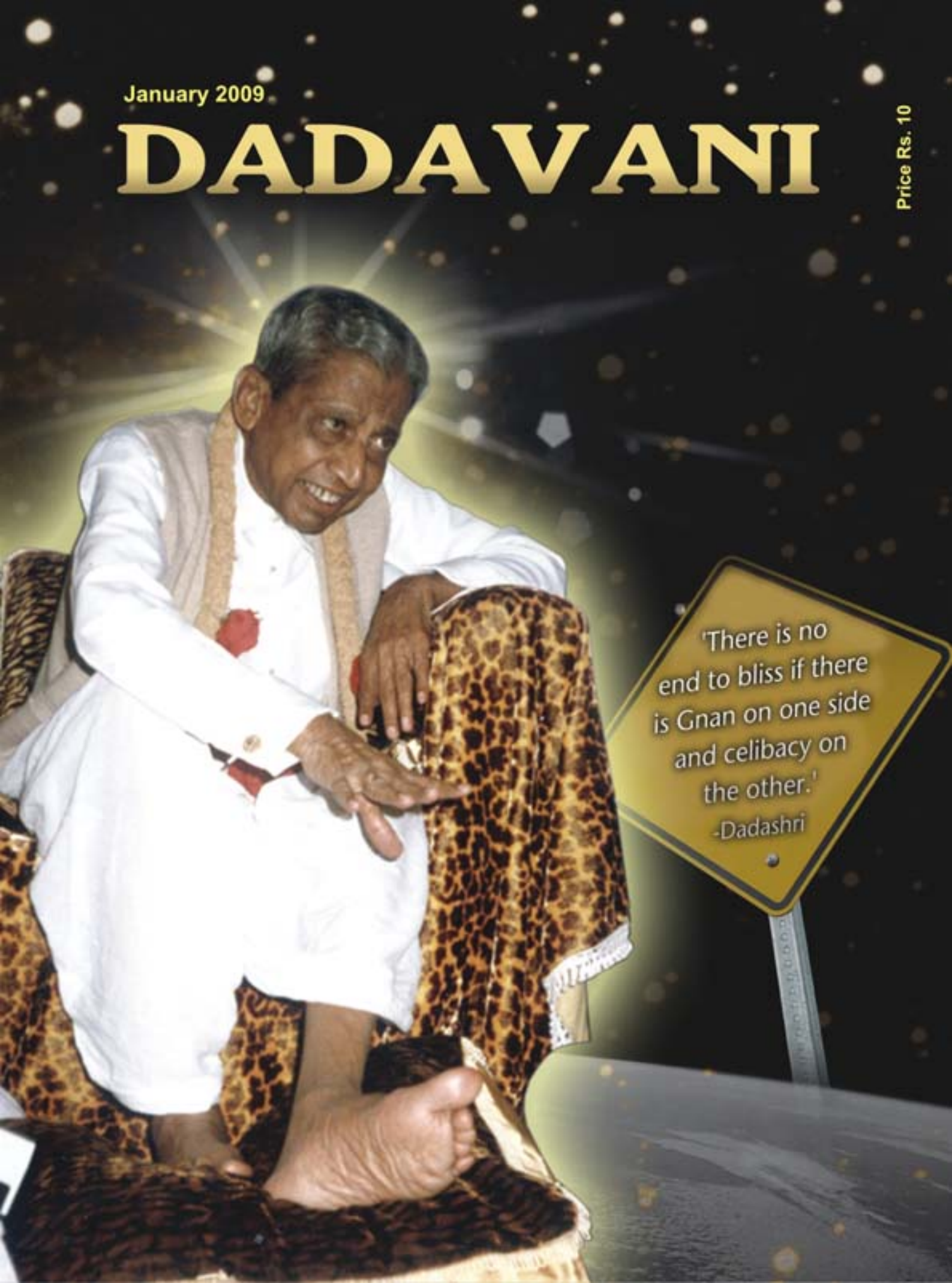
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Married people can also accomplish Brahmacharya

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EDITORIAL

The strangeness of sexuality in this Kaal—current era of the time cycle is such that one behaves as if he has never seen a 'hotel' (place of sexual gratification) and as if he has never had 'tea' (sexual pleasure). During such time one does not have the conscious-awareness about the results and potential dangers of indiscriminate sexuality. The custom of marriage sets the borders of sexuality for the benefit of the human beings involved. If one sets some limit to be sexual with the partner that is rightfully his, then he can hope to be born again as a human being. Indulgence in illicit sexual gratification will lead to a birth in animal life form and thus ruin many a life times to come.

It is considered very difficult to practice *brahmacharya* (freedom from all sexual impulses through thoughts, speech and acts**)** in such a Kaal—current time cycle of Kaliyug, yet in this time, the absolutely revered Gnani Purush Dadashri Himself practiced *brahmacharya* and he has been able to give the right understanding about it to others and thus let them practice it without much difficulty. Dadashri has explained such steps to the married people that to bring about changes in conduct is an effect, a result, yet one can change the underlying understanding which will gradually bring changes in outer action. Dadashri assures with a guarantee that in this day and age sexual relation with only the spouse is considered *brahmacharya*. So then why should not the married people get the understanding according to Gnani's vision and attain the goal of *brahmacharya*?

This Dadavani explores whether there is any meaningful happiness in married life. Having attained the experiences in married life, the goal is to progress further through meaningful inner development. If one attains the bottom line of married life and its experience, then he has indeed risen over and conquered that step. The worldly life *sansar* is to attain such a gain in the net experiences towards liberation. But alas! The married one believes that sex is indeed pleasure and happiness, and that is where the Gnani Purush raises a red flag. Shrimad Rajchandra also addresses in his own experienced utterances that it is not a fault of a woman for the illusionary attraction to sexuality; it is the fault of the worldly self (*vyavahar atma*). When this mistake that deludes ceases, then whatever one sees is filled with bliss only. Therefore to become free from the illusionary attraction to sexuality is the absolute inquisitiveness.

Gnani Purush Dadashri gives the understanding of *brahmacharya* to spiritual seekers and gives them all the solutions clarifying the grave dangers and harm from sexuality, and explains that which is beneficial versus that which is harmful for the one on the path of *moksha*—liberation. How may one progress further in *brahmacharya* and can reach up to taking the vow of *brahmacharya* and can have clear, distinct experience of the Self? All the steps are compiled in this Dadavani. This will give guidance to the one who is on the path of liberation.

~Deepak Desai

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Married people can also accomplish Brahmacharya

(Please note that 'S' for Self, or 'Y' for You, refers to the awakened one in Akram Vignan, or the eternal Self. The 's' for self refers to the worldly self. For a detailed glossary please see: www.dadashri.org/glossary.html)

Attain the critical experience of the 'pleasure'

Questioner: Nowadays the marriages in Hindu society are arranged by parents and later many of these marriages do not succeed; and the partners have to put up with the suffering the rest of the life. So is there any way to prevent the suffering that follows?

Dadashri: If one gets married by his or her choice then also it can happen and if they enter into an arranged marriage then also it may happen. This is because another name for marriage is verily *bhangfoda* braking and splitting. It will not stay without breaking and splitting.

Questioner: Is that so Dada? We designed (within) and picked a beautiful watermelon and brought it home…

Dadashri: You brought a watermelon and when you cut it, it may turn out to be white or red from inside. This is because the marriage itself is *bhangfoda*—breaking and splitting; why then is marriage beneficial? Why it is mandatory? It develops a human being with repeated clashing and conflicts. It is the instrument by which every living being develops. Through the experiences of repeated clashes and conflicts, one progresses further.

Questioner: So it is also a step on the path of *moksha*—liberation, is it not?

Dadashri: Marriage is verily the step. A woman is verily a step. For a woman, a man is a step. They will clash and fight to exhaustion, only then, they can go to *moksha*—liberation. From this they will attain the inner understanding that it is not worth getting married. Thereafter, no matter how lovely she may be; he will say, 'It is not worth a lifetime of misery, the heck with this *sansar* worldly life!' That is why I am telling you that after getting married, evaluate, assess critically and come to the true understanding *taaran*. In that *taaran* you will come to know that it is nothing but *bhangfoda* breaking and splitting! Now people do not know how to evaluate and arrive at an understanding within. So what do they do? They continue to blame the marriage partner and consequently bind karma for an effect in the next life. He continues to blame her and consequently binds karma, which will make him wander in the animal kingdom for infinite life times. If one assesses critically, then he will understand that the right thing to do is to evaluate the profit! One has to 'see' what has been experienced. Marriage is not for the habit of pursuit of pleasure; it is for the experience. 'We—the Gnani Purush and the fully enlightened Self' had extracted the total essence of the experience.

Young ladies ask me whether they should get married or not? I replied, 'look, you cannot do without getting married and after getting married you cannot do without regretting. The reason is that everything is going to give you *gnan* experiential knowledge and if you have come here in this life with your previous life's net experience, and if you can do without it then go ahead and remain single. Otherwise it is not a fault or a wrong deed to get married. It is such that it will give you the experiential knowledge *gnan*. Didn't you get such *gnan*?

Questioner: I got a lot, Dada.

Dadashri: Yes. And if one would have become just that without getting married… to

do *jagat kalyan* world's salvation, then it will hurt in his mind a little. It will bother him in his mind that it would have been better if I had married. It will bother him the whole life. Now this will not bother him or her at all.

Questioner: Dada, if I had not married then I would not have understood what this world is all about at all, and what all this is.

Dadashri: So I had a thought that this poor young lady is not getting married, and therefore everybody in the family keep reminding her that she is still a spinster, over and over again. I gave her the understanding that, 'sister, it is worth getting married in this world. You will have to regret after getting married, however it is definitely worth getting married in this world.' I just thought that why had I brought up this topic, like this? I just found out that this is beneficial. Otherwise it would have bothered her that it would have been better if she had gotten married! Now it is clear-cut. 'Are you going to get married?' Then she replies, 'no. I have taken Gnan and am Self-realized now.'

If one 'sees', what the problem is in getting married, then that experience has to come, does it not? Otherwise the mind will constantly wonder, what if…' You all did experience, didn't you?

Questioner: Yes, Dada.

Dadashri: You used to believe that such problems arise because one marries a Brahmin, so then you married a Jain, but you found out in that too, didn't you? You finished 'seeing' that experience too, didn't you? Even that experience is coming forth, is it not?

Questioner: (Another young person) Now I have stopped the prior decision of wanting to be married for sure.

