there? Is there even the slightest inclination within that, ‘It is *vyavasthit*’ and so on; are there any such rationalizations or justifications?

Questioner: No.

Dadashri: Others do come up with such justifications. They will say, “It is *vyavasthit*, isn’t it!” If one wants to come up with such justifications, he can do so, can’t he! There is grave liability for coming up with such justifications, isn’t there! That will take one to a life-form in hell. And that is why ‘we’ caution you!



[11]

The Impact of One's Charitra on Others

The Path to Moksha Rests on the Foundation of One's Charitra

Eat, drink, and have fun. There are many things to eat. There was a man [*mahatma*] who had a bad habit pertaining to sexuality. So what did I tell him to help him get rid of the bad habit? [I told him,] “Why are you getting involved in this filth? Make use of all the other things! Use scents, perfumes, and other such things! Would you not like that?” He replied, “I would like it.” So one has to get his [spiritual] ‘work’ done by coaxing and cajoling the mind in this way. If this ‘medicine’ is not available, then give it some other ‘medicine’, and if the second ‘medicine’ does not work, then give it a third ‘medicine’. I have shown you a variety of ‘medicines’ that you can give the mind. If the mind takes a liking to any one ‘medicine’, then it will do. At least it will become free from that filth [of sexuality], won’t it!

Once a person becomes strong in his *charitra* (chastity of conduct; *brahmacharya*), he will be able to win over the world. The only thing needed to win over the world is for one to be strong in his *charitra*. Whatever clothes one wears, that does not matter. *Vyavahaar charitra* (chastity of conduct; *brahmacharya*) and one’s clothing have nothing to do with each other. As far as clothes are concerned, one [sect] is of the opinion that one [a renunciate] should not wear any clothes. Yet another [sect] is of the opinion that they [renunciates]

should wrap a white cloth around themselves. However, there is no problem even if you were to wear a jacket and pants. All those opinions are of the relative realm. On the other hand, edible items are not an illusion. Even if a prominent person places a piece of *jalebi* in his mouth, it will taste sweet to him, won't it? Thus, if you win over the conduct [of *abrahmacharya*] alone, then you have won the entire world. Otherwise, whatever you eat and drink, I do not have any objection to that. No one will raise an objection if you eat more or less, will they? If you use perfume, then do people object to that? And even if you were to keep a mustache that is this long or keep a handlebar mustache, the world will not object to that. The world only takes objection to things that are censurable. The world has no objection whatsoever to all these other things. Whereas, in illicit sex, there is grave liability; it casts one off to a terrible lower life-form! The people of the world are in the form of a mirror; they show you [your reflection], they show you your own form [faults]. All those who caution you are your very own 'mirror'.

Truly speaking, there is no happiness in sex at all. The happiness that has been believed in it is completely a wrong belief within a wrong belief. One feels happiness in [eating] a *jalebi*. Now, someone may not like *jalebi*, but then he probably likes *shrikhand* (creamy sweetened yogurt); so even these things give rise to a feeling of happiness. Whereas sex is like scratching a ringworm infection. It is not a material thing, yet one derives pleasure from it, doesn't he! Thus, [the belief that there is happiness in] sex is a wrong belief within a wrong belief. And this wrong belief that has carried on in this world continues to carry on. People just don't have the right understanding, do they!

The reason I give the understanding of *brahmacharya* to all these people is because the path of *moksha* rests on the foundation of *charitra* (chaste conduct). If you want to eat or drink something, then there is no objection to that. Just don't

drink alcohol or eat meat. For everything else, if you want to eat *bhajiya* (savory fritters) and *jalebi*, then go right ahead; I will bring about a solution for that. Now, despite giving You so much liberty, if You are not able to remain in the *Agnas* properly, then what can be done? Krupaludev has gone to the extent of saying, "Give away the plate of your favorite dish to others." And yet, what have you been told to do over here? Do whatever brings you peace. You do not have to give away the plate of your favorite dish to others, you can eat it peacefully. You should keep the foundation of your *charitra* [*brahmacharya*] strong. That is the only thing that is fundamental to attaining *moksha*.

After attaining this *Gnan*, anger, pride, deceit, and greed do not arise for You. So this *vyavahaar charitra* (conduct in worldly interaction) is considered to be quite elevated. The anger, pride, deceit, and greed that do arise are discharging karma, they are 'lifeless'. So they are not anger, pride, deceit, and greed in the true [charging] sense. Therefore, this *vyavahaar charitra* is considered to be of a very high standing. However, since the *brahmacharya* is not properly upheld, the entire *charitra* has a shortcoming. Now, it is not worth practicing *brahmacharya* forcefully or strenuously. If *brahmacharya* unfolds on its own, naturally, then it is of use. Your intent should be towards [practicing] *brahmacharya*. As long as *brahmacharya* is not properly upheld, You will not be able to understand the difference between *paudgalik sukh* (the sexual pleasure derived from the physical body) and the bliss of the Self.

Vyavahaar charitra means that one conducts himself in such a way that no woman is hurt by him, he does not look at any woman with a sexual intent. *Charitra* [*brahmacharya*] that is practiced even for a finite period of time is considered good. One at least gets into the practice of it, doesn't he! Once he takes the vow [of *brahmacharya*], the entire problem comes to an end, doesn't it! Subsequently, the thoughts will

realize that, 'He will feel insulted by this,' so they will deliberately come in less frequency.

Charitra [*brahmacharya*] that is accomplished with the support of the *Gnani Purush* is the greatest thing. Whereas the *charitra* [*brahmacharya*] of the *Gnani Purush* is of the highest level; even the mind never has sexual thoughts.

Sexual thoughts should not even come to mind, and if such a thought does arise, then you should 'wash' it off. If a sexual intent alone arises in the mind, but it does not come into the speech, or in the external conduct, or thoughts, and on a rare occasion, if a slight thought does arise in the mind, then you should do *pratikraman* for it. This is referred to as *vyavahaar charitra*. In *Nishchay Charitra* (Conduct as the Self; the state as the continuous Knower), One has actually become God. The One who has *Nishchay Charitra* is Himself God. Without absolute Knowledge (*keval Gnan*), *Nishchay Charitra* is not complete, it would not be in its complete state.

Vyavahaar charitra refers to the conduct of the non-Self complex (*pudgal*), it is conduct that is visible to the eyes, whereas when *Nishchay Charitra* manifests, One is considered to have become God. At present, all of You have attained *Darshan* (the Vision as the Self, the permanent conviction or the right belief 'I am pure Soul'), and later You will come into *Gnan* (the experience as the Self); however, it will take some time for You to come into [complete *Nishchay*] *Charitra*. Nevertheless, since this is the *Akram* path, [*Nishchay*] *Charitra* certainly does commence, but that is difficult for You to understand.

Questioner: What are its distinguishing characteristics?

Dadashri: The fact is that *Nishchay Charitra* manifests in very small proportions. To see and know through these physical eyes is not considered as [*Nishchay*] *Charitra*, nor is seeing and knowing through the intellect considered as [*Nishchay*] *Charitra*. When it comes to [*Nishchay*] *Charitra*,

the eyes are not actually used, the mind is not used, the intellect is not used. The Seeing and Knowing that takes place beyond all of these, that is *Nishchay Charitra*.

However, this is not something You should rush into. The fact that this *Darshan* has been attained is more than enough, isn't it! If One can See his own faults and do *pratikraman* for all of them, then that is more than enough!

Questioner: What else should specifically be done for [the attainment of] *vyavahaar charitra*?

Dadashri: Nothing. What else is there to be done in order to attain *vyavahaar charitra*? Remain in the *Agnas* of the *Gnani*, that is *vyavahaar charitra*, and if ever *brahmacharya* is added to that, then that is excellent, and only then is it considered true [*vyavahaar*] *charitra*. Until then, it cannot be considered that the *vyavahaar charitra* is complete; *vyavahaar charitra* does not reach [the stage of] completion. When one upholds the vow of *brahmacharya*, that is when the *vyavahaar charitra* reaches [the stage of] completion.

The World Undoubtedly Becomes Impressed Upon Witnessing a Sheelvaan

People who don't have *charitra* (conduct that is free of anger, pride, deceit, and greed and sexuality) immediately get impressed when they see a person who is *charitravaan* (One who does not hurt anyone through anger, pride, deceit, or greed and has the subtle energy that influences others; partial *sheelvaan*). One immediately becomes impressed upon seeing the good 'stock' [of karma] of someone else when one himself has bad 'stock' [of karma] in that aspect. Even if an angry person sees someone else who is calm, he will be impressed by him. Once your *prabhaav* (influence that uplifts others) has started to be felt in this world, if you go around looking for sexual pleasures, then what would happen? If a teacher were to ask his students to purchase vegetables and other things for

him, then would he have any *prabhaav* left? This is indeed what is referred to as *vishay*. The *prabhaav* of a person who is *sheelvaan* (One who has *vyavahaar charitra* and *Nishchay Charitra*) is such that even if someone comes having decided to hurl abuses at Him, the moment he sees Him, he becomes tongue-tied. That is the *prabhaav* of the Self [within the One who is *sheelvaan*]. *Prabhaav* means that people's intents get uplifted merely upon seeing such a person. After attaining this *Gnan*, Your *prabhaav* increases. As the *prabhaav* increases further, it is referred to as *charitra*. When the *prabhaav* develops to an exceedingly high degree, the person is referred to as *charitravaan* [partial *sheelvaan*].

There is nothing that is more valuable than a person's *charitrabal* (strength of character), but one simply does not realize its value, does he! This is the strength of character of a human being! One that can even startle a tiger! But what can be done if a person simply does not have the understanding of this?

Questioner: What are the main attributes of a *sheelvaan*?

Dadashri: A *sheelvaan* is along the same lines as a *charitravaan*. However, He is not just *charitravaan* alone, when many other attributes come together, that is when He is referred to as *sheelvaan*.

So around a *sheelvaan*, everyone is 'regular' [behaves appropriately] in His presence. A *sheelvaan* has such tremendous *prabhaav* and His *charitra* is of a very high standing!

Being in *brahmacharya* alone is not considered as having [complete] *charitra*. It is considered [complete] *charitra* when One is *sheelvaan*. Thus, *sheel* (the highest state of *vyavahaar charitra*) actually has great importance. *Brahmacharya* is already included in *sheel*, but along with *brahmacharya* there should be these other attributes as well.

Attributes like His speech does not hurt anyone, His external conduct (*vartan*) does not hurt anyone even to the slightest extent. 'His' mind does not have any negative thoughts about anyone. That is what a person who is *sheelvaan* is like. And who is considered *charitravaan*? The One who does not hurt anyone through anger, the One who does not hurt anyone through greed, the One who does not scorn anyone out of pride, the One who does not hurt anyone by employing deceit, such a person is considered *charitravaan*. A *charitravaan* is very highly regarded! But alas, one has 'bankrupted' himself completely and the misery he faces is because of that. Do people not 'bankrupt' themselves? They 'bankrupt' themselves by getting angry, by being greedy, by employing deceit and by being prideful. So then their *charitra* gets wiped out. When a person does not 'bankrupt' himself in any way, then He is considered to be *charitravaan*, a [partial] *sheelvaan*. Happiness arises right upon seeing a *sheelvaan*.

These days, the atmosphere has become entirely that of *kusheel* (the opposite of *sheel*; worldly interaction that is characterized by anger, pride, deceit, and greed, and sexuality) only. However, one will have to become *sheelvaan*, he will have to become true [the Self], he will have to become 'all-right' [in the relative] in every way. The public has no objection to you eating or drinking anything or wearing perfume; the objection is only raised for [the conduct of] *kusheel*. Our thoughts, intents, and external conduct should be such that they do not hurt anyone even to the slightest extent, and our *charitra* should be of a very high standing.

In order to win over the world, I am giving just this one key: If any sensory or sexual pleasure (*vishay*) does not become an indulgence that one gets engrossed in (*vishayroop*), then one will win over the entire world. This is because such a person is considered to be *sheelvaan*. 'He' will be able to transform the world. Others will be transformed simply upon observing His *sheel*. The transformation in the

other person will take place to the extent of the *sheel* that has manifested in Him; otherwise, no one will have any transformation whatsoever. On the contrary, there will be an adverse effect. Nowadays, all the *sheel* has been wiped out entirely, hasn't it!

Questioner: Can a person who previously had an immoral character become *sheelvaan*?

Dadashri: Yes, why not? From the time this debt began to accumulate, until he became bankrupt, and then as he starts to repay it and eventually clears it completely, he can even become a moneylender! It is possible as long as he is alive and he has the time [to do *pratikraman*]. However, he cannot become *sheelvaan* at once.

Questioner: How can one pay off the debts incurred by bad deeds?

Dadashri: The debts have already been incurred. But you are now doing all those settings afresh [to recover your losses], right?

Questioner: It happens through repentance.

Dadashri: So go ahead and do the settings afresh!

So that is precisely why 'we' are doing this *satsang*, so that [you] can become *sheelvaan*, isn't it! What is the rush to attain *moksha*? Why would you be in a hurry to attain *moksha*? 'You' are already *moksha swaroop* (in the form as the liberated Self) and this state [of Dada's and what 'we' want You to come into] is considered that of being a *sheelvaan Purush*. Meaning, You Yourself would always be blissful and simply upon seeing You, a transformation will automatically take place in other people; that is all we need. Besides, preaching to others doesn't bring about any change in them.

Sheelvaan is a very exalted state. The [original] Self is already *moksha swaroop*. From the moment the [original] Self

was realized, You, the Self are already *moksha swaroop*. But first, You [the developing 'I'] have to become *sheelvaan*, the attributes of a *sheelvaan* should manifest in You. When You become *sheelvaan*, then a transformation will take place in everyone in the world through Your [active] evidence. Their 'machinery' that was functioning in the wrong direction starts to function in the right direction.

What Characteristics the Sheelvaan Has!

Questioner: I want to know, what are the characteristics of a *sheelvaan*?

Dadashri: A *sheelvaan* has all of these [characteristics], morality, sincerity and *brahmacharya*. In addition, He has natural and spontaneous humility (*sahaj namrata*). It is natural and spontaneous, meaning He does not have to make an effort to be humble; He naturally and spontaneously talks to the other person with humility. Moreover, He has natural and spontaneous straightforwardness (*sahaj saralata*); He does not have to make an effort to be straightforward. He will follow as you direct Him. And His sense of contentment (*santosh*) is natural and spontaneous. If we were to serve Him only a small helping of some rice and *kadhee* (yogurt soup), even then He would not lift His head [with the expectation of being served more]. He has natural and spontaneous contentment! Even His forgiveness (*kshama*) is natural and spontaneous. Both His states of non-acquisitiveness (*aparigrah*) as well as His state of acquisitiveness (*parigrah*) are natural and spontaneous. Thus, when all of these specific characteristics are naturally and spontaneously present, then know that this person has come into the state of being a *sheelvaan*!

Questioner: But would a *sheelvaan Purush* attain *moksha*?

Dadashri: ‘He’ is the only One who can bestow *moksha* to others!

Questioner: So then the point about acquiring these attributes, the point of controlling the inner tendencies, that is in fact done by exercising the egoism.

Dadashri: If they are attained by exercising egoism, then it is of no use. It should happen naturally and spontaneously; then such a One would be referred to as *sheelvaan*. If the inner tendencies are being controlled, then it means that the ego is present. To renounce anything is egoism and to acquire anything is also egoism. It should be natural and spontaneous; for One who is natural and spontaneous, there is no such thing as *tyaag* (renunciation) and there is no such thing as *atyaag* (acquisition, non-renunciation). That is why Shrimad Rajchandra has said, “Renunciation and acquisition are not applicable to the *Gnani Purush*.” Renunciation does not apply to Him and acquisition does not apply to Him either. This is because His external conduct is subject to the unfolding of His karma and He prevails in accordance to that. So just like a lifeless bundle goes wherever it is taken, similarly, He would even go to Mumbai when taken there and He even returns just as a lifeless bundle would.

Questioner: What you said about natural and spontaneous forgiveness...

Dadashri: Natural and spontaneous forgiveness; even if someone slaps Him, when He looks at the person, we would find His eyes brimming with forgiveness.

Questioner: That is certainly impossible without *Gnan*. So in that case, even *sheel* is certainly not possible without *Gnan*, is it!

Dadashri: All these things are one and the same, but when you separate them, then...

Questioner: Natural and spontaneous forgiveness versus, "Now, I forgive you."

Dadashri: That is of no use. Who are you to grant forgiveness? Forgiveness should be natural and spontaneous!

If you were to slap someone and then look into that person's eyes to find that they are granting you forgiveness, then that is called natural and spontaneous forgiveness. You wouldn't have to say, "Please forgive me." If you were to slap him, you would not see any adverse reaction in his eyes! Would you not be able to tell when a person has an adverse reaction in his eyes?

What do you know about this effect? 'We' know both the cause and the effect. We have knowledge of the cause and we have knowledge of the effect, we have knowledge of both. That is why natural and spontaneous forgiveness prevails for 'us'.

Questioner: Now, the word *sheel* encompasses morality and sincerity; in addition, there has to be five to seven other attributes. Please tell us about those!

Dadashri: By using just these two words in English, the term '*sheel*' will be understood very well by people.

The One with *sheel* does not have any [sexual] thoughts about women. Since the thought of *vishay* (sexuality) arises, it means that there is still a deficiency in His *sheel*. Nevertheless, 'we' tell the person who has such thoughts, "They are his thoughts, after a short time these thoughts will go away," and He is indeed *sheelvaan*! People consider the cause to be the effect. Many a times, people refer to the cause as the effect; what does this mean? This man here says, "Hmm, I am now going to Ahmedabad from here." So he leaves from here. A short while later, someone asks, "Where did that man go, the one who was asking questions?" Then, another person would reply, "He has gone to Ahmedabad."

Now, is that a fact? Nevertheless, you would say that he has gone to Ahmedabad, wouldn't you?

That certainly is the rule of our world; in worldly interactions it is customary to say that he has gone to Ahmedabad. Now, is there anything wrong with this custom? One would respond, "No, how can you say it is wrong?" This is because people attribute the cause to be the effect. He is on his way to Ahmedabad, so he is [definitely] going to Ahmedabad, and therefore people say that he has gone to Ahmedabad. Similarly, when it comes to this, although a person who has [the goal to reach the stage of] *sheel* may have such bad thoughts arise within, since He is certainly headed towards [attaining] *sheel*, we are ascribing the effect [of *sheel*] to Him.

Questioner: This state of *sheel* is such a thing that it has many good attributes. The collection that forms when all these attributes are taken together, is considered *sheel*.

Dadashri: *Sheel* is the greatest attribute of all. It is an attribute that cannot be compared to any other attribute! In certain eras of the time cycle, there are two, four or five such people [with *sheel*], but at present, they are lacking.

Even a Snake Will Not Touch the One With Sheel

"Sheele sarp na aabhade, sheele sheetal aag,

Sheele, ari, kari, kesari, bhay jaave sab bhaag."

"Even a snake will not touch the One with *sheel*, the One with *sheel* extinguishes fires,

In the presence of the One with *sheel*, foes, elephants, lions and all, lose their fears."

- Shrimad Rajchandra

Upon seeing the *sheelvaan*, elephants, lions, and all, their fear will flee.

There is a rule in this world that is so beautiful; the entire room may be full of snakes, with not even an inch of space to spare, but if a *sheelvaan* were to enter that room in the dark, the snakes would not touch the *sheelvaan*. That is how precise this world is. This is because the snakes feel such tremendous *taap* (blazing 'heat', energy) of *sheel* that even if they are ten feet away from Him, they will scamper away and pile up on top of each other! Therefore, even a snake cannot touch the *sheelvaan*. 'His' mere presence gives rise to such an atmosphere that even snakes move aside. If a snake happens to touch Him even slightly, then the snake will feel a sensation of intense inner burning and it will die. That is how much *taap* a *sheelvaan* has. So, the snakes move away from Him because they do not want to experience the intense inner burning, the suffering. Thus, the *prabhaav* (impact of the state that is free of sexuality and anger, pride, deceit, and greed) of *sheel* is such that nothing can dare touch Him.

A *sheelvaan* is considered the greatest of gems. I, too, was never a [complete] *sheelvaan* like that, nor am I now. *Sheelvaan* is the highest state of *vyavahaar charitra*.

In the current era of the time cycle, there is no *sheelvaan*. If there were someone who is *sheelvaan* in this era of the time cycle, if there were only one person who is *sheelvaan* in this world, there would be so much happiness in the entire world right now.

Questioner: Please give us an example of a *sheelvaan Purush* from the past eras of the time cycle!

Dadashri: A *sheelvaan* is not someone who is confined to history. Once in a while, very rarely, did one or two people turn out to be [completely] *sheelvaan*. Someone may be fifty percent *sheelvaan* and someone else may be seventy-five percent *sheelvaan*. But a very rare person is one hundred percent, completely *sheelvaan*. One is referred to as a

complete *sheelvaan*, one hundred percent *sheelvaan* when snakes scamper away in His presence. The *vitaraag* Lords are considered to be completely *sheelvaan*. However, at that stage, no adjectives like *sheelvaan* are applicable to Them.

Sheelvaan means fearless. Even God cannot question One after He comes into that state. Now, tell me, even God does not question Him, so just imagine what a state that must be!

Therefore, at least bring about some solution now. Since time immemorial, you have suffered beatings again and again, and alas, what happiness is there in it [sexuality]? Shouldn't you at least do an honest check that, 'There appears to be no happiness in this? On the contrary, I am making a fool of myself, this is foolishness that I am doing.' If one puts a stop to sexuality [even with his spouse], then he will end up becoming God, and if one becomes hung up on sexuality, then there will be no end to the wandering, even after regressing to the lower life-form of hell. That is what 'we' have Seen through *Gnan*. You are convinced now, aren't you? Today, the knowledge that, what has happened [up until now] is wrong, has come into your realization, hasn't it? This is no ordinary realization. To have the realization of the knowledge that 'This is wrong' is indeed what 'we' refer to as knowledge. Once a person begins to turn back, he will get his [spiritual] 'work' done. As a matter of fact, someone who holds up a guiding light is needed. If there is no one holding up the guiding light, then what can be done?

Solitary Sleeping and Sitting Arrangements

All twenty-four *Tirthankar* Lords spoke with one voice about *ekant shaiyaasan* (solitary sleeping and sitting arrangements)! Why did They speak with one voice about this? Two people with different *prakruti* (temperaments) sharing sleeping and sitting arrangements is not at all

advisable. This is because the two *prakrutis* cannot become one, they cannot completely adjust to one another. Thus, they will keep 'disadjusting' with each other and that is what will give rise to worldly life. That is why the Lord had come up with this concept of solitary sleeping and sitting arrangements.

Two [individuals] can never become one. No matter what we do, will they ever become one? When they inevitably part, are they not two separate individuals? Then they keep having the divisiveness of 'you' and 'I', don't they? They do not have this feeling of oneness that 'I am in everyone, I am in you too,' do they? That is why the *Gnani Purusho* look for *ekant shaiyaasan*. On some days, the two may become one, but that does not last all the time, and the interference [of the ego] will inevitably arise again. So instead, lay down a single mattress [to sleep on] and the problem will be solved! And if someone is sentenced to 'jail' [marital life with one's spouse], then that sentence will have to be served out, won't it? If it is a twenty-five year sentence, then twenty-five years [will have to be served] and if it is a forty-year sentence, then forty years will have to be served, the person will certainly have to serve his 'jail' sentence, won't he? However, what intention should he nurture? That of *ekant shaiyaasan*! The sleeping and sitting arrangements should be solitary. This is the path that the *Gnanis* chose, [knowing] that there is no virtue in sharing. The two do become one [at times]; however, from being one they invariably become two later on. Therefore, as long as the two are together [in marriage], consider it to be a jail sentence for that duration. There is no choice [but to serve the sentence] in 'jail', is there! One has to do whatever the 'police officer' says. What is the one who practices non-violence as established by the Lord [Mahavir] like? He is one who follows *ekant shaiyaasan*. It doesn't matter that he mingles with everyone, but he follows *ekant shaiyaasan*.

It is only after the attribute of *ekant shaiya sukh* (happiness that arises from solitary sleeping and sitting arrangements) arises that true bliss arises. It is when One knows how to see the other person through and through, that the attribute of *ekant shaiya sukh* arises. Subsequently, He finds it more pleasing to stay all alone and to be in solitude. That is when He experiences the true exhilarating bliss [of the Self]. There is an abundance of bliss lying within, that is what manifests. Then, everything that flows forth in His speech is indeed considered scripture.

Ekant shaiyaasan! When the solitary sitting and solitary sleeping arrangement is put in place, that is when one becomes absolutely blissful. This has been ‘our’ custom for many years and ‘we’ experience the exhilarating bliss that is free of attachment and abhorrence (*vitaraagi masti*). If you were to attain this state of Dada’s for just one hour, then you would become blissful like ‘us’ permanently.

Besides, as long as there are [sexual relations with] a woman, one should not even hold onto the hope of attaining *moksha*. It is said, “As long as the sexual relations are ongoing, one has not Known the Self at all.” If a person looks at a woman with a sexual intent, then he has not Known the Self even slightly, not even a fraction’s worth. He has not experienced the bliss of the Self! Otherwise, how wonderful is the bliss of the Self!

Just this much needs to be conquered, the sexual relations with a woman! Meaning, if one looks at a woman with a sexual intent or if one even has thoughts along those [sexual] lines, then he is doomed. The very foundation of *moksha* has vanished. And if such a thought does arise, what do you do?

Questioner: *Pratikraman*, ‘shoot-on-sight’!

Dadashri: Why don’t you forgo sex alone! If you forgo sex, then sooner or later, you will receive the result of that.

There is no problem with everything else. 'We' let go when it comes to everything else. If you do not want to wander aimlessly [from one life to another], then there is no problem with the other things. But if you do want to wander, then it is all open for you, isn't it? Then do whatever you want! But in that, a terrible offence is committed. As long as the sexual relations are ongoing, one cannot 'touch' [experience] the Self at all, one can never 'touch' [experience] the Self. That is all 'we' ask you to be cautious about. Is this something so difficult? Do you find it difficult? Well, if you want to attain *moksha*, then you will have to keep rectifying it, won't you? How long will you go on like this, insincerely and haphazardly? If even a single thought of sexuality arises, then you should uproot it and destroy it. And for those who destroy it like that, 'we' take the guarantee for them, and 'we' certainly have given them the guarantee. If You practice this *Gnan* of 'ours', then it is 'our' guarantee that You will attain final liberation within one more lifetime! However, there should certainly not be any sexuality. You can do everything else. Eat, drink, and have fun. Why should there be any sexuality? *Vishay* (sexual indulgence) is something that takes one to a life-form in hell. Do you like all this sort of discussion or not?

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

Dadashri: So this is the only thing that one has to be cautious about in our *Gnan*, there is nothing else one needs to be cautious about.

When One Becomes Free From Sexuality, He Enters the Tenth Stage of Spiritual Development

Once a person surpasses the ninth *gunthanu* (one of the fourteen stages of spiritual development; also known as *gunasthanak*), in which having a wife is considered acquisitiveness (*parigrah*), then he longer has any responsibility left. Once a person surpasses the ninth

gunthanu, His [spiritual] work is done! When a person does not have a wife and when [the fault of sexuality] through thoughts, speech, and actions comes to an end, that is when he comes into the tenth *gunthanu* in the relative (*vyavahaar*). As long as a person has a wife (*stri parigrah*), he cannot be considered to have surpassed even the ninth *gunthanu*. Even if he has thoughts about a wife, he will not be able to surpass the ninth *gunthanu*; even if he has thoughts about sex, he will not be able to surpass the ninth *gunthanu*. Thus, You certainly will have to raise your stage in the relative, won't you? Along with Your [spiritual stage] in the Real (*Nishchay*), your stage in the relative (*vyavahaar*) also has to be raised. As long as one has a wife, he cannot move ahead from the eighth *gunthanu* in the relative. It is only when he abides by the vow of *brahmacharya* that he can then surpass the ninth *gunthanu*.

Questioner: Can a person reach the twelfth *gunthanu* after perfecting *brahmacharya*?

Dadashri: No, he cannot reach the twelfth *gunthanu*. In the current era of the time cycle, I myself have only reached up to the tenth *gunthanu*! In the Real, 'we' are in the twelfth *gunthanu* and in the relative, 'we' are in the tenth *gunthanu*.

Questioner: If a woman has a husband, then can her *gunthanu* actually advance?

Dadashri: No, it cannot! Nor is there a need to raise it. For her, what she has is fine. 'We' tell her to do this much and if she keeps doing that much, then it is more than enough. Besides, she has been shown the path. There is no need for her to get worked up about this; otherwise, she will kick her husband out tomorrow morning, saying, "I don't have a need for you."

A wife does not pose a hindrance [in attaining *moksha*], it is the *agnan* (ignorance of the Self) that poses the hindrance. Under what circumstances does a wife actually pose a

hindrance? In the last ten, fifteen, or twenty-five years of the final life in which one is to attain the state of ultimate liberation, one should not have any association with his wife at all. Only then can he ascend to a higher *gunasthanak* (one of the fourteen stages of spiritual development; also known as *gunthanu*); otherwise, he cannot ascend to a higher *gunasthanak*. When can a person surpass the ninth *gunasthanak*? It is when he does not have a wife, or else, even if he has a wife, he does not have any thoughts about her [or any other woman]; he has no [sexual] thoughts or interactions [with her or any woman]. There is no problem with having a wife; it's not that the wife poses a hindrance for him. However, if he does not have any [sexual] thoughts about his wife or any [sexual] interaction with his wife, then he can ascend from the ninth *gunthanu* to the tenth one. In the current era of the time cycle, a person cannot ascend past the tenth *gunthanu* in the relative, whereas in the *Nishchay* [the Real] He can ascend to the twelfth *gunthanu*!

On the *Akram* path, you do not have any other *parishaha* (twenty-two forms of hardships that are to be endured with equanimity to shed off karma, as per the Jain scriptures), but of course you do have *stri parishaha* (internally-induced suffering arising from sexual intents towards one's wife), don't you! How can You remain 'dramatic' [as though acting in a drama with constant awareness as the Self] in *stri parishaha*? This *Gnan* is such that You can remain 'dramatic'. It is such that even if a person is ruling a kingdom, He can remain 'dramatic'. However, *stri parishaha* is the most challenging *parishaha* of all, it will not allow You to be 'dramatic'. Your trade or business does not hinder You [in attaining *moksha*], it is the *stri parishaha* that hinders You. It is not the wife that hinders you, it is the *stri parishaha* that hinders you. [Who you see as] Women are actually the Self (*Atma*). To have a sexual intent is considered a *parishaha*;

otherwise [in the Real sense] all women are the Self [the Self resides within all women], aren't they!

How wonderful must everything appear to the *Gnani Purush*! 'He' only Sees the pure Soul everywhere. When 'we' ascended from the ninth *gunthanu* to the tenth *gunthanu*, 'we' experienced endless bliss from that point forward! If a single drop of that bliss were to fall out and if a person were to get a 'taste' of it, then he would become absolutely blissful for an entire year! It is simply because of sexuality that the bliss has been obstructed in every way, and this itself is the most terrible affliction!



Section Two

The Path of Brahmacharya With the Awakened Awareness as the Self

[1]

Even a Sexual Vibration Is Dangerous

Even the Vitaraag Lords Were Afraid of Sexuality

There are only two things [in the world]: The Self and circumstances. Besides these two, there is no existence of any third ‘phantom’. The Self is eternal, whereas circumstances are prone to dissipation by their inherent nature. Now, it is up to You, do as You please, and the one who is *vishayi* (fond of sexuality) is Chandubhai²¹; what do You have to do with him? ‘You’ should not form a friendship with him and tell him, ‘Hey, I agree with you [and act accordingly].’ ‘You’ should maintain *jagruti* (awakened awareness) so that the intent to do such a thing is not endorsed. Even the Lord has feared sexuality. The *vitaraag* Lords did not fear anything, but the one thing They were fearful of was sexuality. ‘They’ were fearful meaning... just like when a snake comes, doesn’t every person lift up their legs?

Questioner: They do.

²¹ ‘File’ number one; the relative self.

Dadashri: They know that it is not in their wellbeing and that is why they lift their legs, isn't it?

Questioner: Yes.