Dadashri: 'We' also attained all the experiences with Hiraba (Wife of A. M. Patel). Later, 'we' arrived at the *taaran* experiential understanding that, 'brother, now I have experienced.' But if I harass and prod her, and she returns the favor, then again some trouble will remain. Instead let's clean the account. So, 'clear cut' means only that much; that is it. My intention *bhaav* will never spoil, with reference to her. Even if she were to do something wrong, my *bhaav*—way of seeing it, will not spoil. Why should we ruin that which is ours? I got these cards for this life so I have to accept them as they are and be done with them, no? Deal with the cards as long as you can, and if you cannot, leave them. For how long can you hold on to a burning piece of charcoal? And if you burn…is there not a limit to everything?

Questioner: Quite true, Dada.

Dadashri: One regrets after getting married, but regret gives rise to *gnan* experiential knowledge in the relative realm. One should get the experiential knowledge, shouldn't one? Can one get experiential knowledge just by reading a book? Can one have *vairagya* dispassion just by reading a book? Dispassion *vairagya* happens when repentance happens.

Married life starts to dissolve (*galan*-discharge) from the time one gets married. One day everything will dissolve.

That which was believed to be pleasure, turned out to be pain!

Sexual interactions between man and woman begin the laying of the claims and demands for and against each other. This is because in sexual interaction, both claim to be the owner, there is only one 'ownership' between the two, whereas the *mata* viewpoint of the two are different! So if one wants to become free then it is worth not committing this offense and for the one for whom sexual interaction is mandatory then he or she has to settle the matter.

Questioner: To prevent the entry into the offense, means one should not marry?

Dadashri: To get married or not to get married it is not under your control *satta*. You should keep the decision and intent *nischaya bhaav* that it would be best if this were not to happen. Would anyone desire that he should fall from the train? Our desire is that it would be good if I do not fall off the fast moving train. Even then if you fall, then what can one do? Similarly your intent should be such that you will be better off not falling into marriage.

Questioner: That means that getting married is equivalent to falling from the train?

Dadashri: It is verily that way, but it—falling into a marriage—should indeed be the last resort.

Questioner: Thereafter one has to take it as a drama *naatak*—that which does not last?

Dadashri: Of course, there is no choice afterwards, is there?

Questioner: There is so much peril and liability involved in marriage and the pleasure *sukha* derived from sexual interaction is like that derived from scratching an eczematous lesion on the skin. So then all these people who have got married, is that because they did not have any choice? Why do they get married?

Dadashri: People get married with pleasure and habit; they have the willingness and the desire to get married. They do not 'know' (experience) that there is pain *dukha* in it. They know that after all, there is happiness. There is some loss, however after all it is a profitable thing; that is what people know. However in reality there is a total loss only. When one goes to the 'income tax office—the repayment that is due', (when the Gnani shows) then he realizes that it was all a loss only. And for that matter, we do not have the *satta* control in our hand, do we? It is not in our hand, in this life, is it? Now, in this life, if we learn the new 'design' thoroughly, then everything will clear up.

That is why Krupadudev, the Gnani Purush Shrimad Rajchandra, had said, 'If the illusion that arises the moment one looks, ends, then all suffering ends – *Dekhat bhooli tadey to sarva dukhono kshaya thaaya.*' Whereas, this Gnan of ours (Akram Vignan) is such that the illusion does not arise despite looking. This is because in 'seeing-looking' one 'sees' Shuddhatma—pure Soul and once you 'see' Shuddhatma, *raag* attachment will not arise.

Through the thoughtful vision of Krupadudev…

What has Krupadudev Shrimad Rajchandra written in a letter regarding, 'My thoughts about woman and interactions with woman.'

'Through extreme clarity laden thinking processes, it has become established with finality and incontrovertibly *siddha* that uninterrupted bliss exists through the support, cover and grace of *shuddha* pure Gnan and that is the only place, where absolute *samadhi*—without any effects from physical, mental or externally induced disturbances—lies. The view that a woman (sex) is the highest source of pleasure is only the result of the imagination that arises out of deluded and tinted *avaran* vision *drashti.* But she is not that for sure. The location (vulva) by which one enjoys the pleasure through a woman is such that if one 'sees' it with discriminative vision, it will become evident that it is not even worthy of a vomiting act.'

What Krupadudev says is that it is not even a right place to vomit. Therefore vomit at another better place. Furthermore he says that, 'All the *padartha* matter that retain lingering disgust (*jugupsa*) lie in the body of a woman and it is the birthplace of that.'

Why is it called the birthplace? It is called the birthplace because this birthplace gives birth to refuse of the same kind again and again.

Questioner: What is meant by the word *jugupsa* disgust?

Dadashri: *Jugupsa* means strong dislike filled irritation. All that provokes and has a lingering dislike with irritation *chhiidha*, are there in her. Hey you! Just because it is wrapped in a silk cover, does it mean all is fine and dandy? Krupadudev has written a lot, but what can the poor people understand? He writes,

'Besides, that pleasure is momentary, remorseful and it is like scabies-ringworm skin infection which produces an intense desire to scratch. That vision of the act of intercourse and its appearance that has finished its impressions in the heart makes me laugh and wonder, 'what a huge deception and loss of self clarity?' In short, I just have to say that there is no pleasure *sukha* in it all; if there is, then describe and see it in its totality without breaking it up.'

So check out this sexuality *vishaya* through intense repeated analysis, this is what Krupadudev is trying to say. If you want to smell its fragrance, why not put your nose to it, what do you think? Besides if you see that location in broad daylight with wide-open eyes, would you find it beautiful? Disgust filled irritation will arise from all angles!

'So you will know that it is only because of the state of illusion *moha dasha* that this belief has arisen. I am not sitting here to give a discriminative commentary on a particular external organ of a woman, but rather for the discriminate vision so that the self (*vyavahar atma* – worldly self) must never be pulled there again. That is the intent of this natural indication and knowledge based directive. The fault *dosha* does not lie in the woman, it lies in the self (*vyavahar atma* – worldly self) and once that fault leaves, whatever Atma—the Self 'sees' is wonderfully and extraordinarily blissful only. Hence, to be free from that *dosha* mistake is the absolute inquisition indeed.'

It is not a fault of the woman, it is the mistake of our fault, it is the fault of our understanding. Where is the fault of the female here? If it is the fault of a woman then these water buffalos are also women-females too, aren't they? Why are people not pulled there? We feel 'pulled' attracted because our wrong understanding. When we get rid of that wrong understanding, everything will go away. Sooner or later, there is no choice but to get rid of this wrong understanding. This is the filth; there is so much terrible filth that I can't get rid of that irritation at all.

Conquer the king and you have conquered the whole kingdom

Krupadudev has said that,

'nirkhii ney navyauvana, lesha na vishaya nidaan,
ganey kaashta nii pootadii, tey bhagawan samaan.'

'While seeing a young woman, when the slightest vibration of a sexual impulse does not arise,
Such a one who sees and counts her as a doll of wood, is the one who is indeed like a God.'

-Shrimad Rajchandra

We should not consider a woman as a wooden doll in the Akram path—step less path to Self-realization. We should see Atma—the Soul. People who follow the Kramic path—step-by-step path to Self-realization, will use the words, 'doll of wood,' but how long can this setting remain? The moment a little thought of sexuality arises, it, the wood doll setting, will go away. But what if wee see Shuddhatma? So if you see a woman with blossoming youthful beauty *navyauvana* and if your *chit* (subtle

component of vision and knowledge in the inner functioning instrument called *antahkaran*) gets captured, then at that place if you keep seeing Shuddhatma—pure Soul in her, then everything will go away, and the *chit* will be freed. You will rise over sexuality and thus conquer sexuality *vishaya* if you see Shuddhatma—the pure Self. Thus you will get the closure, otherwise you will not.

'Aa saghada sansar ni, ramani nayak rupa,
Ey tyagi tyagyoon badhoo, kevel shoka swaroop.'

'Having renounced the queen of all that is beautiful in this world,
Is equivalent to renouncing all that is the embodiment of grief.'
-Shrimad Rajchandra

All the grief has arisen from that only. Once sexuality-woman is renounced, once one became free from her, everything is resolved. That is all the constant form of grief only. The whole day there is torment, anguish and distress only. One gets only unhappiness, then it leaves. Otherwise if it has possessed you, it will not leave you, will it?

'Ek vishaya ney jitataa, jityo sau sansar
Nrupati jeetata jeetiye, dara, pura ney adhikaar.'

'By conquering sex, you have conquered the worldly life,
Just as conquering the King you have conquered the army, kingdom and power.'
-Shrimad Rajchandra

When you conquer the King, you get everything; his army, kingdom and power. You get his whole army. You cannot conquer the King if you try to conquer the army. Similarly once you conquer this King of sexuality, you get the power and authority over everything. That is why 'we' remain free *mukta*, are 'we' not? This sex is the only subject of all subjects *vishaya* that if you conquer, you can have the full power and realm of the royal throne. 'We' do not have even a single thought about sex.

Gnan and meditation as the Self will go away…

'Vishaya rupa ankoor thii, tadey Gnan aney dhyan,
Lesh madira paan thii, chhakey jyum agnan.'

'To get absorbed and carried away by the sprouting thought of sexuality,
Is equivalent to losing control of all awareness and knowledge after drinking a little wine.'
-Shrimad Rajchandra

One illicit-not rightful, sexual act done spoils everything. Once again one incurs a loss that makes him wander into infinite lives and gains the right of entry into the path of hell *narak gati*. Which *vishaya* sexual interaction will not lead one on the path to hell? It is that which is acceptable by people. If a married man is taking his wife with him then will people take any objection?

Questioner: They will not.

Dadashri: And what if he is not married and going along (having an affair with someone who is not rightfully his) with a woman?

Questioner: Then people will oppose.

Dadashri: That is not acceptable by people. Such a person has become fit for the path of hell. Both will have to go to hell, and besides both will have to remain together in hell.

Questioner: 'One gets absorbed in the sprouting seed of sexual pleasure…' What does this mean?

Dadashri: Sprouting means there is a

seed within, and once it sprouts, and if one becomes absorbed in it, and that is the *ankoor* the sprout, of sexuality. If it rises, he is gone, finished. That is why we decide that it is best to uproot and throw it away before it becomes full fledged as the thoughts of going through the act, subtle or overt. If one seedling sprouts, then all knowledge *gnan* and meditation *dhyan* breaks and empties away.

Questioner: Is it like that in this Akram Vignan too?

Dadashri: The Gnan and meditation will disappear. When the thought (sexual thought) arises, not only Gnan and meditation but soul will leave too. In the Kramic path gnan and meditation will disappear and in Akram the Soul 'given' to you will disappear. So you cannot let it grow to the level of absorption *tanmayakar.*

Eligibility through practicing brahmacharya

Krupadudev further says,

'Paatra vina vastu na rahe, paatrey
Atmik Gnan,
Paatra thhava sevo sada, brahmacharya
matimaan.'

'Nothing can be contained without a vessel,
and with the right vessel one can attain the Self,
To become the vessel, nurture
brahmacharya, oh wise ones.'
-Shrimad Rajchandra

If one practices *brahmacharya* (freedom from all sexual impulses through thoughts, speech and acts**)** then he can become eligible, Krupadudev says this. He has not said that do not eat mangos. He has grabbed the whole root of the problem. If the one who you are interacting with is lifeless then it will not file a claim, and therefore one does not have to practice *brahmacharya*. But this living one will file a claim.

'Jey navawaad vishuddha thii, dharey
shiyad sukhdaayii.'

'The one who supports the purity of
brahmacharya,
with a sacred fence from all angles.'
-Shrimad Rajchandra

Questioner: What is the definition of (*navawaad vishuddha brahmacharya*) practicing perfect celibacy through nine fences?

Dadashri: *Navawaad* means, practicing *brahmacharya* through the medium of thoughts, speech and acts. One should not think sexual thoughts in his mind. If one remembers the sexual events from the past, then at that time he should forget them. He should not speak anything sensual or sexual. He should remain far from any sexual contact with any body.

Nine fences state that, one should not occupy a seat in the area where a woman is sitting; he should not look at her. If someone is enjoying sexual intercourse then one should not watch secretly through the crack of the door. Even if you watch, your mind will be spoiled. You should not recall the *sansar* worldly life you have enjoyed in past. If you recall then you will have thoughts again, thus this is how nine fences are mentioned.

You do not sit where a woman was sitting, they say like that. Then what will happen at that place? Will one have *raag* attachment or *dwesh* abhorrence? One will continue to feel abhorrence. Instead the factories of attachment and abhorrence increased. So what are we to do with *navawaad* nine fences? Instead if you make a single fence, it is more than enough. By constructing nine fences other attachment and abhorrence will arise again. Instead practice *sthool* physical *brahmacharya* and whatever thoughts arise in mind wash them away by doing *pratikraman* (*pratikraman* has three components: *alochana*—confession of one's

mistake, *pratikraman*—asking for forgiveness, *pratyakhyan*—firm resolve and determination never to repeat the mistake). Nowadays nobody can practice nine fences, one or two fences would be broken for sure. So then how can one complete nine fences? You just stay in what 'we' have shown to you. If you practice through our way—the Akram Path, then nine fences and everything else are included. One needs to employ ego if he wants to practice through nine fences. But here in Akram Path, there is no doership at all.

Questioner: So at the time of doing *pratikraman*, when we recall the error of the sexual interaction does it not bind a new karma?

Dadashri: Yes, you will remember, but what are we trying to do when we do *pratikraman*? We want to get rid of sexuality *vishaya*. The others who remember it, are indulging in it and have the *lalacha* gluttonous greed for it. There is a difference in both intents. Over there one remembers out of *lalacha* and here one remembers through *pratikraman.* The intent behind *pratikraman* is to quit, however over there the intent is of *lalacha* greed. So there is a difference in the two intents.

'Bhuv teno luv pachhi rahe, tattva vachan ey bhai.'

'His further lives before *nirvana* are minimal,
That is a statement based on elemental knowledge, brother.'
-Shrimad Rajchandra

'*luv pachhi*' means after few more lives remain. That is elemental speech and is the essence of the element *tattva*.

In the next couplet of the spiritual hymn he writes,

'Sundar shiyad surataru, mun vani ney deha,
Jey nar nari sevashey, anupama fada ley teh.'
- Shrimad Rajchandra

Shiyad means *shilvaan* (inner energies of the Self expressing in the relative realm, the state of being free from any *kashaya*—anger, pride, deceit and greed, and being free from *vishaya*—sexuality). Such a one, who is chaste and maintains the highest integrity in thoughts, speech and action, gets an excellent fruit.

Questioner: Who is said to be a *shilvaan*?

Dadashri: The one who does not have a thought of sex. The one within whom anger-pride-deceit-greed do not happen, he is called a *shilvaan*. Not only the *vishaya* sexuality with reference to a woman, but anger-pride-deceit-greed have become absolutely subservient to him and that is why he is called a *shilvaan*. The *kashayas*—anger-pride-deceit-greed, which hurt the self only but no one else, are called controllable *kashayas*. The Lord has said that *shil* begins from this point.

Questioner: So the *bhaav* intent, 'let no living being be hurt, in the slightest extent through these thoughts, speech and action,' is that being a *shilvaan*?

Dadashri: That intent is there for sure. That is called *ahimsak* non-violent intent. That is a different thing and this here is; if one wins the battle with reference to sexuality, he conquers everything.

Questioner: After I took the vow of *brahmacharya* celibacy, I had sung this hymn of Krupadudev '*nirkhii ney navyauvana* – Upon seeing a young woman in full blossom.' for a month.

Dadashri: The one who sings this *pada* spiritual hymn will attain clarity of purity. You should sing this *pada* hymn, daily, twice everyday. If you triumph over sex then you have won the whole world, that is it! Thereafter go ahead and eat or drink what you like, nothing is going to hinder you. But whoever

won this, wins the whole world. This is the only place where a human being gets trapped. Once you triumph over sexuality, you are the Emperor of the world! No karma will be bound-charged at all. Sexuality and sexual interaction through thoughts, speech or acts bind tremendous and horrible karma. Millions of living forms die in only one act of sexual intercourse. And one ends up with *roonanubandha* binding karmic ties, with all these subtle life forms *jives*. So if one triumphs over only this one thing: *vishaya* sex, then it is more than enough.

The root cause of wandering in worldly life

This sex is the only thing that causes the bondage in the world. The world has arisen because of that. The entire world is arisen from this only and everything has arisen in that. Therefore with reference to *vishaya* sexuality from the very beginning, one should change his opinion in such a way that no opinion will remain at all. One should change the opinions daily by doing *samayik* (to observe specific mistakes of the non-Self, with focused awareness as the Self) and *pratikraman*.

Questioner: A person should change the old opinions, even by doing *pratikraman*?

Dadashri: Yes.

A book of 800 pages on Celibacy has been printed here; have you read it? The understanding given and attained in that book is considered one of the wonders of the world. If one wants to uphold and sustain *brahmacharya* celibacy in thoughts, speech and acts-then this verily is the instrument. There is no other tool. This type of book has never been published in Hindustan. Who would publish? Those who were practicing *brahmacharya* did not have any spare time and whoever had the time, they were not in *brahmacharya*. There were those who made an external show of practicing *brahmacharya*, otherwise there were some *brahmacharis* like the ones you see in a farm. Had you seen *brahmachari* in the farm? The poor oxen are celibate *brahmacharis*, aren't they? You are doing such things so a woman will not come into your sight. Hey *mooah* (special exclamation used by Dadashri to shake up the listener, it means the one who is dying), even Tirthankaras are born through the womb of a woman, Gnani Purush is born through the womb of a woman. And these men, who have lost the true concept of *brahmacharya*, who were born through womb of women, have stopped seeing women all together.

What is the fault of women in this? What can a woman do against your deceptive intent? A human being does not have the habit of looking at his own mistake. And if you have such a disease then you should not look at a woman. But they should not spread the whole path in this way.

Consequences of getting married at an older age…

In the past times, men and women had not polluted worldly life *sansar*. A woman would marry at the age of fourteen and a man would marry at the age of sixteen, so there would not be any significant leakage. So there along with every blossoming leaf there will be a flower. Whereas nowadays all we see is that which is with leakage—deficient in full potential. What had happened to those who got married at the older age? Everything would have been leaked—loss of full human energy potential. So then hardly one-two flowers would remain within! Is this talk comprehensible? 'We' would never say that this talk of 'ours' is right. This is because it may turn out to be wrong. This is because, 'our talk is correct,' is in our vision! On the other hand, in the path of liberation—*moksha* we would say that 'our' talk is one hundred percent correct. But in this—the

relative, it may turn out to be wrong, and it is now the work of intellectual energy.

Married life is detrimental for the moksha ?

'We—the Gnani Purush and the fully enlightened One within' have said 'Sexuality—*vishaya* is not poison, but fearlessness in sexual interaction is poison.'

So the one who remains strong here, does not have a problem. I am saying this to get rid of fear in the married people that, 'brother, don't get scared that you are married, that this woman will take you to hell.' Marriage is a different thing and the path of *moksha* is also a different thing. The Soul is totally separate. The Soul is totally separate in this body. The body and the Soul do not have any concern with, dealings with each other. This is nothing but an illusion. Due to the illusion, one continues to have lingering fear.

Questioner: Fearlessness is called carelessness, isn't it?

Dadashri: I have used the word fear so that one would have fear in sex. Involvement in sexuality should be the last resort. So, what I am saying is have fear in sex. Even the Lord himself was fearful in sex, as were all the mighty Gnanis. Who then are you not to be fearful of sex? 'Nothing is going to obstruct me', that is poison. So, have fear in sex. Take the enjoyment in sex, but be fearful of it. If there is a lot of delicious food, you can enjoy it but have fear and moderation in enjoying it because you will suffer if you eat too much. Therefore, be fearful of it.

Find and bring one ascetic-renunciant *bavo* and get him married and if he maintains the home for a month, then it is right and appreciated. He will run away on the third day! When she asks him to bring such and such thing, the moment she commences her household demands, he will run away. And these very ascetics harass the married people saying, 'now what will happen of you?' That is why I had to write these heavy words that, 'Sex is not the poison, go ahead, do not afraid.' 'I' have come here to remove your fright. Enjoy *vishaya* sex with *sahaj bhaav* naturally—without *kashaya*. It should be natural (take the medicine when both have fever). If one enjoys *vishaya* through naturally then *vishaya* only enjoys *vishaya*—the interaction is entirely at the non-Self level, without any *raag* attachment or *dwesh* abhorrence. This is just that people do not know how to enjoy with natural intent.

Natural sex means what?

Vishaya sexuality is in the form of a discharge. In that process because of tendencies-inclinations for more-*vruttis* liability with danger arises, interference—'I am Chandulal' *dakho* arises. There is no need of tendencies in *vishaya* at all. Natural means there is no interference.