Dadashri: Likewise, the *vitaraag* Lords had understood that this [sexuality] is not in Their wellbeing, it has an immediate effect, so it is worth maintaining a very big distance from these 'fireworks'. One should at least have this much fear, shouldn't he? Our people do not fear sexuality, but they are afraid of snakes. Hey, why are you afraid of snakes? They consider how beneficial or harmful the situation is when it comes to a snake, so why don't they consider benefit or harm when it comes to sexuality? One should not become reckless like this in matters of sexuality. It should be like a police officer apprehending you and compelling you to do it. You should understand the science of *vishay* (sensory and sexual pleasures) over here [in *satsang*]. The knowledge that this [sexuality] is outright 'poison' should remain in Your awareness.

The Self Is Always Brahmachari

Now tell me, what other weaknesses do You think [you have].

Questioner: Of the six vices²², it is difficult to conquer sexual desire.

Dadashri: Yes, [but] sexual desire does not have to be conquered. Sexual desire has to neither be defeated nor conquered.

Questioner: Then what should be done about it?

Dadashri: 'You' [the Self] are indeed a *brahmachari* (absolutely devoid of sexuality). It is just that whatever discharging intents there are within Chandubhai, the karmic

²² Namely sexual desire, anger, greed, illusory attachment, ego, and jealousy.

stock that has been filled within him, that has to be cleared [with equanimity]. Say you have stored some stock in a tank, then would you eventually have to clear [empty] it out or not?

Questioner: I would have to clear it out.

Dadashri: Regardless of whatever karmic stock has been filled in, if it is like tar, then that tar-like karmic stock must be cleared or if it is [like] purified water, then that purified water [like] karmic stock must be cleared. If milk has been filled in it, then that milk [like karmic stock] must be cleared. Whatever has been filled in will have to be cleared, won't it!

Questioner: So if we examine it from the perspective of an incontrovertible principle, then is *brahmacharya* also something that needs to be cleared?

Dadashri: The Self is indeed always a *brahmachari*, the Self has never had *abrahmacharya* (sexuality). *Brahmacharya* actually concerns the *pudgal* (the non-Self complex) only. So when You make Chandubhai a *brahmachari*, that is when You will get ultimate closure. Otherwise, he will not let You become free. Moreover, what kind of a *brahmachari* should he be? Despite having a wife, he should remain a *brahmachari*. If that is the case, then You do not have too much to worry about. As far as the intent of *brahmacharya* is concerned, in the final incarnation [before ultimate liberation], You will become free of all the intents. For that, it is not as though strenuous efforts have to be made one hundred to two hundred lifetimes in advance. In the final incarnation, You will become free of all of that. However, for the one who wants to become free, it is not worth pinning his hopes on that. If it [the sexual relation] tapers off on its own, automatically, then that is a good thing. This is because sexuality is not a necessity for the *pudgal* (body) nor is it a necessity for the Self. This [sexuality] is a thing that has come about because it has been imagined [as a need].

Thus, You should keep telling [cautioning] Chandubhai. ‘You’ should never take on that [*vishayi*] form Yourself. ‘You’ should keep telling Chandubhai, ‘This is poison! [So,] Do whatever you find suitable.’ ‘You’ are to become his spiritual guide. ‘You’ [as the Self] are already a *brahmachari*, but now this part that has been separated [from You; i.e. Chandubhai] is such that You need to tell him that this is poison. *Pragnya* (the direct liberating light of the Self) immediately grasps the understanding of this *Gnan* and brings it into implementation. Everything else can be excused [except the faults of sexuality]. This is because the Lord has referred to *vishay* (sex) as *raudradhyan* (adverse internal state of being that hurts the self and others). If a couple is married and the husband and wife mutually consent to it, then the Lord has not referred to that as a ‘disease’. This is because what is the offense in that? Who did you hurt in this? When both mutually consent to it, then neither does the government interfere, nor does nature. Nature has no involvement in this. That being said, in just one act of sex, infinite living beings are killed; the liability of that is incurred and that is why it is referred to as *raudradhyan*. Once sexual vibrations arise, one must eventually endure the effects of the [corresponding] *parmanu* (particles of impure inanimate matter) resulting from those vibrations. Otherwise, it’s not as though the [married] couple hurts one another in the act at all. They both derive pleasure from it. It is only if someone is hurt that it is considered an offense as per [the laws of] nature.

No one has explained this with such clarity; but then again, if someone were to clarify this in such detail, then people are likely to misuse it. That is why sex has only ever been criticized. Criticized, meaning that sex has been implicated with tremendous karmic liabilities. The consequence of the sexual vibration one has created will undoubtedly materialize in effect, isn’t it! If you throw a large stone into the ocean just once, then [multiple] ripples will continue to arise!

Hence, sex is a very ‘diseased’ [harmful] thing.

If There Is a ‘Dance’ Within, the Dancing Lady Appears on the Outside

First thing in the morning, say this five times, “I have no desire for any temporary thing of this world.” Here, the ‘I’ means the ‘I’ in ‘I am pure Soul,’ and whatever is desired, it is Chandubhai who desires it, and Chandubhai is subject to *vyavasthit* (the result of scientific circumstantial evidences). ‘Whatever is in *vyavasthit*, so be it, and whatever is not in *vyavasthit*, so be it for that too.’ If this much prevails [in Your awareness], then You will be able to identify whether or not any interest has arisen within [Chandubhai]. For the most part, it is not likely that other interests will arise, but the culture of the current era of the time cycle has become so immoral that when a woman sees a man or a man sees a woman, they should not keep looking at the person who has caught their attention. Besides this, there are no other faults in particular that are likely to arise. Or else, proceed with your day after reciting the earlier mentioned [intent] every morning, because as such, you do not have that kind of *vairaag* (dispassion towards worldly life). You do have awareness, but the full extent of all the awareness that is required, that does not prevail because the in-depth analysis [of sexual and sensory pleasures] has not yet been done.

What is actually considered awareness is when you look at a woman or a man, whoever you look at, the entire account [‘three vision’] of that person can all be seen before any attachment (*raag*) ever arises. It is because of the skin that everything [about a person] appears to look good, but how would the person appear if the skin were removed? Take, for example, this wrapped bale of hay over here; what if the cloth that is covering it were to be removed, what would it look like? The one who is aware actually sees everything in this manner. When is one considered to be completely aware? When he actually sees all of this exactly in this manner.

However, the crookedness of the current era of this time cycle is such that it does not allow that awareness [of ‘three vision’] to last; therefore, one should remain vigilant. Otherwise, say it [I have no desire for any temporary thing of this world.] first thing in the morning and remain sincere to it.

Had I given this *Gnan* in the fourth era of the time cycle, then I would not have had to caution people this way. This fifth era of the time cycle is very difficult, it is a very crooked era of the time cycle, it is one with too much crookedness; crookedness meaning deceit (*kapat*). Just call it a collection of deceit! So what ‘we’ are saying is that there is no danger in coming across a woman. However, the eyes getting drawn towards her is the danger. Thus, do *pratikraman* for that and put the case aside. Even the scripture writers advise to walk with your eyes cast downward.

Questioner: The stronghold (*chont*) of sex, the stronghold of attraction, is it that stronghold that takes a grip of him or is it the mechanical activity [the act of sex] that takes a grip of him?

Dadashri: It’s the stronghold [of the *chit*] that grips him, not the activity [act of sex]. That is precisely why ‘we’ tell people [*mahatmas*], “She is married to you, so clear it [the ‘file’ of sex] with her.” There is no problem with that, but if there is the stronghold [of the *chit*], then it does take a grip of him. That is why ‘we’ have said, “Sexual pleasures are not the ‘poison’; fearlessness towards sexual pleasures, that is the ‘poison’.” It should certainly always be in your mind that, ‘This is wrong.’ Other than that, go ahead and clear it! There is no problem with clearing it, but that stronghold [of the *chit*] should not remain at all. Do *pratikraman* and *pratyakhyan* for that stronghold [of the *chit*].

The law of nature is that based on whatever *parmanu* there are within, the corresponding *parmanu* come together

on the outside. It is only after the ‘dance’ commences within you, that a dancing lady will subsequently appear [on the outside]. So, it actually starts up within you first, and subsequently, it is seen [to unfold] everywhere [on the outside]. It would certainly not take place on its own, would it? From the outset, that karmic stock is filled within you, only then would it come together [on the outside]; otherwise, you would not come across it at all, would you?

Just Look at the Entrapment That Ensues From Sex

If a mango is clearly visible on a tree, and people have seen it, then they will come discreetly at night and take it. Similarly, if someone likes a woman, then he will come and abduct her at night. So even these [women] are all [just like] ‘mangoes’, aren’t they? Whoever becomes an object of enjoyment for others, they are all ‘mangoes’. Even if it is a high-grade Alphonso mango, once it is consumed then the seed is left behind. Whereas in this case [among humans], at the time of death one takes the ‘seed’ [karmic causes] along with him [to the next life].

If one has to engage in sex [with his spouse] unwillingly, then it is not ‘poison’. Do you spend money freely or reluctantly? This is only money we are talking about, but just one act of sex causes the loss of billions upon billions, it is terrible violence. This money does not have as much value; money will come again. [The consequences of] All of these karmic accounts will have to be suffered. Bind as many karmic accounts as you want to. Go ahead and bind the karmic accounts according to your strength [capacity to bear the consequences]. Having said this, at the time of suffering [the consequences] you are unable to bear the repayment and keep lamenting about it; so instead, be cautious in binding the accounts right from the very beginning. You will have to clear all those karmic accounts, won’t you? Compared to the pleasure (*vedana*) of sex, the suffering of hell is better.

Moreover, sexual pleasures ‘sow’ [charge] ‘seeds’ [of karma for the next life]. The ‘seeds’ [of karma] cannot be sown in the hellish realm; over there, one only undergoes suffering [of the effects of demerit karma charged in the previous life], until the ‘debit’ [demerit karma] gets cleared. And if one has [charged] ‘credit’ [merit karma], then that ‘credit’ gets used up [with a life-form] in the celestial realm. Whereas with sexual pleasures, new ‘seeds’ [of karma] are inevitably sown. ‘We’ used to have such thoughts from early childhood; ‘we’ had thought it all through back then.

[Shrimad Rajchandra has written,] ‘The one who deems a woman to be a wooden statue is indeed considered God.’ (*Gane kaashtani pootali, te Bhagwan samaan.*) Now, how can she be considered a wooden statue? Is it easy to consider her so? These people are such that if a wooden statue of a woman were to actually be brought to them, they would even keep embracing that! Now, the One who has *vairaaag* (dispassion) arise upon looking at a woman is indeed considered to be God! There is no greater filth in this world than this body that is filled with bones, flesh and blood. Conversely, when this very body is used to get Your ‘work’ done for *moksha*, then there is nothing else better than that! The human body is such that, through it, whoever wants to get his [spiritual] ‘work’ done to whatever extent, can do so.

By practicing *brahmacharya*, the mind is to be made *sanskaari* (uplifted with elevated cultural and moral values) and the *Gnan* is to be understood, so that You do not get drawn anywhere. How do men and women appear to ‘us’? First, they appear completely naked, and then they are visualized without skin. So then *vairaaag* is bound to prevail, isn’t it! *Vairaaag* does not arise by enforcing it, it actually comes through *Gnan*!

Questioner: This is actually a very deep point.

Dadashri: If one tries to understand this, then it is profound, nevertheless, it is simple. Contradiction does not

arise anywhere. This is Knowledge based on incontrovertible principles; moreover, it is Knowledge based on powerful experiences. This path of ‘ours’ is the *Akram* path, that is why ‘we’ have given all the freedom to eat and drink, freedom of all types has been given, but ‘we’ tell You to exercise caution when it comes to sexual pleasures! Besides, even the Lord was afraid of sexuality. ‘We’ have gone as far as giving the freedom to watch movies, because one does not become as engrossed (*tanmayakaar*) while watching a movie, whereas in sexual pleasures, one becomes excessively engrossed. The nature of humans is *haraiyo*. *Haraiyo* means wherever one looks, he gets fixated there, wherever he looks, he gets fixated there. In all other things, there is some beauty to see, but where is there any beauty in this [body], that one should ever look [at it]? These people only appear good-looking on the outside. As for the mango, even if it is unripe on the inside, it still tastes good and it does not give off a foul odor either. And what if this [body] were to be cut? There is no end to the stench it gives off.

So this is precisely where the *maya* (illusion; illusory attachment induced by worldly life) exists. The *maya* of all the people in the entire world is filled right here [for the body]. Women have *maya* for men, and men have *maya* for women.

Questioner: That is certainly why everything [spiritual progress, liberation] has been impeded, isn’t it?

Dadashri: Yes, that is precisely why it has been impeded.

The Biggest Spiritual Blockade Is That of Sexuality

Lalluji Maharaj²³ had written a letter to Krupaludev from Surat stating, ‘I would like to come to Mumbai to do your *darshan* (devotional viewing).’ To which Krupaludev replied, ‘Mumbai is an illusion-inducing city (*mohamayi nagari*), it is no place for Jain monks and high-ranking Jain

²³ A disciple of the *Gnani Purush* Krupaludev; also known as Laghuraj Swami.

monks. Over here, the *moha* will sneak in from anywhere. If it does not seep in through your mouth, then it will seep in through your ears; it will seep in through the eyes. Ultimately, these pores from where air enters and exits the body, the *moha* will even seep in from there! So there is no benefit in coming here.’ What did Krupaludev call this city? *Mohamayi nagari*. ‘We’ have given you this *Gnan* in such a place. Does that mean that it is no longer illusion-inducing? Does that mean that it has become B-O-M-B-A-Y, Bombay [from Mumbai]?! No, it is still illusion-inducing. That is why ‘we’ tell you that it is not for any other pleasure of the five sense organs that [*pratikraman* is required], but ‘we’ tell women and men just one thing: when any [sexual] thought arises about a woman or a man, immediately do *pratikraman* right there and then. Do it on the spot without fail, and later on, do a hundred to two hundred *pratikraman* for it again.

On occasion, if you had gone to a restaurant to have snacks and you did not do *pratikraman* for it, then that is acceptable. I will have you do *pratikraman* for it [later]. But make sure this ‘disease’ of sexuality does not sneak in. It is a grave ‘disease’. What is the medicine to remove this ‘disease’? It is that wherever a person has a spiritual blockade (*atkan*), that is where this ‘disease’ is bound to be. For a certain man, if he sees a certain type of woman going by, then there will immediately be some changes in his internal state. Now in reality, all of them [men and women] are nothing but ‘watermelons’, but he will have sought out the beauty in her in detail. Does he have attachment arise for a pile of melons? But because they [women] are human beings, he has the habit [of looking at the outer beauty] right from the beginning, so he will say, “These eyes are so beautiful, they’re so big.” Hey, even the brother of a female water buffalo has such big beautiful eyes, why don’t you have attachment (*raag*) there? To which the person will reply, “That is a male water buffalo, whereas this is a human being.” Hey, these are places of entrapment.

If the Illusion That Arises Upon Seeing Is Averted...

What *Akram Vignan* says is that there is no problem with looking at a first grade Alphonso mango. There is no problem with you finding its scent pleasing either, but do not think about enjoying it. Even the *Gnanis* look at mangoes and smell them! So, the objects of sensory pleasure (*vishay*) that one enjoys, he enjoys them on account of *vyavasthit*. It is indeed *vyavasthit*! But the unnecessary attraction that takes place towards others outside [of marriage], what is the point in that? If you remain attracted to the ‘mangoes’ that are not going to come to your home, then all that is dangerous. Karma gets bound through that!

Shrimad Rajchandra has said, “When the illusion that arises upon seeing is averted, then all forms of sorrow cease.” (*Dekhat bhooli tale, to sarva dukhmo kshay thaay.*) In the scriptures, you read that you should not have attachment (*raag*) towards women, yet you forget this when you see a woman; that is referred to as *dekhat bhooli* (the illusion that arises upon seeing). The *Gnan* I have given You is such that even the illusion that arises upon seeing no longer remains for You; You can See the pure Soul. No matter what the external ‘packing’ [body] is like, what do You have to do with the ‘packing’? The ‘packing’ is going to decay, it is going to burn away; what is going to be gained from the ‘packing’? This *Gnan* has been given so that You can See the pure Soul, so the illusion that arises upon seeing is averted! What ‘*dekhat bhooli tale*’ means is, the *mithya drashti* (the wrong belief ‘I am Chandubhai’) that is currently there, if that belief changes, and if the *samyak drashti* (the right belief ‘I am pure Soul’) arises, then all forms of sorrow cease! Then it [the right belief] does not allow You to make that mistake; the eyes do not get drawn.

When You See only the pure Soul in the other person, then how could You have any other intent arise? Otherwise, a person would even get attached to a dog. If it is very good-looking and

attractive, then attachment would arise for it. However, if You See the pure Soul [in the dog], then would attachment arise? Thus, You should See only the pure Soul. This illusion that arises upon seeing is not likely to be averted. And if it is averted, then all sorrows would come to an end. If One has *divya chakshu* (the divine Vision through which the Real and the relative are Seen as separate), then the illusion that arises upon seeing would be averted; otherwise, how can it be averted?

Victory Over Sexuality Through the Spiritual Science

Questioner: Does that mean that one [Chandubhai] should not have any attachment [towards a woman] and that he should forget her?

Dadashri: Our *Gnan* is such that it is just not possible for attachment to arise. However, the moment attraction takes place, if You See the pure Soul in her, then You will not be attracted to her. *Dekhat bhooli* means as soon as you see her, you make a mistake. So long as you have not seen her, you do not make any mistake, and once you see her, you make the mistake. As long as you are sitting in your room, nothing happens. However, when you go to a wedding and see women, then the mistakes happen again. In that situation, if You keep Seeing the pure Soul, then no other intent will arise. However, if such an intent has arisen due to the force of his [Chandubhai's] karma from the past life, then the solution is to [make him] do *pratikraman* for it. While you were sitting around here at home, no bad [sexual] thoughts at all arose in the mind, but when you went to the wedding, the sexual thoughts arose. Once the circumstance comes together, the thoughts arise. This illusion that arises upon seeing can only be averted through *divya chakshu*. It cannot be averted except through *divya chakshu*.

Questioner: So this discussion boils down to avoiding the circumstances [in which attraction arises], doesn't it? So does that mean we should stay put in one place?

Dadashri: No. Our [spiritual] Science is of a different kind altogether; so for You, ‘Whatever is in *vyavasthit*, let it be.’ However, You should remain in the *Agnas* in that situation. Where there is a fire, do you not follow the instructions? You do not touch the fire even by mistake, do you? Similarly, he [Chandubhai] should be careful in sexual matters too, that ‘This is a fire, it is an open fire.’ Anything that is attractive in this world is an open ‘fire’ [imminent danger]. Remain cautious there.

Questioner: Does that mean that whatever I am seeing, it is not mine and yet if a [sexual] intent arises towards it then that should not happen?

Dadashri: It is not Yours at all. The *pudgal* (non-Self complex) cannot possibly be Yours. If your own *pudgal* is not Yours, then how can another person’s *pudgal* possibly be Yours?

Attraction is an open ‘fire’. The Lord has actually referred to attraction as *moha* (illusory attachment). The very root of *moha* is attraction; You should Know all of that and keep it in Your awakened awareness (*laksh*), shouldn’t You? Shouldn’t You know beforehand what the ‘medicine’ for this is?

This is a Science; it is a complete [spiritual] Science! Why does one not touch fire? Why does one become vigilant there? It is because its consequences are felt instantly, whereas in sexual pleasures, first the intense greed (*laalach*) for it arises. So, it is out of intense greed that one becomes trapped in it. Touching the fire is better; at least there is a solution for it. The burn can be cooled off by applying something or other on it. Whereas the sexual pleasures not only trap you in intense greed right now, but they also give rise to yet another life. This is in fact something that will even push aside our *Gnan*. It is such that it will push aside a [spiritual] Science as great as this! So be cautious!

What does *dekhat bhooli* mean? It means the perspective that shows the relative (*mithya darshan*)! It is fine

if *dekhat bhooli* arises for everything else, but there is a very grave danger in *dekhat bhooli* when it is connected to sexuality. What is the solution for *dekhat bhooli* in that case? If You have attained *Gnan*, then You will recognize your own mistake that, ‘This is where I made this mistake, this is the person I had looked at with a sexual intent.’ In addition, You even cleanse it off by [making Chandubhai] do *alochana*, *pratikraman*, and *pratyakhyan* (confess, apologize, and resolve to not repeat the mistake). But for the one who has not attained this *Gnan*, what can the poor guy do? He has no choice but to believe a terrible misconception to be true. Is this not a wonder!

If you happen to see something new and your eyes get drawn towards it, then do *pratikraman* immediately. Since time immemorial, it is indeed the eyes that have been drawn here and there, haven’t they! When you see some new ‘stock’, the eyes get drawn towards it. But hey, it is not new at all. This is the very same old blood, pus, and bones, it is the same old ‘stock’. Only the ‘bed sheets’ [skin] keep changing. Some have a ‘bed sheet’ of ‘black cotton’, some have a ‘bed sheet’ of ‘white cotton’, some have a ‘bed sheet’ of ‘yellow cotton’. The ‘bed sheets’ are all of different types. There is really nothing worth looking at in this, it is the very same old ‘stock’ inside! It is wrapped up in a ‘silken bed sheet’, and if it were not wrapped up in a ‘silken bed sheet’, then he [Chandubhai] would shudder with disgust! ‘We’ can see this very same ‘stock’ within [the body], whereas you keep looking at the ‘bed sheets’, but why don’t You See the ‘stock’ within! The ‘stock’ within is indeed one and the same, isn’t it? So, be satisfied and finish it off only with the one, the ‘file’ [wife] that you have gotten in this life. And besides that, eat whatever you want, eat however many *dahivada* and *batetavada* (savory Indian snacks) you want to! It is just this sexuality alone that has to be conquered, in whatever way possible, there is nothing else. As for the rest, eat, drink and have fun!

The Greatest Danger of All: The Root of the ‘Disease’ of Sexuality

If you are growing tobacco and some other plant starts growing next to it, then before it gets too big, you should recognize that the other plant is not tobacco. So you should uproot it and throw it away, otherwise that plant will grow big and flourish. The ‘farms’ of the current era of the time cycle are all already utterly ruined. Otherwise, this Science is such that it can get one’s [spiritual] ‘work’ done. This spiritual Science is such that it can make each and every person a future *Tirthankar* (the absolutely enlightened Lord who can liberate others)!

In fact, what the Jain religion has stated with regard to sexual interactions is, ‘Ingest poison and die, but do not engage in sexual interactions.’ The Jain religion says that there should not be any transgression at all in one’s *brahmacharya*. However, here on the *Akram* path, ‘we’ have made an exception to that, that if you have a wife, then stay at home with her and do not look at anyone else with a sexual intent. And if you do not have a wife [yet you get attracted to women], then keep doing *pratikraman*. This is so that the *virya* (final extract of food) that was descending (*adhogami*) can be ascended (*urdhvagami*). *Virya*, by its inherent nature, is constantly descending. Prevent it from descending by doing *vidhi* and *pratikraman*, so gradually by doing this, the *virya* will all rise higher.

If you see someone out there and your eyes get drawn towards that person, then know that this is a ‘seed’ that was sown in the past life that has now ‘sprouted’. So what do You do at that point?

Questioner: At that point, *pratikraman* definitely gets done.

Dadashri: For that, the *pratikraman* ought to be done over and over again, relentlessly. Once You understand that this

‘seed’ [of sexuality] exists within, You realize that this has serious liabilities. This sexuality is a very dangerous thing. You will have to follow that other person [with whom you have bound a karmic account through sexual indulgence] wherever he goes [in the next life]. Moreover, that other person may even end up becoming your own son [in the next life]. So, all these are the kinds of liabilities that arise. That is why ‘we’ remain very strict about sexuality here, isn’t it! ‘We’ can tolerate everything else, but sexual interactions cannot be tolerated.

This is *Akram Vignan*, that is why only this liability still remains. Otherwise, the Jain religion has even considered everything else to be a liability as well. However, if ‘we’ consider everything to be a liability, then would there ever be an end to this? Then what people will say is, “I just don’t want to do business with you, I do not want to engage in any transactions with you [I don’t want to follow this path].” But if there is just one matter [that is considered a liability], then people will say, “I will bear everything, but if there’s just this one matter [that I need to be cautious about], then I will take care in that regard.” And in that case, he will be able to benefit from this [spiritual] Science, won’t he! That is why ‘we’ have only pointed out this one matter [as a liability on this path].

One Can Become Free From Sexuality Through Remorse

Not the slightest trace of *chanchalata* should arise at all. The *chanchalata* (a subtle change in one’s physical composure in the presence of a person of the opposite gender) of sexuality is itself the root cause of the misery suffered over infinite lifetimes. Day after day, the misery only keeps increasing; otherwise, why should any misery even arise after attaining the Self? This [sexuality] is, in fact, considered a very grave fault. Otherwise [once this fault goes], whatever misery there is would go away and happiness would arise. All the good things would materialize. Since the Self has been

attained, all the conveniences are effortless, they come by as needed. This cannot go on baselessly just like that, can it! This is, in fact, the [spiritual] Science of the *vitaraag* Lords!

It is because true bliss [of the Self] has not been attained that one indulges in all these *vishay* (objects of sensory and sexual pleasure); otherwise, why would he indulge in these *vishay*? The Self is not *vishayi* (fond of sensory and sexual pleasures) at all; the Self is *nirvishayi* (untouched by any object of sensory and sexual pleasure). But it is actually due to the effect of karma that the misery is felt and since one is not able to bear that misery, he sticks his hand in a ‘gutter’ like this. He even sticks his mouth in the ‘gutter’ and ‘drinks’ from it. He did not have *Gnan* [before], so he was not able to bear the misery. Now, because this *Gnan* has been given to You, the energy to bear the miseries has arisen in You. It is possible for You to prevail as the Self that is separate from Chandubhai, so then why would You even need any *vishay*? Nevertheless, no one can change the effect (*parinaam*), because it [sexual interaction] is a *padgal parinaam* (an effect or result of the non-Self complex). And it is actually a result. The result cannot be changed, but if remorse, remorse, and more remorse continues to prevail over the result, then You are free. If You have remorse, then You are separate. And if You are engrossed (*ekakaar*) in the result, then you are bound.

This [spiritual] Science is so wonderful! Until now, no one has ever given the subtle clarity that, for example, if this person ate a *vedhmi* (a type of rich and sweet stuffed flatbread), then is he a culprit for that? What ‘we’ say [on the *Akram* path] is, ‘No, he is not a culprit,’ yet the world deems him to be a culprit for that. The reason for this is that [while eating it] he has these underlying intents regarding eating *vedhmi*, such as, ‘*Vedhmi* is so delicious’ or ‘It is disgusting.’ That is why these people [on the *Kramik* path] place restrictions on eating *vedhmi*. If the intent does not change from within, then there is nothing wrong with *vishay* [sensory

and sexual pleasures]. And that is precisely the *Gnan* ‘we’ have given You. With this *Gnan*, the intent does not change from within, which is why ‘we’ do not object to anything externally. You can eat *vedhmi* and, internally, You can remain as the pure Soul and keep Seeing everything. This is what this Science is like. Otherwise, one cannot refrain from becoming engrossed when eating *vedhmi*. If one is a staunch devotee, then he keeps having the feelings of abhorrence arise that, ‘Why does she even make *vedhmi*?’ So his *chit* (inner component of knowledge and vision) gets stuck on, ‘She should not make such food items.’ Whereas for the rest of the world, the feelings of attachment keep arising that, ‘*Vedhmi* is so delicious, and it would be great if she would make some’; their *chit* remains stuck on that!

The ‘Rust’ Gets Removed Through Satsang

That is why ‘we’ have eased things up. What people in this world have believed is that only [abstinence from] the physical part [the act of sex] marks the beginning of religion. But ‘we’ have said to bypass the physical part! In this *Kaliyug*, people have focused on ‘catching’ the physical part, and that is why they suffer all these beatings! The physical part is unquestionably wrong and in *Kaliyug*, the physical part that has come into effect, none of that is right. That is why ‘we’ have said that the outer part, where one is already ‘bankrupt’, dismiss that part, cut it off, and that part is, in fact, a result. So, let go of that part.

Questioner: The *satsang* (spiritual discourse with the *Gnani*) I got today was very good.

Dadashri: Yes, the discourse that came forth was on *brahmacharya*, isn’t it! The ‘rust’ that has built up will have to be ‘shaken off’, won’t it? I am ready to forgive you for all the past offenses that have been committed, but now, new offences will not do at all. ‘You’ now have the true bliss [of the Self]. As long as you do not have true bliss, you are bound

to enjoy the happiness derived from false attributions. But now [You have] Your own bliss, eternal bliss, which is such that You can get it whenever You ask for it. So then why would You need all of this anymore! Someone may say that the karma bound in the past [life] poses a hindrance. So that may pose a hindrance, but what is actually considered as karma posing a hindrance? If a person falls into a well accidentally, then that is considered as his past karma posing a hindrance. Otherwise, [nothing will happen] if one has the firm resolve that 'I definitely do not want to fall in [the 'well'].’ Likewise, You should have the firm resolve (*nishchay*) that, 'I definitely do not want to fall into the 'well' of sexual pleasures.' Then, if you end up falling in it [accidentally], 'we' forgive that offense. However, if one knowingly falls into that 'well', then 'we' do not forgive his offence. Otherwise over here, 'we' forgive all offences; so how much more forgiveness can 'we' grant? 'We' do give You the liberty where there is no [major] liability incurred, don't 'we'? 'We' give You all the liberty to eat and drink as You please, don't 'we'! Haven't 'we' given You all the liberty?

This is a marvel of the current era of the time cycle! This [*Akram Vignan*] is the eleventh wonder of the world! It has never happened before that a man can experience the absence of worldly unhappiness and miseries, despite living with his wife! People in the entire world are miserable and in these circumstances, to experience the absence of worldly unhappiness and miseries is considered the greatest *Purusharth* (Real spiritual effort to prevail as the Self) of all!

Now, for You, when will it be considered that You have attained the complete state? It will be when the other person experiences *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) simply upon seeing You. When the other person forgets his miseries simply upon looking at You, that is when You will be considered to have attained spiritual

completion! When Your smile, when Your bliss appears such that it brings a smile to everyone else, then Know that all of your own unhappiness and misery has gone! All of You still experience tension and that tension is a result of not remaining in 'our' *Agnas*. The *Agnas* are so wonderful and they are very easy [to follow]. However, there is no escaping some things [the discharge karmic account of sexual interactions] that have to be endured, is there! And it's not as though 'we' can interfere in that, can 'we'! But sooner or later, You will be able to come out of this, because after having found the right path, no one would stray off, would they!



[2]

The Horrendousness of the Hunger of Sexuality

When Will the Insatiable Hunger Leave?

No man should stare intently at a woman and no woman should stare intently at a man. One has the liberty only with one's own spouse. People do not stare intently inside an Indian sweet shop, because they know that the contents do not belong to them. However, these men keep staring intently at women and women keep staring intently at men. Hey, what is there to look at in this [body]? These are all 'watermelons' that are walking by. What is there to see in them?

No one says things like this! People keep saying, "Let everything carry on as it has been!" However, that carries terrible liabilities. Enjoy what is rightfully yours. The woman you are married to, even her parents got her married to you, people from her village sanctioned her marriage to you, so everyone accepts that relationship, don't they? That is rightfully yours, there is no objection to that, but you should not look at any other woman. You should not look at anyone else with a sexual intent. But no one has ever given such a precept. People have allowed this to go on unconscionably, and so the 'wagon' headed in the wrong direction.

After all, this is the world, so aren't people likely to look with a sexual intent? The world is, after all, a collection of a variety of 'mangoes'. There are Alphonso mangoes from

Ratnagiri, there is another type, a third type, so what can the poor fellow do? How can he maintain so much control? If a person has attained this *Gnan*, then He can maintain control. Otherwise, the moment one has a thought about indulging in that which is not rightfully his, he is headed towards a birth in the animal life-form. You may think in your mind, ‘Nothing is going to happen to me!’ So, people do not have any fear. But this world is actually nothing but a factory of fears, so proceed with caution. This *Kaliyug* is dreadful. Day by day, the times keep getting worse, so the thoughts and everything else will continue to deteriorate progressively. Hence, if you affirm your intent to attain *moksha*, then you will at least achieve something.