There is no problem if there is any kind of naturalness; natural means it should be acceptable by both. Say for instance when you just felt like a shave and the barber arrived, and says, 'Welcome! Welcome, have a seat, let me give you a shave!' Such circumstance should arise. One man says, 'I have to beg my wife for two hours then only she lets me have sex with her!' I told him, '*mooah*, what kind of a person are you, you better off jumping in the Soorsagar (famous lake in Vadodara, where young ones commit suicide), that will get your solution.' Is there a limit of begging or not? What is a limit? Once you say, 'get ready for this.' Then if she says, 'not that.' Then you should say, 'Enough, I am leaving. I don't want it.'

Take the medicine when both have fever

That is why I said that 'take the medicine if you have fever'. Did you like this talk or not?

Questioner: I liked it.

Dadashri: Is that so? If you like then you should start from today. If you do not, then start few days later, where is the hurry? After twenty-five years!! Is there any force involved in this? Of all the liabilities, the greatest is of this *vishaya* sexuality. Yet 'we' said that take the medicine only if you have fever. Then, it is our responsibility and you will not have any problem in the path of liberation. In spite of taking this much responsibility, if you tell me that you are not giving me enough freedom, then it is your mistake only, isn't it? What do you think? This is our 'Akram Vignan'! Live with a woman. Today all scriptures say not to live with a woman at all, however we are telling you to live with a woman. But along with this 'we' are giving this thermometer that you should carry out sexual interactions in such a way that it does not hurt your wife.

Questioner: Will that fever stop rising or not?

Dadashri: No, it may increase again.

Questioner: So then how can I stop it?

Dadashri: Do not stop it. Take the medicine when you both have fever then it is not your responsibility, thereafter it is my responsibility. If you are taking the medicine—sexual interaction, so that you may enjoy sex then it is your responsibility. I know you all are married, so I have not given you Gnan just like that. But along with this I have taken the responsibility of this in the Akram Path that, if you remain in this limit of the law, then I am responsible.

Questioner: If the wife has no desire, no fever, what should she do if she has to take the 'medicine' given to her by force by her husband?

Dadashri: What can she do? Who asked her to get married?

Questioner: The fault is of the sufferer, accepted. But please Dada, please show me a way, and show me some way out of sex, by *pratikraman*, or something like that.

Dadashri: Only through making him understand that Dada has said this is not something that you can keep taking. The problem with the file will be settled with equanimity if your mind and body remains healthy.

Questioner: Do something that we will not get fever at all.

Dadashri: I have done just that. But you still…

Questioner: The decision is weak.

Dadashri: The decision is weak. This is an effect; this is discharge, which is how the decision becomes weak.

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

Dadashri: It has not come into understanding. This decision that there is pleasure in sexuality is not through discriminative intellect. One has not understood it, through this way. I have allowed you to eat *jalebi*, *doodhpak*—Gujarati sweet dishes. The pleasure that one feels after drinking alcohol is not so, through discriminative intellect. The pleasure derived from smoking is not so, through discriminative intellect. It is merely something that one has taken on through seeing and showing others in the world.

One can experience eternal bliss after Self-realization

It is necessary to know once for sure that you are to take the medicine only if you have fever. Once You decide along this line of knowledge, then the mind will keep such a decision. This is because now 'He' has attained

atmasukha the bliss of the Self, has he not? The one who does not have any kind of happiness, for his happiness *vishaya* is verily there, we will not direct him at all and we cannot even turn him. However we have attained the bliss of the Self, that is why one turns towards the bliss of the Self. If the mind happens to clash in some situation of external pleasure (of the non-Self) then also instead of turning towards worldly *vishayas* he turns towards the Self within. But what can happen to the one who has not received this Gnan? This is the path of liberation. So just understand this much here. Do you like this talk? This 'Akram Gnan' is correct, isn't it?

Questioner: Yes, it is correct.

Dadashri: This Gnan is such that, it is possible to attain *moksha* even in the presence of *vishaya* (sexual interaction). This is 'our' very lofty search and discovery! You are allowed to eat *ladoo, jalebi* everything. What Krupadudev had said, 'if you get your favorite dish, then give it to another person.' So did anybody give it to another person? Did you see anyone who gave away his favorite dish to another person? Is there anybody who would give it away? Only Gnani Purush would do such a thing. However I tell you, 'eat your favorite dish, at ease! Eat mangos, eat mango pulp.' No one has given such freedom. Up until now not any scripture says that those who are involved in mundane worldly life can have this *brahmacharya*. All the scriptures have said 'run away far from a woman'. But we have done this new exploration. This is my new scientific exploration. This is a collective science of twenty-four Tirthankaras!

Here (in Akram path) we allow one to have sexual relations with only the spouse, there is not much liability in that. That is why we have given permission. Otherwise scripture writers have totally rejected this saying, 'leave a woman alone,' they have said like this. But this is our science, therefore it is possible to have peace on one side—the worldly interaction and therefore one is ready to remain in Agna. Yes, we have been lenient, but if he misuses this lenience, he will sustain a loss.

That is why 'we' have made it easy. The world believes overt abstinence from sexuality as the foundation and beginning of religion *dharma*. But 'we' say, 'let the outside overt *brahmacharya* go.' In this Kaliyug (The current time cycle, characterized by lack of unity in thoughts, speech and acts), people try to hold on to the overt (physical) part that is why they are at the loss, aren't they? Overt part-gross sexuality is verily wrong and in Kaliyug that gross part which comes in to action and effect, none of it is right, that is why we said that whatever is spoilt throw it out, cut it off and it is the result (karma effect). Let go of that now.

This Akram Vignan is the wonder of this Kaal—current time cycle. This Akram Vignan is the eleventh wonder! It has not ever happened that anyone would experience a state of being unaffected by pain and misery of the world, despite living a married life. The whole world is in pain and misery *dukha*; amidst all that to be unaffected, is the mark of the highest inner *purusharth* endeavor.

What is the fundamental mistake in this?

The Lord had said that 'do not make one mistake'. Do not punish the wrong person. Punish the one who is at fault! See the fault of both a buffalo and *pakhali* (the one who uses leather water bottles to extract water from a source, by making the buffalo work). Find out who is at fault and then render the punishment. However these worldly people punishes someone who is not at fault (*paadana vanke pakhaline daam* – one commits a crime and another gets the punishment). 'Whose fault is this?' One should look into this, shouldn't one?

One says, 'I want to practice *brahmacharya*' and then again he says, 'I do not want it and yet the body feels the pull and the attraction.' So then what have you done to solve this conflict? Then he will say, 'I put less food in my body!' Hey, instead of punishing the one who has committed a crime why are you punishing the one who is innocent? But how can he understand this talk? Just think, I have no desire to enter into sexuality; but then what is it that is pulling this body? This body is like a needle. If you hold a magnet against a needle it will swing to and fro. There is an electrical body in this. When compatible *parmanus* (indivisible particle of an atom) come together then the body gets pulled (one feels attraction). But now he will say, 'I do not want to feed this body from tomorrow, now I will keep this body hungry.' Hey you! Find out the mistake! This is *puran-galan* intake and output. If you have charged (intake, *puran*) then it will definitely discharge (output, *galan*). That is why you should find out the main, the root cause. But how can one find out the root cause on one's own? The Gnani Purush can help you. Therefore look for the Gnani. And Gnani is rarely to be found; it is extremely rare to find a Gnani.

One gets trapped in the effect of parmanus due to ignorance

Questioner: How did all this enter into *chetan* (pure consciousness, animate)? How did this start?

Dadashri: It—the non-Self complex called Chandulal becomes aware that 'Wow, I am getting attracted.' If you understand that one body-complex comes near another body-complex and because of electricity—subtle relative energy, they feel attraction for each other. At that time the awareness, 'I am the knower' of the attraction is not there. The 'magnet' arises because of 'electrical adjustment.' Therefore, it happens, and he gets pulled-attracted, despite wishes to the contrary. Thus it is possible to understand that, 'I am not the one being pulled.'

At least know this science about, 'who is pulling me?' You do not want to be attracted then who pulled you away? Who is the other owner that dragged you in this? Then he replies, 'I got attracted; my mind got spoiled. My mind became weak.' Hey you! Why your mind would pull 'You'? What is the concern between 'You – the Self' and the mind? That mechanical adjustment is separate and 'You' are separate. Now tell me, does not the entire world take a beating in this?

It is because of electricity that these atoms arise and are attracted. Just like the needle and the magnet, did anyone else get involved? Did we teach the needle to start jumping up and down in the vicinity of a magnet?

Questioner: Can something be done so that electricity cannot touch him? Can one not control that?

Dadashri: We cannot control. One cannot control an electrical thing. One can control before doing the adjustment. Once adjustment is decided one cannot control.

Therefore, this body is all a science. Everything occurs scientifically. Now, when attraction takes place, one would say, 'I am attracted.' Does the Self get attracted or attached? The Self is *vitarag*, eternally unattached. The Self is beyond attachment and abhorrence. This is all an illusion and if this illusion leaves, there is nothing.

Besides, this is not only one kind of attraction. There is attraction for boys (homosexuality) too. So these *parmanus* become like a magnet because of similar kind of 'electricity', so then if the other person's atoms are compatible then one feels the pull

towards the opposite person, he will not have pull towards any other person. We do have experience of a magnet, don't we? Who feels attachment towards whom in this? And here (in the vicinity of the Gnani Purush) you are not having *raag* attachment towards anybody, are you? Just as that magnet which is natural in its properties, this too—the Self—is natural in its own properties. But one ends up saying, 'I did,' 'I am doing' once you say this, it clings to you. Otherwise one will say 'such a thing happened through me!' Hey you, why do you get trapped? He is referring to the attraction which happens saying, 'I am being pulled, its mine, this much is mine,' and he repeats the error. Hey you, it's not Yours. This money is not yours and this property is not yours too. Why are you getting trapped for no reason? Since the time one gets married he will say 'my wife, my wife'. But when he was not married then what? Then he will say, 'She was not mine before that'. One keeps on wrapping her with a rope since he gets married saying 'mine,' 'mine'. He will cry when she dies. She was not 'mine', when he was not married, then how did this 'mine' got into him? Now unwind the rope by saying, 'not mine, not mine' so the way it was wrapped will release. People say, you are holding on to '*maya* – illusion' now let it go. But how can it leave? So the Gnani Purush will help you forsake everything. The Gnani Purush is free Himself, so He can help everybody in forsaking the illusion. He will show the scientific way to become free; otherwise there is not any other way. Therefore, one needs to understand the *mokshamarg* the path of liberation. One has to keep on understanding only.

Ego does only egoism

The Lord says that which is not in control, is a *vishaya*. It is egoism to say, 'I am the enjoyer of sex'. If you were the one enjoying the sexual act or thought, then you should be completely satisfied with it. But it is not so. *Vishaya* does not enjoy the *vishaya* (the subject does not enjoy the subject, there is really no enjoyer), it is merely the account and interaction of atoms (charged and collected from past life discharging and dissipating in current life). Each sense organ is proficient in its own subject matter (*vishaya*) but not so in any other. Can the nose taste the sweetness in the ice cream? When an account of atoms is being settled, it is not considered *vishaya*, but to become engrossed or absorbed during the discharge of that account, that is *vishaya*. The senses do not play a role in it; they merely convey the message. That is why I say: 'One is not *Jitendriya Jina* (the One who has conquered all senses) if he has conquered the *vishaya* of the senses; *Jitendriya Jina* is the One whose vision has turned to the Seer, the one whose knowledge and awareness have become one with the Knower.' Lord Mahavir too said the same thing.

Illusion leaves through resultant vision

Happiness derived from *vishaya* sexual pleasures will seem tasteless if one were to understand the science of *puran-galan*. A person will even wipe off the dirt from a *jalebi* (sweet) if it fell on the ground, and eat it. When he eats it, does he have awareness of what will happen to that *jalebi* the next morning? No, because he has not awareness of filthiness. When someone drinks *doodhpak* – sweetened milk, and then vomits, what does it look like? So within it is nothing but a museum of filth. However, one should acquire the right vision to see the outcome and the consequences of everything, in order to understand this world.

Danger zone of sexual mistakes

This is a danger zone, this is the only danger zone. A woman is a danger zone for men and a man is a danger zone for women. There is no other danger, to which one is attracted; such attraction does not happen

everywhere. It happens only if there is account from previous life, there one has to remain very vigilant.

Faults of sexual vision

In the time cycle of Dwapar, Treta and Satyug (There are four yugas-parts of the Time Cycle known as Satyug, Treta, Dwapar and Kaliyug), people had control over sexual passions and it had a fragrance to it, such *vishayas* were with full of fragrance. In this Kaliyug it is all sheer stink only. Even if you listen about it will give you a headache. Nowadays where does lie anything like *vishaya* sexual interaction at all? Sexuality has become beastliness.

One eats, drinks, that is it; but otherwise he has no relative awareness *bhaan* at all! And if he has this worldly sense *bhaan* then being a father of four girls, he will not look at sexually at someone else's daughter at all. He should think that what would happen to him if someone were to look lustfully at his daughter? But these people have no such awareness whatsoever. Why is it so? This is because he does not understand and his ego has no limits. Such egoism is verily blind; if his ego is in greed then he will be blinded for greed. If one has ego for pride then he will be blind in matters of pride. If one has the ego of *vishaya* then he will be blind about sexuality *vishaya*. Therefore because the original ego *ahamkar* is completely blind, wherever it enters it proceeds in blindness, and it will continue to do the wrong thing only.

Back away from the horrors of illicit sex

One man had the bad habit of prolific sexuality (*vikar*). So what did I tell him to get rid of his wrong habit? Why are you getting in this filth? Use all other things, will you? Use scent, colognes, and other things. Will you not like this? Then he says, 'I will like this.' So this way one has to get his work done by coxing and cajoling the mind. Entice the mind; feed it its one or other favorite non-sexual item. If the mind gets stick with any kind of sweet, then it is done. Then only it will get out of that filth.

What is the right and civilized behavior *manavata* of a human being? To have sex with the one who is rightfully yours, the spouse only, and never think about that which is not yours. I enjoy what is mine and you enjoy what is yours. I do not want yours and I will not give you mine. That is called humanity.

The one, who renounces illicit sex, starts to become a God. Is Illicit sex a serious disease or not? It is a very grave disease. The worldly life wanderings life after life, are perpetuated because of this only. Do cows and buffalos do infidelity? There, there is no priest or *Brahmin*, is there? It is only for human beings that this discretion is done, and the bondage of nature is such. Once one comes into human life, bondage is definitely inevitable, and it is a great difficulty.

Do you feel any repentance when listening to this?

Questioner: Yes, I do feel a lot.

Dadashri: If you repent then also the sins *paap* will be burnt and end. After listening to all this, if you were to ask me, 'What would happen to me?' I would reassure you that I would help you. There are conditions. You have to wise up from today. From the moment you become aware of your mistake, do *pratikraman* with sincerity. I would get rid of your ticket to hell because I have the ways (of the Science) to do so. This is the power of the Gnani Purush. I will show you what to do next. Then it would all disappear and I would do many other *vidhis*, special blessings, for you.

Questioner: Is there any danger if both the parties consent to illicit sex?

Dadashri: There is a danger even if both parties consent to it. What is the benefit if both parties agree? You will have to go wherever she goes. You want to attain *moksha* but her actions are immoral, then what would happen to you? It would never work. That is why all the scriptures say that; the right discriminative approach is for the people to get married. Whose home will be safe from stray cattle? Then how would there ever be a safe side? Why aren't you saying anything? Are you worried about your past?

Questioner: Yes.

Dadashri: I will cleanse it all for you. All I want is from you is that after meeting me there must not be any more errors. I have lots of solutions to free you from any of your past errors. You can tell me in private. I will cleanse it all for you. Human beings are prone to mistakes, especially in this Kaliyug. It is impossible not to make a mistake in this Kaliyug.

One can definitely attain moksha through chastity

Whatever happens, if the husband is not there, if the husband has died even then she does not give in to another man. No matter what the other man is, even if God himself comes down as a man, she will still say no, 'I have a husband, he is my Lord'. This is called a *sati* (A chaste woman, a woman who is unconditionally devoted to her husband, so much so that she would voluntarily give up her life on her husband's funeral pyre). Can any one be considered a *sati* these days? It is not always like this, is it? Times are different now days, aren't they? In Satyug times there were some *satis*. That is why people talk about *satis*, don't they?

Questioner: Yes.

Dadashri: This is for the one who wishes to be a *sati*. This way they can one day become a *sati*. Today, do you know that sex is being sold at the price of bangles? Do you not understand what I am saying?

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

Dadashri: At which market? In colleges? At what price is it being sold? Sex is sold at the price of gold. Some is sold at the price of diamonds. Not everywhere. Some do not even accept gold. No matter what you offer them, they will not accept it. But other women sell sex these days, if not at the price of gold then at some other price.

And the one who never eats meat, but if he is starving since two to three days, will he ready to die or prefer to eat meat? No matter what happens he will not eat meat at all. And he will say, 'I will die but I will not eat meat, I will never eat meat. If I die so be it.' However what if he feels that he may die after several days of starvation? What if someone shows him meat then?

Questioner: Then he may eat to survive.

Dadashri: He will eat for sure. And in such a critical time if one does not consume-succumb one is called a *sati*. She will follow through with what says.

It is only because of sex that one has become a woman. Man has perpetuated the state of the woman in order to enjoy sex. He encourages her, showers compliments on her and thus corrupts her. Even when she may not have any beauty or charm, she believes she has. What makes her believe so? She has been brainwashed by men, into believing, 'What is wrong in it?' She has not believed that on her own. Man has always told her, 'You are very beautiful, there is no other woman like you' and she believes it. Man has kept a woman as a woman, in their womanhood, life after life by

this falsehood for his own pleasure. And the woman believes that she is making a fool of the man. A man enjoys her and moves on. You do not seem to understand much, do you? May be a little?

Questioner: I can understand it completely. So far I had the understanding that, men were free from any faults in the matters of sex. But from today's talk, I realize that men become very responsible in this way.

Dadashri: Only men are. To keep a woman as a woman is a man's doing.

Questioner: Yes. Therefore it is not a fact that a woman would remain as a woman for a long time in multiple lives. But because the women do not know this knowledge they do not find solution for it.

Dadashri: If they find solution then women are actually men. These poor women do not understand this tuber of sexuality and deceit within them is part of their nature. They derive pleasure from it. And they remain stuck in sexuality. No one knows the subtle way out and no one shows the way out. Only the *satis* know it. Apart from her husband, she never thinks of anyone else. If her husband dies suddenly or goes away, even then she would not. To her, he is the only husband. All the deceit of these *satis* dissolves. Whose deceit *kapat* dissolves?

Questioner: *Satis*, the chaste women's deceit dissolves.

Dadashri: All the diseases get cured for a woman who is a *sati*.

Questioner: Dada, now with the application of this Gnan and admitting our faults to you, can we become *sati* too?

Dadashri: One may not be a *sati* to begin with, but she too can become a *sati*, even if she has been corrupted by sex before, from the moment she makes a firm decision to be so.

Questioner: Will the deceit begin to dissolve as that chastity and the resolve for it is preserved?

Dadashri: Once the chastity through thoughts, speech and acts begins, the deceit begins to leave. You do not have to do anything. Those traditional *satis* were so from birth. They did not have a blemish as far as sex was concerned. And, for you the blemishes of sexual misconduct of this life remain and therefore you have to attain liberation by becoming a man again in the next life. However, having been born a man, not all men are equal. Many men are like women. They have a few characteristics of a woman e.g. deceit. If this deceit disappears either by becoming a *sati* or a purush (after Self-realization) he attains liberation. Everything ends right here when one becomes a *sati*. All the women who become *satis* attained liberation directly. Can you understand this a little? You will have to become a *sati*, pure, to attain *moksha*. Otherwise you will have to come back as a man. Men are very naïve; they will do whatever is asked of them. Women have taken advantage of all men. Only a *Sati* would not do that. *Satis* consider their husbands as their Lord.

Questioner: You see a very few people with this kind of a life.

Dadashri: How can there be such beings in this Kaliyug? Even in Satyug there are usually very few *Satis*. Now in Kaliyug how can there be any?

Contract of claims against each other

This world exists due to *abrahmacharya* lack of sexual continence. And this will continue for many eras. Those *nikachit* miseries and pains that one has no

choice but to suffer are due to *abrahmacharya*. These miseries of *nikachit* karma means they will not leave even after suffering a lot, no matter how much you try they will not leave. All other pains *dukha* leave without much effort. However in a *nikachit* karma the other person's claim remains. All other things will not file a claim, but in this sexual matter, the other person would file a claim even if you quit having sex with each other. Or he or she would bind vengeance *veyr*. Then claims and effects against each other arise!