There are some people who see delectable sweets or mouthwatering snacks, yet they do not have any feelings of like or dislike. About fifteen percent of the people are like that. However, in the case of a man or a woman, simply looking at them gives rise to feelings of like or dislike. Subtract two percent of people from that, but for all the remaining people, their minds will inevitably show thoughts with sexual intents. Even if he is her own paternal uncle’s son, the young woman will have sexual thoughts about him, and even if she is his own paternal uncle’s daughter, the young man will have sexual thoughts about her. Why doesn’t the mind get tempted when one looks at sweets? It’s because he is satisfied over there. However, when it comes to sexuality, there is a lack of satisfaction, isn’t there? But what is there in this to not be satisfied about? These [people] too are ‘mangoes’, aren’t they? The *chit* (inner component of knowledge and vision) of a person who is not satisfied with the food he has eaten keeps going to food, and wherever a restaurant is seen, his *chit* gets fixated there. But is food the only *vishay* (object of sensory pleasure)? There are these five sense organs and so many objects of sensory pleasure associated with [each of] them, they are [all] considered *vishay*. If one is not satisfied in [the

subject, i.e. *vishay*, of] food, his *chit* gets fixated in food. Likewise, if one is not satisfied in [the subject, i.e. *vishay*, of] looking, then his eyes will be roving all-around without discretion. When a man is not satisfied in [the subject, i.e. *vishay*, of] his wife, or a woman is not satisfied in [the subject, i.e. *vishay*, of] her husband, then the *chit* gets fixated there. The Lord has referred to this as *moha*. Right upon seeing, the *chit* gets fixated there. As soon as a man sees a woman, his *chit* gets fixated there. Are these people likely to behave themselves? As a matter of fact, they are not able to find happiness anywhere, that is why they are just making vain efforts to find it in this. A rare person with a lot of merit karma may not be making such vain efforts, but then he gets caught up in greed [for wealth].

If a person has become very hungry, then is he likely to look at a clothing shop? No, he would look at a sweet shop or a restaurant. When there is no hunger at the bodily level, hunger arises at the level of the mind. When neither of these hungers exist, then the hunger for speech arises. Don't people say, "I can't stop myself from telling him"? That itself is the hunger for speech. If you are eating something at home and a beggar comes by, then don't our elders [in the Indian culture] say, "*Alya saachavjo najar na laagi jaay* (Hey, be careful, that you don't become prey to his hungry eyes)!" This '*najar laage*' means that one's *chit* gets fixated in whatever he has hunger for. If a woman has hunger for men, then her *chit* will get fixated in a man. If a man has hunger for women, then upon seeing a woman his *chit* will get fixated in her. Thus, everything has deteriorated in this way, by the *chit* getting fixated in whatever people have hunger for. It is the *Gnani Purush* alone who does not become prey to anyone's hungry eyes. Even if someone fixates their hungry eyes and *chit* on Him, the *Gnani Purush* only Sees the pure Soul in that person, so nothing affects Him. These young children are cute, so their family members place a black mark on their foreheads [to

diminish the beauty of the child and thus ward off the hungry eyes], so that an outsider's *chit* does not get stuck in their children! They place a black mark on the child so that even if a person who is hungry [desperately wants a child] were to see that child, the person's *chit* would not get fixated in the child.

Worldly Life Persists Because of Darshan Moha

This entanglement of worldly life has perpetuated since infinite lives because of *darshan moha* (the conviction that 'I am Chandubhai'). This *darshan moha* gets dispelled when *samyak Darshan* (the right belief 'I am pure Soul') is attained. Why is the world still perpetuating? It is because of *darshan moha*. Despite doing so much [in terms of austerities], why are people not able to attain liberation? *Darshan moha* is the impediment. A person may have had a meal at night, but in the morning, if he feels very hungry again, then he will not look at a gold shop or at a sari shop. Rather, he only sees the Indian sweet shop. Why is that? It is because his *chit* wanders in search of food only. Once the effect of hunger arises in the body, the *moha* to eat keeps arising, that is known as *darshan moha*. When the hunger for sex arises in the body, the *moha* for a woman awakens. Thus, it is through this *darshan moha*, that one sows the 'seeds' for the next life, doesn't he? That is how he gives rise to the worldly life of his next birth. For the One who is *vitaraag*, He does not become prey to anyone's hungry eyes. So, if you want to become free from worldly life, then become *vitaraag*. But how does one become *vitaraag*? By finding a way to dispel the *darshan moha*! Worldly life perpetuates because of *darshan moha*.

When you see some fresh lady's fingers [i.e. okra, *bhindi*], then your eyes get fixated on them. When you see something nice, your vision [*chit*] gets fixated there. Once the vision [*chit*] gets fixated, worldly life crops up. This world is not at all worth looking at with 'open eyes'. More so, in

Kaliyug, it has terrible effects. A considerable amount of worldly life arises through these eyes.

In this world, all the things are such that they only induce delusion, aren't they? Where the mind itself is weak, what else can be done? What is there that's worth looking at in these things? This habit of looking is, in fact, considered a bad habit. Whatever is seen, *moha* arises for it, because people do not have knowledge of all the phases (*pariyay*) [of the things they see], do they! What was eaten is what gets vomited. When one vomits, the awareness that, 'This is what I had eaten, it is part of that,' does not prevail at that time, does it? Likewise, with a mango, first the flowers blossom on the mango tree, then the fruit appears, small mangoes start to grow. At first they taste astringent, then they start to become sour and then they become sweet. Then those very same mangoes decay, they go bad, they give off a foul odor and rot. If all those phases remain present [in one's awareness] at a time, then *moha* would never arise for mangoes, would it? The things worth eating and looking at were present in *Satyug* (the first of the four eras of the time cycle, characterized by virtue, wisdom, happiness, and morality). Women these days are not worth looking at, even the men are not worth looking at. In fact, they all look like stale mangoes. Hey, what do you find worth looking at in all this stale 'stock'? A wife is a husband's lavatory and a husband is a wife's lavatory.

For those men and women who want to attain *moksha*, the men should completely stop looking at women who catch their attention, and likewise, women should completely stop looking at men who catch their attention. Otherwise, there is definitely no end to this. What would be visible if the skin were to be removed? However, even as it is, these people have such terrible body odor that I wonder, 'What kind of people are these!' In the past era of the time cycle, there were such women, *padmini* women (the most beautiful and graceful category of women according to ancient Hindu texts), who

were fragrant! Even if she were sitting nearby, her fragrance would keep exuding all the way here. At present, the men have no substance at all and even the women have no substance. It is all ‘stock’ that is worth discarding, it is considered ‘stock’ worth removing, it is rubbish material. What’s worse, one affixes his *moha* on such rubbish material. Hey, do you find anything in this that is worth having *moha* for? Why? Is it because the person has fair skin? Suppose there are tightly sealed petrol cans here that are completely airtight; nevertheless, if someone were to light a cigarette in this room, then the cans would still catch fire. Likewise, women and men should put up a signboard that warns, ‘Beware of petrol.’

What Is the Cure for the ‘Disease’ That Men and Women Have of Looking at Each Other With a Sexual Intent?

In this world, up to a certain age, women inevitably have attraction (*aakarshan*) for men, and men inevitably have attraction for women. Simply by looking [at each other], the causes arise [karma gets charged]. People ask, “What happens by looking?” Hey, by looking there are nothing but causes that undoubtedly arise. However, if the Vision [as the Self] has been given, then the causes will not arise by looking. Everyone in the entire world looks through a certain viewpoint, whereas only the *Gnani* looks through the full perspective.

What these people say is, “I have dirty thoughts about women.” Hey! As soon as you look [at women], the ‘film’ gets recorded! It then comes into physical manifestation, and then you now complain, “Why is this happening?” The ‘film’ is the cause and that which comes into physical manifestation is the effect. No causes at all are created for ‘us’. The One for whom no causes at all are created is indeed referred to as the absolute Self with a body (*dehadhaari Parmatma*). A woman is actually one kind of an effect on the Self. A woman is an effect and a man is an effect. When You are not affected by this

effect, that is progress. From now on, See a woman as the Self; what is there to look at in the *pudgal*? These mangoes may look appealing but they also rot, so what's there to look at in them? That which does not rot, that which does not decay, is the Self, that is to be Seen. 'We' simply do not have the intent that, 'This person is a woman or this person is a man.' 'We' do not enter that 'market' at all.

When a man sees that, 'This is a woman,' it is because there is a 'disease' present within that man, only then would he see her as a woman. Otherwise, only the Self would be Seen [in her]. And when a woman sees that 'This is a man,' there is a 'disease' present within that woman. If one becomes free from that 'disease', then *moksha* will be attained. Presently, 'our' state is one that is free of 'disease', so such a thought never even arises for me. All that prevails is that the 'packages' [bodies] are different and that is natural, but the awareness that, 'This is a woman' and 'This is a man,' no such complication prevails for 'us'. It is only as long as that 'disease' exists within a person that it shows such a thing. As long as this 'disease' exists in You, what kind of a 'diet' should You follow? Maintain vigilance to apply the awareness as the Self. As soon as such a thing is seen, immediately See the pure Soul within that person. The fact that this kind of mistake happens is referred to as '*dekhat bhooli*' (the illusion or sexual attraction that arises upon seeing a person). If a man does not have the 'disease' of 'I am a man,' then he will not see, 'This is a woman,' and if a woman does not have the 'disease' of 'I am a woman,' then she will not see, 'This is a man.' The pure Soul would be Seen in everyone.

Questioner: That much *jagruti* is not likely to prevail, is it?

Dadashri: If this *jagruti* does not prevail, then You will certainly take a beating. As a matter of fact, this practice of *brahmacharya* is for those who can maintain a lot of *jagruti*.

On the *Kramik* path, men never allow any woman to be in their proximity, because there is a grave danger in that. Women are a danger for men, and men are a danger for women. However, I am saying that women are not at fault in this. A woman is actually the Self, the fault lies in your inherent nature [as a male].

Vidhi at Dada's Feet

'We' grant you whatever you ask for. This is because 'we' are an *akhand brahmachari* (One who prevails in celibacy through the mind, speech, and body uninterruptedly), the kind who has not had a single sexual thought over the last twenty-eight years, ever since this *Gnan* manifested. That is why women can do *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker) at 'our' feet! There is a following of some fifty thousand [*mahatmas*] on 'our' path, but not a single one of them has the liberty to touch a woman. This is because the property (*guna*) of the sense of touch is very perilous. It is not that everyone is like that, but as far as possible, one should not get involved in this [matter of touch]. 'We' have the liberty, because 'we' are not in any gender, be it masculine, feminine, or any other such gender. 'We' have transcended gender.

A man and a woman should never touch each other; it is very dangerous. As long as one has not attained the complete state as the Self, one should not touch [a person of the other gender]. Otherwise, if even a single *parmanu* (particles of inanimate matter which are not in pure form) of sexuality enters within, it can ruin so many of one's future lives. 'We' do not have even a single *parmanu* of sexuality. If even a single *parmanu* gets spoiled [with sexual intent], then *pratikraman* has to be done immediately. If *pratikraman* is done, then sexual intents will not arise in the other person.

No one [man] at all has the right to touch a woman. This is because if he touches a woman, then her *parmanu* will not

refrain from giving their effect. If you touch a woman [who is not your wife] even slightly, then you have to cleanse it [by doing *pratikraman*] for an hour. It is at the feet of the *Gnani Purush* alone that women can touch and do the *vidhi*. The *Gnani Purush* has actually uprooted and thrown out all the ‘seeds’ of sexuality; He simply does not have the seed of sexuality. Whose feet can a person rightfully touch? It is the One who has surpassed the ninth *gunthanu* (one of the fourteen stages of spiritual development). This is because He does not have even a single thought related to sexuality! Those thoughts have stopped completely! Once that happens, only elevated [spiritual] thoughts will arise in His mind; all His energies are only directed upwards.

After this *Gnan* manifested, ‘we’ have never had a sexual thought. For the One who has not had a sexual thought, for the One whose mental strength (*munobal*) has become extremely powerful on the basis of this *Gnan*, after that, for Him, there is no problem [even if people of the other gender touch Him]. This is the reason women can do *vidhi* while touching ‘our’ feet like this, isn’t it! However, no one else has the liberty to touch women, nor do women have the liberty to touch anyone else, they should not touch anyone at all. For others [men] out there, sexual thoughts will arise even before a woman touches them. For ‘us’, with ‘three vision’, ‘we’ can visualize everything [within the body] through and through, in just one second. ‘Our’ *Darshan* (Vision as the Self) is so elevated, so how can that ‘affliction’ possibly even arise in ‘us’?

And ‘we’ do not have any attachment (*raag*) towards the *pudgal* whatsoever! ‘We’ do not have any attachment even towards ‘our’ own *pudgal*. ‘We’ remain totally separate from the *pudgal*. The one who has attachment towards his own *pudgal* will have attachment towards another person’s *pudgal*. Since infinite past lives, these [sexual pleasures] are verily what have been indulged in, yet one does not let go of it. That in itself is a wonder, isn’t it! It is only when one has been

opposed to sexual pleasures since so many lives, when one has thought very critically, with an unveiled vision about the nature of sexual pleasures, when one has developed a tremendous amount of *vairaag* (dispassion for worldly life), that this [indulgence in sexual pleasures] lets up. When does dispassion arise? It is when, One is able to See [what lies] within, as it is.

Through Jagruti One Sees All the Phases, From the Womb to Old Age

The *vitaraag* Lords would See just this much: the arising of one's [the Self's] energy in the relative realm, the dissolution of that energy, and the energy that He [the Self] has today. 'They' would See all these energies through Their *trikaal Gnan* (simultaneous Knowledge about the past, present and future; complete Knowledge of all the phases of the *pudgal*, the before, the during and the after). 'They' would Know the genesis [arising of the energy], the dissolution and all of that in its entirety, that is why attachment did not arise for Them. For attachment to arise, it happens when one has knowledge of the present time only. First off, there is ignorance of One's Real form as the Self, and secondly, there is knowledge of only the present time, so then attachment arises for him. That being said, if he were to understand that when she was a baby in the womb, she looked like this, and once she was born, she looked like this, when she became a small child, she looked like this, later on, she looked like this, currently this is how she looks, later this is what she will look like, when she grows old, this is what she will look like. When she gets paralyzed, this is what she will look like. When she gets carried away on the bier after her demise, this is what she will look like. One who has all these temporary states in his awareness does not need to be taught about *vairaag*! In fact, it is those who become *moorchhit* (those who come into a state of gross unawareness arising from illusory attachment) right

upon seeing the state of things in the present time, who need to learn about *vairaag*. The *vitaraag* Lords were very wise. If any object came before Them, it would not cause *moorchha* (gross unawareness due to illusory attachment) to arise in Them, because They could See that object with respect to all three time periods.

For this object here [an earthen pot], let's examine the temporary states (*avastha*) that have arisen for it. So, it was formed from clay. From that, an earthen pot was molded. Now it is in this temporary state, then it will be in that temporary state. Later on, it will enter the next process of getting destroyed. So, They [the *vitaraag* Lords] can describe all those temporary states. Ultimately, it will end up as mud clay once again.

Questioner: The knowledge of all those temporary states is present simultaneously?

Dadashri: Simultaneously indeed! That is why I have said, "Why is it that *moha* arises in a person?" It happens because the two of them are young and at that time, the awareness does not remain as to whether this *moha* is permanent or temporary. Then whatever they see presently, they seek the very same thing at all times, in their fantasies. Now, what do you think happens in old age, what sort of fantasy arises?

Questioner: At that time, they would get fed up.

Dadashri: I know what these people are going through. They feel disgust, they do not like it, but who can they tell? This is because the intellect will inevitably show this nature [fantasies about the other person in their youthful state]. So what was the [body of that] person like before birth! What was the boy or girl like after birth? When she was a small child, why did the *moha* not arise? Later on, when she became a little older, why did the *moha* not arise? Thus, one keeps only these [youthful] temporary states in his awareness, and the *moha*

arises. He then maintains that temporary state in his awareness. Then, as the stages of the temporary states advance, in the state of maturity, then the state of old age, then the state of paralysis; what was the condition of that person in all these temporary states? And then the state in which she is taken away on the bier, the state in which she is about to be cremated. If one were to see her state when she is about to be cremated, and at that time, what if he were told to love her? Thus, one ends up a fool after getting married, but whom can he tell? Everyone is a fool in that matter! Even women understand what kind of foolishness this is! She seeks out and selects a husband of her liking, and now, after marrying him, his face gradually becomes droopy, the jawline loses definition, other physical changes take place, the eyesight weakens and the hearing becomes impaired! The one who has all this in his awareness is bound to have *vairaag*! He does not need to be taught *vairaag*! The one who has all the temporary states in his awareness...all the temporary states that have been mentioned, those temporary states remain in 'our' awareness at a time. These things aren't talked about anywhere else; this understanding only exists here! People [outside] will blow off such talk. It is when one brings about the thoughts of *vairaag* in this way that something is gained; otherwise, nothing will be gained. As long as the fundamental point, the original causes of *moha* are not destroyed, how will *vairaag* even arise?

Questioner: The *moha* that arises when one is young, how can that *moha* be stopped from arising? Is it if one sees all the temporary states at a time...

Dadashri: Then the *moha* will not arise, but how can one see all the temporary states at a time? A person does not have such capacity, does he! One does not have that much energy. Whether it's a person who eats lentil soup, rice, flat bread and vegetable curry or a person who eats meat, neither of them has the capacity to do so. Only an exceptional person

can do so. Otherwise, no one else can do so. *Moha* certainly arises in a person when he is shown something that he likes.

Questioner: It's one thing to say this when a person is sixty years old and it's another thing when a person says this at the age of twenty-five years; that is when that *jagruti* should prevail.

Dadashri: *Jagruti* is a different thing. To say that at the age of twenty-five is no ordinary thing, it is no trivial matter. At that age, one is normally blinded by *moha*. He's blinded by *moha*, meaning at that time, at the time of looking at the other person, whose advice is he going to heed? He will listen to either his mind or his intellect, there is no input of His [the Self's] own in this! The decision is not his own. He listens to the advice of the mind and the intellect; the mind keeps stirring the sexual thoughts up.

Questioner: Show us the special medicinal herb so that we can say, "Dear fellow, remember this thought when you reach the age of twenty-four."

Dadashri: You will not have the *jagruti* of so many temporary states. That [perspective of] 'three vision' that 'we' have given you, if you keep reflecting on it, then the 'three vision' will arise. The thoughts [of 'three vision'] start arising and many people get saved because of this. They write letters to me stating, 'Because of your [perspective of] 'three vision', a lot of my [spiritual] 'work' has been done.' All those other temporary states will not come to mind; it is just that 'we' describe them to you, that's all! Reflecting on what 'we' have said, makes you realize, 'Yes, that is true!'



[3]

Sexual Pleasures Lead to Infinite Claims

The Brahmacharis Are an Exception

The entire world, every living being, believes that there is pleasure in sex. It is just the renunciates over here [in the human life-form] and among the celestial beings, the Ones who have attained the right belief of ‘I am pure Soul,’ these two groups do not believe that there is pleasure in sex. Even the animals believe sex to be a pleasure. However, these animals, the poor things, indulge in it subject to the unfolding of their karma. It’s not as though they believe, ‘We certainly want this forever.’ Whereas humans actually want it forever. If the husband is traveling abroad, then his wife won’t like it without him. If the wife has gone to visit her parents for six to twelve months, then the husband will be put in a predicament. This is because he has the belief that there is pleasure in this [sex]. What has he believed there is pleasure in? Why do the renunciates feel that there is misery in it? Is it that there is no pleasure in it?

The fact is, this wheat, rice, pearl millet, *jalebi*, *ladva*, all of these items do not seek pleasure. Of all these various fruits that there are, do any of them seek pleasure? This milk, yogurt, clarified butter, do all of these items seek pleasure?

Questioner: They do not.

Dadashri: Thus, the Lord had said, “Do not seek any pleasure from those who are in search of pleasure themselves.” A person who is in search of pleasure himself, do not seek pleasure from such a person. The Lord says to seek pleasure from that which does not seek pleasure itself. So, if you go to get pleasure from a ‘beggar’ who is in search of pleasure himself, then what will be gained? So, it is not the right place at all; this is just an imaginary figure of a kind, that’s all. It is just an imagination that one himself has conjured [that the other person can give him any pleasure]. There will be no problems of any kind with that [object of sensory pleasure] which does not seek pleasure itself, will there?

Questioner: There certainly will not be any problem.

Dadashri: Then, there are expensive mangoes which are nice, all the things are available; there are so many delectable sweets available! There are so many good things to look at! Alas, one searches for pleasure in ‘refuse’. It [sex] is considered the refuse of the entire town. Moreover, she is seeking pleasure, too. Now, if you are seeking pleasure from her and she is seeking pleasure from you, then when will both of you ever be in sync? You may want to go watch cricket, whereas she will say, “Let’s go watch a movie,” so when would your quarrel ever come to an end?

Questioner: It wouldn’t.

Dadashri: That is how it is. So if you want to be happy, then go ahead and enjoy all these worldly things, those that have no desire to enjoy anything in return. Enjoy that [object of sensory pleasure] which itself does not possess the desire to enjoy anything. Does a *jalebi* have any desire to enjoy?

Questioner: No.

Dadashri: Then go ahead and eat *jalebi*! You are free to eat everything else. But if the other person has desires of their own, then in that case you are surely doomed, aren’t you!

Questioner: We should not seek pleasure from those who are searching for pleasure themselves.

Dadashri: Yes, you should not seek pleasure there. So, apart from all these other things, only the sexual relations with your wife, this one thing is such that she herself has a desire for pleasure, and you have that desire too, so when would the desires of both ever get fulfilled?

Questioner: They would not get fulfilled.

Let Go of This Alone, Sexual Interactions

Questioner: These days in every aspect of worldly life, such things have gained momentum, “Get rid of this, keep control over this, eat this, do not eat this”!

Dadashri: Oh, just put aside the issue of what to eat and drink! Be at ease and eat everything! But just let go of this one thing! Do not get involved in just this one thing alone. In eating, there is no complaint from the other side [food]. Whereas your wife will counter you with a complaint and she might even bind the karma of vengeance against you that lasts for infinite lifetimes. Then that karma will not let you off. The objects of pleasure (*vishay*) of the other four sense organs do not create any trouble, but the object of pleasure of the fifth sense organ—that of [sexual] touch—involves a living person on the other side! She is the kind who will lay a claim on you, so the problem lies only in the sexual relations that you have with your wife. She is actually considered a living ‘file’. If you tell her, “I want to stop our sexual relations now,” then she will respond, “That will not do. Then why did you get married in the first place?” So this living ‘file’ will stake a claim on you, and if she stakes a claim, then how can you ever bear that? Therefore, do not have sexual relations with a living person. Not only will she stake a claim on you, but she will intimidate you and put you through serious torment. We do not wish to live under the suppression of God, so how can we

possibly live suppressed by the wife? And what happiness is there in it [sexual relations with her]? And what happiness did you get out of it? Did you become plump [as a result of your happiness]? On the contrary, your radiance gets destroyed! What [happiness] is there to extract out of this? The entire essence of the body complex (*pudgalno saar*) is blown away! It is when that essence remains within the body that the mind blossoms and such wonderful speech is spoken! Such wonderful *jagruti* prevails! That state is something entirely different, isn't it! However, one squanders that essence, so then what happens? What kind of *jagruti* would then prevail?

Contracts Get Bound Through Sexual Relations

It is because of these fights that all these people lay claims against each other. As soon as his [the husband's claim] is over, she [the wife] brings a claim against him, then he in turn brings another claim against her.

This particular *vishay*, the one of sexual relations between a man and his wife is such that, if you were to say, "No, I don't want this right now," then your spouse will say, "That will not do." She will stake this claim on you immediately. This is the only thing in which the other person will stake a claim on you. Thus, in this matter, get Your [spiritual] 'work' done carefully. Did you understand the fact that she will have a claim on you? It is indeed because of this that all these entanglements have arisen. So, this is the only sensory pleasure that leads to a lot of misery.

This is a living *parigrah* (possessiveness and inner attachment towards a person). That is why the other person will stake a claim on you, she may even bind vengeance. Many men have even set their wives on fire. Many wives have also poisoned their husbands in some way. All of this binds [the karma of] vengeance.

Questioner: On the *Kramik* path, why have they given first priority to the renunciation of *vishay* (sensory and sexual pleasures)?

Dadashri: The problem is only with sexual pleasures, there isn't much of a problem with all the rest of the sensory pleasures. What is the reason for that? No matter how expensive the fritters you buy are, you eat only as many as you please. If you don't want to eat the rest then you can give them to someone, but those fritters will not lay a claim against you! Will they lay a claim?

Questioner: They will not.

Dadashri: Say you put a perfumed cotton ball in your ear, and later on, if you were to give it to someone else, then will the perfume lay a claim against you? Say you went to watch a movie and after watching some of it, you felt sleepy so you dozed off, then will the movie lay a claim against you that, 'Why did you not watch me?' It will not have any such claim that, 'Since you bought the ticket, you will have to watch me.'

In cold weather, when the skin feels cold you cover yourself [with a shawl] while sitting around, then it's not as though the cold weather lays a claim against you. Whereas it is just this matter of sexual pleasures alone that involves a living person (*chetan*) on the other end, so the person will lay a claim. If you were to say to your spouse, "Now I want to give this [sexual pleasure] up," then your spouse will reply, "That will not do, then why did you get married in the first place?" So, this is not anything like the fritters. It carries a grave liability! If it is something like the fritters, then 'we' have already given you the freedom for that, by saying, "Whatever sensory pleasures (*vishay*) like this you want to indulge in, go ahead and indulge in them," however, 'we' advise you to be careful when it comes to sexual relations with your wife. This is because she will lay such a claim against

you that in her next life, you will have to follow her into whatever life-form she ends up in. After all, what can be done once her claim has been established on you? When you had gone to visit someone in Kerala, you borrowed five hundred rupees from them, then if you don't return it, from where will the person file a claim against you for that money? Alas, five hundred rupees would get spent just to pay for your transport to Kerala! And top of that, the money that you have to repay [the original amount] once you get there is separate. So if she lays a claim against you, then you will have to go wherever she is [in her next life]; that is how it is.

So see to it that this claim is not laid against you. There is a great liability in this! Quickly clear however many 'files' You have and do not create any new 'file'. Is this easy or difficult?

Questioner: Does it become easy if we keep doing *pratikraman*?

Dadashri: Yes, it becomes easy. 'We' have given You *moksha* in your hands. Now, the extent to which You know how to enjoy that [state of] *moksha*, that much is Yours for the taking. In this case [of sexual relations], the 'file' is such that she can lay a claim against you, that is why on the *Kramik* path, they have spoken very sternly in this regard. And here [on the *Akram* path] too, when it comes to this matter 'we' do indeed tell You to strictly observe this, 'we' tell You to stay cautious in this matter.

A Living Person Is Bound to Lay a Claim

A woman is *mishratchetan* (a living person; the developing I with the wrong belief of 'I am Chandubhai'). [One is advised to] 'Marry' the *Chetan* (the Self), but instead, one gets married to *mishratchetan*. His parents have no idea, they have no awareness whatsoever of which 'mile' their son is at and what inner burning he has, do they? The parents are absorbed in their own inner burning and the son is absorbed

in his own inner burning! This *mishrchetan* (living person who is one's wife) will inevitably lay a claim! Even though you do not like it, if your wife wants to go watch a movie, she will say, "You will have to come," so you have to go! Not only that, but she will also say, "You will have to carry our son." Hey, you even made me carry the child? Yes, but what else can you do? If you want to lose your masculinity, then get married in this era of the time cycle!

Questioner: But now, a person who is already married, what can he do?

Dadashri: It's not as though things are going to happen according to your presumption! The 'film' of *vyavasthit* (the result of scientific circumstantial evidences) will not let you off, will it?

In the past, at least the good thing was that [in some cultures] no matter what kind of a wife a man was in search of, there would be two to three conditions at most from her side to be fulfilled. [The marriage officiant would ask on behalf of the groom,] "Do you agree to fetch this pot of water [daily]?" Then the bride would reply, "I accept." [Then, the marriage officiant would ask on behalf of the bride,] "Do you agree to bring the bundle of firewood [daily]?" Then the groom would reply, "I accept." At the time of reading the marriage contract, these were the conditions stipulated. She would fetch the pot of water, he would bring the bundle of firewood from the forest and that was good enough. Whereas what do the wives of today say? "You will have to come to the cinema [theatre] at this time, otherwise if I ever see you going there with your buddy, you'll be done for!" [The husband will respond,] "Hey, did I marry you or did you marry me?" Who married whom here? But she is *mishrchetan*. Moreover, these women [of today] are educated. So if you were to tell her, "You do not understand," then she will put you through serious torment! There is no happiness in this whatsoever. In

fact, you are just increasing the ‘files’. And then conflicts arise with those ‘files’, whether she is your wife at your home or some other woman outside! Therefore, do not bind a karmic account with *mishratchetan*; otherwise, she will lay a claim against you.

If you don’t sleep on the bed and sleep on the floor instead, then is it as though the bed lays a claim against you, ‘Why did you leave me and sleep on the floor?’ Whereas *mishratchetan* [the wife] will assert the claim, “Why are you sleeping by yourself today?” She will not let go of you. If you try to push her away, then she will cling to you even more! Thus, don’t create complications with *mishratchetan*! If you have a problem with [eating] potatoes and so you do not buy potatoes, then the potatoes will not raise a voice against you. And even if you do not eat them, then they will not say anything! But *mishratchetan* will create such an entrapment that you will not become free even after infinite lifetimes. That is why the Lord has said to stay away from *mishratchetan*! Keep distance with your wife! Otherwise, *mishratchetan* is such that she will hold you back from attaining *moksha*!

This *paan*²⁴ and *bidi*²⁵ are also considered *lafru* (extra worldly entanglements). But with these entanglements, it can be presumed that someday you will become free of them, whereas with those other entanglements, you will not be able to become free of them. They are living entanglements, aren’t they! ‘We’ refer to the ones who are living as a *lafru*. Those other entanglements [of *paan* and *bidi*] can be tolerated; they are non-living, aren’t they! The complaint will be only from our side alone, isn’t it? Even there, it is only as long as we have a complain, isn’t it? Otherwise, there is no complaint of

²⁴ Betel leaf stuffed with betel nut and other ingredients commonly consumed in India as a palate cleanser, but has stimulating and addictive effects.

²⁵ An inexpensive cigarette, typically made from cut tobacco and rolled in a leaf, primarily found in India.

any kind from the other side, is there? Once you let go of it, is there anything that is mandatory? Conversely, if there were to be any difficulty with the living entanglement, then she will lay a claim against you. If you drop the claim, then she will lay a claim. That itself is a very big problem!

Two Minds Can Never Become One

Two minds can never become one. That is certainly why the claims start up [against each other]. Except for this *vishay* (sexual pleasures), in all the other *vishay* (pleasures of the five sense organs), there is only one mind involved, it is one-sided. That is why the other party does not lay any claims! Whereas [in the *vishay*] with the one who has a mind, there is danger. If one has had sex with someone just once, then [in the next life] he will have to be born from her womb, or else, he will have to follow her wherever she goes in her next life! What can be done after getting married to *mishratchetan*? The problems and resultant suffering that arise due to the claims asserted by *mishratchetan* are substantial! They will make you completely helpless. So it is just not worth having that karmic ledger with *mishratchetan*. Nevertheless, what can you do if you already have one? Then you have to clear that karmic ledger with equanimity. It's not as though that ledger can be torn up, is it? If you throw it away, then it will cling to you even more. So maintain continuous awareness and clear it.

There is no objection to getting married. However, the minds of both spouses are always going to be different, and if that is precisely where you want to engage in the 'business' [of reciprocity of sensory and sexual pleasures], then abhorrence is bound to arise. Then it is irrespective of what 'business' you engage in with that person! Subsequently, no matter how much *Purusharth* You do, the divisiveness is bound to develop, isn't it! How can there be unity between [two] people whose minds think differently? It is just that their minds will unite for a limited time, for the duration that the

‘taste’ [pleasure] of the ‘business’ lasts! But if that ‘taste’ is not fulfilled, then the ‘storm’ gets stirred up again. So divisiveness is bound to develop, isn’t it! This is because she is a ‘file’, so she can lay a claim against you. If you say, “I want to renounce worldly life,” then she will say, “No, I will not let you go.”