After having a contract between two parties, one has to go wherever that other person goes in order to fulfill the contract. That is why this is considered a four hundred volt power. One does not touch where there is 400 volt power, he knows that it is 400 volts power. They do have a signal of 400 volts, don't they? Similarly I have to show you this danger zone. This is Akram Science in which this is the only danger zone. There is no other danger zone. And if you remain in our five Agnas, then there is no danger zone at all. The Vignan—science which we have given to you, is a complete Gnan. These Agnas—five sentences help and protect it and You are Shuddhatma—pure Soul.

One binds vengeance due to helplessness

One woman makes her husband prostrate to her four times, before she will allow him to touch her once. You fool, why don't you go jump in the ocean instead, what is wrong in doing that? What kind of nonsense is this of prostrating for sex?

Questioner: Why does a woman behave like this?

Dadashri: It is one kind of ego.

Questioner: But what kind of fruit will she reap after this?

Dadashri: She will not gain anything. But it is just the ego that, 'see, how I made him straight?' And that poor fellow will do like this because of *lalacha* gluttonous greed-for sexual pleasure. But that woman will have to suffer the consequence, will she not?

Questioner: Does she protect her 'woman-ness' *stripanu* in this?

Dadashri: No. It is not the protection of 'woman-ness—built in trait that perpetuates future lives as a female *stripanu*.' It is verily egoism, it is for her self-importance *rof*. And she will make him dance like a red-faced monkey. Then she will get something as a result of this, will she not? He will also keep vengeance *veyr* then that 'I got into your trap that is why you humiliated me and made me look like a begging monkey, just wait until I get even with you!' So then he will disgrace her and destroy her in no time.

If a woman refuses to have sex with a *lalachu* an intensely greedy person, then he will address her using respectful words, just to have his way with her; such people who are seriously unaware, are there! What I have to say is that after tasting the bliss of the Self where is the need to taste that sexual pleasure?

What does our 'Gnan' say? What is there in this world to enjoy with deep absorption *bhogavavoo*? You are struggling in this for no reason. It is the Self that is worth getting absorbed in! Bliss eternal lies there.

Questioner: How can one become free from these intense greed *lalacha* of sexual gratification?

Dadashri: If he makes a firm decision *nischaya* then everything will leave. One should definitely become free from extreme greed of sexual pleasure, should not one? It is for one's own gain, isn't it? After making a firm decision, after becoming free from it, he will definitely

experience the bliss within! He will experience more bliss, and will feel rested. Currently he is just afraid that his happiness will go away. But after becoming free from this, one will experience more bliss.

Zero Sex: Zero Clashes

Those who do not want any clash, those who do not side with clash, for these people clash will occur, but they will gradually decrease. Those who believe that clash has to be done, as long as they believe this, then the clashes will continue to increase. We should not support any clash. Those who have made a firm decision not to be involved in clash, very few clashes will come their way. Wherever there is clash, God does not stay there at all.

And if there was no sexual interaction in this world, clash would not exist at all. Clash exists because of sex, otherwise clash would not be there at all. If one 'sees' sexual interaction exactly through sensible intellect then he will not feel the need to interact sexually at all.

Questioner: But sex is such a thing that it will not let one see with critical intellect.

Dadashri: This sex is such a thing that once one becomes blind, it will not let him see that. The gravest blindness is *lobhandha* blindness in greed and at the second number is *vishayandha* blind in sex.

Questioner: Why *lobhandha* is considered more serious?

Dadashri: Oh, talk about *lobhandha*, it is a totally different thing in the world! *Lobhandha* is a totally new kind of a king in the world. The one who is blindly wandering into sexual interactions will try to be free from it, attain liberation. This is because he faces clash and conflicts in its reaction. Then he gets mentally fatigued from it. However those who are stuck and blind in greed *lobhandha* will not have any clashes. He will be chasing money only, he will continue to watch that his money is not wasted and he will be happy in that only. He would have grand children and yet he would be worried about money only. And to protect his money, he will take a birth as a snake and thus invite ruin.

The root cause of clash in the house

Questioner: Despite stopping sex, the clashes between us do not stop, that is why we are at your feet, Dada.

Dadashri: That can never be. I have seen that wherever sex has stopped, men are strong willed and their wives absolutely abide by what they say.

One man was very pleased with Dada's Gnan. So he used to come everyday to do *darshan*. He used to feel like staying all the time in satsang. He never brought his wife in satsang. She would not come. His wife would say, 'why did you go to Dada?' She used to push him and scold him everyday. Now he says, 'what should I do, she does not let me come here at all. How can she be controlled?' he says. I replied, 'do not let sexual thoughts arise in your mind for two-three months. And you have taken Gnan so is it possible or not?' He says, 'yes, it is possible.' I said, 'try to do that.' Then his wife says, 'you can go whenever you want to, but don't do this to me'. I told you the example that had happened.

Questioner: Yes, please show us two-four more medicines like that.

Dadashri: No, no, but that example which happened I told you. Do I have to make a new example? I knew this form the beginning.

Questioner: If you know some more, really Dada, can you please show us. What were you doing, Dada?

Dadashri: Am I able to remember a lot? I cannot remember everything now. I just speak

up when I see. That man started to come happily. I said, 'hold on to this art (science - knowledge), medicine for the future.' I had explored and discovered; you cannot find such thing which was learnt by Dada written in a book. People who had written in the books were ascetics, they did not have wife. I had to test this on my own.

Questioner: What else have you explored and discovered? Please show us that too, just a little.

Dadashri: When the time comes I keep showing you. As and when the time comes, everything will not unfold on just Tuesday.

If you do not like clashes, interference and its reaction *dakhadakha* everyday in your home then you should absolutely stop all *vikari* sexual relation with her. You should stop the beastliness. Sex is downright beastliness. How does it look if you take a picture of it? Would you not look like a dog? Therefore one should stop this beastliness. Would a person with discriminating intellect and understanding not think about all this? How would I look if someone takes my picture? Are you not ashamed? Such thoughts will come, now that I have said so, otherwise, how will such thoughts arise? As long as sexual relation exists, *dakhadakha* interference and its reaction-quarrels will exist for sure. Therefore 'we—the Gnani Purush and the fully enlightened Lord within' do not interfere in your clashes. We know that when sexual relation with her stops, then *dakho* interference with her will definitely stop. Interference leads to *dakhal* clash results. Once you stop sexual interaction with her, even if you beat her, even then she will not say anything. This is because she knows that now she will loose her status. Therefore all this exists due to our mistake. All these miseries *dukha* exist because of one's own fault. How wise are the Vitarag Lords! Lord Mahavir was roaming cheerfully after becoming free at the age of thirty years. He walked away for the salvation of the world leaving a daughter behind.

No other solution has been found other than stopping sexual interaction with her. The root cause of attachment and abhorrence is sexual interaction. The original cause is sexual interaction. This is the starting point of all *raag-dwesh* attachment-abhorrence that perpetuates wandering life after life. Therefore, if one wants to stop this cycle of recurrent worldly interactions, then he has to stop sex. After then eat mangos, whatever you like to eat! No one is there to question you even if you eat mango worth of twelve rupees per dozen. This is because mangos will not file a claim against you. If you do not eat mango then it will not fight with you and in this relation (sexual interaction) if you say, 'I do not want' then she will say, 'no, I want it for sure.' If she says, 'I want to go to a movie,' if you won't go then there will be a fight. You will be in big trouble. This happens because the opponent is a *mishrachetan* (mixture of the Self and the non-Self), laden with ego, 'I am Chandulal.' It is prone to bind contracts, so she will file a claim.

Gauge of worthiness of a father

One should be such that all the family members willingly give in to your control and authority as a father in the home. If this does not happen, then you will scream when you are disgraced in the society. If one is a *shilvaan* chaste in sexuality-then daughters will become *shilvaan* too, otherwise if father himself does not have control then the daughters will become spoilt too. The *vyavahar* worldly interaction of the father should not appear such that the daughters could see even a slightest fault of the father. The father should live his life in such a way that the daughters would not see a single fault of the father. Are these really fathers now a days? They are half animals for sure. The father should be such that children would not come to know about any transgression of the father.

I have seen such people in my village of Bhadran that one will feel spontaneous respect for them. In Bhadran there are couples who get together for sex two to three times in a year, but otherwise they have a separate room in the same building, they eat-drink at the same place but they sleep in separate rooms, they go on their daily routine separately. They would not even let the air around them come in contact with each other! There was such a man in our village, he was a lion of a man, just the stare of his eyes would shake up thousands; such was his maleness! Whereas, now the men we see are just poor *jivdaas*—creatures who die without getting anything accomplished!

Questioner: In the past there were lots of social fears abounding; weren't there?

Dadashri: Yes, such social fear was necessary. Because of that fear only, people were noble and following boundaries. In my times people did not harbor sexual thoughts. The girls and boys would move about together, even then there were no sexual thoughts. We did not have that kind of *sanskar* upbringing at all.

Nowadays tremendous inner burning has arisen in people. What happens when a son or a daughter, is married, at a much later-older age? Her *chit* would also have been ruined to the point of uselessness and his *chit* also would have been ruined. All the tendencies *vruttis* of *chit* would have become useless.

Such customs spoil the tendencies of chit

Questioner: Worldly interaction of any kind; is nature, is it not?

Dadashri: Yes, that is verily nature! It is not out side of nature.

Questioner: So then all this talk about *brahmacharya*; is it not unnatural?

Dadashri: It is necessary to make it unnatural because sexuality *vishaya* is such a thing that it does not let the mind and the *chit* remain the way they want to. And once one falls in this trap of sexuality he believes that there is happiness there, then the *chit* begins to go there even more and more by believing that, 'It is really nice here, it is really good here', countless numbers of new seeds are sown here.

Questioner: Some people do not have *ruchi* propensity towards sex at all. For some people *ruchi* does not even arise and some people have excess *ruchi*. So have they brought this from their past life only?

Dadashri: Sex is the only thing in which a lot of entanglements and confusion arises. Once one suffers *bhogavey* sex—his *chit* will hover in it and around it only. (The term suffering—*bhogavavoo* is through the ego, and is used for pleasure and pain too. The intellect makes the decision about pain and pleasure).

Questioner: But he has brought all that from his previous life, has he not?

Dadashri: His *chit's* repeated going there is not something that he has brought from his previous life. But afterwards he loses control over his *chit*, when it keeps slipping from his hands even when he does not want to go there. That is why it is better if these boys live with an inner intent of practicing *brahmacharya*. Then whatever sexual discharge occurs either during the day or night is all really a discharge. If these young adults are involved in a sexual activity even once, they will have dreams about it day and night.

Questioner: And this custom of sleeping together, certain such customs are wrong, are they not?

Dadashri: All those customs are wrong. All these people do not have understanding and have introduced wrong things. And then young

boys and girls take it granted that this is the standard thing, this is the main thing. There is no problem if a woman's *chit* remains in her husband all the time.

Questioner: But it does not stay in him all the time, does it?

Dadashri: Oh, when she 'sees' another, the *chit* creates *dakho* interference. That is why there is *bhanjghad* destruction and creation. Therefore this interference by sexuality through the roving *chit* is what needs to be eradicated from its very root. It is verily the thing that perpetuates *sansar* worldly life. One does not know how to become *nirvikari* (free from sexual impulses) amidst sexuality and its effects *vikar*. If one knows how to become free from sexual passion and tendencies, his *virya* (semen, also means energy) rises higher.

Questioner: Yes, however to become free from all sexual impulses in an environment of sexuality is not an ordinary, easy thing.

Dadashri: It is not a very easy thing, yet through the *agna*—vow taken with the consent, continued guidance and grace of the Gnani Purush it is possible to remain free from sexual passion even amidst the circumstances of sexual passion; otherwise how is it possible to give *agna* (vow)? How is one going to avoid that which is going to happen?

Questioner: But the force of sexual passion is likely to be much stronger than the agna of the Gnani Purush, so it will throw away everything; including the *agna* or whatever, will it not?

Dadashri: No, if his resolve is firm then 'our' *agna* would continue to work to his benefit. It works for many people.

Vow of celibacy leads to the clear experience of the Self

The greatest obstruction and danger is to have unchecked sexual intents and inclinations beyond one's own spouse. Beyond that, what one needs to do is to take a vacation from sexual interaction. Just as there is a vacation of a month and half in a year in the school similarly if one stays away from any sexual interaction and any element of sexuality for six months, then he will come to the exact source of this bliss. It is definite that one experiences bliss, after the Gnan Vidhi, but he does not get the opportunity to examine the real nature of the happiness, and to know the difference between bliss eternal and pleasure which is transient. Look at 'us', if you ask me to sit twenty-four hours alone in one room, then too there is the same *anand* bliss, if only one person is sitting with me even then the same bliss and even amidst thousands of people it is the same bliss. What is the reason for that? The reason is that the *niralumb* absolutely independent bliss (of the Self) would arise within 'us', 'we' do not need any dependency. The whole world, every living being are interdependent, they need help of each other. That is the reason people had come up with the system of marriage that when they marry they can have support of each other.

'I am Shuddhatma—pure Soul' it is the support of words. But it is the entrance with a green flag. And the ultimate *niralumb* absolutely independent Atma—the Self, it does not have a support of word or anything else, it is such an absolutely independent Self. This train will travel until there. But this train should start with *shabdavlumban* support of words and this Shuddhatma the one with support of words will give one experience too. Therefore there is nothing worth asking. It is only worth knowing Atma—the Self. That which came in to *laksha* awareness that the Self is worth knowing. This path is straightforward, natural and easy. You can ask everything keeping awareness of the Self, you do not need to pay attention towards *pudgal*—the relative self. You have attained the

Self; you need to take care of that. If you want to attain the clear distinct experience of the Self *spashta vedan* then stop having sexual interaction of all kinds—through mind, *chit*, words or body *vishaya* for six to twelve months. You keep having all these experiences, but you cannot understand where the 'fragrance – eternal bliss of the Self' is coming from if the sexual pleasure is also being experienced. After remaining in and following our *agna* of *brahmacharya*, start doing *pratikraman*. Only after that will one become free from sexuality. Whatever 'we' are talking about this Gnan, after enforcing all this knowledge do a month long *pratikraman* for all the faults (faults committed related to sex). Then you will have confidence that this is verily correct. The Soul has infinite energy. Some people have experienced miracles after taking a vow of celibacy. Thereafter their *parinati* internal state remains so beautiful and sexual thoughts stop arising in the mind at all. Thereafter he does not like sexual interaction at all. A human being wants to have happiness only. If he attains such happiness then he will not stick his hand in dirty muddy water. People feel the heat and pains of worldly interactions in daily life and that is why they stick their hands in muddy dirty water of sexuality just to feel the coolness. Otherwise who would stick his hands in dirty water? Alas, what can one do?

Questioner: But Dada we can feel more bliss if there is the focused awareness of the *agna*, right?

Dadashri: That is a very special thing. Thereafter you have to practice *brahmacharya*.

Heed the warning of the Gnani Purush

Abrahmacharya is indecision. Indecision is not related to the unfolding of karma. People are living in spiritual unconsciousness and are living their lives like animals. Women should understand this and men should understand this. If one wants real happiness—bliss, then it lies in *moksha*—liberation. And 'see' the bliss the day you have become free from sexuality *vishaya*! Stop for a year or so and see! If you do then you can experience. A day before four to five people had come and I asked them; I got shocked that such people still do exist! I thought people may have become wise in the matter of sexuality. In fact they became more *vishayee* (one who cannot do without sex). Who is there to question you, now Dada is over your head, isn't He? Hey *mooah* (the one who is dying, special exclamation used by Dadashri to shake up the listener), has this come to this extreme? I have given permission for enjoyments through the other four sense organs, the pleasure through eyes, and others are acceptable, but not this (the pleasure through touch). This one agreement is so strong that it is intrinsically associated with a very dangerous counterclaim against each other. It is such that in the next life you will have to go, wherever she goes. I was shocked after talking to four to five *mahatmas*. I told them that this falsehood and insincerity in sexuality would not do. This is merely indecisiveness (*anischaya*). You will definitely have to get rid of it. *Brahmacharya* is needed first. You are really a *brahmachari* by way of being the Self—*nischaya*, but it should be by the way in *vyavahar* worldly interactions too. Should it not be so in your worldly interactions?

Vyavahar charitra—conduct in worldly interactions means one's conduct is such that it will not hurt any woman, he will not have any kind of sexual vision towards any woman.

Questioner: That can happen according to his stage, can it not? One cannot depend on the strength of mind for everything. Celibacy is possible only if one has arrived at a solid stage of spiritual development, is that not so?

Dadashri: It may be possible or not, however it has become possible at this time. Some men-women take vow *vrat* of celibacy for the whole life from 'us'. This man and his wife have taken the vow of celibacy from a very young age. Many people have taken vow like this in Mumbai, because they feel tremendous bliss within. They experience so much bliss that they do not even remember sex *vishaya* at all.

Take a trial of following the vow of celibacy

If one stays away from having sex with a woman for six to twelve months then only he will awake and realize. People are not conscious-aware at all. The whole day long one roams around intoxicated with the effects and further plans of sexual interaction. That is why I am saying to *mahatmas* (those who are Self-realized), do something or the other for at least six to twelve months. Where is your loss or problem in this? Some *mahatmas* made a mental decision too, and put it on trial as well, and if all *mahatmas* try it out, what a great accomplishment would it be for them as human beings! Now you have attained this special *sadhan* tool for *moksha*. One is free to enjoy everything else, except sex. The Lord has described sexuality and its consequences in great detail. If one listens to the endless horrors and pains of consequences of sexuality, in its totality, he will literally die!

Even animals are better! They practice discipline and boundaries. And look at these people! They behave like animals for sure. This is because they continue to remain intoxicated with sex effects. Hey *mooah*, the day before yesterday two-four-five *mahatmas* told me about this and I was shocked that, 'hey, such people still do exist, *mooah*!' How does it suit us? Enjoy everything else, all other objects of four senses are allowed. This sex is the binding. This one involves a 'file' (karmic account of past life with a person presenting as an effect in current life), this is a claim. It is accepted that all the biological forces and urges are there up to thirty years. And even if there is a force if one has a firm resolve, what can ever happen to him? You are allowed to eat and drink everything. And also, if you become indiscriminate in food intake and become very liberal there, it will hurt you. This is because the force of curtailed sexuality will shift into food intake.

You will have to get rid of sex if you want total liberation—*moksha*. There are about a thousand *mahatmas* who have taken this yearlong vow of *brahmacharya*. 'Grant us a yearlong vow of *brahmacharya*, Dada,' they say. They come to know all the benefits within a year.

Beware of misuse of the vow of celibacy

Questioner: Say I slipped into sexuality after having made a firm decision and taken a vow of celibacy, and I accept that there is danger and liability if this happens; but how much control do I have in it? When I do not want to do it, if it happens, then how much *satta* controlling authority do I have in it?

Dadashri: You have all the control. Accident happens once in a long time only. It does not happen everyday. The fact that you are doing it every day means that you are doing it out of your will power. You are a willing accomplice in this. Otherwise such an accident—succumbing into the clutches of the temptation of sexual pleasure—may happen once in six or twelve months and then it is called vyavasthit—scientific circumstantial evidences. If accident occurs everyday and if you say it is vyavasthit then it is the misuse of vyavasthit.

Questioner: So it is one's own weakness is in this, isn't it?

Dadashri: Weakness here means there is endless weakness. This can 'kill' a human being. 'I' would know that the grace of the Lord upon you has started diminishing the moment your intent became deceptive. When the intent becomes deceptive, everything finishes.

Questioner: So now what is the solution for this? If God's grace starts to decrease, then it is all over, isn't it?

Dadashri: Then you should quit this deceptive intent. Why should you look in that (sexual) direction at all? So all these are meaningless talks. You should nurture and train your vision in a way that you can see her through and through. First vision will be that you will see her without her attractive clothes covering her; then you will see her without her skin covering her. You have to train your vision in this manner; only then you will attain a safe side. Why I am saying this? Why does a person feel *moha* the illusionary attraction? When one's eyes fall on her wearing the beautiful clothes he becomes attracted. But if one's vision becomes penetrating through and through like 'ours'; then he will not be deluded at all.

Questioner: For sometime in between it used to stay like that, whenever I looked. Later I lost that vision.

Dadashri: That means your intent is deceptive. All along the intent was deceptive for sure. And sex *vishaya* is such a thing that there is no exception whatsoever at all. You do not have the energy to follow the five Agnas at all. Even if one were to follow the five Agnas; I will not give an exception to anyone. This is because this sexuality can slide you anywhere and destroy you. So if ever one crosses—rises above only this matter of sexuality, then it is finished. He will have his safe side. If you remain in 'our' Agna then you can easily attain grace. Dada does not want to take anything or give anything. If you all remain in the Agna then 'we' would know that you all have brought glory and illumination to all this.