Everyone in this whole world is entrapped by *mishrchetan* only. If people were to understand what *mishrchetan* is, then in that case, they would not be entrapped. All of these other desires are not such that they lead to entrapment. Whereas with desires involving the *mishrchetan*, counterclaims are launched against one another. After a person comes into the trap [of *mishrchetan*], it is very difficult to get out of it. After entering that web of delusion, no one has ever escaped from it. This [spiritual] Science of ‘ours’ is such that once ‘we’ give *Gnan* to a couple, they both learn how to clear [each other’s ‘file’] with equanimity and find a way out. Otherwise, even after hundreds of thousands of lifetimes, they will not let go [of each other]. If you have the desire to let go [of her], then she will not let go of you, and when she has the desire to let go [of you], then you will not let go of her. So there will never come a day when the timings are compatible for both, moreover, the ‘engine’ does not move forward in the direction of *moksha*; that is what this *mishrchetan* is like! There is no objection to eating and drinking. Eat four *vedhmi* (rich, sweetened flatbread) and go off to sleep. Invoke Dada’s name and then indulge in that sensory pleasure [of food], but this *mishrchetan* is extremely dangerous! This itself is the ‘seed’ of worldly life. By conquering the king alone, his army comes under your control, his kingdom also comes under your control. Krupaludev has sung this [spiritual composition, *Nirakhine Navyauvana*] out of extreme weariness [towards sexuality]. ‘He’ has put great emphasis on the thing that keeps one stranded in worldly life by stating, ‘What a pitiful state

this is!’ ‘He’ used to say, “I had become weary of worldly life since a very long time, since many lifetimes.” But ultimately [in that life], He cut it off. ‘He’ cut it from here, He cut it from there, and He promptly got rid of it. ‘He’ was an amazing *Purush* (enlightened One); He was a *Gnani Purush*! ‘He’ could do as He pleased! Sex is a live danger. All the other dangers are considered non-living. Krupaludev was a person with tremendous merit karma, so all the liabilities vanished and He sailed through without binding any [karma of] vengeance.

Two-Sided Pleasures Lead to Claims Being Laid

Sexual pleasure is two-sided, whereas pleasures derived from the other sensory organs are one-sided. And these two-sided pleasures lead to claims being laid against each other. If she says, “Let’s go watch a movie,” and at that time, if you say, “No, I have some important work to do today,” then she will lay a claim against you. Does that happen or not?

Questioner: That is exactly what happens. That is certainly why this happens, isn’t it!

Dadashri: Now, if the wife understands right from the beginning that, ‘He is saying ‘no’ on account of his unfolding karma,’ then she will conduct herself wisely. But there is no such sense, is there! On the contrary, she will say, “He refused to do it.”

Questioner: She will be overcome by all the *moha*.

Dadashri: She will be overcome by *moha*. And she does not know who the doer [of all this] is. All she knows is, ‘He is the one doing it. He is the one who is not coming with me. It is his wish not to come.’

Questioner: There is no problem with having *moha* for movies, theater, saris, the home, and furniture, is there?

Dadashri: There's no problem with that; at most, you will take a beating for it. It will not allow you to experience this bliss [of the Self], but at least it will not lay a claim against you in return, will it? Whereas the other [*mishrchetan*] will lay a claim against you, so beware!

One Indulges in It Out of Attachment, But Repays It Through Abhorrence

Questioner: Does one indulge in sex out of attachment or out of abhorrence?

Dadashri: Out of attachment. That attachment subsequently gives rise to abhorrence. This *mishrchetan* is considered a 'file'. However, if the karmic account has been bound in the past life, the karmic account of *dekhat bhooli* (getting sexually attracted to a particular woman upon seeing her) has been bound, then he has no choice [but to engage in it], does he! He may not have the desire to do so, he may have decided against it today, but even then he ends up going there in the evening. There is certainly no way out. He gets pulled because of the attraction. The attraction arises from within and he believes, 'I went there.' He ends up going there even though he doesn't want to; what is the reason behind this? He gets pulled there because of the attraction.

Questioner: When it comes to the 'file' that is *mishrchetan*, on one hand, the *jagruti* does remain, and on the other hand, the mind experiences a certain amount of 'sweetness' as well. At the same time, 'I do not like it, [because] the *Gnan* says, 'No, all this is not appropriate.' There remains a dilemma about this.

Dadashri: The very fact that You do not like it means that it is on its way out! Even if You don't like it, You should fulfill that 'contract', shouldn't You? Then, that [thing] which You don't like does not cling to You at all. After the *Gnan* manifests, that which You don't like certainly does not cling

to You. It will only cling if You have some liking for it within. That which You don't like does not cling to You, nor does it last for very long. Whether it's in two years or five years, but it will eventually get resolved. So there is no problem with that, and if the *jagruti* prevails, then what more do You need? The fact that You don't like it has been established.

This is a contractual matter; the contracts of nature [the sexual relations within the marital relationship] have been established through your own endorsement. So if you now breach those contracts, then that will not do, will it? Does it [the sexual interaction] happen in the same way as though a police officer arrested you and forced you to engage in it?

Questioner: Yes.

Dadashri: If the police officer arrests you and forces you to engage in it, then the fault is not yours at all. If that 'transaction' is carried out willfully, then it is considered a mistake. Having said that, as long as a person has not attained Self-realization, even if it happens in the same way as when a police officer would arrest him and make him engage in it, it is still considered an offense. For the deeds [discharge karma] he dislikes, he binds karma [anew] for disliking them, and for the deeds [discharge karma] he likes, he binds karma [anew] for liking them. In dislike, he binds karma of abhorrence; the resultant effect is abhorrence. Imagine what becomes of the one who doesn't have this *Gnan*!

Questioner: With the resultant effect of abhorrence, on the contrary, one binds even more karma, doesn't he?

Dadashri: He binds nothing but [the karma of] vengeance (*ver*). Thus, for the one who has not attained Self-realization, even if he does not like it, he will still bind karma. And even if he likes it, he will still bind karma. And if One has attained *Gnan* (Self-realization on the *Akram* path), then He does not bind karma of any kind.

Get Your Spiritual ‘Work’ Done

Thus, wherever and whichever ‘shop’ [person] your mind gets entangled in, the pure Soul within that ‘shop’ is indeed the One who will set you free. So, you should make a request to that person’s pure Soul, ‘Free me from this *vishay* (subject) of *abrahmacharya* (sexuality).’ It will not do if you wander about aimlessly elsewhere to be set free. Only the pure Soul within that ‘shop’ will set you free from this sexual account.

Now, you do not have many such ‘shops,’ there are only a few such ‘shops.’ Those who have more ‘shops’ have to put in more *Purusharth*. Otherwise, for those who have only a few, they should cleanse it in exactness. There is no objection to what you eat or drink, but there is an objection to sexual interactions. Sexual interactions with a woman and sexual interactions with a man, these two things are ‘factories’ that breed vengeance. Thus, bring about a solution somehow or another.

Questioner: Is this what you mean when you tell us to get our [spiritual] ‘work’ done?

Dadashri: Then what else? Get rid of all of these ‘afflictions’.

I am not asking you to ‘do’ any of these things. All I am asking you to do is to know them. This knowledge is worth knowing, it is not worth ‘doing’. The knowledge that you come to know is bound to come into effect. Thus, you do not have to ‘do’ anything. Lord Mahavir had said that in the *vitaraag dharma* (the religion prescribed by the absolutely detached Lords), there is no concept of ‘I am doing,’ ‘He is doing,’ and ‘They are doing.’

Vengeance Increases Due to Sexuality

It is just not worth having sexual relations with *mishrachetan* and if you must, then engage in it mandatorily, as though it is out of compulsion. There is certainly no way

out of that. Since you are married, you are duty-bound to carry out that interaction. Just like a man who has gone to jail would clean his place in the cell and plaster it with soil and cow dung, so should we then assume that he is plastering it because he likes being in jail?! No, he certainly does not like jail. But he has ended up here, now he is stuck in this place, so in order to sleep here he needs some arrangement, doesn't he? But he does not have a liking for the jail cell. He does plaster his place in the cell, but he has no desire to be there. It's not that he has become fond of the jail. Similarly, this fondness for sexual pleasures should be eliminated by contemplating deeply over it. *Vishay* (sexual pleasure) is the gravest 'disease' of all. People in the entire world remain stranded [in worldly life and cannot attain liberation] precisely because of this. Sexual pleasures are the one thing that give rise to vengeance and worldly life persists because of vengeance. All vengeance originates from *aasakti* (excessive affection that leads to attachment).

Questioner: So does that mean that this entire worldly life crops up just because of *vishay* (sexual pleasures)?

Dadashri: Sexuality originates from *aasakti* and later on, from that, repulsion takes place. When repulsion takes place, [the karma of] vengeance gets bound, and the world persists on the foundation of vengeance. No [karma of] vengeance is bound with mangoes, nor is any [karma of] vengeance bound with potatoes. The living beings in the potatoes, there are an enormous number of them, but they do not harbor vengeance. The extent of the harm they cause is that your brain ends up becoming dull; they increase the veils of ignorance over the Self. They do not harbor any other vengeance. It is the living beings that have come into the human life-form that harbor vengeance.

[Karma of] Vengeance gets bound only in the human life-form. From here, one becomes a snake [in the next life]

and then bites the other person. One becomes a scorpion and stings the other person. No such thing ever happens unless [the karma of] vengeance has been bound.

Questioner: If two people do not have any overt sexual relationship at present, but if vengeance arises between them, then does that mean they must have had some sexual relations in a past life?

Dadashri: All vengeance arises because of the unfolding of past life karma only.

Questioner: But is that vengeance because of sexual relations or can it also happen without any sexual involvement?

Dadashri: Yes, it can be without sexual relations too. There are many other reasons. [The karma of] Vengeance could be bound due to money, [the karma of] vengeance could be bound due to the ego, but the vengeance bound due to sexual relations is very toxic. The most toxic vengeance of all is that of sexual relations. Second comes [the karma of] vengeance bound due to money or wealth, and due to egoism, that is very toxic as well, mind you!

Questioner: For how many lives would it go on?

Dadashri: One will keep wandering for infinite lifetimes. From one ‘seed’ another ‘seed’ will be sown, then that ‘seed’ will ‘sow’ yet another ‘seed’, and that ‘seed’ will ‘sow’ another ‘seed’, and he does not know how to ‘roast’ those [‘seeds’], does he! He does not know how they can be ‘roasted’!

Questioner: So as long as he does not know how to ‘roast’ them, will it carry on like this?

Dadashri: Yes, the ‘seeds’ will keep getting sown.

Questioner: You had also said that there are certain types of *charitra moha* (discharge illusory attachment) that

can even overthrow the *Gnan*. So what kind of *charitra moha* is that?

Dadashri: That is *charitra moha* that arises out of sexuality. That will then overthrow the *Gnan* and everything else. That is why up until now, all this [spiritual progress] has been hindered because of sexuality. Sexuality is at the root, and from that, the attachment towards money sets in and one has egoism about that. Thus, at the root, if sexuality is eradicated, then everything will clear away.

This Is the Method to ‘Roast’ the ‘Seed’ of Sexuality

Questioner: So we should know how to ‘roast’ the ‘seed’, but what is the method to ‘roast’ it?

Dadashri: It is through this *pratikraman* of ‘ours’. Through *alochana*, *pratikraman*, and *pratyakhyan* (confession, apology, and making the resolve to not repeat the mistake).

Questioner: Is that the only way? Is there no other solution?

Dadashri: There is no other solution. By doing penance, one will actually bind merit karma; do you understand? And by ‘roasting’ the ‘seed’, there will be a definitive way out.

This worldly life perpetuates because of *abrahmacharya* and it will continue this way for a very long time. The *nikaachit dukho* are due to *abrahmacharya*. *Nikaachit dukho* refers to miseries that do not go away even by enduring them; no matter what solution you try to implement, they cannot be pushed aside. All the other miseries go away easily, whereas in the case of the *nikaachit* ones, the claim of another person remains standing. All other things do not lay a claim, but in sexuality, even if you were to let go of the *prasang* (sexual association with ‘file’ number two), your spouse may still lay a claim against you or else she will bind

[the karma of] vengeance against you. Then that inevitably gives rise to claims later on!

Questioner: So is this the case for sexual relations with a woman other than one's wife?

Dadashri: No, it is the case even if the sexual relations are with the one wife you have. Two people are partners in the very same sexual pleasure, aren't they? So if you say, "I am fed up of it," then she will say, "I am not fed up"; then what will happen?

What does the principle of clearing ['files'] with equanimity state? It states, 'Clear the 'file' with the other person in any way You can, such that no [karmic] account of vengeance is bound with the other person. Become free from all vengeance.'

It Is a Factory of Vengeance

Here, there is only one thing you should ensure, that the vengeance does not increase. And what is the main 'factory' that increases vengeance? It is sexual relations with the wife and sexual relations with the husband!

Questioner: How is [the karma of] vengeance bound through that? The 'seed' of vengeance for infinite time is sown [by sexuality], how is that?

Dadashri: It's like this. Suppose there is the corpse of a man and the corpse of a woman and they are treated with some sort of chemicals which make the [dead] man carry out all interactions the way a [living] man would, and which make the [dead] woman carry out all interactions the way a [living] woman would. In such a case, there would be no problem; they would not bind any [karma of] vengeance with you. This is because they are not living. Whereas these people are living; [the karma of] vengeance gets bound with them.

Questioner: Why does it get bound?

Dadashri: It is because there is a difference of opinions. If you say, “I want to go see a movie right now,” then she will reply, “No, I want to go see a play today.” So their timings are not compatible with each other. So, only get married if your timings are exactly compatible with hers.

Questioner: Yet there are some men for whom things do get done in accordance to what they say.

Dadashri: It is only the rare man with tremendous merit karma whose wife always remains *aadhin* to him [abides by him]. Such a woman does not have anything else of her own after marriage, she does not have any opinions of her own, she always abides by him.

A Wife Who Remains in Abidance Is Rarely Found

As it stands, this *Gnan* has been given to married people. I have not told anyone to become an ascetic, but I have said, “Whatever ‘files’ there are, clear them with equanimity and do *pratikraman*.” ‘We’ have shown these two solutions. If You do these two things, then there will be no one who can puzzle Your state [as the Self]. If the solutions had not been shown, then You would certainly not be able to stand on the ‘shore’ [of worldly life, without getting ‘wet’], would You! There is danger in standing on the ‘shore’.

Whenever you would have *matbhed* (divisiveness due to differences of opinion) with your wife, at that point would you have attachment for her or would you have abhorrence for her?

Questioner: There would be both, one after another. If it [her opinion] was suitable to me, then I would have attachment for her and if it were the opposite of mine, then I would have abhorrence for her.

Dadashri: So all of that is subject to attachment and abhorrence. The opinions [of the husband and wife] are not likely to be aligned, are they! It is only the rare man with tremendous merit karma whose wife will say, “I will remain

in abidance (*aadhin*) to you. No matter where you go, even if you go to your funeral pyre, I will remain *aadhin* to you.” Such a person can truly be considered blessed, isn’t it! But this is the case for a rare person, so there is no gain in this [for you]. We do not want to give rise to worldly life anew [to get a wife who is *aadhin*]. Now we only want to attain *moksha*, in any way possible. By clearing all the accounts of loss and profit, by letting go of what is due, we are to bring about a final closure [to worldly life].

This is actually the path of *moksha*. This *Gnan* that You have been given is such that no one can bother You at any point in time, but if you deliberately do the wrong thing, then things get ruined. But even then, within a certain time period, this *Gnan* will certainly bring about a final closure. So once You have attained this, it is not something You should let go of.

Sexual Pleasures Have to Be Repaid

Keval Gnan means absolute [Knowledge], and if you want to say it in Gujarati, then the word is *niralamb* (absolutely free of dependency on anything relative). ‘We’ have no need for *avalamban* (dependency) of any kind. So nothing affects ‘us’, that is ‘our’ Real form (*swaroop*)! ‘You’ have attained the realization (*bhaan*) that ‘I am pure Soul,’ so You have gotten the ‘visa’ for *moksha* and Your ‘train’ has started moving along the ‘track’; however, the *bhaan* that has been attained is in the form of words. When it reaches all the way to the state of *niralamb*, that is when it will be referred to as *keval Gnan*.

Questioner: So all the dependency that we [*mahatmas*] have, the dependency on worldly interactions, things, intents of the mind, do we now have to let go of them?

Dadashri: Those [dependencies] will actually go on their own.

Questioner: Even so, in my intents they have not been let go of. I keep feeling, ‘This is good, that is bad.’ On top of that, I find pleasure in that. I feel as though this is the very root cause of dependency. That is why my dependencies do not leave.

Dadashri: The fact is, whatever pleasure you have taken from these dependencies is all pleasure that is borrowed, it is taken on loan. And because it is a loan, it will have to be repaid. Once the loan has been repaid, you will not have any problems. The objects [and people] that come your way, there is no pleasure in those objects [and people], per se. When you take that pleasure [from those objects and people], it is the equivalent of taking a loan. You will have to repay that loan.

Questioner: But this entire worldly interaction functions through the dependency on each other, doesn’t it?

Dadashri: Yes, it all functions like that indeed. What’s more, all the worldly interactions are such that they are running haphazardly.

Questioner: So what effort should be done to let go of these dependencies?

Dadashri: You don’t have to let go of anything at all. How can anything in this world be let go of?! As far as letting go is concerned, it is just the wrong beliefs that you have to let go of. But you will not be able to let go of them on your own. This is because you yourself have given rise to the wrong beliefs. As you try to let go of them, you end up giving rise to even more wrong beliefs. It is only when the *Gnani Purush* establishes the right belief [for you] that the wrong beliefs leave.

You do not enjoy the bliss of the Self, and instead, you asked for pleasure from the *pudgal*! If it is the bliss of the Self [that you enjoy], then there is no problem at all, but whatever pleasure you have ‘begged’ from the *pudgal*, that you will

have to repay. That is on 'loan'. Whatever pleasure is derived out of it, the corresponding amount of 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, a corresponding amount of bitterness will arise. Since it has been taken from the *pudgal*, it surely has to be repaid to the *pudgal*.

Questioner: If I have borrowed money, then I would have to pay the money back too, wouldn't I? Likewise, if I take pleasure from her, then why would I not give back the pleasure? Why is the relationship not like that? Why is it that bitterness is the repayment?

Dadashri: How can that possibly be the case? The loan that has been taken will have to be repaid. If you have borrowed money, then you will have to pay back the money. Now, when there is [a feeling of] sweetness, then that cannot be considered as giving back. It's like this; at the time of taking gold you feel good, but when you go to repay the gold, there is bound to be the feeling of bitterness only. When giving back anything that you have taken, at that time, a feeling of bitterness will undoubtedly prevail; that is the rule. And there is no choice but to pay it back, is there!

Questioner: But don't people lovingly give it back?

Dadashri: Whatever a person has taken from anyone, the person certainly does not like to let go of it. Therefore, terrible suffering is felt at the time of repaying anything.

Questioner: All those fights and clashes ensue as a result of the pleasure that has been derived from sexual interactions.

Dadashri: All of this has indeed arisen out of the sexual interactions, and moreover, there is no happiness in it at all. What's more, early in the morning, one's face appears as though he has drunk castor oil! He looks just as though he has

actually drank castor oil! I shudder with disgust simply upon thinking about that!

Questioner: And even otherwise, the resultant effects in terms of the miseries that befall people are so bizarre; I wonder, ‘When will they become free! These people endure so many miseries, for just this much pleasure!’

Dadashri: That is verily due to the intense greed (*laalach*) for sexual pleasures, and just imagine the amount of misery they have to suffer! They destroy their entire life in sexual pleasures. Their entire life, every single day, it is the same old hammering, the same old clashes.

Questioner: At the time of repaying, the unhappiness that arises is dependent upon how much *aasakti* or greed the person has, isn’t it?

Dadashri: The more *aasakti* one has, the more externally-induced suffering (*upadhi*) there is. If there is less *aasakti*, then there will be less suffering. All of that is dependent upon the *aasakti*, isn’t it!

Have you ever had a ringworm infection? As you scratch it, it feels more gratifying, doesn’t it? Now, who are you taking that pleasure from? From the *pudgal*. You seek pleasure by rubbing the two together, by scrubbing it, by itching it. Later, once the hand stops scratching, the burning sensation of pain starts up as a consequence. Just look, the *pudgal* immediately gives him pain, doesn’t it! The *pudgal* says, ‘Why are you seeking pleasure from us? You already have bliss within You, don’t you? If you take pleasure here, from us, then you will have to repay it.’ Have you never had the experience of a ringworm infection? Thus, these are all things that have to be repaid. A lot of pleasure is derived from [scratching] the ringworm infection, isn’t it? At the time of scratching it, there is a lot of pleasure on his face, isn’t there?

A person watching him would feel, ‘Oh God, give me a ringworm infection too.’ Would 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 it. So in his mind, the other person thinks, ‘He is enjoying the pleasure and I got left out.’ So he beseeches God, ‘Give me something like this.’

Questioner: Why would anyone ask for such a thing? On the contrary, one would have the opposite thought that, ‘This is nothing but filth.’

Dadashri: It is the very same when it comes to sex. It is just like scratching a ringworm infection. It is simply friction. From that friction, electricity is generated. But then the repayment that comes back from that, it breaks the joints [gives suffering to the egoism]. How can there ever be happiness in that? The [original] Self is not involved in that. There is no *Chetan* (the developing ‘I’) in that either. *Chetan* is just the Knower of that. But, one actually believes the wrong understanding to be happiness.

This *Gnan* is actually so wonderful, but now You have to make the *chetak* (the strong belief, the opinion that there’s no happiness in sexuality at all) strong. The *chetak* needs to be set [where the belief arises that] there is pleasure in sex. Your involvement in sex should be the way it would be had a police officer forced you to do it. ‘We’ have established the *chetak* within You, but You have to make this *chetak* so strong that it will even go against the ‘police officer’. But if You do not listen to the *chetak*, then it will be rendered useless. If You give respect to the *chetak*, if You give it ‘food’, then it will get nourishment! ‘You’ are the Knower-Seer (*Gnata-Drashta*) of this *chetak* and the *chetak* is the one that keeps cautioning

Chandubhai. ‘You’ have to See whether Chandubhai pays heed to the cautioning of the *chetak* or not.

The belief should in fact be that there is bliss only in the Self. The belief that there is pleasure in sex should not remain whatsoever. Just as the belief of *keval Darshan* (the absolute conviction that ‘I am pure Soul’ and ‘I am not the doer’) prevails for You, the strong belief that there is bliss only in the Self should also prevail for You. If You have strengthened the *chetak* in this manner, then there will not be any problems.



[4]

Indulgence in Sex Is Not Something That Is Discharge

Who Has the Right to Say That Indulgence in Sex Is Discharge?

After attaining this *Gnan*, there is nothing that poses as a hindrance to *moksha* except for *vishay* (sexual pleasures). And as for the ego that poses as a hindrance, ‘we’ have taken that ego away. Now on this [path], sexual pleasures are the only thing that can make you take a beating at times. Sexual pleasures are a means of one kind to quell the inner burning. For You, *niraakulta* (a permanent blissful state free of uneasiness and agitation attained after Self-realization) has arisen, so what is the need for this pleasure at all? ‘You’ have now actually attained the Self. However, it has still not registered in the mind, You are not at all aware of the dangers of sex, are You? ‘You’ have never analyzed its consequences, have You! Otherwise, who would engage in such violence (*himsa*)? If the Lord were to ever describe the violence committed during sex, then a person would die just upon listening to it! People think, ‘What violence is there in this? It’s not as though we are scolding anyone.’ But if one were to look at it from the Lord’s perspective, then both violence and *aasakti* (excessive affection that leads to attachment) have converged, and because of this, all the five *mahavrat* (the five great vows as expounded by Lord Mahavir) are violated,

which in turn, gives rise to the liability of very many faults. Hundreds of thousands of living beings are killed in a single act of sex; that fault is taken upon oneself. So even though one has no desire to commit violence, there is terrible violence involved in it. That is why it takes on an extremely violent and hurtful form. Otherwise, after attaining this *Gnan*, One can constantly experience *samadhi* (a blissful state as the Self); that is how this *Gnan* is. So as long as one prevails in the [wrong] belief that 'I am a householder' (*sansaaripanu*), as long as he has sexual relations with his wife, he is in violation of the *mahavrat* of non-violence.

These sensory and sexual pleasures are associated with the body, that is why You fall short in *Purusharth* (the Real spiritual effort to prevail as the Self). Otherwise, on the day that I give you *Gnan*, You experience the real bliss of the Self. But then, the next day, you stick your hand in the 'fire' again. This is because that has been the practice of infinite past lives, hasn't it! Even if you stick your hand in the 'fire', there is no objection to that, but you are designing a new 'film', that's the problem.

Questioner: So then why does the sexual interaction end up happening?

Dadashri: It will end up happening, and it is a different matter for you. You have come here already married. So for You, it actually has to be cleared with equanimity. For this [unmarried] person, too; if he gets married, then he has to clear it with equanimity. Otherwise, his wife will feel hurt. However, for the one who wants to take the vow of *brahmacharya*, our *Gnan* is such that it is possible for him to do so. The One who constantly prevails in the *laksh* (awakened awareness) of 'I am pure Soul' is in the ultimate state of *brahmacharya*. However, for the one who wishes to take up *vyavahaar ma charitra* (vow of *brahmacharya*), he needs to observe outward celibacy [in all worldly interactions].

This *Gnan* is such that it will make a person *ekavatari* (a person for whom one more life remains before attaining ultimate liberation), but one should be sincere and not harbor the slightest insincerity in his mind. Sex is not something to be fond of, it is something to be cleared [for married people].

Such a Person Will Get a ‘Bond’ for the Ekavatari State

Questioner: But Dada, I want to attain liberation in just one more lifetime, so what should I do? Please tell me! Let us decide on that today.

Dadashri: Suppose there is a [staunch vegetarian] Jain person, who is arrested by a police officer and starved for three days, then he is given meat to eat with the command, “You will have to eat only this.” If he eats it [under such circumstances], then that does not cause [karmic] bondage for him. He is doing this because he is being coerced by the police officer, it is not out of his own desire. Similarly, if a [Self-realized] man engages in sex [with his wife] in just this way, then He will attain liberation in one more lifetime, He will not have to take a second birth. It [the sexual interaction] should not be out of one’s own choice. If you end up eating meat because of pressure from the police officer, because of the pressure of extreme hunger, then you are not at fault. If this were to be the case with regard to sex, then one will definitely attain liberation in one more lifetime.

Questioner: I will follow this special directive (*agna*) of yours. Now, please give [me the guarantee of] the state of *ekavatari* in writing.

Dadashri: If you abide by just this much, then ‘we’ will write up a bond for the *ekavatari* state for you. If you want to become *ekavatari*, then you need to be careful about just this one thing; other than that, there is no problem with running your business or other such activities.

The Gnani Establishes One in the Conviction as the Self

What is the nature of sexuality? If one decides to not have any sexual interaction for the next ten days, and he follows through with that decision, then even by the third day, the bliss will increase. However, if he gives in to sex, then he gets trapped. Then he will not be able to come out of it. When it comes to the matter of sexual interactions, it should be decisive [that I want to refrain from this]. The conviction [as the Self; *Atma ni nishtha*] will not come on one's own; it is the *Gnani Purush* who can instill that in a person.

'We' have to impart *Gnan* in order to remove one's conviction in worldly life (*jagat ni nishtha*) and to establish him in the conviction as the Self (*Brahma ni nishtha*).

Questioner: You establish us in the conviction that we are the Self, so why don't you establish the conviction of *brahmacharya* in us?

Dadashri: [Why] Would I interfere with those who are married? If they come here and make the request to 'us', then we give it [the conviction of *brahmacharya*] to them. Even with this *Gnan*, the exact experience as the Self cannot be attained without *brahmacharya*. If one wants true bliss, a state like 'ours' and the rest of that, then perfect *brahmacharya* is required. And ultimately, when it is such that there is neither revulsion nor attachment towards sex, that is when the Self is truly experienced. But in the beginning stages, revulsion should arise towards sex. Subsequently, the *chit* probes further [for Real happiness] and in doing so, the *chit* gradually lets go [of seeking pleasure from sex]. Then ultimately, even the revulsion towards sex no longer remains.

Saying ‘It Is the Unfolding of Karma’ Is Being Insincere

Questioner: Married people like us sometimes have to get involved in sexual interactions, but from within we do not like it at all; even then, can we not attain the experience of the Self?

Dadashri: The Self can be experienced to a certain degree, but not like what ‘we’ experience.

Questioner: If I do not have any desire for it and I have to fall into the ‘pit’ [of sex] because of the desire of ‘file’ number two, then what should I do? Should I clear the ‘file’ with equanimity?

Dadashri: ‘You’ have to clear the ‘file’ with equanimity, don’t You! As long as You have not received a ‘no objection’ certificate [from Your ‘file’ number two], what can You do? Whatever You have to do unwillingly, that particular *prakruti* will come to an end. Earlier, when you used to go to weddings, you did so willingly, and now You attend them unwillingly, so when You go there, the *prakruti* that had been bound in the past life comes to end.

Hence, when you analyze sexual interactions in every way, gradually a stage comes when a bit of awareness arises through this [perspective of three] vision; this vision means a hazy [not exact] vision. And he [Chandubhai] still has sexual interactions [with ‘file’ number two] but You do not like it. Just like when the hunger arises and you have to eat, even if you do not like the food, you still eat it; similarly, he engages in sex while You feel fed up. Whereas in the other case, you willingly and happily indulge in the sexual interactions. Those are indulgences in sexual interactions with a lot of *moorchha* (gross unawareness arising from illusory attachment). From [the stage of] these indulgences, he passes through many steps and eventually reaches the final stage in which he feels

completely fed up with engaging in it. So, the involvement in sexual interactions is of two kinds. One is out of willingness, and the other is as a result of the unfolding karma despite not having the desire for it. If the unfolding karma has not come to an end, then what can be done? One can become free from sexual interactions only when the unfolding karma comes to an end, but until then, one has to engage in (*bhogavavu*) it; what else can he do? The feeling of dislike keeps arising within him.

‘We’ place a restriction only on this one matter of sexual interactions. If ‘we’ do not put in place any restriction, then they [*mahatmas*] would abuse the liberty by saying, “It is a result of my unfolding karma.” He would even say, “The unfolding karma poses a hindrance for me.” But what is actually considered the unfolding of karma? It is when you engage in it subject to the unfolding of that karma; you actually have no desire to engage in sexual interactions at all!

Questioner: What if he has brought it forward having charged it in the past life, and he consciously clears it with equanimity?

Dadashri: He does indeed consciously clear it with equanimity; nevertheless, from within, the opinion that there is happiness in this persists for him. In this case, he himself is the lawyer, he himself is the judge and he himself is the accused. So he will rule in his own favor. ‘We’ refer to the opinion [in favor] of *brahmacharya* as *brahmacharya*.

One Will Ultimately Have to Become Free From Sexuality

One will have to become free of sexuality. No one ever brings up the topic of [becoming free of] sexuality, do they? This is because those people [spiritual instructors] have become ‘traders’. They should bring up the topic of sexuality, they should bring up the topic of *kashay*. It is indeed because

of sexuality and *kashay* that one does not attain *moksha*. As long as one has an outstanding ‘balance’ of anger, pride, deceit, and greed, he cannot advise anyone else about getting rid of them, can he? As long as one has an endless outstanding ‘balance’ [of anger, pride, deceit, and greed], he will not even advise anyone else [to get rid of them]. If one himself has no outstanding ‘balance’, only then can he talk to others about [getting rid of] it.

Questioner: Such discussions on the topic of sexuality have never been disclosed anywhere else.

Dadashri: People try to cover up their [fault of] sexuality. They are guilty of indulging in it themselves and that is why they cover it up. Krupaludev Himself used to say, “I do not like the sexual interaction, yet I am engaging in it,” and that is when He came up with such a beautiful spiritual composition [‘*Nirakhine Navyauvana*’]! Now, when people read such things in that spiritual composition, they think that it is about renouncing the wife and children, which makes them feel weary. So they put aside what they have read and what’s more, they even say, “He has written this, but it does not matter what He writes, because in spite of this, he too had daughters.” So in reality, it is like this. People look at the external conduct that, ‘Krupaludev was married and he had daughters.’ Even though He himself admitted, “This is wrong, yet I am engaging in it.”

Questioner: Whatever mistakes have already happened, they are gone and they will not come back, but now I keep feeling, ‘What a mistake I have made! This is very wrong!’

Dadashri: This is because as long as some *Gnani Purush* who has your spiritual welfare at heart has not explained things to you, such wrongdoings will carry on. But

once you understand, you yourself will have the assurance that, ‘This is the right thing and what I have done is wrong.’

Questioner: Any of these [other] monks and saints, they do teach us devotional songs and to sing the glory of God, but that ultimately just leads us towards worldly happiness, doesn’t it?