If a man has been starving for five to seven days, will he go to fight in a battle? No, why? His mind would have been melted. The same is the case with sexuality. His mind will melt away, ice cold to the point of no reaction.

One experiences absolute bliss through firm decision

That which I have given to you is so blissful that you will find all other pleasures tasteless. So you will not like it at all, that is how blissful the result of this *brahmacharya* is. It is absolutely blissful; it is the abode of absolute bliss! So everything else will you find tasteless – insipid, you will not like it at all, instead you will find it disgusting.

By arguing with the lawyerly intellect one distorts its real essence and meaning by saying that all this is vyavasthit only. But how heavy and dangerous is the liability of sexual interaction? How grave are the consequences of extramarital sexual interactions? The woman whom you marry is the only one you have a right to have a sexual interaction with. You cannot indulge in illicit sex, you cannot even think about, you cannot even look sexually at any other woman, then this science will open up. Our science is based on this, it exits on this foundation.

Know the seriousness before taking a vow of celibacy

Everybody does not need to take the vow of celibacy. It is for the one for whom *brahmacharya* unfolds as an effect, or the one who keeps having the thoughts of *brahmacharya* and it will come in to unfolding of his karma, then he can take the vow of celibacy. One who experiences *brahmacharya*; his *darshan* vision is a totally

different thing, isn't it? The vow of celibacy is only for the rare one whom this unfolds as an effect in this life. If such a karma is not unfolding and he takes the vow of celibacy, then it will lead to problems and entanglements, he will get into a mess. One can take the vow of celibacy for a year or for six months. If you keep having lots of thoughts about *brahmacharya*, even if you keep on suppressing the thoughts of *brahmacharya* which arise, then only you should ask for the vow of celibacy, if not this vow of celibacy is not worth asking. It is a grave fault to break the vow of celibacy after taking it. No one has bound you to take the vow. You should take the vow of celibacy only if your desires to take the vow are making you restless. In rare instance, if you break a vow then the Gnani can show you the medicine too. When the thoughts of sex never arise that is called a major vow of *brahmacharya*. Thereafter, if one remembers anything sexual, then the vow is broken.

If 'we' give you *agna*-special instruction for *brahmacharya* and if you make any error then it is a tremendous responsibility. If you do not fail then all the responsibility is on 'us'. Whatever you do according to 'our' *agna* then you are not responsible and my responsibility does not lie there either. When you follow according to *agna* then your ego will not arise. Therefore it is not your responsibility but then there will be the responsibility of the one who gives the *agna*, will it not? However the one who gives the *agna* is *syadvaad*–one who does not hurt anyone in any manner or from any viewpoint—then how will He incur the responsibility? So he will give you *agna* in such a manner that he does not incur any liability. Is the vow of celibacy some market material? A person can remain in *brahmacharya* without taking the vow, if it is happening naturally, otherwise the mind can become weak. After attaining this Gnan one attains full control-rises over the self-the thoughts, words and acts, he is in *swa-satta* in the realm of the Self, despite seemingly being in *par-satta* under the domain of the non-Self. The one whose mind is not restrained, his mind would work under the domain of the non-Self. Dada's *vachanbud* power-energy of speech, works on the calm and contained mind of the Self-realized, and breaks all evidences of sexuality. The energy of the words of the Gnani Purush breaks all worldly tendencies and attachments.

Brahmacharya turns a human being into a divine being

The one who has the thoughts about *brahmacharya* is called *prabhavshali* spiritually energizing person. He is verily called deity, a God. And the one who gets the thoughts of *abrahmacharya* (sexual impulses and its consequences) is considered an ordinary human being. From an animal to an ordinary human being everybody will have the thoughts of *abrahmacharya*. The thought of *abrahmacharya* is open beastliness. The one who does not have any understanding falls into *abrahmacharya*.

On the tenth step one is free from sexuality

When one crosses the ninth *gunasthanak-gunthanu* a stage of spiritual development where sexuality and interaction is considered as *parigraha* acquisitiveness then he does not have any responsibility. Once you cross ninth *gunthanu* your work is done. *Parigraha* of a woman through mind, speech, action stops and then one reaches the tenth *gunthanu* in *vyavahar* worldly interaction. As long as one has not passed the *parigraha* of a woman he has not passed the ninth *gunthanu*. If one gets a thought about woman then also he cannot pass the ninth *gunthanu*, if one gets the thought about sex then too he cannot cross the ninth *gunthanu*. So you will

have to bring your *vyavahar* worldly interaction at this high level, won't you? Along with *nischaya*—the state of the Self, you will have to bring your *vyavahar* worldly interaction to a high level too. As long as one has *parigraha* of a woman he cannot move beyond the eighth *gunthanu*. He can pass the ninth *gunthanu* after he accomplishes the vow of *brahmacharya*.

Woman is not obstructing you; ignorance is obstructing you. How can a woman create an obstruction? In the last ten, fifteen or twenty-five years of the final life in which one has to go to *moksha*—ultimate liberation, one should not have a company of a woman. Then only he can ascend and cross over from the ninth to the tenth *gunasthanak* (qualifying attributes in worldly interaction that distinguish the stages of spiritual development), otherwise he cannot. When can he surpass the ninth *gunasthanak* stages of spiritual development? The one who does not have a company of a woman; or even if he has the company of a woman-a married man-he will not have a thought about woman, he will not have thought or interaction with a woman. There is no problem if you have a company of a woman. Woman is not obstructing. But if one does not have a thought about woman or interaction with a woman then he can rise from ninth and can reach to tenth *gunthanu*. In this Kaal—current time cycle, one cannot pass beyond tenth *gunthanu* in *vyavahar* worldly interaction (stage of worldly development – relative interaction). And one can reach as high as to the twelfth *gunthanu* in *nischaya*—spiritual level of the Self or Atma.

How beautiful it must be appearing to the Gnani Purush? He verily sees the Shuddhatma—pure Soul in everybody. 'We' have the uninterrupted experience of boundless bliss since 'we' moved from the ninth *gunthanu* to the tenth *gunthanu-gunasthanak*. If just a drop of this bliss falls outside and if anyone were to taste it he will be filled with absolute bliss for an entire year! It is only sexuality that blocks the bliss within in every way, and it is the huge disease.

The Gnani is in the constant experience of Brahmacharya

Questioner: If we want to finish all the karma in one life then how can we do that?

Dadashri: The Gnani Purush can do everything; Akram Vignani can do whatever He wishes.

This Akram Gnani is the wonder of the world! Whoever meets 'Me' can attain salvation, but he should meet me.

Everything about 'Me' is 'open to sky'. I have not kept any thing secret; not even a hair's worth. After attaining Self-realization, I have never entered into *abrahmacharya* sexuality, not even through the mind.

Even a slightest thought of sex does not arise within. Sexual vibrations do not arise upon seeing women, because I see only the Self in them. It is *nirvichar*—the knower and the seer of the thoughts state, *nir-ichchhak*—desire free state, the one who does not have any kind of desire at all. Since twenty-eight years this has been my state. It is the *nirvikari* state free from any vibration or internal movement towards sexuality, *nirvikalp* ego less state. This will bring about the salvation of the world.

~Jai Sat Chit Anand

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Spiritual Discourses and Gnanvidhi in the presence of Atmagni Pujya Deepakbhai

Trimandir Adalaj

31 January (Sat) - 4-30 pm to 6-30 pm - **Spiritual Discourse**
1 February (Sun) - 3-30 pm to 7 pm - **Gnanvidhi**

Rajkot (Gujarat)

5-6-7 February (Thu-Fri-Sat)	7-30 pm to 10-00 pm	**Spiritual Discourses**
8 February (Sun)	5-30 pm to 9-00 pm	**Gnanvidhi**

Venue: Race Course Ground, Opp. Bahumali Bhavan, Rajkot. **Contact:** 9924343910

Morbi (Gujarat)

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12 February (Thu)	6 pm to 9-30 pm	**Gnanvidhi**

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15 February (Sun)	5-30 pm to 9-00 pm	**Gnanvidhi**

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Mumbai

18-19-20 Feb. (Wed-Thu-Fri)	6-30 pm to 9-00 pm	**Spiritual Discourses**
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India : ✦ STAR Plus, Everyday 6:30 AM to 7 AM 'Vignan, Shashwat Sukh Ka' (In Hindi)
✦ **Doordarshan (National), Thu-Fri 7:30 AM to 8 AM (In Hindi)**
✦ Doordarshan Marathi (Sahyadri), Mon-Tue-Thu 7:30 AM to 8 AM (In Marathi)
✦ Doordarshan DD-1, Everyday 3:30 PM to 4 PM (In Gujarat, In Gujarati)
Watch same prog. at same time, outside Gujarat on DD-Gujarati
'Aastha International' Everyday 1-30 PM to 2 PM (New)

All over the World (except India) on 'Sony TV' Mon-Fri 7 AM to 7:30 AM (In Hindi)

USA : ✦ 'TV Asia' Everyday 7 AM to 7:30 AM EST (In Gujarati)

USA-UK : 'Aastha International' Everyday 8 AM to 8-30 AM (New)

Africa : 'Aastha International' Everyday 10-30 AM to 11 AM (New)

Watch Pujya Deepakbhai Desai on T.V. Channels

India : ✦ Zee Gujarati, Everyday 7 AM to 7:30 AM (In Gujarati)
✦ DD-Gujarati Everyday, 9 PM to 9:30 PM - 'Gnan Prakash' (In Gujarati)
✦ **'Aastha International' Everyday 3 AM to 3-30 AM (New)**

USA : ✦ SAHARA ONE' Mon to Fri 9 AM to 9-30 AM EST (In Gujarati)

USA-UK : 'Aastha International' Everyday 9-30 PM to 10 PM (New)

Africa : 'Aastha International' Everyday 12 AM to 12-30 AM (New)

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Sexuality is the cause of all conflicts and worldly wanderings

No one has talked with this much clarity and detail about celibacy. Everybody has kept a cover over *shil* –purity in sexual matters. People have been stuck inextricably in sexual pleasures only and these are the originators of countless quarrels, ego related insistence and conflicts. Sexuality is the trap. Those trapped in it cannot become free from it and they end up wandering infinite lifetimes. This is because the men and the women who have interacted sexually continue to wreak vengeance against each other life after life. If one stays away from sexuality, he starts becoming free. Then his vision starts to open, and then he starts to understand. Only the people who have read such a book on celibacy can practice celibacy. Otherwise do you think it is easy?

~Dadashri

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