Dadashri: Well, that is indeed their intention, so then what can be done? It’s always the case that, the extent of purity one himself has [within], he will be able to speak with that much purity [clearly on that topic]. Now, why is it that they do not speak about chastity of conduct [*brahmacharya*] and about [becoming free from the fault of] sexuality? Why are they silent on those matters? It is because the extent of purity he himself has [in that subject], is indeed the extent to which he can speak clearly [openly on the subject].

Insincerity Within Will Not Do

There was a *maharaj* (high-ranking Jain monk) who used to speak quite a lot on the topic of [becoming free from the fault of] sexuality during his religious discourses, but when the topic of greed would come up, he would not say anything. An astute listener picked up on this and wondered, ‘Why does he never bring up the topic of greed? He speaks on everything else, he even speaks on the topic of [becoming free from the fault of] sexuality.’ Then he went over to the *maharaj*, and secretly opened up his small drawstring bag [in which the *maharaj* kept his limited possessions] to take a quick look. He discovered that there was a gold guinea²⁶ placed inside one of the books; so he took the coin and left. Later, when the *maharaj* opened the bag, he did not find the guinea. He searched a lot for the guinea, but he could not find it. The following day, the *maharaj* started bringing up the topic of greed in his religious discourse, saying that one

²⁶ A British gold coin minted between 1663 and 1814.

should not have greed. The topic of greed did not come forth in his speech when he had the guinea. There was deceit to that extent in his mind, so he just could not speak on that subject! Just look, that astute listener figured it out! The *maharaj* met such an ingenious person, that his greed immediately left. The man recognized that there was some deceit behind this.

Now, if you start saying things along the lines of [becoming free from the fault of] sexuality, then even if you are on that track [of sexuality], you will come off it. This is because you have become an opponent of the mind. The mind's vote is different and your vote has become different. The mind will realize, 'He has actually become our opponent, now our vote doesn't count for anything.' However, it is because there is deceit within that people do not talk about [the dangers and liabilities of] sexual interactions. Moreover, it is not so easy to speak openly in this regard! If the public is taught the right thing, then the public is such that they will understand everything. This is because there is the Self within them, isn't there! So, it would not take long. However, nobody says anything! But how can they say anything? The reason is that even they themselves have insincerity (*pol*) from within, don't they? How am I ever going to make any impression upon you if I tell you to stop smoking when I myself smoke? I will only make an impression on you if I am completely strong and clear of it myself. If there is just one pure person, then so many people's [spiritual] 'work' will get done. Hence, one's own purity is needed. Whether you are leading a worldly life or you have renounced worldly life, God is not concerned with any of that; only purity is needed there. Impure gold will not work there. Whether you wear saffron-colored clothes or white clothes, as long as you are impure, it will be of no use. You will not have any *prabhaav* (influence that uplifts others) at all, will you! You should become *sheelvaan* (One who prevails in the Conduct as the

Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed).

The Line of Demarcation Between Charge and Discharge

This [spiritual] Science of ‘ours’ is such that You can get Your [spiritual] ‘work’ done! That is, provided You remain sincere to it and do as ‘we’ say; then, the sexuality will come to an end. Otherwise, the very nature of sexuality is such that if a person has engaged in the act of sex just once, he will not be able to concentrate in any way for three whole days! As a result of engaging in just a single act of sex, one will not be able to fix his concentration on anything for three whole days; he simply cannot pay attention [anywhere], can he! The concentration will not be steady, will it! Then what can a person do? How much can he do? That is why all these high-ranking Jain monks have renounced everything, haven’t they! This *vitaraag dharma* (the religion prescribed by the absolutely detached Lords) is not a religion for those who like to indulge in sensual pleasures! If one is involved in sexual interactions, then he ought to become free from them with the correct understanding. How can people even like sex; that’s what I find strange! The fact that one likes sexual interactions means that he does not have any understanding [on the subject] at all.

Questioner: [It is because] There is the inner burning due to sexuality and *kashay*, isn’t it?

Dadashri: The inner burning felt will be [equivalent to] hundreds of thousands of maunds²⁷, there is no question about it. However, the inner burning is actually happening to the *pudgal* (the non-Self complex of input and output).

²⁷ A traditional Indian unit of weight equivalent to about 20 kg for 1 maund.

Questioner: The description of the inner burning of sexuality and *kashay* is said to be worse than that of death. So a person would prefer death over that.

Dadashri: No, a person has not actually placed any value on dying. For infinite lifetimes he has done this very thing, he has engaged in nothing but beastliness, he has not done anything else. But death is considered better than that. Death is a natural thing, whereas this [sexual interaction] is something that is *vibhaavik* (not natural to the Self). It does not suit a sensible person to engage in sexual interactions. If he has the chance to get a hundred thousand rupees in return for a sexual association, then he will forgo the money, but he will not engage in sexual interactions. Sexuality is itself the root cause of worldly life; it is indeed the cause of this world, isn't it! The reason 'we' have given the liberty for sexual interactions [with one's own spouse] is that, otherwise, no one would attain this path. That is why 'we' have explained this *Akram Vignan* (spiritual Science) using [the words] 'discharge' and 'charge'. The act of sex is a discharge; [however,] not everyone has the capacity to understand this! What capacity do they even have [to understand]?! Otherwise, this word of 'ours', 'discharge'; the act of sex is actually in the form of discharge. But people do not have that much capacity to understand this, do they! This is because they have the inner burning for sexual pleasures, all day and all night. Otherwise, the way 'we' have used the words 'charge' and 'discharge', it is exactly that way. This is actually a very elevated path that 'we' have shown. Otherwise, none of these people would have attained the true *dharma* (the state as the Self) at all! How would these people with wives and children ever attain the true *dharma*?

Questioner: Some people think that on the *Akram* path, there is no importance whatsoever of *brahmacharya*. They believe, 'Sex is merely a discharge, isn't it!'

Dadashri: That is not its meaning on the *Akram* path at all. Anyone who takes it to mean that has not truly understood the *Akram* path. If one has understood it, I wouldn't need to say anything to him pertaining to sexuality ever again. The *Akram* path means that just the discharging [karma] are considered as discharge. However, for these people, it is certainly not considered discharge; they still have intense greed within to indulge in sexual pleasures! In fact, they all engage in it willingly and happily. Has anyone really understood what discharge actually means? Otherwise, on the path that I've laid out, I wouldn't need to mention anything at all in connection to *brahmacharya* again! Instead, people have subjectively misinterpreted it in their own terms!

If you get a person who has already eaten to sit down once again for a meal, then he would initially be very hesitant, but then ultimately he would eat. But what would he do? Would he eat genuinely? That is how it should be when it comes to sexual interactions; one should feel dislike right upon looking at it, even the thought of it should make one shudder! The very thought of it should feel so repulsive that one feels nauseous! That's how it should be.

People don't understand what part [meaning, in what sense it] is referred to as discharge, and they interpret [the word] discharge in their own terms.

Questioner: What part is referred to as discharge?

Dadashri: How many times would you [deliberately] fall out of a train? If you happen to fall out of a train [by accident], then that is considered discharge. You are not guilty in that circumstance, but would anyone deliberately fall out of a train? Would anyone have even the slightest desire in that [circumstance]? Did you understand this point? It's a point worth understanding, isn't it?

Questioner: I understood it very well, thoroughly.

Dadashri: Are you holding your earlobe and saying so [admitting that you have truly understood]? Otherwise, as far as this point of discharge is concerned, one would carry on making excuses from within [to validate one's sexual interactions]. It is only in this matter of sexual interactions alone that it is not worth being insincere.

Questioner: How would a person be insincere in this?

Dadashri: Just as 'we' refer to falling out of a train [by accident] as discharge, should there not be a similar guideline (*niyam*) even at home [for what is referred to as discharge when it comes to sexual interactions]? It's like this, the sexual interaction with one's wife, who rightfully belongs to him, that is not unbecoming. Even then, one should understand that very many 'germs' [living beings called sperm] die during the act of sex. So, one should definitely not engage in it without a reason! If there is a valid reason for it, then that is a different matter. There is nothing but 'germs' in semen; moreover, they are in the form of a human 'seed'. So as far as possible, take care in this respect [avoid sexual interaction without a valid reason]. 'We' are saying this to you in brief. Otherwise, there is no end to this discussion, is there!

Beaten Down by the Inner Burning, One Looks for Sex

The fact of the matter is, for a person who does not have bliss of any kind in the realm of the Self, what other recourse would he have in this worldly life besides sexual pleasures? This is because there is so much inner burning, constant inner burning... during *Satyug* and *Dwapar* (eras of the time cycle in which people are relatively happier in comparison to the current era of the time cycle), the sexual impulses and passions (*vikaar*) were not of this kind. It is in fact due to the inner burning of *Kaliyug* (the current era of the time cycle, which is characterized predominantly by misery, and almost no happiness) that the poor fellows resort to sexual pleasures.

What else can they do! And they experience inner burning all day long, like, 'I suffered a financial loss like this,' 'That fellow hurled abuses at me,' 'This other fellow did this to me.' There are all these kinds of inner burning, there is no happiness from anywhere, and as a result, the poor fellow inevitably falls into this 'pit'.

Now, after experiencing the bliss of the Self, how can a person even like to engage in sexual interactions? But as long as one has not experienced the bliss of the Self, we surely cannot reproach him by saying, "Why are you doing this?!" What recourse would the poor fellow have? As far as an animal is concerned, it remains within regulation (*niyam*) [of the mating season]. But this human being has an intellect; whereas the animals do it out of compulsion, so for them it is considered discharge!

Shouldn't one understand the difference between charge and discharge? Instead, they use the terms haphazardly without knowing the difference. If one understands this *Gnan* completely and if he understands the concept of discharge completely, then he would never come to ask me [anything in connection to *brahmacharya*] again! The part that is discharge is *charitra mohaniya* (karma of discharging illusory attachment that persists even after the belief 'I am Chandubhai' is dispelled) and when One Sees the *charitra mohaniya* with separation, that is *samyak Charitra* (the Conduct as the Self; the state as the Knower-Seer)!

It Is Pleasure Believed by the Ego

I actually speak up against sexuality so much, yet it does not register in people's minds, so what more can I do? They have pumped in so much 'stock' [of sexuality from the past life] that they have just not given any scope, they have just not given any room for it [*brahmacharya*]! It's as if they

have come [from the past life] with the belief that, ‘Life cannot be lived without sex!’

The Lord of the three worlds becomes pleased with the one who conquers sexuality. There is actually nothing in sexuality at all, but people have formed such an intense wrong belief about it! Actually, there is no happiness in it whatsoever. There is happiness in *jalebi* (a crispy Indian sweet), in *penda* (a milk-based sweet), in *chevdo* (a savory snack), but there is no happiness in sex. The *jalebi* has a lot of aroma, it has a good texture, it has a delicious taste, it even has a pleasing appearance to the eyes, the moment you put it in your mouth, it makes a crackling sound, which the ears find pleasing to hear. All five sensory organs feel good when eating a freshly made *jalebi* and if one were to utilize all the sensory organs [to derive pleasure] in sex, then they would retract. If one were to try and look at it with the eyes, it would be unnerving. Even if one were to smell it with the nose, it would be unnerving. Even if one were to taste it with the tongue, it would be unnerving!

Questioner: The pleasure that is actually being derived from this, it is indeed the ego that derives it, isn’t it?

Dadashri: Yes, it’s because one has believed that there is happiness in it! There is merely a wrong belief in this! Have you ever had a ringworm infection? This is like repeatedly scratching a ringworm infection! Moreover, if someone happens to be sitting close by, you will feel afraid that, ‘If I scratch it now, it will look bad.’ So you refrain from scratching it at that time, but when no one else is around, you scratch it and get a sweet feeling [of pleasure] from doing that! Krupaludev has said that the pleasure of sex is like the pleasure of scratching a ringworm infection.

Questioner: Whatever effort is made to stay away from the pleasure derived from sexual interactions, can that be referred to as *Purusharth*?

Dadashri: Yes. But the pleasure derived from sexual interactions is not happiness at all, it is simply a belief; it is nothing but a wrong belief. This point cannot be disclosed to people who live a worldly life [those without Self-realization]. This is not of any use at all to worldly people. If we were to disclose this point to worldly people, they would feel hurt. That is because this pleasure is their only support (*avalamban*), and ‘we’ would be taking even that away from them! This point can only be disclosed to those who have attained *Gnan*; otherwise, it simply cannot be brought up. Yes, if someone has sex [with their spouse] not for their own pleasure but to have children, then that is a different matter. If it is limited to the extent of quelling the desire to have a child, then it is acceptable. But this [sex without the legitimate purpose of bearing a child] is actually meaningless, it is useless, that kind of behavior does not suit even a male and female dog!

Just Know This Knowledge

Knowledge is the kind of thing that needs to be known. Knowledge simply needs to be known. Get to know the knowledge [about *brahmacharya*], and when the knowledge that is known comes into your understanding (*darshan*), when it comes into your belief, then all the sexuality will be gone.

In fact, the reason ‘we’ do not discuss [letting go of] sexual interactions [with one’s spouse] too deeply is that even if these people just let go of the ‘external vision’, then that is something very great. The ‘external vision’ meaning, the sexual attraction that arises upon seeing someone outside [of marital bounds], if that does not arise, even then, it is more than enough. That is why ‘we’ have said, “If you look at someone with a sexual intent outside [of marital bounds], then do *pratikraman* immediately.” ‘We’ do not tell anyone to let go of the sexual interaction that is rightfully his own. This is because if ‘we’ tell him to give up sexual interactions with his

spouse, the one who is rightfully his, then he will look with a sexual intent outside [of marital bounds].

Akram Vignan Has Given the Liberty...

Questioner: But the people who indulge in sexual pleasure, they will incur that much of a loss, won't they?

Dadashri: 'We' do not have an objection to whatever [sexual interaction there is with one's spouse that] has already been charged [in the past life].

Questioner: But how can we possibly say that it has been charged? Since one lives at home with his wife, the sexual interaction has become natural, and it happens quite often, so can that still be considered as being charged [in the past life]?

Dadashri: It will not happen unless it has been previously charged. What has already been charged, nothing beyond that is going to happen. That is indeed why 'we' have given liberty like this when it comes to sexual interactions [with one's spouse]! Otherwise, would 'we' give the liberty for it? It carries a responsibility and no one has ever given such liberty either, have they!

Questioner: No one has given that liberty. They are very strict about this matter.

Dadashri: It is because they are strict that people are not able attain [the path to liberation]. It is because they do not know the true facts about this that they are strict about it. That is why people do not attain [the path to liberation]. Those who lead a worldly life simply say, "I am a householder, so my salvation is just not possible, is it!" That is what these people have come to believe about themselves. So that strictness is wrong. 'We' see it differently through *Gnan*!

Questioner: As many times as the discharge [of sexual interaction] happens, doesn't the *avarana* (veil of ignorance over the Self) increase correspondingly?

Dadashri: The *avarana* does not increase for those who have taken *Gnan* because they abide by 'our' *Agnas*, don't they! 'We' have not at all objected to sexual interactions with one's spouse, the one who is rightfully one's own, have 'we'! If we had objected to it, then what would happen in the homes of all these people?

Questioner: Had you said no to it, then it would have become a huge problem!

Dadashri: But 'we' would never say that. 'We' would never speak in a way that would hurt anyone at all, would we!

Questioner: Up until now, I was indeed caught up in this dilemma. I used to think that sexual interactions give rise to *avarana*.

Dadashri: But what I have Seen is completely new and different from what the world must have Seen, and only then would I give this special directive (*agna*), otherwise I would never give it, would I! This is considered a responsibility! I have Seen such a [spiritual] Science, that is why I have given you [*mahatmas*] the liberty, otherwise such liberty cannot be given. What kind of liberty have I given you? I have given the liberty for sex with your spouse, the one who is rightfully yours, so that you do not look at anyone else outside [of marital bounds] with a sexual intent, and if you do happen to look at someone else with a sexual intent, then correct it. But it is because only one place has been decided upon as the rightful 'place' [one's spouse] that I allow you the liberty. But it is just for the purpose of knowing whether the bliss you experience is from the Self or from something else that 'we' tell you to stop the sexual interactions for six months and see for

yourself! This is just for the purpose of checking whether the bliss that came was from the Self or from sexual interactions.

Questioner: I do realize that the sexual interactions do not allow me to distinguish the real bliss of the Self, yet it ends up happening.

Dadashri: There is no objection to the fact that it happens. This is *Akram Vignan*; it is a very different kind of [spiritual] Science. Otherwise, on the *Kramik* path, not even a single discharge [act of sex] is acceptable. Whereas ‘we’ have accepted the discharge [acts of sex] for the course of an entire lifetime. This is *Akram Vignan*! ‘Science’ means that no one can overthrow it!

Under the Control of God or Your Wife?

That is why ‘we’ have stated, “The entire world proclaims that sexual pleasures are themselves the ‘poison’, whereas ‘we’ have proclaimed that sexual pleasures are not the ‘poison’.” The monks believe, ‘We have swum across the ‘ocean’ of worldly life and these married people have drowned.’ Hey, neither have they swum across, nor have you drowned. Why are you so afraid? If the wife were responsible for drowning a man, then the Lord [Mahavir] would never have gotten married, would He! The wife does not cause you to drown, it is your lack of understanding that causes you to drown. You do not know how [with what intent] to engage in sex and how to clear it [with equanimity].

Lord Mahavir lived with His wife for thirty years and they even had a daughter, but ultimately, even Lord Mahavir had to leave them. For the last forty-two years of His life, He lived independent of His wife. For you [*mahatmas*], if you spend just the last fifteen years of your life without a wife; if you become free of this [sexuality] through the mind, speech, and body, even then it is more than enough. That is what ‘we’

are saying. Otherwise, even if the final decade is spent in this way, it is more than enough. If not [the final decade], then even at the end, one's *brahmacharya* should be like this [without a spouse]. Now, when will that karma unfold as an effect? When you hear that knowledge (*gnan*), it will [eventually] come into effect. It's always the case that without listening to the knowledge, it can never come into one's understanding (*darshan*), and as long as it does not come into one's understanding, the wrong beliefs will not break.

Brahmacharya is actually a very good thing; provided it comes to unfold in one's karmic effect, there is no other state comparable to that! These 'files' bring about a state of dependency. This is because the relative self or the physical evidences, the location, the time, and the intent of both spouses are bound to be entirely different, aren't they? There was a husband who said to me, "My wife was telling me, 'I don't like you. Don't touch me.'" Now what can be done about this case? Which destination will this 'train' end up in? In comparison, these *brahmacharis* do not have any problems at all, do they! They do not have any 'contracts' at all and they say, "We do not want to get into any contracts either." And for those who have already entered into such contracts, 'we' tell them to honor the agreement.

Questioner: The ones who say, "I do not want to get into any contract," are they not holding back?

Dadashri: Would anyone deliberately fall into a pit? Who would fall into a clearly visible, open pit? You do not feel that 'hot' anymore. If you do feel 'hot', then jump into this pit of 'bog' to seek out the 'coolness'. These *brahmacharis* do not have such a 'file', so they experience the true bliss of the Self! What happens to you when your 'file' number two tells you that you cannot go to your friend's house now? [You feel,] 'Gosh, what a time has come that instead of living under God's control, I have to live under your control!'

Questioner: The contracts have been made.

Dadashri: Yes, the contracts have been made. So there is no problem with that. [But] Do not look at anyone [else outside of marital bounds] with a sexual intent. There is grave danger in looking at someone outside of marriage with a sexual intent. Such a person is considered to be like stray livestock. Instead of being like stray livestock, I would say, “Get married. Get married in my presence, I will give you blessings for it!” Am I saying anything wrong? Has anyone ever given such freedom? Has anyone ever given so much freedom? And without that, how would anyone get onto the path to *moksha*, the poor things! They are full of this ‘affliction’, so how can they get onto the path to *moksha*? This is a [spiritual] Science and that is why it creates ‘safe-side’ [safety] for You!

What Does Akram Vignan Actually Say?

The kind of circumstances whereby the pressure of the *pudgal* would reduce are just not there at present, are they? Therefore, when the *Gnani Purush* imparts this *Gnan*, when He establishes the awakened awareness (*laksh*) of the Self, at that very moment, He reduces the pressure of the *pudgal* to a great extent. He establishes the *laksh*, and then the pressure of the *pudgal* increases again. But once the *laksh* is established, it will not go away. After the *laksh* is established, the *pudgal* will dissolve rapidly. Before *Gnan*, there used to be daily ‘earning’ [charging] of the *pudgal*, as well as daily ‘expenditure’ [discharging]. Now, that ‘earning’ has stopped and there is just the ‘expenditure’ alone that remains. Thus, the pressure of the *pudgal* will become significantly weakened.

Now, after attaining this *Gnan*, no *pudgal* poses a hindrance. As such on this path, there is no activity [of the *pudgal*] that poses a hindrance, but certain activities have a lot

of [karmic] force, so that is where the problem arises. And of these, the one that wields the greatest force of all is one's [sexual] conduct. *Dushcharitra* (illicit sexual conduct, unchaste character) has an even greater force and *sucharitra* (sexual interactions that are limited only to one's spouse), in comparison, has less force. But they both clearly do have force. Other than that, you can eat or drink whatever you want. That does not pose a hindrance. Cut your hair however you want to, put oil in your hair if you want to, wear perfume if you want to, go watch a movie if you want to. I do not have any kind of problem with that. That *pudgal* does not cause too much harm. It does not have much force, but *dushcharitra* has incredible force. *Sucharitra* also has a fair amount of force, so even that will gradually have to be cleared (*nikaal*), won't it! The meaning of *nikaal* is that it is 'work' [a 'file'] that has come to you of its own accord and you do not have to go out there looking for it. That is referred to as *nikaal*. It is something that you do not have any choice about, you do not have any desire for it, that is considered as 'work' that has come to you of its own accord.

Having said that, the Self is completely separate from this, but why does it not come into experience as being separate? It is because the force of the *pudgal* is overwhelming. It has so much force that it is just not possible to get a grasp of the Self. People do not even know what the Self is like. It is when the *Gnani Purush* gives the Knowledge of the Self that He sets the demarcation between the two—what the Self is like and what it is not like—that is when the awakened awareness as the Self sets in. Otherwise, the awakened awareness as the Self would never set in, would it!

Questioner: Please explain the exact definition of *sucharitra* and *dushcharitra*.

Dadashri: *Sucharitra* means to indulge in that which is rightfully one's own, to engage in [sexual] conduct with the

spouse who is rightfully one's own. And *kucharitra* means to indulge in illicit sexual conduct. So in Mumbai, it's not like anyone uses anything at all that is not rightfully one's own, is it?!

Questioner: I don't see that there is any other way out but to indulge in that which is illicit!

Dadashri: For the most part, the karmic stock that has been filled is indeed like that. Suppose one person goes to a restaurant and eats meat, whereas another person has been arrested by a police officer and he is beaten up and told that he will have to eat meat, so he ends up eating it. So is there somewhat of a difference between the two? Thus, the Lord has said, "If one engages in sexual interactions like the person who was coerced by the police officer, then 'we' have no objection to that at all." [For both individuals,] The conduct is exactly the same, but if the person is being coerced by the police officer, then the Lord does not object to that conduct at all.

Sex Takes One Further Away From Experiencing the Self

I have already given the Self to You, but what is it that doesn't allow the Self to have an impact on You? Sexuality! Sex does not happen every day, it happens once in a while. However, its subsequent effects cause a lot of trouble and the opinion favoring sexuality leads to a lot of beatings. It is because the *brahmacharya* was violated that there is an effect from [the destruction of] 'germs' [living beings called sperm], isn't there? If there were no such violation at all, then what a wonderful state it would be! This subtle effect of the destruction of these 'germs' is so bad that it does not allow one to be at peace even for a moment.

Questioner: To remain in the state as the pure Soul, what is the primary thing that is needed?

Dadashri: Once you become free from sexuality, You will be able to prevail as the pure Soul. 'We' do not have an

objection to you being married and having a wife, but ‘we’ have an objection to you being like stray livestock (*haraiya*). With one’s own wife, one out of the five major vows (*mahavrat*), the one of *brahmacharya*, is violated. And in this *Kaliyug*, there are such germs [viruses and bacteria of sexually transmitted diseases] within each person that they just won’t let you be at peace. This is because these germs cause a lot of harm to those who wander around outside [of marriage for sex]. The person himself would not realize it. That is why I tell you to get married to one person. The reason is that this is a necessary thing for you. In the past life, if you had not nurtured the intents of *brahmacharya*, that is why you have to get married [in this life].

Moreover, even when it comes to sexual interactions with one’s own wife, there should be some regulation (*niyam*). Krupaludev has said that you should decide with the *Gnani Purush* whether you will engage in it for two days, five days, or seven days in a month. [If this condition is satisfied,] Then the *Gnani Purush* will take the responsibility for this upon Himself. And then, ‘we’ will do *vidhi* for you. If the *agna* (special directive) has been received from ‘us’, then it is not a problem. If you engage in it in accordance with ‘our’ *agna*, then you will not have any obstacles.

Questioner: Without this *Gnan*, it is very difficult for that awareness [of *brahmacharya*] to get established!

Dadashri: Without this *Gnan*, it will certainly not ‘fit’ [set in one’s understanding], will it! Nevertheless, it ‘fits’ all these monks. The reason for this is that in their past lives, they kept nurturing the intent of not wanting to engage in sexual interactions, so in this life, being able to practice *brahmacharya* is the result of that. And so [in this life], neither do they come across such circumstances, nor do they like it.



[5]

Sex Is the Root of the Tree of Worldly Life

Clashes Can Be Avoided With Commonsense

For infinite lives, one has been getting married; despite that, does the *moha* (illusory attachment) for one's wife go? In every life, one has had children; despite that, does the *moha* for one's children go? Hey, in which life have you not had children?

Questioner: These clashes and *kashay* (anger, pride, deceit, and greed) that take place, the root of that is sex, isn't it?

Dadashri: Yes, all of that is because of sex. One has become an 'expert' when it comes to sex. He has become 'tasteful' [finds immense pleasure] in sex, so there is the selfishness within and it is because of that selfishness that clashes take place. When that selfishness is in effect, nothing else can ever be seen. A selfish person is always blind. A selfish person, a greedy person, an insatiably greedy person, they are all blind. The entire foundation of this world rests only on these five *vishay* (pleasures of the sense organs). The one who is free of *vishay* (sensory and sexual pleasures) does not have any clashes.

Questioner: I do not have sexual desires, but is it possible that clashes arise for the other person because of this?

Dadashri: Why would that cause clashes for the other person? And yes, if it does happen to someone, then it is that

person's mistake. A person who is fair and just would not feel hurt, but what can be done if the person interprets that thing the wrong way and invites unhappiness deliberately? Having said that, in general, it is better if you know how to turn things around with that person.

Questioner: If the *Gnan* is present, can one immediately turn things around?

Dadashri: Nothing can be said for sure, there's no telling when they will falter...Even those with *Gnan* may become silent at that point! Actually, the person would have commonsense; commonsense means that it is applicable everywhere, he will find a way out in any situation. He will 'unlock' all the 'locks' and figure a way out. He is not an expert [experts lack commonsense, which is all-around].

Questioner: Does a person with commonsense have inner burning (*balatara*)?

Dadashri: No, if there is inner burning, then commonsense would never even arise. Those with sexuality have inner burning. As long as there is inner burning, the sexuality persists, and as long as there is sexuality, the inner burning persists.

The Difference Between Vishay and Kashay

Questioner: What is the fundamental difference between *vishay* and *kashay*?

Dadashri: *Kashay* is the cause for the next life and *vishay* is an effect of the previous life. So there is a big difference between the two.

Questioner: Can you please explain that in a bit more detail.

Dadashri: All of these *vishay* (sensory and sexual pleasures) that there are [in this life], they are an effect of the past life. That is why 'we' do not scold you by saying,

“If you want *moksha*, then go off and live by yourself.” [Otherwise,] Would ‘we’ not try to drive you away from your home? However, ‘we’ have Seen through ‘our’ *Gnan* that *vishay* is an effect of the past life. That is why ‘we’ tell you, “Go home and sleep, clear your ‘file’ with ease.” ‘We’ destroy the causes for your next life, but ‘we’ cannot take away that which is an effect of the past life; no one can take that away. Even Lord Mahavir could not take that away. Because even Lord Mahavir had to live a worldly life for thirty years, and he had a daughter too. This is the exact meaning of *vishay* and *kashay*, but people would not know anything about this, would they! As a matter of fact, only Lord Mahavir knows what this actually means!

Questioner: But it is when *vishay* are present that the *kashay* tend to arise, isn’t it?

Dadashri: No. All these *vishay* (pleasures of the five sense organs) are simply *vishay* (subjects), but if there is *agnanta* (ignorance of the Self) [while indulging] in *vishay*, then that is when the *kashay* arise, and if there is *Gnan*, then *kashay* do not arise. From where have the *kashay* originated? From *vishay*. Thus, all these *kashay* that have arisen have arisen from *vishay*. However, *vishay* are not at fault in this, it is the fault of ignorance of the Self. What is the root cause? Ignorance of the Self. On the *Kramik* path, *vishay* need to be stopped first, only then will the *kashay* stop. That is why ‘corks’ need to be fitted in, in the form of renunciation of all kinds of *vishay*! That too they need to be the kind of ‘corks’ that have ‘screws’ so that they do not open up on their own. If such ‘corks’ are not used, then those other types of ‘corks’ would become loose. The food is all mixed together and then eaten [by Jain renunciates], so that the pleasure derived from tasting does not stick to one. Likewise, the pleasure derived from seeing does not stick to one, the pleasure derived from hearing does not stick to one, the pleasure derived from smelling does not stick to one, the

pleasure derived from touching does not stick to one; they fit in such ‘corks’ with ‘screws’.

The Fault Is of the Ignorance of the Self

Questioner: For whichever *vishay* one has that has a tendency to get stuck to him, amidst those, if the knowledge that, ‘This will be the consequence of indulging in this *vishay*’ also remains present, then those *vishay* would not stick to him, would they?

Dadashri: You are not to see that, ‘This will be the consequence.’ All of that will inevitably stick [to you]. Indulgence in *vishay* (sexual indulgence) is itself what makes it stick [to you]. It gets stuck [to you] because of the ignorance of the Self. This [spiritual] Science of ‘ours’ is an entirely novel discovery, it is an amazing discovery! On the *Kramik* path, it takes millions of lifetimes to fit in ‘corks’ on all five sense organs. Even fitting in just a single ‘cork’ takes millions of lifetimes!

If You prevail in the right belief ‘I am pure Soul’ (*samkit*), then the *vishay* you have will not hinder You. This is because the *vishay* are an effect of the past life; they are not of this life. To prevail in the right belief ‘I am pure Soul’ and *kashay*, the two cannot be present together. *Kashay* are the cause for the next life. Had *vishay* and *kashay* been clearly demarcated like this, then people would not be so apprehensive about *vishay*. However, they [those on the *Kramik* path] claim, “That can never be! There should be no *vishay*!”

If *vishay* was at fault, then *kashay* would arise in all these animals too. Thus, the fault is of the ignorance of the Self. It’s not as though these animals do not have ignorance of the Self. They do have ignorance of the Self, but their *vishay* are limited. That is why *kashay* simply do not arise for them, *kashay* do not increase at all, whereas unlimited *kashay* arise for us humans.

On the Kramik Path, They Progress Through Contemplation

Questioner: If I want to exhaust all my karma in one lifetime, then how can they be exhausted?

Dadashri: The *Gnani Purush* can do everything; the *Akram Vignani* (the Scientist, i.e. *Gnani Purush*, of the direct path to liberation) can ‘do’ anything He pleases! The *Gnanis* on the *Kramik* path are not able to exhaust them. Those *Gnanis* cannot exhaust their own karma [completely], nor can they do so for others. To what extent are they able to exhaust their own karma? They can only exhaust the amount of karma that are possible to exhaust through contemplation. This is because they have thoughts that are *Gnanankshepakvant* (an uninterrupted sequence of thoughts about *Gnan* or the Self for a certain duration of time). So, it is somewhat like that [having attained the Self], but not entirely; however, this sequence of thoughts about the Self continues uninterruptedly for them, yet they have not attained the [original] Self. The Self is actually beyond all sequence of thoughts about the Self, it is the *nirvichaar pad* (the state in which One prevails as the Knower-Seer of the thoughts that arise in the non-Self complex); and in fact, the ‘station’ that is even beyond the *nirvichaar pad*, that is the [original] Self. The [original] Self is not a sequence of thoughts about the Self, but on the *Kramik* path, this is the only means to attain the Self. There is no other means.

Questioner: It has been said [by Shrimad Rajchandra] that, “Contemplate on it [the Self], then you will attain it,” hasn’t it?

Dadashri: Yes, that is the only means.

[Whereas] ‘We’ say, “These *mahatmas* lead a worldly life with a wife, yet for them *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse

internal state of being that hurts the self and others) have stopped.” But how can those on the *Kramik* path possibly accept this point?

Questioner: Why is that?

Dadashri: The knowledge that they have ended up with is that it is indeed *vishay* (sensory and sexual pleasures) that give rise to *kashay*; therefore, the *vishay* should come to an end. They actually check to see, “Have the *vishay* stopped? If so, then what you are saying is correct.” And if the *vishay* have not stopped, then they will conclude, “Forget about it, what you are saying is baseless.”

If You [*mahatmas* who have attained Self-realization on the *Akram* path] are living a worldly life and You tell them that *aartadhyan* and *raudradhyan* have stopped for You, then they will think, ‘This person seems to be pretentiously wise. It is just not possible for *aartadhyan* and *raudradhyan* to stop, is it! He is speaking without any understanding.’ But they do not realize what kind of a [spiritual] Science this is! It is a wonder of the world! It is the eleventh wonder of the world! Anyone who comes in contact with ‘us’ will attain salvation; but he has to come in contact with ‘us’.

In What Respect Is Vishay Considered Bondage?

Questioner: Why have sexual passions (*kaamvaasna*) been classified under *no-kashay* (discharging *kashay* that do not charge new *kashay*; nominal *kashay*)?

Dadashri: If not that, then what else would it be classified under? If it is classified under *kashay*, then the one who classified it as such would take a beating, the scriptures that he has written would be proven wrong [in comparison to the Science that the Lord has spoken]. There is no [charging of] anger, pride, deceit, or greed in *kaamvaasna*, but that is the case for a person who is Self-realized. Whereas for a person

who is not Self-realized, the anger, pride, deceit, and greed are present [and getting charged as well]. That is why *kaamvaasna* has been classified under *no-kashay*. It is not a *kashay*. If you are not Self-realized, then you bind karma through *no-kashay*, and if You are Self-realized, then You do not bind karma through *no-kashay*.

Questioner: Nevertheless, *brahmacharya* has been classified as a *mahavrat* (the five major vows as expounded by Lord Mahavir), whereas *vishay* (sexual pleasures) have been classified under *no-kashay*, so why is that?

Dadashri: *Brahmacharya* has to be classified as a *mahavrat* and *vishay* have to be classified under *no-kashay*. This is because there is no [charging of] anger, pride, deceit, or greed [for One who is Self-realized]. But if that person has filled the karmic stock of anger or pride, then that effect will unfold [discharge] for him accordingly.

Questioner: But *kaamvasna* is actually an attachment (*raag*), isn't it?

Dadashri: Yes, but for a person who is Self-realized, it is considered *charitra moha* (discharge illusory attachment). Whereas for worldly people [those without Self-realization], everything would be considered as nothing else but attachment, isn't it! So what has the Lord said to take into consideration? For a person living a worldly life [without Self-realization], it can be considered this way, and for a person with Self-realization, it can be considered that way.

Questioner: So should we say that this [*kaamvasna*] cannot be regarded as a *kashay*?

Dadashri: *No-kashay* means nominal *kashay*, inconsequential. This is because one has to get involved in it [*kaamvasna*] against his will. He engages in it the way a person falls out of a train [against his will]. Would anyone deliberately fall out of a train? He would be fearful of it, but

that [fear] is also referred to as *no-kashay*. This is because he experiences fear and the body starts trembling. But that fear is of the *sangi chetana* (the body, the energized entity that appears to be living but is lifeless; also known as *nishchetan chetan* or *aaropit chetana*), it is not the Self that is fearful. Similarly, *vishay* (sexual impulses) are of the *sangi chetana*. For the *Gnanis* [those who are Self-realized], all of that transpires differently, *vishay* is a cause for *nirjara* (the shedding off or discharging of karma). For those who are not Self-realized, *vishay* is a cause for the binding of karma, whereas for the *Gnani*, *vishay* becomes a cause for *nirjara*. That is why *vishay* will have to be considered as *no-kashay*.

Questioner: This point is applicable only to the *Gnani*, isn't it? It is not applicable to anyone else besides the *Gnani*, is it?

Dadashri: Who is considered a *Gnani*? Those who have attained this *Gnan* are also considered a *Gnani*, and besides them, *no-kashay* is not applicable to anyone else. All the others have all twenty-five kinds of *kashay*; for them, the entire 'shop' itself is huge! After attaining this *Gnan*, if You want to say that You [as the Self] do not have anger, pride, deceit, and greed, then You can say so.

Sexuality Has Been Categorized as 'No-Kashay'

All things considered, humans actually do not need sex at all. What everyone else says about this is from the perspective of one without Self-realization. Otherwise, from the perspective of *Gnan*, humans have no need for sex at all. And from the perspective of ignorance of the Self, it is not possible to do without sex. However, as long as one does not know how to set some discipline, the desired result will not be attained; everything one tries will fall short. The One with Self-realization has such *charitra moha*, that is why [he engages in sexual interactions]; otherwise, it's not as though

the One with Self-realization has any need for sex. There are nine types of *no-kashay*²⁸ that have been stated; *no-kashay* meaning these are very nominal *kashay*. Whereas, the other sixteen *kashay*²⁹ are considered very strong.

Questioner: Even laughter has been classified as *no-kashay*. Laughter comes naturally, but at some point or other, ultimately, it will have to be removed, won't it?

Dadashri: Nothing has to be removed at all. It will discharge on its own. After attaining this *Gnan*, You are not the doer anymore, so there isn't any removal to be done, is there? If you are the doer, then you have to do the removing. For You, here [on the *Akram* path], the discharge continues to happen on its own. Laughter, sexuality, it all continues to discharge, and if a little of the *charitra mohaniya* (discharge illusory attachment; *moha* that unfolds as an effect) remains pending, then it will exhaust in the next one lifetime.

So that [people] do not overindulge in sexuality, the scripture writers have stated, 'The very sexuality that is the cause of bondage for a person without Self-realization, is itself the cause of *nirjara* for the One with Self-realization.' However, this is the case provided the latter [the One with Self-realization] does not misinterpret this point! So, if the person [with Self-realization] believes, 'Alright then, we actually have the stamp of approval, so now there is no longer any objection to [indulging in] this,' then that is unacceptable.

²⁸ *rati* (like), *arati* (aversion), *haasya* (laughter), *bhay* (fear), *jugupsa* (revulsion), *shok* (grief), *purush ved* (the sexual orientation of a male), *stri ved* (the sexual orientation of a female), and *napunsak ved* (sexual orientation of a bisexual)

²⁹ Anger, pride, deceit, greed, each of which are sub-divided into four types, depending upon their intensity: *anantanubandhi kashay* (the most intense type of *kashay* which leads to infinite bondage and births and obstructs Self-realization), *apratyakhyani kashay* (*kashay* for which the resolve to never repeat the faults has not been made), *pratyakhyani kashay* (*kashay* for which, the resolve to never repeat the faults, is ongoing), and *sanjvalan* (*kashay* that are easier to turn back from, in comparison to the other three mentioned above)

This point should not be misused. That is why this point cannot be made public, isn't it? Such a point should not be made public, nevertheless, as this point has come up, it has ended up being disclosed, hasn't it?

That which discharges through the body, all of that is considered *no-kashay*. That which discharges through the body, that which discharges through the mind, that which discharges through the speech, really speaking, these three parts are actually *no-kashay*. And this body is itself entirely *no-kashay*; it can certainly be referred to as *nokarma* (discharging karma that do not charge new karma)!

The Fault of Kashay Is Considered Major in Comparison to That of Vishay

Questioner: Is it right to consider just the fault of sexuality as the major fault or not?

Dadashri: If you are currently Chandubhai, then you should consider it a fault, but if You are the pure Soul, then don't consider it as such. How long can You afford to get held back by Chandubhai? Should You do Your own 'work' or keep mending his faults? The one who is at fault will keep committing the faults and You should keep doing Your work. It's just like the eater eats, similarly, the one who is at fault keeps committing the faults.

Questioner: But which faults of Chandubhai are major, that still needs to be understood, doesn't it?

Dadashri: Yes, Chandubhai will have to understand that. 'You' should tell Chandubhai, 'Do you understand! This will not do. Yes, otherwise, I will tell Dada.'

Questioner: And is it true or not that the faults of sexuality are major in comparison to those of *kashay*?

Dadashri: No, there may be faults pertaining to sexuality, but sexuality is the sort of thing that is 'effective'

[an effect; something that is discharging], whereas *kashay* are the [karmic] causes. So as far as the [karmic] effect is concerned, once all the effects have unfolded, it [the fault of *vishay*] will leave. All of these *vishay* (sensual and sexual pleasures) that there are, they are all ‘effective’ [effects], whereas the *kashay* are the causes. Thus, it is actually the *kashay* that give rise to unhappiness and it is indeed due to *kashay* that worldly life persists. However, it is also necessary to understand in what way *vishay* is ‘effective’ [an effect]. Nonetheless, do not give too much importance to it. ‘You’ should tell Chandubhai, ‘It would be good if this does not happen!’ ‘You’ should certainly tell him every other day, every two to three days, just for the sake of it and say it in a slightly friendly tone!

Questioner: Is there no need to say anything more?

Dadashri: The poor man [Chandubhai] lives idly with You, as a neighbor. Now, he no longer has any support left. He used to have support, but even that support has gone now; he has become unsupported. So, at times, if he becomes weary and gets depressed, then You should take him in front of a mirror, pat him on his back and say to him, ‘We are with you; don’t be afraid.’ Next, tell him this, but in a friendly tone, ‘Why do you do this [sexual interaction]? Now, do this [sexual indulgence] for what [happiness]? What do you gain out of it? And if Dada finds out about it, will it look good?’

Questioner: Now if such karmic tubers (*gaantho*) do not go away quickly, then will we not have to do something about it at some point?

Dadashri: Don’t get involved in such complications. See to it that attachment and abhorrence do not arise, that’s all. And what does *vishay* mean? A plate of food is also a *vishay* (sensory pleasure). When a meal is served, isn’t that a *vishay*? Say a meal is served to you, and yesterday you had fasted the entire day, so now you are quite hungry. The food

is served at 11 o'clock, and there are wonderful mangoes and everything else that's being served, but then they immediately take your plate away. So, even before you had the chance to start eating, they take the plate away. Now, at that time, if the internal state does not change [i.e. *kashay* do not arise as a reaction], then know that this [*vishay*, i.e. sensory pleasure of food] is acceptable. And as far as *vishay* (sexual pleasure) is concerned, it is so objectionable that there should be no beggary for it. There should not be any helplessness or beggary for it. 'You' are now the pure Soul! 'You' do understand the word 'beggary', don't you?

Questioner: Yes.

Dadashri: With this, 'we' are showing You the boundary. What does beggary for any item mean? For example, if one does not get any *jalebi* to eat, then he says, "Bring me the *jalebi*! Bring me a few *jalebi*!" Let it be *mooah*, even though you have eaten *jalebi* for infinite lifetimes, you still have the beggary for it? Whatever there is an ardent desire (*laalsa*) for, the beggary for it is bound to arise in a person! That beggary should not be there. Other than this, eat and drink everything, but do not have beggary for it. Beggary is helplessness of a kind!

Vishay Is Actually an Effect

Questioner: Please explain this concept in more detail that all these *vishay* are an effect.

Dadashri: *Vishay* is indeed an effect; it is always just an effect. However, as long as one has not understood the causes, *vishay* is also in the form of a cause. The fact of the matter is, this point cannot be disclosed to the public at large, that *vishay* is not a cause, it is only an effect. For the One who understands the actual causes to be causes, for Him, *vishay* is an effect.

Questioner: Dada, after having attained *Gnan* from you, will we have to keep that in our understanding?

Dadashri: Yes, keep it in Your understanding that this is just an effect.

Questioner: It is to get such clarifications that we sit here and ask questions.

Dadashri: That is why you should come and sit here to get all these clarifications. If someone comes here wearing two cotton balls in his ears that are scented with perfume, then people may say to ‘us’, “Just look how much he is enjoying these worldly pleasures!” ‘We’ would tell them, “Let him do it; it’s not like that causes an obstruction in the attainment of *moksha*. However, if you take away his cotton balls and abhorrence arises in him, then that abhorrence will obstruct him from attaining *moksha*.”

Sex Is Natural, but It Ought to Be Within Limits

Questioner: Sex is actually a natural state, isn’t it!

Dadashri: But even in this natural state, there is some kind of a limit that we can set! So You can do as much *Purusharth* (the Real spiritual effort to prevail as the Self) as You decide upon. ‘You’ have become the *Purush* (Self), so if You commence the *Purusharth*, then it is possible to turn things around; it is possible to bring about a final closure to this! Just because you sit down to eat, does that mean you should keep eating?

Questioner: No, not at all.

Dadashri: ‘You’ do live together with him [Chandubhai], so You should ask him, ‘Chandubhai, what will you have to eat?’ So he will reply, ‘Vegetable curry, flatbread and this much rice!’ To which You can respond, ‘No. Instead, why don’t you take these other three items today! You are going to go to Dada and listen [to *satsang*] today, aren’t you?’ Coax and persuade him like this to get things done [in the interest of spiritual progress]. So then, he will take that food; it’s not like he will have any issue with that! He just needs

someone to tell him. He needs someone to give him advice. And what does it matter to You? Are You going to lose anything? On what day has he not eaten anything? Since the day he was born, he's done nothing but eat, hasn't he! So is this some sort of a novel thing?

Be Cautious From Now On

Questioner: One has brought forth the karmic stock of sexuality from the past life, hasn't he? So then what can he do about that in this life?

Dadashri: He should develop the new understanding in this life that, 'The stock of *brahmacharya* had not been filled in the past life, so now, this is what I should fill. The stock of the past life that is discharging should not arise again.'

After attaining *Gnan*, instead of worrying about all these worldly things, You should maintain the experiential awareness of the state as the Self. Why even get involved in the intricacies of worldly affairs?

Questioner: What does it mean to maintain the experiential awareness of the state as the Self?

Dadashri: Focus Your attention on 'I am pure Soul' and these five sentences [the five *Agnas*]. And all of those worldly losses are bound to come; whatever is going to happen will happen. Whatever penalty there is for that, it can be dealt with, it can be paid off. If You get involved in worrying about such things, then You will lose out on this essential thing. Those who have not attained [the Self] have to worry about all sorts of things. Whereas if You remain in the five *Agnas*, then everything will be taken care of.



[6]

The Self Is the Non-Doer and the Non-Indulger

From the Scientific Perspective, Who Is It That Indulges in Sex?

Eat, drink, engage in *vishay* (sensory and sexual pleasures), but it should all be in proportion. Why don't you maintain normality in everything? The Lord has not said no to engaging in *vishay*. The Lord did not have any contention with *vishay*. Even Lord [Mahavir] lived at home for thirty years. So if the contention were indeed about *vishay*, then why did He not renounce it right from the beginning? But it is not like that. *Vishay* and the Self have no connection with each other. The Self has never become *vishayi* (the indulger of sensory and sexual pleasures) and if it had ever become *vishayi*, then it would indeed have transformed into something entirely different! Its intrinsic functional properties (*gunadharmas*) themselves would have changed! But in fact, the Self has always remained as the absolute Self (*Parmatma*)! It has transmigrated through so many life-forms, yet it has not let go of its state as the absolute Self. That itself is a wonder, isn't it! It has not changed its intrinsic functional properties; the Self and the non-Self have never formed a compound. The Self and the non-Self are both in a mixture form, just like oil and water. For that, the *Gnani Purush* employs a method such that the 'oil' flows out

separately and the ‘water’ flows out separately. The *Gnanis* are able to do this because They Know the Self. In the case of oil and water, there are just two substances involved. Whereas in this case, there is the Self and five other eternal elements as well.

The belief that ascribes doership to the Self is due to the state of ignorance of the Self. Whereas people tend to say, “The Self did this, the Self did that.” However, the Self is the utmost subtlest thing. Whereas *vishay* are at a completely gross level. *Vishay* are such that they are visible to the physical eyes, they can be experienced through touch. Thus, *vishay* are at a completely gross level. Even a small child would understand, ‘I got pleasure out of this particular *vishay* (object or subject).’ But hey, how can that which is gross and that which is the subtlest, ever be congruent with each other? The two can never be congruent with each other and they never have been either. The inherent nature of *vishay* (sensory and sexual pleasures) is different and the inherent nature of the Self is different. The Self has never engaged in any of the *vishay* (pleasures) of the five sense organs at all. Yet people claim, “My Soul indulged in *vishay* (sex)!” Hey, would the Soul ever indulge in that? That is why Lord Krishna said, “The sense organs (*vishay*) engage in their [respective] objects of sensory pleasure (*vishay*).” Even though He said this, people did not understand it. On the contrary, they keep claiming, “I am indeed the one who indulges in it.” What’s more, people would even say, “Well, if it is the sense organs (*vishay*) that engage in their [respective] objects of sensory pleasure (*vishay*), and [as] the Self, [I am] subtle, so go ahead and indulge [there is nothing wrong with it],” they would even misuse that statement like this. If this statement is misused, then it will certainly prove to be extremely detrimental to the person [who misuses it]. That is why these people [religious leaders] have created [the nine] restrictions, so that no one misuses this statement.

The Self has never indulged in sexual pleasures whatsoever. People told me, “By making such a claim, aren’t you negating all the scriptures?” To which I responded, “No, I am not negating the scriptures. When you claim, ‘I indulged in sex,’ that is your wrong belief, and that wrong belief is indeed what troubles you. In fact, the Self has never indulged in sex. But your belief that ‘I indulged in sex’ badgers you from within; so, to remove that misery, the *Gnani Purush* fractures that wrong belief of yours. There is nothing else to it.”

Questioner: To claim ‘I indulged in it’ is also egoism, isn’t it?

Dadashri: Yes, it is nothing but egoism. ‘I did this and I did not do this,’ that is all egoism.

Questioner: Now, this point can get misused, can’t it? It’s as though one has got the license [to indulge in sex], so in this way, a person could end up misusing this point.

Dadashri: You see, what is this point like? There is only one rule on how the golden dagger [double-edged sword that has the potential to do more harm than good] is to be used. Now, if a person were to misuse it to stab someone in the stomach, then how could we possibly control him? This is because that which does something good can also do something harmful. But I am disclosing the Science; what I am saying is, the Science is that the Self has never engaged in sex. It is merely egoism [when you claim] that ‘I did this.’ ‘We’ help You to become free of the sense of doership by explaining, “Dear fellow, You are not the doer. It is actually *vyavasthit* (the result of scientific circumstantial evidences) that is the doer.” I am explaining it to You in a way that You can understand, and it is exactly that *vyavasthit* is in fact the doer. In the truest sense, it is indeed *vyavasthit* that carries out all the activities. It’s just that you have falsely attributed yourself as the doer by claiming, “I did it,” and you get the consequences of exercising that egoism.

Questioner: It is precisely because this false attribution is made that the *avarana* (veils of ignorance) come over the Self, isn't it? Is the belief behind the false attribution itself the *avarana*?

Dadashri: What other *avarana* is there? That itself is the *avarana*, and that itself is the 'seed' [of karma] for the next life! If there is no false attribution, then there is no 'seed' at all for the next life, then You are certainly *mukta* (liberated; free). The definition of the state of being free has to be understood. 'You' certainly are free, You are free even right now. However, 'he' [the ego with the wrong belief] feels a sense of bondage because it is in 'his' belief that 'I am bound.' If that belief of 'I am bound' gets fractured and You attain the experiential awareness of 'how I am free,' then You certainly are free!

That is why, for the first time, 'we' have written in a book that: Sexual pleasures (*vishay*) are not the 'poison'; fearlessness towards sexual pleasures, that is the 'poison'. What fearlessness means is that some people will say, "Dada has given me *Gnan*, so now no sexual pleasure can ever hinder me. There is no problem whatsoever if I indulge in it, is there!" [If one upholds this belief,] Then he is done for. So, understand the point.

One has gone through so many reincarnations, but the Self has not at all indulged in even a single *vishay* (object of sensory or sexual pleasure). If the Self had indulged in *vishay*, then by now it would have grown weary of it a long time ago. The Self, at any point in time that you look, will always appear to be free. [This is because] The one who has indulged in sexual pleasures is the one with the problems, isn't it! Besides, the Self would never get involved in this filth, would it? The Self is not affected by anything and that is why it has been referred to as *nirlep* (unaffected or untainted by any intents that tend to anoint).

The *Gnani Purush* has Seen the Self, He has experienced it, so then from whichever viewpoint the *Gnani Purush* speaks, it is all certainly unequivocal!

This is all to Know the Self, isn't it! Once the Self is Known, Your [spiritual] 'work' is completed. So, there is no way out but to Know the Self, sooner or later. Yet, people say, "Since I'm alive today, I may as well indulge in it." Hey, but You are really not indulging in anything at all. 'You' have mistakenly believed that 'I indulged in this.' You are just exercising egoism. Those other people [renunciates] exercise the egoism that 'I have not indulged in this.' You are just exercising egoism, You do not do anything else. This is because the Self is the subtlest of the subtle, so if it is referred to as the subtlest, that will do. Whereas these *vishay* (objects of sensory and sexual pleasure) are subtler, subtle, and gross. So how would the two ever be congruent with each other? Thus, the Self has never indulged in any such thing. If you delve deeper into the topic of *vishay*, [after the *vishay* at the gross level,] the *vishay* become subtle, then they become subtler. The subtler ones are all *anang* (incorporeal; fantasies).

Questioner: I am familiar with everything up to this point.

Dadashri: What you're familiar with are all actually at the gross level.

Questioner: Then what are you referring to as the subtler ones?

Dadashri: Oh, there are in fact various kinds of *anang vishay* (incorporeal sexual pleasures; fantasies). *Vishay* at the gross level can be seen overtly. The subtle ones can be experienced as feelings of pleasure or pain. And as for the subtler ones, they are in the form of *anang bhaavo* (incorporeal intents that internally give rise to the effect of having indulged in sexual pleasure) that arise within.

However, they cannot affect the Self. So no matter how much futile wrangling You do or whatever You do, the Self that ‘we’ have given You, it is not possible for sex to affect it. But because Your *jagruti* (awakened awareness) is inadequate, ‘we’ place this restriction on You. ‘You’ cannot maintain the pure applied awareness as the Self completely (*shuddha upayog*), nor can You remain completely in the five *Agnas*, so ‘we’ have to place this restriction on You, ‘we’ have to caution You. Otherwise, ‘we’ would not need to caution You; ‘we’ would not have to say even a single word to You. This Science is of a very different kind.

Can That Which Is the Subtlest Ever Indulge in That Which Is Gross?

Some *mahatmas* feel unsettled in the mind [with the thought that], ‘I have indulged in so many sexual pleasures, what will become of me?’ It is so that they can get rid of this from their minds that I have to tell them, “*Vishay* (sexual pleasures) do not affect the Self at all.” I have to speak from both points of view, don’t I? Otherwise, I would not discuss anything regarding sexuality with anyone at all, I would not even speak a word about it.

No matter how subtle this air is, it does get affected. If you light a fire here, then the air above it will become hot. But as for the Self, whether it passes through fire or water, no matter what it passes through, it is not affected by anything. This is because it is the subtlest. Hey, the Self can even pass right through this wall! The Self does not indulge in any *vishay* (sensory and sexual pleasures); it is not even possible for it to indulge in them. It exists in such subtlest of states that it simply cannot indulge in any other thing. The Self is so far removed from *vishay*. The Self is not at all present in these *vishay*. The Self just keeps on Knowing; it simply keeps Knowing that, ‘The taste of this [*vishay* of food] is like this, and the taste of that [food] is like that.’ It does not indulge in

it at all. It is just the ego that claims, 'I indulged in *vishay*,' and actually, the ego does not indulge in it either. Even the ego is subtle, whereas these *vishay* are gross. So then, who is it that indulges in them? It is simply the *vishay* (sense organs) that engage in the *vishay* (objects of sensory pleasure) [it is simply an effect that the sense organs undergo], and amidst that, the ego arrogantly claims, 'I indulged in them.'

Questioner: So even the ego does not indulge in them, is that so?

Dadashri: If the ego were indulging in them, then it would have been satisfied. However, the ego does not indulge in them, and that is the reason for its unhappiness [dissatisfaction].

Questioner: This is a completely new point you've brought up!

Dadashri: It is not new; this is exactly how it is. If the ego were indulging in it, then the ego would have been satisfied, but instead, it invariably remains hungry. Isn't it clear by its name? *Aham-kaar*. Someone else does it, yet the ego claims, 'I did it'; that is known as *ahamkaar* (egoism). The ego will even claim, 'I suffered the pain.' Hey, the pain is also suffered by the sense organs, how is it that you are suffering it?! Even the ego is subtle. The ego is not some inconsequential thing. Having said that, the gross [discharging] ego is already present in the body, but in its original form, it is subtle, and it becomes gross from the subtle form. It is this gross ego that then becomes ready for indulgence [in *vishay*]. The [subtle ego] becomes ready for indulgence along with the gross ego, but its original nature is subtle and that is why it just cannot indulge in that which is gross. In all of this, the Self only Knows; that's it. Instead, the misconception that 'The Self indulges in *vishay* (sexual pleasures)' has seeped in. This misconception that has seeped

in is a mistake of tens of millions of lifetimes that simply does not get dispelled! That too is a wonder, isn't it!

Just look, one is needlessly taking a beating, isn't he? Who is indulging in it? 'You' have figured that out, haven't You! Who ends up indulging in it? It is the [gross] ego that indulges in it. Even if one indulges in it every day and one day he does not indulge, the ego will still claim, 'I have indulged in it.' Only then does it feel that contentment, isn't it? So even if one has not indulged in it, the ego will still claim, 'I indulged in it,' then the ego will feel contented. This is because the ego simply keeps exercising egoism, it does not do anything else. Now, along with this [gross ego], the subtle ego itself also asserts, 'I indulged in it,' the subtle ego makes this false attribution. So that once again gives rise to new problems [charges new karma]. Nevertheless, the ego believes, 'I indulged in it,' and that is why it even gets that satisfaction. This is because that was the ego's desire, wasn't it! But the truth is that the subtle ego itself does not indulge in *vishay*.

The Self is completely pure and it is simply the *vishay* (sense organs) that engage in the *vishay* (objects of sensory pleasure) [it is simply an effect that the sense organs undergo]. However, one unnecessarily exercises egoism. Now, as long as that egoism [the wrong belief 'I am Chandubhai'] does not leave, one cannot refrain from exercising it, can he! When does the egoism go? It goes when its support collapses. What is its support? The ignorance of the Self (*agnan*)! When does the ignorance of the Self dispel? It is when a *Gnani* is around.

The Gnani's Words Are Like a 'Golden Dagger'

As a matter of fact, it was only the belief that was wrong. Otherwise, the Self was neither the one with attachment nor the one with abhorrence. There is no attachment or abhorrence in the Self at all. The Self does not have those properties at all. These are all *aaropit bhaav*

(attribution of the properties of one thing to another). What do the *aaropit bhaav* pertain to? They pertain to *vyavahaar* (the relative). So, this belief of yours, that ‘I have attachment and I have abhorrence,’ it is this belief alone that is wrong.’ The One who uproots this wrong belief is a *Gnani*. That belief is not one that can easily be uprooted. ‘We’ have uprooted that wrong belief of yours.

Questioner: Please explain this in detail, that the belief is wrong and that the *Gnani Purush* uproots that wrong belief.

Dadashri: What ‘we’ are saying is that the Self, by its inherent nature, never increases or decreases (*aguru-laghu*), whereas the inherent nature of attachment and abhorrence is to increase and decrease (*guru-laghu*). For that reason, the two have never had any relationship nor have they ever had any partnership with each other. It is simply an *aaropit bhaav* to claim that the Self has attachment and that the Self has abhorrence; those are actually worldly intents. People tend to say, “I have attachment towards this person.” Now, in reality, for You [as *mahatmas*] there is just attraction between the *parmanu* (particles of inanimate matter which are not in pure form) of the two *pudgals* (bodies, non-Self complexes)! This is because I have given You *Gnan*, so the Self has become separate for You. After that, what remains now? Just the attraction between the *parmanu* of the two non-Self complexes remains. In the non-Self complex (*pudgal*), there is an attribute called attraction (*aakarshan*) and an attribute called repulsion (*vikarshan*). Now, people generally refer to attraction as attachment (*raag*) and they refer to repulsion as abhorrence (*dwesh*). When your foot steps into some filth and you feel disgusted, that does not mean that the *Gnan* has gone! Sometimes a reaction is observed even on the *Gnani*’s face, but that does not mean the *Gnan* has gone. The *Gnan* is indisputably *Gnan*. This is just the attribute by the name of repulsion within the *pudgal* that is at work. And that is why

disgust arose and a corresponding facial expression was visible in reaction!

The Self Has Nothing to Do With Vishay

Questioner: Does it [*vishay*] not affect the Self? Is it confined to just the *pudgal*?

Dadashri: The Self has nothing to do with it whatsoever. The Self that ‘we’ make You realize is indeed *nirlep* (unaffected or untainted by any intents that tend to anoint) and *asang* (absolutely separate from the associated activities of the mind, speech, and body). Someone may ask, “How can the Self remain *asang* while one continues to interact [sexually] with his wife?” ‘Our’ response to that is, “The Self is completely subtle! Whereas these *vishay* (sexual pleasures) that are there, they are inherently at the gross level! The two have never been in congruence with each other. The *Gnani Purush* [on the *Kramik* path] Knows this fact and the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) Know it as well, but the *Tirthankar* Lords do not disclose this fact. This is because if the *Tirthankar* Lords were to disclose this, then people would misuse it. The *Tirthankar* Lords would not disclose this fact. ‘We’ [the *Akram Gnani*] do disclose it, but ‘we’ do so covertly, only to these select few people [*mahatmas*]. Otherwise, it would end up being misused, [with people asserting], “The Self is inherently subtle, so *vishay* (sexual pleasures) and the Self have nothing to do with each other at all, hence there is no problem now [with indulging in *vishay*].” And the moment one says, “There is no problem,” the ‘ghost’ possesses him [the misconception sets in]!

It is because of the force of [discharge] karma that this activity keeps happening. In that, this activity is at the gross level, and You are subtle. However, if the knowledge flashes in his [file number one’s] mind that, ‘Nothing at all affects the

Self, so there's nothing wrong with indulging in this,' then he will end up making the mistake [indulge in *vishay*]. That is why 'we' do not openly disclose the fact that the Self is inherently the subtlest. Instead, 'we' say, "Be fearful [cautious] of *vishay* (sexual pleasures). Sexual pleasures are not the 'poison', but fearlessness towards sexual pleasures, that is the 'poison'." What does fearlessness mean? To believe, 'Now, there is no problem even if I indulge in *vishay*.' However, it is only after One becomes a complete *Gnani* and after the complete experiential Knowledge as the Self manifests, that He can say, "Nothing affects the Self." 'We' are giving You all this other understanding so that You have clarity.

Be Careful That It Is Not Misused in Any Way

Questioner: When fearlessness develops, then *swachchhandipanu* (to be guided by one's own will and intellect in spiritual matters) sets in, doesn't it?

Dadashri: The very moment *swachchhandipanu* sets in, it causes one to slip up. That is why 'we' do not disclose this point publicly. Otherwise, it would end up getting misconstrued by these young people. Rather, 'we' bring this up with people like you [*mahatmas*] who have 'arrived at the shore' [older aged]. Whereas young people will just end up taking it the wrong way! However, if a young person were to understand the exact *Gnan* and if He prevails in that *Gnan*, then there is nothing that can affect Him. However, the *Gnan* does not prevail that extensively, does it! A person does not have such capacity, does he! Without attaining the [complete] experience [of the Self], the statement isn't useful for them. As long as the [complete] experience [of the Self] does not manifest, remain in the *Agnas*.

This is just in case any of You [*mahatmas*] have the doubt arise in your mind that, 'I am living a worldly life, and these *vishay* (sensory and sexual pleasures) are still there, so how does this math add up?' Then 'we' share this point so that

You can be rid of the doubt. Otherwise, people would misuse this point. People these days certainly like these things anyway, so they would end up misusing this statement. This is because the *viparit buddhi* (the intellect that takes one further into the relative) within is ever ready. Having said that, this *Gnan* that has been given is a different kind of Science altogether! This *Gnan* is such that it can protect a person in every way possible; but, if he is bent on undermining it intentionally, then it will be lost, he can wipe it all out! That is why ‘we’ have told You to remain in ‘our’ *Agnas*. ‘We’ have taken You to such great heights that if You fall from up here, then not even a single bone will be recovered. So be straightforward and do not engage in *swachchhand* (be guided by one’s own will and intellect) even slightly. *Swachchhand* will not do at all in this!

[The attitude that] ‘I have got Dada’s *Gnan*, there is nothing that can set me back’; that is actually considered a terrible ‘affliction’. Then in that case, it [this fearlessness] will become akin to ‘poison’. Otherwise, sexual pleasures are not the ‘poison’, fearlessness towards sexual pleasures, that is the ‘poison’. This *Gnan* is not worth misusing!

Questioner: In this, one thing is clear, you have said that for the [*vitaraag*] Lord, there is no such thing as ‘this is right’ or ‘this is wrong’. So the question of what is good and what is bad is no longer applicable; that question becomes a moot point, doesn’t it?

Dadashri: No, but that is from the perspective of the [*vitaraag*] Lord, and as long as you have not become God, you are the culprit! Therefore, if you end up doing something that is ‘wrong’, then there should be remorse for it! Whatever I am saying, I am not saying these words for you to misuse them. I am saying them to alleviate your botheration. I am saying these things openly so that the doubt does not arise in anyone’s mind that, ‘Must I be binding karma?’ Otherwise,

wouldn't I apply filters and say things like, "You will bind karma if you ever indulge in this." On the contrary, I am freeing You from that fear [doubt]. Am I not making you fearless (*nirbhay*)?

The Deceit in Sexuality Is Also Poison

Questioner: You do, in fact, make us completely fearless. But then, once everyone becomes fearless, they end up misusing that point. That's the issue, isn't it? The main concern is right there.

Dadashri: It's like this, what am I saying? You [*mahatmas*] should all remain alert when it comes to just this one thing, sexuality. You have been given the liberty to have sexual relations only with your own wife or your own husband. I have given you that much liberty. However, if there is another woman, then you should inform 'us', you should get 'our' approval, and 'we' will even go as far as giving you the approval for that, so do not hesitate. But 'we' will caution her that this is the way to follow this path. It will not do without 'us' giving the approval, will it! But you do not need to take our approval when the sexual relations are limited to your own wife or husband!

With our *Gnan*, within two or four lifetimes, a *mahatma* will attain *moksha* sooner or later. Even within fifteen lifetimes, *mahatmas* will attain *moksha*; there is no problem with that. But for those who miss out on this, they will be left in a lurch for eighty thousand years, and even then, they might not get back on track! For the next eighty thousand years, it will be a time period characterized by intense inner burning. So be careful that you do not miss out on this.

Questioner: Dada, not miss out on what? 'On this' meaning, what?

Dadashri: [Miss out] On this *Gnan*. After attaining this *Gnan*, if a person deliberately does the wrong thing, then what can be done?

Questioner: Can a person actually do the wrong thing after taking *Gnan*?

Dadashri: Yes, it is possible! If you have planted trees in front of your house, if you have made a garden yourself and then you want to dig it all up, then would anyone raise an objection against you doing that?

Questioner: But Dada, after taking *Gnan*, would a person have the thought of doing such a thing?

Dadashri: There may be the rare few who would, not everyone. If we caution them, then they may consider turning around! This [*vishay*] is not something that one should jump into recklessly! Recklessness in this will destroy a person!

That is why ‘we’ say that sexual pleasures are not the ‘poison’, fearlessness towards sexual pleasures, that is the ‘poison’. To be deceitful when it comes to sexual pleasures or to do other things along those lines, all of that is considered ‘poison’. That is certainly what destroys a person. And if that is happening, then there should be remorse, remorse, and nothing but remorse for it. When there is no feeling of ease without having constant remorse, then know that this ‘affliction’ will leave. Otherwise, one [the discharge ego] certainly does have the [veto] power (*satta*) to uproot it and throw it away, doesn’t he? It does not happen that one winds up with no [veto] power at all. The [veto] power certainly remains with him up to the manifestation of *keval Gnan* (absolute Knowledge). Then, whether it is to do the right thing or the wrong thing, one’s [veto] power certainly does remain!

After Having Met the Gnani Purush, If You Do Not Get Rid of Your Mistakes, Then...

The reality of the world has just not come into people’s realization (*laksh*); at no point in time has it ever come into their *laksh*. It was only when such *Gnanis* had manifested that it had come into realization, but it had come into the

realization of those *Gnanis*. Whatever the *Gnanis* told all those people, that did not come into their realization. Some people did attain *moksha*, and they attained *moksha* through the grace of the *Gnani*, but they had not necessarily understood the reality of the world. This is nature's enigmatic puzzle, and no one has become free from it. And those who did become free from it, did not stay back to tell others about it. I alone have stayed back to tell others after becoming free. I failed [in attaining absolute Knowledge], that is why I stayed back to tell you about it. So tactfully get Your [spiritual] 'work' done. I am actually here to help You accomplish Your [spiritual] 'work'!

This *Gnan* that I have given You is itself such that You do not need anything else at all. After associating with Dada this closely, if You do not become like Dada, then isn't that clearly Your own fault? This *Gnan* actually procures results on its own (*kriyakaari*). It is continuously working inside. Do You have to do anything from within?

Questioner: It keeps working on its own.

Dadashri: Now, after attaining such a *kriyakaari Gnan*, if You do not attain *moksha*, then it is indeed your own mistake, isn't it? *Moksha* should already have been attained right from here. *Moksha* is not something one has to fetch externally. *Moksha* means Your *muktabhaav* (feeling of being free, liberated). Despite having all these ['files'], You are *mukta* (free; liberated), and it will never be the case that all these ['files'] will not be there, so why not become aware right from the beginning? 'You' will have to become free amidst all of these ['files']. It is only if there is bondage that You can experience *muktabhaav*, isn't it? If there is no bondage, then how can You ever experience *muktabhaav*? Who is it that has to experience *muktabhaav*? The one who has become bound is the one who has to experience it.

If you are blindfolded and are tightly bound with a rope around a pole, and if I cut one wind of the rope that is wrapped around your chest with a blade, then would you not know that from within? When the rope loosens, you would experience it for yourself. Once You understand that ‘I have become free,’ Your [spiritual] ‘work’ is done.

Likewise, a person should have the experiential awareness (*bhaan*) of being free [as the Self]. That is considered *mokshabhaav* (the liberated state). ‘I’ constantly have the experiential awareness of being free [as the Self], anywhere, anytime. The physical evidences (*dravya*), the location (*kshetra*), the time (*kaal*), and the intent (*bhaav*), none of them can bring Me into bondage. Things do not bring a person into bondage. It just so happens that people keep punishing one for a fault that is committed by another.

Questioner: So then, what is it that brings a person into bondage?

Dadashri: It is ignorance of the Self that brings a person into bondage. That is certainly what I am trying to tell You, that You can remain *nirvikaar* (free of sexuality) in the midst of these [discharge] *vikaaro* (sexual impulses). These [discharge] *vishay-vikaar* (sexuality and sexual impulses) [are an effect], they are not [something that bring You into bondage]; it is just a wrong belief (*drashtifer*). This [discharge *vishay-vikaar*] is not something that will bring You into bondage. It only brings you into bondage if your *drashti* (belief) is flawed.



[7]

The Principle of Attraction and Repulsion

If One Understands What Attraction Is, Then He Can Exercise Caution

It is indeed because of attraction (*aakarshan*) that this entire world persists. God did not have to do anything in this, it is simply [due to] attraction [that the world persists]! What happens between a man and a woman, even that is nothing but attraction! The attraction between a man and a woman is like the attraction between an iron pin and a magnet. It's not as though one feels attracted to all women. It's only when the *parmanu* (particles of inanimate matter which are not in pure form) [of a particular woman's non-Self complex] are compatible [with one's own non-Self complex] that attraction arises towards that woman. Once the attraction takes place, even if he has decided, 'I do not want to get attracted [towards her],' he will still get attracted. At that point, should he not have the thought, 'I do not want to get attracted, yet why does the attraction arise?' So, there are some [underlying] causes, and those are magnetic causes!

Questioner: Can they be of the past life?

Dadashri: That attraction happens even if it's not your desire, that itself indicates that it is from the past life. The magnetism has arisen for you and it has arisen for her too. In the previous life, it was in a subtle form, and in this life, it manifests in gross form. So then naturally, you are

bound to get attracted. Now, when the attraction happens, you feel, 'I got attracted.' However, once You attain Self-realization, You will realize that it is Chandubhai who has gotten attracted.

Questioner: This attraction that happens, is it subject to karma or not?

Dadashri: The entire world is definitely subject to karma, but attraction only happens when the other person's *parmanu* and your *parmanu* are compatible.

Questioner: But the unfolding of karma is indeed involved in that, isn't it?

Dadashri: The entire world is based on the unfolding of karma. Everything is surely encompassed in this one factor, but if you want to break it down, then it can be classified in this way: if the other person's *parmanu* are compatible with your *parmanu*, only then will your *parmanu* get drawn [to the *parmanu* of the other person's physical body]; otherwise, they will not get drawn. There was a man who agreed to marry a heavysset woman who had a blemished complexion. That is when I figured out how he must have chosen to marry such a woman! Her *parmanu* were compatible [with his *parmanu*], so he immediately got attracted [to her]. These people [prospective grooms] say, "I will scrutinize her in this way and that way." [They tell the prospective bride,] "Turn and pose for me." However, it is only if the *parmanu* within get drawn [to each other] that they will settle down together, otherwise they will just not settle down.

Questioner: That is the *roonanubandh* (karmic relationship rooted in unresolved debts of attachment or abhorrence) from the previous life, isn't it?

Dadashri: If that is referred to as *roonanubandh*, then everything [you come across] in the entire world is indeed considered *roonanubandh*. However, for him to get

attracted to her, that is something that happens because he has a mutual karmic account of *parmanu* [with her]; that is why he gets attracted! The *raag* (attachment) that arises at present [after attaining *Gnan*], that is not truly *raag*. Suppose there is a magnet and an iron pin; when the magnet is moved in this way, the iron pin moves back and forth. There is no living entity (*jeev*) present in either of them. Nevertheless, due to the properties of the magnet, there is merely attraction between the two objects. Similarly, when [her] *parmanu* are compatible with [the *parmanu* of] his body, then he gets attracted only towards her. In that [example of the magnet], it is the magnet [that causes the attraction], whereas in this case [of people], it is the electrical body [that causes the attraction]! But just as a magnet attracts iron and not any other type of metal, in the same way, one's [*parmanu*] only get drawn towards the other person's [*parmanu*] if they are compatible with one's own 'metal'; that is how [the *parmanu*] get drawn and attraction happens from within for you. But at that point, the awakened awareness as the Self (*jagruti*) should prevail, otherwise you will slip up.

If attraction alone was happening, then that would be to our liking, but then, repulsion (*vikarshan*) will inevitably follow. It feels good in the moment, but [a little] later it feels bitter. No matter how handsome a man is, if he says a few bitter words to a woman, such as, "You have no sense," then she will feel, 'You called me senseless?' So she will find that bitter. So it is not that there is attraction alone in this world. There is both attraction and repulsion; they are in the form of a duality! This world itself is characterized by duality. So, there isn't just attraction alone, there is bound to be repulsion, too. If there were no repulsion, then attraction would never happen again. And if attraction existed alone, even then everyone would eventually grow weary of it.

Power Has Been Filled in the Parmanu

Questioner: How did all of this enter into the *chetan* (worldly-interacting self)? Why did this start up?

Dadashri: The worldly-interacting self happened to realize, ‘Whoa, I am getting attracted.’ And if he had the right understanding, [then he would realize] that this physical body (*pootalu*) is coming into close proximity to that other physical body and it is due to the presence of electricity in both the physical bodies that they are getting attracted to each other. [However,] He does not have the realization that ‘I am the Knower of this.’ The magnetism arises due to an ‘electrical adjustment’. So [he feels], ‘Even though I do not want to get attracted, the attraction is happening.’ So it is possible to understand that You, as the Self, are not the One getting attracted. One will have decided, ‘I do not want to make a move in bed.’ Yet half an hour later, he goes [and makes the first move]! So, he feels, ‘I am the one who is weak-willed.’ [But hey!] It was you who had decided [not to make a move], isn’t it? Then, how is it that you are the one who is weak-willed?! As a matter of fact, there’s some other ‘phantom’ [the wrong belief that ‘I have become weak-willed’] that has ‘possessed’ him. So in reference to this, people asked me, “What is happening here?” I told them, “It is because of an electrical adjustment that the magnetism arises.” So, when a magnet moves an iron pin, does that mean that the two have a relationship?! It is the magnetism that is at work. Whereas he will say, “I went [to make the first move], I have become weak-willed.” So then, he continues to become even more weak-willed. The ‘I’ has not made the move at all. How can the ‘I’ be the one to have made the move? ‘My’ resolve is to not go, so then how can ‘I’ ever go there? But instead, one will say, ‘I am the one who’s weak-willed. This is indeed who I am.’ He has come to believe this, hasn’t he? So he has ended up with this belief that is wrong. But who taught him the

wrong thing? It was his father who had told him, “You are indeed this, you are indeed Chandubhai.” Later, his wife told him, “You are my husband [the master of the home³⁰].” And yet, she walks away from him. But then, [if you are going to walk away] why do you refer to him as your husband [the master of the home]? But, later on she does give it back [she fights with him]!

Do you like this discussion or do you find it a bit hard to take in?

Questioner: I like it very much. I have to clear everything, that is why I want to know everything, I still want to know a lot more.

Dadashri: But what understanding do people have, ‘I got attracted, even though I did not want to. I was not able to follow my vow [of *brahmacharya*]. I broke my vow.’ Hey, it is not broken. This is a kind of delusion that you have. At the very least, get to Know this Science of ‘Who is causing you to get attracted? You do not want to get attracted, so then who has pulled you? Who else is an owner [has the power], to [get] in between and pull you?!’ To this, one replies, “I got attracted, my mind got tempted. My mind became weak-willed.” Hey, if it’s your mind, then why would it pull You? What do You and the mind have to do with each other? That ‘mechanical adjustment’ is separate and You are separate. Now just look, the entire world takes a beating over this point, doesn’t it!

It is actually due to the electricity that all the *parmanu* get filled with power [magnetized] and that is why the *parmanu* get drawn [to other compatible *parmanu*]. Just as in the case of the iron pin and the magnet, did anyone else get

³⁰ The Gujarati word *dhani* means husband and also owner or master, the one who wields the power in the household.

involved at all? Did we teach the iron pin, [by telling it], “You need to move to and fro [when the magnet approaches]”?

Questioner: Is it not possible to do something so that they [the *parmanu*] don’t get electricity [powered]? Can that not be controlled?

Dadashri: We cannot control that. As a rule, an electrical thing can never be controlled. As for controlling it, it can only be controlled [at the time of charging] before the ‘adjustment’. Then once the ‘adjustment’ has been decided [becomes ready for discharge as an effect], it cannot be controlled [at the time of discharge].

Thus, this body is completely scientific. All of this operates scientifically. Now, when attraction happens, people tend to say, “I got attached.” Hey, would the Self ever get attached (*raag*)? The Self is actually *vitaraag* (absolutely detached)! The Self has neither attachment nor abhorrence. As a matter of fact, both of these are simply imagined by the worldly-interacting self. That is known as illusion (*bhramti*). If this illusion dispels, then there is none of this.

Besides, it’s not as though there is just one type of attraction. There is attraction towards the children too. So, it is due to a kind of electricity that all these *parmanu* have become like a magnet. If the other person’s *parmanu* happen to be compatible [with one’s own], then one gets attracted to that person; one does not get attracted to anyone else. You have the experience of how a magnet works, don’t you? In that, which [one] gets attached to the other? Whereas here [attraction between people], You do not get attached with anybody, do you?! Just as [the attraction of] that [physical] magnet is a natural phenomenon, this [attraction between people] too is natural. However, in this case, what a person says is, “I did it, I am doing it,” so then they [the *parmanu*] latch onto him! Or else, a person will say, “This ended up happening because of

me!” Hey, why are You getting trapped! The attraction happens, and on top of that, one keeps saying, “This is mine, this much is mine.” Hey, it cannot be not Yours. Neither is this ‘capital’ Yours, nor is this ‘property’ Yours. Why are You getting trapped for no reason? From the time one gets married, he keeps saying, “My wife, my wife.” But what about when he was not married? To that he replies, “She was not mine before that!” From the time one gets married, he keeps winding the ‘rope’ by saying, “She’s mine, she’s mine.” And then when she dies, he cries. When you were not married to her, she was ‘not mine’, so then how did this [belief of] ‘She’s mine’ seep in? Now keep saying, “She’s not mine, she’s not mine,” then whatever you had wound will get unwound! What people say is, “You are the one who has held onto the *maya* (attachment to worldly relations), so just let it go.” But how can it be let go of? So the *Gnani Purush* helps you let go of everything. The *Gnani Purush* Himself is free [unbound], so He frees everyone. Through His Scientific approach, He shows the way to become free; otherwise, there is no other way to become free. Therefore, the path to *moksha* needs to be understood, one simply has to keep understanding it!

In That Case, There Is Freedom Only Through the Real Viewpoint

What is *Akram*? It means that One has attained *Gnan* without exhausting [all the previously charged] karma. One has not exhausted karma of any kind yet. Hence, one needs to understand the point of the matter. Nothing else poses a hindrance in this! But sexuality is the one thing that can topple the *Gnan*. Sexuality alone is like that. It is fine if everything else remains. Objects of pleasure of the tongue will not lay a counterclaim against you. Objects of pleasure of the tongue do not have *chetan* (the living entity), they are *achetan* (non-living; devoid of the Self), whereas this [wife] is *mishrachetan* (a living person). So when it comes to sexual

interactions, even if you do not have the desire, you still have to yield to your spouse; otherwise, your spouse will lay a claim against you and at some point, may even cause the wandering of life after life. So when it comes to this, maintain a lot of *jagruti*. That is why over here [on the *Akram* path,] some couples just take the life-long vow of *brahmacharya*, and ‘we’ grant it to them, too. Or else, some people opt to take the vow on a trial basis for a year. Gradually, in doing so, their energy increases to a tremendous extent. This sexuality itself is such a thing that it will make you wander life after life. It will even incite You to cast away the [awakened] Self ‘we’ have given You.

It is indeed by seeing through the *avastha drashti* (relative viewpoint; the wrong belief ‘I am Chandubhai’) that all its effects are felt. Attraction and repulsion exist only because of [seeing others through] the *avastha drashti*, not because of [Seeing them through] the *tattva drashti* (the Real viewpoint; the right belief ‘I am pure Soul’). As soon as one becomes *tanmayakaar* (engrossed) in a temporary state (*avastha*), magnetism immediately arises within, and the attraction begins due to that.

Questioner: It is when a magnet and an iron pin come close to each other that the attraction happens. Now, when can that attraction be eradicated?

Dadashri: It is always going to be there. It will remain for as long as the ‘iron’ retains the properties of ‘iron’. Or else, if the magnetism wears off, then the attraction will stop.

Pratikraman Is Required Where There Is Attraction

Where there is attraction, there is *moha*. Wherever your eyes get drawn, wherever strong attraction keeps arising from within, *moha* definitely exists there. That is why the writers of the scriptures have emphatically advised to maintain applied awareness (*upayog*) in ‘places’ [people] where you get

attracted, maintain pure applied awareness as the Self (*shuddha upayog*), then that ‘place’ will not bother You. Otherwise, it is a ‘place’ where you can become attracted. What do we do in a place that is slippery?

Questioner: We proceed with caution over there.

Dadashri: Do you not maintain vigilance there? And people will even shout out, “Hey Chandubhai, you’ll slip, walk across carefully.” Similarly, attraction is a major area where slip-ups can happen. Hence, a lot of *jagruti* is required when it comes to attraction. Set *shuddha upayog* there. Where attraction arises, See the pure Soul [of that person], [make Chandubhai] do the *pratikraman vidhi*, do all of that and cleanse it off. It’s not as though the attraction arises everywhere.

Questioner: Is there a need to do *pratikraman* for attraction?

Dadashri: Of course! If this body has attraction or repulsion, then You have to tell Chandubhai, “Hey Chandubhai, you are getting attracted here [to this person], so do *pratikraman*.” Then the attraction will stop. Both attraction and repulsion cause you to wander life after life. What do these *pudgal* [*parmanu*] say? “‘You’ have become the pure Soul, we do not have any problem with that, but when will You attain *moksha*? We were originally in the form of pure *parmanu*, but you are the one who has made us impure. Therefore, make us pure. Make us as pure as we once were, then You will become free. As long as You do not make us pure, You will not become free.” As long as these *pudgal* [*parmanu*] are not cleared [discharged properly], they will not let You off. That is why ‘we’ have told You to clear all these ‘files’ with equanimity; ‘we’ have said this so that the *parmanu* get purified.

The *pudgal* has various energies of its own which attract the Self. It is because of these very energies that one has taken a beating, isn't it! The Self ventured out to gain knowledge about the energies of the *pudgal*, 'What is this? Which energy is this?' Now in so doing, one (*pote*; the developing I) himself got trapped! Now, how can one become free? One can become free if the experiential awareness (*bhaan*) of One's own Self manifests!



[8]

A Scientific Guidebook on Brahmacharya

Insights on Brahmacharya Revealed

Dadashri: Is there a need for *brahmacharya* or not?

Questioner: There is a need.

Dadashri: How much of a need is there?

Questioner: A great deal.

Dadashri: And as far as *brahmacharya* is concerned, let 'me' show you how it should be...if everyone in the whole of India were to become a *brahmachari* (one who practices *brahmacharya*), then what would be left? What would be left in India? On the contrary, it would be considered as doing a disservice to the country, wouldn't it? What would happen if everyone in India were a *brahmachari*? So that is not what 'we' mean to advocate. A small number of people become *brahmacharis* and the rest are married. In adulthood, in the stage of a householder living a worldly life, there should be a way to practice *brahmacharya*. This book has been written for that purpose. Because without any *brahmacharya*, just look at what state this country is in! Otherwise, for a person who has the power of *brahmacharya*, the steadiness of his mind would be quite remarkable; his mental strength would be equally remarkable!

Questioner: Have you seen a true *brahmachari*?

Dadashri: Can there even be a true *brahmachari* in this *Kaliyug*? This is why it is called *Kaliyug*! In India,

brahmacharya was practiced only during the time of the *rushimunis*. Then gradually, the number of *brahmacharis* decreased as the era of the time cycle changed [regressed]. Subsequently, all the books on *brahmacharya* got destroyed and since then, there has not been a single book on *brahmacharya*. So people have assumed that, ‘This [indulgence in sexual pleasures] has actually been the custom from the beginning; to indulge in sexual pleasures is a long-standing custom, one that has always been there. Other new customs have developed, but this custom has always been there.’ Hence, two books have been compiled on the topic of *brahmacharya*: *Uttarardh* (Volume Two) and *Purvardh* (Volume One).

After Lord Mahavir [attained ultimate liberation], books on the topic of *brahmacharya* have not been published for the past two thousand five hundred years. Who would talk about *brahmacharya* in the current era of the time cycle? Somewhere or the other, the mind is bound to be tainted [with sexual intents] to a certain extent. As long as one’s own mind is tainted [with sexual intents], he cannot speak on the topic of *brahmacharya*. Such speech just won’t come forth, will it!

Who Can Excise the Disease of Sexuality Other Than the Gnani?

People [preachers] do not give any *updes*h (teaching or precept) on [overcoming] sexuality at all; what is the reason for this?

Questioner: Even if they were to give such an *updes*h, it would not have any effect, would it?

Dadashri: Yes, it would have an effect, provided they themselves have a chaste conduct (*charitra*). Even if they give *updes*h [on this topic] without having the Knowledge of the Self, it will still yield results. Without a chaste conduct, it is all useless.

Questioner: But what about the *baadha* (solemn religious promise to abstain) [from *abrahmacharya*] that they have people make for the practice of *laukik brahmacharya* (customary form of celibacy)?

Dadashri: There is no need to have people make such a promise. They should explain the reasons why one should practice *brahmacharya*. Otherwise, even if one upholds the promise, he will end up as he was before!

Questioner: Some people [preachers] do give *updesh* (preaching) on giving up sex.

Dadashri: What are people going to do with such an *updesh* (preaching)? That is not actually considered an *updesh* (spiritual precept), is it? A [true] *updeshak* (spiritual preceptor) speaks in such a manner that it incites dispassion towards sexuality in the listener, [making them realize,] ‘Is this what it’s like?’ If one were to recall [analyze] sex, then it is actually living hell. One should understand sexuality from the *Gnani Purush*, [and realize], ‘Oh! The stench of the entire world is in it! The misery of the entire world is in it! All the difficulties of the entire world are in it!’ As a matter of fact, people do not know anything about this at all. As a result, all of this carries on in the wrong direction because of their foolishness.

An *updeshak* should be one of two kinds; an *updeshak* should either be a *Gnani* (Self-realized) or if he is an *agnani* (not Self-realized) but he is *sheelvaan* (one with a high state of conduct in worldly interactions as well as *brahmacharya*), then it is acceptable! If he does not have *sheel* (high state of conduct in worldly interactions as well as *brahmacharya*), then he cannot do anything for anyone at all. On the contrary, meeting such a person would increase one’s miseries. What is considered to be perfect conduct in worldly interactions (*sampurna vyavahaar charitra*)? *Sheel* is considered as [the highest state of] conduct in worldly interactions (*vyavahaar*

charitra). *Sheel* means that one does not have even a single sexual thought. ‘We’ do not have even a single sexual thought. The *charitra* that ‘we’ have is what is considered [perfect] *vyavahaar charitra*. One who does not have any sexual thoughts at all is known as a *saiyam parinaami*!

Only a True Brahmachari Can Speak About Brahmacharya

Questioner: Some spiritually advanced people have placed tremendous emphasis on *brahmacharya*.

Dadashri: They have placed emphasis on it, but they have not written any book on it, they have not shown any means to practice it. How would they know the means when they have not practiced *brahmacharya* perfectly themselves?

Questioner: They were, in fact, *brahmacharis*.

Dadashri: Even if they were *brahmacharis*, as long as they have not shown the means [to practice *brahmacharya*], a book cannot be written on it. They assert the opinion that one should practice *brahmacharya*, but it is not possible for people to practice it simply with that. So that is not useful, it is not helpful to others. The speech that makes one practice *brahmacharya*, the speech that helps one to practice it, that is the speech that is useful. Whereas in the other case, it is one kind of intention that one should practice *brahmacharya*; it helps a person in that way. But now, how is he to practice it; he does need some kind of a tool for that, doesn’t he!

It is when a person understands the liabilities of *abrahmacharya* that he practices *brahmacharya*; it is when he understands the staggering liabilities associated with *abrahmacharya*. As it is, he has no awareness at all about what *abrahmacharya* is, and there isn’t a single book in India that has [content on] this awareness, that sheds light on this kind of awareness! Everyone has said that *abrahmacharya* is wrong, one

should practice *brahmacharya*. But hey, no one has ever shown the way in which *abrahmacharya* can be stopped. That is indeed why this book contains all the methods to do so.

The fact is, ‘we’ have only spoken on this topic so that people gain the understanding of the harm that *abrahmacharya* causes and the benefits of practicing *brahmacharya*. This book has been compiled from that speech! After reading this book, people will now realize, ‘*Abrahmacharya* leads to so much harm? Oh my! I had no idea about this!’

If a person decides he does not want to get married, then he should follow that path, and if a person decides to get married, then he should follow that path. It’s not that we are saying, “*Brahmacharya* is the only thing one should follow.”

Questioner: If one picks the side [of *brahmacharya*] without understanding, then it is said that in his next life he will be born desperate for a wife.

Dadashri: No, but that sort of [*brahmacharya*] is of no use either. Yes, one should have the understanding. It is to impart the understanding that ‘we’ have written these books.

Questioner: That is true.

Dadashri: How would you get to know that [understanding]? This is something that even the intellect can understand! That is why a book on *brahmacharya* has been published here, it’s the very first [of its kind] in India!

Thus, it is through veiled perception (*avarantik drashti*) that sex has been believed to be happiness. How is it [believed to be happiness]? [Through veiled perception] This has been believed to be happiness, so I want to sever that belief. So far, many people’s thoughts have changed. All of them have understood. ‘Such grave faults are committed in this,’ a person will at least start to think about that, won’t he!

Questioner: But if one reads this book and understands even a little from it, then he will come fully on that track.

Dadashri: People do come to take the vow of *brahmacharya* from ‘us’, many couples come to take the vow together. So this is the first time anything like this has been written on the topic of sexuality. It’s the first time, and the exact nature of sexuality has been disclosed [in the book].

Questioner: The detailed explanations that you have given are unprecedented; such explanations have not been given before.

Dadashri: But how could one possibly give such explanations when he himself is completely unaware? People remain submerged in it themselves, that’s certainly why they don’t understand what kind of a thing sexuality is!

So because there is secrecy about it, the topic of *brahmacharya* does not come up. And that is why I am compelled to point out regarding the ascetics, ‘Why don’t they get rid of the secrecy on this topic?’ These books will help people for thousands of years. No one ever mentioned the topic of *brahmacharya*, nor has anyone ever brought up anything on the topic of *brahmacharya*.

Read this book and then practice *brahmacharya*. If anyone practices it without reading this book, then it is meaningless. Practicing *brahmacharya* without the understanding is useless, it should be practiced with understanding; read what is written in this book! As a result, you will automatically feel like practicing *brahmacharya*.

No Father Has Ever Talked About It

Your father did give you the understanding [about *brahmacharya*], didn’t he?

Questioner: No, he did not really explain it that much. Nowadays, no father or anyone else explains such things!

Dadashri: They do not talk about this, do they? No man ever says anything about *brahmacharya* to any woman. The reason for this is that they all have unscrupulous intents within. And why do parents not bring up this topic? It is because they feel ashamed. How can they say anything when they do not practice it themselves? So, it is only if talks about *brahmacharya* take place that people will wise up! People have not even heard of the word *brahmacharya*. And two books have been compiled on the topic of *brahmacharya*, so even if a person is not practicing *brahmacharya*, he will start doing so!

Even a person who has never seen the face of *brahmacharya* will start practicing it. There was a couple, both of them were thirty-five years old and they had come to meet ‘us’. They said to me, “We want to take the vow of *brahmacharya*.” So ‘we’ inquired, “At such a young age, why do both of you...?” To which they replied, “We came to realize the dangers of *abrahmacharya* after reading your book on *brahmacharya*, so now we do not want to engage in all that.” This book has turned many people around. There is no awareness at all otherwise, is there! All these people have been engaging in it [*abrahmacharya*], the neighbors have been engaging in it, the president engages in it, the prime minister engages in this, everyone else engages in this. Even some ascetics and high-ranking monks keep engaging in such misdeeds. So then people concluded that this is the most important thing in the world. Thus, no one else has ever given it any thought at all. There is no happiness in this. It was after reading this book that the couple realized, ‘We had no idea about this; otherwise, we would never have gotten married! We’re certain about that, too. We passed our prime years in vain without ‘*Sheel Darshak*’³¹! Now they say, “We lucked out!”

³¹ Title of the original volume on *brahmacharya* that was published in Dadashri’s time and is out of publication.

As a matter of fact, so much bliss prevails [upon practicing *brahmacharya*]. Immense bliss prevails for some *mahatmas*! After reading this book, people have realized, ‘Despite the fact that *abrahmacharya* carries such a grave liability, so much demerit karma is bound and such major faults are committed, we are wallowing in it. It is because of societal influence; people wallow in it so we are wallowing in it, too.’ Animals are wallowing in it and so are human beings. There isn’t a single human being left who has refrained from it, is there? There is no objection to the pleasures of the other four sense organs; the problem lies only in sexuality. So it is because of not having the right understanding that things have carried on in the wrong direction!

After reading this book, there are some who have the experience that sexual thoughts no longer arise, they’ve stopped!

After Using the Guidebook, One Passes

A man came here after reading the book. He looked miserable. I asked him, “What misery has befallen you?” So, he replied, “This misery has come upon me from reading your book!” [So I asked], “Which book did you read that made you miserable?” Then he said, “I felt miserable after reading the book on *brahmacharya*. [I felt], ‘Oh! I’m so pathetic, I’m just like an animal!’” ‘We’ responded, “That is for you to gauge. What do I need to gauge that for? What does the book tell you? The book doesn’t say you’re like an animal.” So he replied, “I feel very bad about this now. Why do I feel this way? How will these demerit karma get washed off?” I told him, “As much as you continue to disclose this [fault to the *Gnani*], even that will clear it once and for all. Did you read the entire book?” He replied, “The entire book, I read each and every word of it! I felt really bad within, cracks have formed [in my belief that there is happiness in sexuality].” I asked him, “So what are you going to do now?” He said, “Whatever you say!” So I told him, “Read it again.” It is the

knowledge related to *brahmacharya* that has not been imparted in India, has it! Here, in India, these people are descendants of the *rushimunis*, [but alas!] they have regressed into bestial behavior. They have become like animals.

If they turn back from this, then they can progress significantly [in the spiritual sense]. If a person is on the right track, then he will move slowly and steadily in that direction. In comparison, a person who had been on the wrong track and has now turned onto the right track, will move very speedily. In his mind, he will have decided that he has to get to either this end or that end, fast! Whereas the person already moving along slowly will take his sweet time. After having read this book on *brahmacharya*, they [that couple] came to give ‘us’ a note today itself, which stated, ‘Give us both the vow of *brahmacharya*. We are feeling very bad [about having engaged in *abrahmacharya*].’ This is because they’d never come across anyone who would tell them that there are all of these offenses and faults committed through sexuality! Only the one who is clear about it can write on it; otherwise, no one can write on the topic of *brahmacharya*. That is why there is no book entirely on this, there is not even a single book clearly on this topic!

Brahmacharya Can Be Practiced Even by Reading the Book on It

Brahmacharya should actually be taught as a subject in colleges. And such a book has never been published in India. If one searches for such a book on *brahmacharya* in India, then he will not find it anywhere. This is because the Ones who were perfect *brahmacharis* did not stay back to tell others about it, and those who are not [perfect] *brahmacharis* have stayed back to talk about it, but they have not written about it. If a person is not a [perfect] *brahmachari*, then how can he possibly write on it? It is not possible for a person to write any exposition on the faults [of sexuality] that he himself has. So the [perfect] *brahmacharis* did not stay back to tell others about it; Those who were perfect

brahmacharis were the twenty-four *Tirthankar* Lords! Krupaludev has also talked about it to some extent.

The Restoration Work on the Spiritual Reign of Lord Mahavir Is Being Done by Dada!

Do you find it a little bitter?

Questioner: No, no.

Dadashri: It was a *Kshatriya*, Lord Mahavir, who had laid the foundation for this. In His spiritual reign, ‘we’ are a *Kshatriya*, so ‘we’ are doing the restoration work on it! This restoration work is not a task for anyone else. The restoration should definitely take place, shouldn’t it!

Only those who have read our book on *brahmacharya* can practice *brahmacharya*. Otherwise, is the practice of *brahmacharya* an easy thing to do?

In my case, it is like I am open to the sky. I have not kept even a hair’s breadth of any fact a secret. After the manifestation of this *Gnan*, I have never engaged in *abrahmacharya*, not even through the mind.

Not even a single thought of sexuality arises in me. Upon seeing women, no sexual impulses arise within me. This is because ‘I’ only See the Self. This is the state as the Knower-Seer of one’s thoughts (*nirvichaar dasha*), the state free of any worldly desire (*nirichchhak dasha*); One who does not have any kind of [worldly] desire at all. Since the past twenty-eight years, ‘we’ have never had a single thought [about sexuality]. This is the *nirvikaari* state (the state in which One is in His original nature as the Self; free from sexual impulses and passions), the *nirvikalp* state (the state that is free from all wrong beliefs and with the right belief ‘I am pure Soul’), there is no *vikalp* (false notion of ‘I am this’) at all. As a matter of fact, this [state of ‘ours’] is going to bring about the salvation of the world.

- Jai Sat Chit Anand

Spiritual Glossary

Gujarati Word	English Translation
<i>aacharya</i>	- high-ranking Jain monk
<i>aadhin</i>	- to remain in abidance to
<i>aakarshan</i>	- attraction
<i>aaropit bhaav</i>	- attribution of the properties of one thing to another
<i>aartadhyan</i>	- adverse internal state of being that hurts the self
<i>aasakti</i>	- discharge attachment that arises due to attraction; excessive affection that leads to attachment
<i>abrahmacharya</i>	- sexual interaction; sexual activity; sexuality; sexual relations
<i>agna</i>	- special directive given by the <i>Gnani</i>
<i>agnan</i>	- ignorance of the Self
<i>agnani</i>	- a person who is ignorant of the Self; a person without Self-realization
<i>agnanta</i>	- a state of ignorance of the Self
<i>Agnas</i>	- five directives that preserve the awareness as the Self in <i>Akram Vignan</i> ; the five special directives given by the <i>Gnani Purush</i> that sustain the enlightened state after <i>Gnan Vidhi</i>
<i>akhand brahmachari</i>	- One who prevails in celibacy through the mind, speech, and body uninterruptedly
<i>Akram Gnan</i>	- Knowledge of the Self through the step-less path
<i>Akram Gnani</i>	- spiritual Scientist of the step-less path to Self-realization
<i>Akram Vignan</i>	- the Science of Absolutism; the spiritual Science of the stepless path to Self-realization
<i>Akram Vignani</i>	- the Scientist, i.e. <i>Gnani Purush</i> , of the direct path to liberation
<i>alochana, pratikraman, pratyakhyan</i>	- a three-step process of reversal from a mistake by confessing it to the Lord within, asking for forgiveness for it and resolving to not repeat the mistake
<i>anaasakt</i>	- beyond all attraction
<i>anang</i>	- incorporeal; fantasies
<i>anang bhaavo</i>	- incorporeal intents that internally give rise to the effect of having indulged in sexual pleasure
<i>anang vishay</i>	- incorporeal sexual pleasures; fantasies

<i>antahkaran</i>	- internal functioning mechanism in every human being composed of the mind, the intellect, the <i>chit</i> , and the ego
<i>asaiyam</i>	- lack of self-restraint
<i>asaiyami</i>	- without self-restraint
<i>asang</i>	- detached; absolutely separate from the associated activities of the mind, speech, and body
<i>asangata</i>	- the state that is absolutely free of association
<i>Ashram</i>	- stages of human life according to the Vedic system
<i>aspashta</i>	- unclear and indistinct
<i>aspashta vedan</i>	- unclear and indistinct experience of the Self
<i>atyaag</i>	- acquisition, non-renunciation
<i>atkan</i>	- spiritual blockade
<i>Atma</i>	- the Self; Soul
<i>Atma aishwarya</i>	- the divine energies of the Self
<i>Atma Gnan</i>	- Self-realization
<i>Atma ni nishtha</i>	- conviction as the Self
<i>Atma siddhi</i>	- the spiritual powers of the Self
<i>Atma swabhaav</i>	- the inherent nature as the Self
<i>Atma swaroop</i>	- the Real form as the Self
<i>Atma vaibhav</i>	- the splendor of the Self
<i>Atmacharya</i>	- the Conduct as the Self; to prevail as the Knower-Seer
<i>Atmasukh</i>	- the bliss of the Self
<i>Atmavignan</i>	- the Science of Self
<i>Atmavirya</i>	- the energies of the Self
<i>Atmayoga</i>	- union with the Self; the state as the Self
<i>avalamban</i>	- support; dependency
<i>avaran</i>	- veil of ignorance over the Self
<i>avaranik drashti</i>	- veiled perception
<i>avastha</i>	- temporary state
<i>avastha drashti</i>	- relative viewpoint; the wrong belief 'I am Chandubhai'
<i>baa</i>	- mother; a respectful term often suffixed to the names of women in Gujarati culture
<i>baadh</i>	- solemn religious promise to abstain
<i>balatara</i>	- inner burning

<i>bebhaan</i>	- gross unawareness
<i>bebhaanpanu</i>	- a state of gross unawareness
<i>bhaan</i>	- awareness; experiential awareness; realization
<i>bhaav</i>	- intent
<i>bhaav brahmacharya</i>	- <i>brahmacharya</i> practiced in one's inner intents
<i>bhaavna</i>	- intention
<i>bhaisaab</i>	- master
<i>Bharat Kshetra</i>	- location in the universe where planet Earth exists
<i>bhay</i>	- fear
<i>bhiksha</i>	- alms
<i>bhogavavu</i>	- to engage in
<i>bhokta</i>	- the indulger
<i>bhranti</i>	- wrong belief; illusion
<i>bhrantiras</i>	- the wrong belief 'I am Chandubhai' that perpetuates the illusion that 'This is mine and I am the doer'
<i>Brahma ni nishtha</i>	- conviction as the Self
<i>brahmachari</i>	- celibate; one who practices <i>brahmacharya</i> ; one who is unmarried and has taken up the resolve to practice life-long <i>brahmacharya</i> ; those who are unmarried and have taken up a resolve to practice life-long <i>brahmacharya</i> on the <i>Akram</i> path; one who is absolutely free of sexuality
<i>brahmacharya</i>	- celibacy through the mind, speech, and body; celibacy
<i>Brahmacharya Ashram</i>	- according to the Vedic system, the student stage of life in which one is a bachelor
<i>Chakravarti</i>	- emperor of six continents
<i>chanchalata</i>	- a subtle change in one's physical composure in the presence of a person of the opposite gender
<i>charam shariri</i>	- the last body before attaining ultimate liberation
<i>charitra</i>	- <i>brahmacharya</i> ; chastity of conduct; chaste conduct; conduct that is free of anger, pride, deceit, and greed and sexuality
<i>charitra moha</i>	- discharge illusory attachment
<i>charitra mohaniya</i>	- karma of discharging illusory attachment that persists even after the belief 'I am Chandubhai' is dispelled; discharge illusory attachment; <i>moha</i> that unfolds as an effect

<i>charitrabal</i>	- the power of one's conduct; strength of conduct; strength of character
<i>charitravaan</i>	- One who does not hurt anyone through anger, pride, deceit, or greed and has the subtle energy that influences others; partial <i>sheelvaan</i>
<i>cheedh</i>	- revulsion
<i>chetak</i>	- the strong belief, the opinion that there's no happiness in sexuality at all
<i>chetan</i>	- a living person; worldly-interacting self
<i>Chetan</i>	- the Self; the developing 'I'
<i>chit</i>	- the subtle component of vision and knowledge in the inner functioning instrument called the <i>antahkaran</i> ; that which takes 'photos' within the <i>antahkaran</i> and sees previously registered scenes
<i>chitvrutti</i>	- tendency of the <i>chit</i>
<i>chont</i>	- stronghold; fixation
<i>daanat</i>	- tendencies
<i>dakhadakh</i>	- interferences and counter interferences
<i>Darshan</i>	- the Vision as the Self; the permanent conviction or the right belief 'I am pure Soul'
<i>darshan</i>	- devotional viewing; understanding
<i>darshan moha</i>	- the conviction that 'I am Chandubhai'
<i>deha</i>	- physical body
<i>deha ma</i>	- the intellect that makes one believe that 'I am the body' and 'I am Chandubhai'
<i>atmabuddhi</i>	
<i>dehadhaari</i>	- one who has presumed ownership of the physical body
<i>dehadhaari Parmatma</i>	- the absolute Self with a body
<i>dehadhyaas</i>	- the belief that 'I am the body'
<i>dekhat bhooli</i>	- the illusion or sexual attraction that arises upon seeing a person; getting sexually attracted to someone upon seeing the person
<i>derasar</i>	- Jain temple
<i>devi</i>	- female celestial being; a form of divine energy
<i>devo</i>	- male celestial beings
<i>dhanipanu</i>	- to dominate as a husband
<i>dharma</i>	- religion; true nature of a thing
<i>dhyan</i>	- internal state of being
<i>digambar</i>	- sky-clad

<i>diksha</i>	- initiation into monkhood; renunciation of worldly life
<i>divya chakshu</i>	- the divine Vision through which the Real and the relative are Seen as separate
<i>drashti</i>	- perspective; belief; vision; way of looking
<i>drashti bagade/ drashti bagadvi</i>	- to find someone handsome or beautiful; to look at someone with a sexual intent
<i>drashti khenchai</i>	- the eyes get drawn
<i>drashti mandai/ drashti maandi/ drashti maandvi</i>	- to look at someone who catches one's attention
<i>drashtifer</i>	- wrong belief
<i>dravya</i>	- physical evidences
<i>Dushamkaal</i>	- the current era of the time cycle, characterized by a lack of unity in thought, speech, and action, as well as moral and spiritual decline and almost no happiness; also known as <i>Kaliyug</i>
<i>dushcharitra</i>	- illicit sexual conduct; unchaste character
<i>dwesh</i>	- abhorrence
<i>ekagrata</i>	- concentration
<i>ekakaar</i>	- engrossed
<i>ekant shaiyaasan</i>	- solitary sleeping and sitting arrangements
<i>ekant shaiya sukh</i>	- happiness that arises from solitary sleeping and sitting arrangements
<i>ekavatari</i>	- a person for whom only one more life remains before attaining ultimate liberation
<i>ekavataripad</i>	- a state whereby only one more life remains before ultimate liberation
<i>ekpativrat</i>	- fidelity to a single husband
<i>ekpatnivrat</i>	- fidelity to a single wife
<i>gaantho</i>	- karmic tubers
<i>gaaravata</i>	- to wallow in sexual pleasures
<i>galan</i>	- discharge; outflux
<i>Gnan</i>	- Knowledge; Knowledge of the Self; Knowledge of the Self attained through the <i>Akram</i> path to Self-realization; Self-realization on the <i>Akram</i> path
<i>gnan</i>	- relative knowledge
<i>Gnanankshepakvant</i>	- thoughts about <i>Gnan</i> or the Self which are in an uninterrupted sequence for a certain duration of time

<i>Gnani Purush/ Gnani</i>	- the One who has realized the Self and is able to do the same for others
<i>Gnani Purusho</i>	- Those who have realized the Self and are able to do the same for others
<i>Gnata-Drashta gneya</i>	- Knower-Seer - an object to be Known
<i>gruhasth</i>	- a householder
<i>Gruhastha Ashram</i>	- the stage of human life according to the Vedic system in which one gets married, raises a family, maintains a household and some gainful occupation
<i>guna</i>	- property
<i>gunasthanak</i>	- one of the fourteen stages of spiritual development; also known as <i>gunthanu</i>
<i>gunthanu</i>	- one of the fourteen stages of spiritual development; also known as <i>gunasthanak</i>
<i>haraiya / haraiyo</i>	- stray livestock; those who indiscriminately indulge in what rightfully belongs to another
<i>himsa</i>	- violence
<i>hisaab</i>	- karmic account
<i>hoonf</i>	- security
<i>ichchha</i>	- desires
<i>jagat ni nishtha</i>	- conviction in worldly life
<i>jagrut</i>	- aware as the Self
<i>jagruti</i>	- awakened awareness; awakened awareness as the Self; awareness
<i>jalebi</i>	- a very sweet Indian delicacy
<i>jeev</i>	- living entity
<i>jugupsa</i>	- revulsion
<i>kaal</i>	- time
<i>kaamvaasna</i>	- sexual passions
<i>Kaliyug</i>	- the current era of the time cycle, characterized by a lack of unity in thought, speech, and action, as well as moral and spiritual decline and almost no happiness; also known as <i>Dushamkaal</i>
<i>kapat</i>	- deceit
<i>karta</i>	- the doer
<i>kashay</i>	- anger, pride, deceit, and greed
<i>keval Darshan</i>	- the absolute conviction that 'I am pure Soul' and 'I am not the doer'

<i>Keval Gnan</i>	- absolute Knowledge
<i>Kramik path</i>	- traditional step-by-step path of spiritual progress; traditional spiritual path of penance and austerities
<i>kriyakaari Gnan</i>	- the Knowledge that procures results on its own
<i>Kshatriya</i>	- a member of the second of the four Hindu castes comprising the warriors
<i>kshayak samkit</i>	- the permanent conviction of the right belief 'I am pure Soul'
<i>kshetra</i>	- location
<i>kusang</i>	- company that takes one away from the Self
<i>kusheel</i>	- the opposite of <i>sheel</i> ; worldly interaction that is characterized by anger, pride, deceit, and greed, and sexuality
<i>laachari</i>	- helplessness
<i>laalach</i>	- intense greed
<i>laalchu</i>	- intensely greedy
<i>laalsa</i>	- ardent desire
<i>laavanyata</i>	- attractive appearance
<i>lafru</i>	- extra worldly entanglements
<i>laksh</i>	- awakened awareness
<i>laukik brahmacharya</i>	- customary form of celibacy
<i>ling</i>	- gender
<i>loksangnya</i>	- societal influence
<i>lolupta</i>	- covetousness
<i>maan</i>	- respect; pride
<i>maani</i>	- a person who yearns respect; pride-filled
<i>maha mohaniya</i>	- immense illusory attachment
<i>maharaj</i>	- high-ranking Jain monk
<i>mahasati</i>	- sixteen women of this regressive half of the time cycle who were mostly married women of high moral conduct, and who completely upheld the vow of fidelity to their husband without any mistake; a Jain female ascetic who has achieved a high degree of renunciation and commitment to the ascetic life
<i>mahatmas</i>	- a person who had received Self-realization through <i>Gnan Vidhi</i> ; Self-realized Ones in <i>Akram Vignan</i>

<i>mahavrat</i>	- the five major vows as expounded by Lord Mahavir, namely: truth, non-possessiveness, non-violence, non-stealing, and <i>brahmacharya</i>
<i>matbhed</i>	- the divisiveness that develops due to difference in opinions
<i>maya</i>	- illusion; illusory attachment induced by worldly life; attachment to worldly relations
<i>mishrchetan</i>	- a living person; the developing I with the wrong belief 'I am Chandubhai'
<i>mithya drashti</i>	- the wrong belief 'I am Chandubhai'
<i>moha</i>	- illusory attachment
<i>mohadrashti</i>	- the perspective that is filled with illusory attachment
<i>mohamayi nagari</i>	- illusion-inducing city
<i>mohaniya karma</i>	- karma that induce illusory attachment
<i>moksha</i>	- ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death; liberation
<i>moksha swaroop</i>	- in the form as the liberated Self
<i>mooh</i>	- a classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die'
<i>mool Atma</i>	- the original Self
<i>moorchha</i>	- gross unawareness arising from illusory attachment
<i>moorchhit</i>	- one who is in a state of gross unawareness arising from illusory attachment
<i>muktabhaav</i>	- feeling of being free, liberated
<i>muktanand</i>	- the bliss of the state as the Self
<i>munobal</i>	- willpower; mentally strong; mental strength
<i>najar laage</i>	- one's <i>chit</i> gets stuck in whatever he has hunger for
<i>napunsak</i>	- bisexual
<i>napunsak ved</i>	- sexual orientation of a bisexual
<i>nav vaad</i>	- nine restrictions strictly observed by those practicing celibacy on the <i>Kramik</i> path
<i>nikaal</i>	- to clear
<i>nimit</i>	- evidences; stimuli; an apparent doer who is simply instrumental in the unfolding of karma; active evidence

<i>niraakulta</i>	- a blissful state that is free of uneasiness and agitation; a permanent blissful state free of uneasiness and agitation attained after Self-realization
<i>niralamb</i>	- absolutely independent; absolutely free of dependency on anything relative
<i>niralamb sukh</i>	- bliss that is not dependent on anything external to the Self; absolutely independent bliss
<i>nirichchhak dasha</i>	- the state free of any worldly desire
<i>nirjara</i>	- discharge of karma; the shedding off or discharging of karma
<i>nirlep</i>	- absolutely unaffected; unaffected or untainted by any intents that tend to anoint
<i>nirvikaar</i>	- free of sexuality
<i>nirvikaari</i>	- the state in which One is in His original nature as the Self; free from sexual impulses and passions
<i>nirvikalp</i>	- the state that is free from all wrong beliefs and with the right belief 'I am pure Soul'
<i>nirvishayi</i>	- untouched by any object of sensory and sexual pleasure
<i>nirvishayi vishay</i>	- pleasure that one engages in without becoming engrossed and no longer has the temptation to indulge in more
<i>Nishchay</i>	- the Self and its realm; related to the Self; the Real; the Real viewpoint
<i>nishchay</i>	- resolve
<i>Nishchay Charitra</i>	- Conduct as the Self, the state as the continuous Knower
<i>niyam</i>	- limit; regulation; self-discipline; rule; guideline
<i>niyanu</i>	- a phenomenon characterized by such a strong inner intent to acquire something that all of one's merit karma are expended towards acquiring only that
<i>no-kashay</i>	- discharging anger, pride, deceit, greed that are nominal; discharging anger, pride, deceit, greed which do not charge new ones
<i>nokarma</i>	- discharging karma that do not charge new karma
<i>noor</i>	- radiance; aura of radiance
<i>padmini</i>	- the most beautiful and graceful category of women according to ancient Hindu texts
<i>parakram</i>	- extraordinary spiritual effort to progress as the Self

<i>parigrah</i>	- possessiveness and inner attachment towards a person; acquisitiveness
<i>parishaha</i>	- twenty-two forms of hardships that are to be endured with equanimity to shed karma off, as per the Jain scriptures
<i>parmanand</i>	- eternal bliss
<i>parmanu</i>	- particles of inanimate matter which are not in pure form; the smallest, most indivisible, and indestructible particles of inanimate matter; particles of impure inanimate matter
<i>Parmatma</i>	- absolute Self
<i>parstri</i>	- sexual relations with a woman besides one's wife
<i>parpurush</i>	- sexual relations with a man besides one's husband
<i>parvashta</i>	- dependency
<i>pashchataap</i>	- to repent over your mistakes
<i>paudgalik sukh</i>	- the sexual pleasure derived from the physical body
<i>pol</i>	- insincerity; loopholes; rationalizations and justifications
<i>popat masti</i>	- parrot fights that appear to be fatal but are harmless
<i>pote</i>	- One; the awakened Self; the developing 'I'
<i>prabhaav</i>	- influence that uplifts others; impact of the state that is free of sexuality and anger, pride, deceit, greed; the impact of a state of decreased <i>moha</i> and expectations for sensory pleasures
<i>prabhaavshali</i>	- a person who is absolutely free from sexuality and anger, pride, deceit, greed and has subtle energy that influences and inspires reverence in others; spiritually influential; a person whose mere presence uplifts the intents of others
<i>Pragnya</i>	- the direct liberating light of the Self
<i>Pragnyashakti</i>	- the liberating energy of the Self
<i>prakruti</i>	- the relative self with inherent characteristic traits; the non-Self complex
<i>prarabdha</i>	- effect of your past life karma
<i>prasang</i>	- association with one's 'file' number two; sexual association with one's spouse
<i>prataap</i>	- the impact of the state that is completely free of illusory attachment and expectations for sensory pleasures; the impact of the state of decreased

	illusory attachment and expectations for sensory pleasures; the impact of the state of <i>sheel</i> ; a state that arises from the onset of <i>sheel</i> ; influence and power
<i>pratikraman</i>	- exact method of reversal from a mistake through confession to the Lord within, apology, and avowal to not repeat the mistake
<i>pratyakhyan</i>	- avowal to not repeat a mistake
<i>pudgal</i>	- the physical body; non-Self complex; non-Self complex of input and output
<i>pudgalno saar</i>	- essence of the body complex
<i>punya</i>	- merit karma
<i>puran</i>	- charge; intake; influx
<i>puran-galan</i>	- influx-outflux, charge-discharge
<i>puri</i>	- deep fried flat bread
<i>purnahuti</i>	- spiritual completion; the absolute state as the Self
<i>Purush</i>	- the enlightened One; the Self
<i>purush ved</i>	- sexual orientation of a male
<i>Purusharth</i>	- Real spiritual effort to progress as the Self; Real spiritual effort to prevail as the Self
<i>Purvardh</i>	- volume one
<i>raag</i>	- attachment
<i>ramanata</i>	- inclination and absorption; taking pleasure or enjoyment out of something
<i>ras</i>	- interest
<i>raudradhyan</i>	- adverse internal state of being that hurts the self and others
<i>roonanubandh</i>	- karmic relationship rooted in unresolved debts of attachment or abhorrence from past lives
<i>ruchi</i>	- interest
<i>rushimunis</i>	- sages of ancient India who had great spiritual power
<i>sadhana</i>	- spiritual practices for the attainment of <i>moksha</i>
<i>saiyam</i>	- self-restraint; self-restraint in sexual interactions; an advanced state in which one has control over his anger, pride, deceit, and greed and sexuality
<i>samadhi</i>	- blissful state as the Self; a blissful state that comes about when one becomes free from

	- mental, physical, and externally-induced problems or suffering
<i>samayik</i>	- introspective analysis as the Self
<i>samkit</i>	- the right belief 'I am pure Soul'; also known as <i>samyak Darshan</i> , <i>samyak drashti</i>
<i>sampurna vyavahaar charitra</i>	- perfect conduct in worldly interactions
<i>samyak Charitra</i>	- the Conduct as the Self; the state as the Knower-Seer
<i>samyak Darshan</i>	- the right belief 'I am pure Soul'; also known as <i>samkit</i> , <i>samyak drashti</i>
<i>samyak drashti</i>	- the right belief 'I am pure Soul'; also known as <i>samkit</i> , <i>samyak Darshan</i>
<i>sang</i>	- association
<i>Sannyasa Ashram</i>	- the stage of human life according to the Vedic system which is marked by renunciation of worldly things with a focus on spirituality
<i>sansaari</i>	- those who lead a worldly life
<i>sansaari sang</i>	- the association with 'file' number one's mind, speech, and body in routine worldly interactions
<i>sanskaar</i>	- karmic impressions
<i>sanskaari</i>	- with elevated cultural and moral values
<i>santosh</i>	- satisfaction
<i>sarva sang parityaag</i>	- the renunciation of all associations
<i>sarvaang brahmachari</i>	- One who is in Conduct as the Self from all aspects
<i>sati</i>	- a married woman of high moral conduct who follows all the rules of fidelity
<i>satipanu</i>	- to prevail as a <i>sati</i>
<i>satsang</i>	- spiritual discourse with the <i>Gnani</i> ; company or association of those who promote the attainment of the Self; spiritual gathering conducted in a question and answer format
<i>satsangi</i>	- a spiritual peer
<i>Satyug</i>	- one of the four <i>yugas</i> , or ages, described in the Hindu scriptures; the first of the four eras of the time cycle, characterized by virtue, wisdom, happiness, and morality; an era of the time cycle in which people are relatively happier in comparison to the current era of the time cycle
<i>shakti</i>	- energy
<i>shakti swaroop</i>	- form as divine energy

<i>sheel</i>	- the highest state of conduct in worldly interaction, characterized primarily by being free of sexuality and anger, pride, deceit, greed, along with Conduct as the Self; the highest state of <i>vyavahaar charitra</i>
<i>sheelvaan</i>	- One who prevails in the Conduct as the Self and has the highest state of conduct in worldly interaction, meaning He is free from sexuality and anger, pride, deceit, greed; One who has <i>vyavahaar charitra</i> and <i>Nishchay Charitra</i> ; the highest state of <i>vyavahaar charitra</i>
<i>shiyal</i>	- chastity of a woman
<i>shokh</i>	- fondness
<i>shuddha upayog</i>	- the pure applied awareness as the Self
<i>Shuddhatma</i>	- the pure Soul
<i>Siddha</i>	- the Ones who have attained ultimate liberation
<i>sparshdosh</i>	- the fault of touching with a sexual intent
<i>spashta vedan</i>	- the clear and distinct experience of the Self
<i>stri charitra</i>	- the nature of a woman
<i>stri parigrah</i>	- having a wife and living with her
<i>stri parishaha</i>	- internally-induced suffering from the sexual intents towards one's wife that arise even though one wants to become free of those desire; internally-induced suffering arising from sexual intents towards one's wife
<i>stri sang</i>	- association with one's wife
<i>stri ved</i>	- the sexual orientation of a female
<i>stripanu</i>	- prevalence as a woman
<i>sucharitra</i>	- sexual interactions that are limited only to one's spouse
<i>sukh</i>	- happiness; pleasure
<i>swachchhand</i>	- to act according to one's own will and intellect; to be guided by one's own will and intellect
<i>swachchhandi</i>	- one who acts according to his own will and intellect
<i>swachchhandipanu</i>	- to be guided by one's own will and intellect in spiritual matters
<i>tanmayakaar</i>	- engrossed
<i>tattva drashti</i>	- the Real viewpoint; the right belief 'I am pure Soul'

<i>Tirthankar</i> Lords	- the absolutely enlightened Lords who can liberate others
<i>trupti</i>	- content
<i>tyaag</i>	- renunciation of worldly life
<i>tyaagi</i>	- one who renounces worldly life
<i>udaykarma</i>	- unfolding karma
<i>upayog</i>	- awareness; applied awareness
<i>updesh</i>	- teaching or precept; preaching; spiritual precept
<i>updeshak</i>	- spiritual preceptor
<i>urdhvagami</i>	- ascending towards the ultimate state of liberation; the tendency to ascend
<i>urdhvareta</i>	- the Ones who are in uninterrupted <i>brahmacharya</i> , the Ones who do not allow the descent of <i>virya</i> whatsoever and whose <i>virya</i> has ascended to the highest stage
<i>Uttarardh</i>	- volume two
<i>vaasna</i>	- subtle desires for sexual pleasures
<i>vachanbal</i>	- the power of one's words
<i>vairaaag</i>	- dispassion; dispassion towards worldly life
<i>vairaaagya</i>	- dispassion
<i>Vanprastha Ashram</i>	- the third of the four stages of human life according to the Vedic system, during which a person hands over his household responsibilities to the next generation and gradually withdraws from worldly life to focus on spirituality
<i>vartan</i>	- external conduct
<i>ved</i>	- sexual orientations; an indulgence due to the belief of pleasure in the effect; an indulgence based on the belief of pleasure in food
<i>vedana</i>	- sensation of pain or pleasure
<i>vedaniya</i>	- sensation which gives the effect of pleasure
<i>ver</i>	- vengeance
<i>vibhaavik</i>	- not natural to the Self
<i>vidhi</i>	- silent auspicious blessings performed by the <i>Gnani</i> for the salvation of the spiritual seeker
<i>Vignan</i>	- Science; spiritual Science
<i>vikaar</i>	- sexual impulses; sexual impulses and passions
<i>vikarshan</i>	- repulsion
<i>virya</i>	- the final extract of food

<i>vishay</i>	- sex; the act of sex; sexual interactions; sexual indulgence; sensory and sexual pleasures; objects of sensory and sexual pleasure; an object of pleasure; pleasures of the five sense organs; subject
<i>vishay dosh</i>	- the fault of sexuality
<i>vishay-vikaar</i>	- sexuality; sexuality and sexual impulses
<i>vishayaasakti</i>	- excessive attachment to sexual pleasures
<i>vishayandh</i>	- blinded by sexuality
<i>vishayi</i>	- sexual; fond of sexuality; fond of sensory and sexual pleasures; the indulger of sensory and sexual pleasures
<i>vishaymoha</i>	- the illusory attachment of sexuality
<i>vishayo</i>	- sense organs; objects of sensory pleasure; intellectual subjects; pleasures of the five sense organs
<i>vitaraag</i>	- absolutely detached; free from attachment and abhorrence
<i>vitaraag dharma</i>	- the religion prescribed by the absolutely detached Lords
<i>vitaraagi masti</i>	- exhilarating bliss that is free of attachment and abhorrence
<i>vitaraagata</i>	- the state of absolute detachment
<i>vivek</i>	- discretion
<i>vrat</i>	- vow
<i>vrutti</i>	- inner tendencies
<i>vyavahaar</i>	- the relative; worldly interactions
<i>vyavahaar charitra</i>	- <i>brahmacharya</i> ; chastity of conduct; conduct in worldly interactions; the conduct of the non-Self complex
<i>vyavasthit</i>	- scientific circumstantial evidence; the result of scientific circumstantial evidences
<i>yaachakpanu</i>	- beggary
<i>yam</i>	- coming into self-restraint; begins from the time the desire to come into a discipline arises



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Oh, I Had No Idea About This!

It is so that people gain the understanding of the harm of sexuality, as well as its many liabilities and thereby practice *brahmacharya* (celibacy through the mind, speech and body), that I have spoken about *brahmacharya*, and this book has been compiled from that. All the spiritually advanced people have said that sexuality is wrong, one should practice *brahmacharya*. But no one has ever shown the way in which sexuality can be stopped. That is indeed why this book contains all the methods to do so. So after reading this book, people will realize, 'It leads to so much harm? Oh, we had no idea about this at all!'

- Dadashri



May the original lamp light a series of lamps

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