

Dadavani

January 2019

Retail Price - 15

The entire world continues to see, echoes of oneness have been cast,
Abounding strength and pride of splendor, experienced in this occasion!

"A World Worth Watching"



Dada Bhagwan's 111th Birthday Celebration
15th to 25th November, 2018 - Adalaj Trimandir

Understanding of Brahmacharya Woven in Aptasutras

EDITORIAL

For infinite lifetimes, one has gotten entrapped, soiled, and deeply stuck in the filth of sexuality (*vishay*) due to the intense subtle greed of getting a little bit of pleasure, yet he does not feel like coming out of it. Even that is a wonder, isn't it! And there are some who truly want to come out of this muck, but because they have not found the path for the way out, they are forcibly trapped! How can this disease of sexuality be completely eradicated without Knowledge of the Self? It is actually when one meets the living *Gnani Purush* and attains Knowledge of the Self through Him that this sexuality and cycle of construction and destruction comes to an end!

To reach the stage of complete experience as the Self, all scriptures have suggested the inevitability of completely renouncing all relations. However, this *Akram Vignan* has created a new approach; despite having association with one's own wife, it is possible to experience the Self which is free from all association! Whosoever wants to accomplish *brahmacharya* (absolute absence of sexual impulses through the mind, speech, and body), is able to reach there, through real and extraordinary spiritual effort on the path of liberation, with the pinnacle of awakened awareness, and profound understanding of *Akram Vignan*.

Akram Vignan, which has manifested through absolutely revered Dadashri, does not tell married people to let go of sexuality; instead, as a result of attaining the vision as and of the Self, which is beyond all attraction and free from all sexual impulses, they become free from *vishay* and are set dwelling in the Self! That is, they do not need to let go of *vishay*; rather, one is to become separate from *vishay* and the one who is inclined towards *vishay*. This short and sweet, easy and straightforward path has unfolded as the final savior in the form of a 'lift' in the current era of the time cycle for those living beings with tremendous merit karma.

In the current edition, absolutely revered Dadashri's speech has been compiled with a new approach to annihilate *vishay* through understanding of its true nature. A 'garland' of the 'beads' of specific *Aptasutras* (collection of aphorisms procured from Dadashri's speech) has been put together to nurture the understanding to eradicate *vishay*. What does *apta* mean? It is that which is trustworthy in every way, in worldly life and all the way towards *moksha*. And what does *sutra* mean according to the scriptures? It is to weave one thirty second of a gram of gold in over two thousand kilograms of yarn and then to extract pure gold from that once again. Whereas this speech, which has been 'woven' in the form *sutras*, is beyond the limits of physical matter, place, time, and language. In every word, pose, and action of the *Gnani* lies a spectacular mystery. Shrimad Rajchandra has advised to continuously think deeply on this. Every sentence of the *Gnani* is a scripture and one should understand that *sutra*, means that in which a lot has been encompassed in short; simply direct gold. In that way, Dadashri's *sutras* that lead one to become free from *vishay* are compiled here. Along with the *sutras*, it is our ardent prayer that *mahatmas* plunge deeply into Dadashri's speech related to the *sutras*, eradicating the belief of pleasure in *vishay*, and experience their own eternal bliss.

~ **Jai Sat Chit Anand**

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Understanding of Brahmacharya Woven in Aptasutras

Aptasutra 668

What is considered as *vishayo*? It is that in which there is prevalence in the mind-speech-body (*ekakaarpanu*). And if one does not become one in the mind-speech-body, that is *nirvishay*!

What is referred to as *vishay*? In whatever matters the mind becomes delighted, that is *vishay*. In anything the mind, intellect, *chit* (inner component of knowledge and vision), and ego become engrossed (*tanmayakar*), that is *vishay*. Where a person becomes one (*ekakaar*) [with the object of pleasure], that is *vishay*. It is natural for thoughts pertaining to *vishay* to arise. That is the emptying (*galan*) of *parmanu* (the smallest, most indivisible and indestructible particle of matter). It is merely the emptying of that which was filled in the past life. But if you have become engrossed in that; if you get a lasting taste out of it, that is *vishay*. That is harmful.

There are two types of *vishay*: One is *vishay* and the other is a *nirvishay vishay*.

What counts as *vishay*? It is when

one likes it in the beginning and one likes it even at the end; that is called *vishay*! *Vishay* is not a thing, rather it is a force of *parmanu*. Those *parmanu* that are pulled with the utmost inner intent, while becoming engrossed; when they are emptying (*galan*), you become just as engrossed, that is *vishay*. Then whatever subject it may be; in whatever one remains deeply absorbed, those are all indeed *vishay*. The one who has taken on the subject of penance, the one who has taken on the subject of renunciation, when he remains one with only that, that too is *vishay*. Hey, how can you go to *moksha* (liberation) if you take on *vishay* and become *vishayi* (inclined towards sensual pleasure)? Become *nirvishayi* (untainted or untouched by any object of sense pleasure), then *moksha* can be achieved.

Vishay is such a thing that if there is concentration (*ekagrata*) on it [the object of sense pleasure], then he forgets the Self. Therefore, this tuber is harmful in this way. This is simply because when that tuber sprouts, a person becomes one with it. When there is *ekagrata*, it

is considered *vishay*. Without *ekagrata* happening, it cannot be called *vishay* at all, can it! When that tuber sprouts, so much awareness (*jagruti*) should remain that immediately as the thought arises, one uproots it and throws it out; then *ekagrata* does not happen for that person. If there is no *ekagrata*, then there is no *vishay* at all, then that is considered a tuber, and when that tuber dissolves, then work will get done.

What is referred to as a *nirvishay-vishay*? In this world, there are *nirvishayivishayo*. For the necessity of this body, whatever lentil soup, rice, vegetable curry, roti comes your way, eat that. That is not considered a *vishay*. When is it referred to as a *vishay*? It is when one becomes *lubdhamaan* (completely engrossed in indulging in an object of pleasure, and succumbs to the temptation to indulge in it more); that is when it is referred to as a *vishay*. Otherwise, it is not a *vishay* (object of pleasure); it is a *nirvishayivishay* (engagement without being in the absorption of pleasure). Therefore, in this world, not everything that is seen through the eyes is considered *vishay*; only if one becomes *lubdhamaan*, is it *vishay*.

The *vishay* in which no attention (*dhyān*) is placed, in which there is no attentive awareness (*laksh*) at all, that is called *nirvishayivishay*.

It is because one has not attained true pleasure that he enjoys all these objects of sensual pleasure (*vishayo*), otherwise why would he do so? The Self is not *vishayi* (inclined towards sensual pleasure) at all; the Self is *nirvishayi* (untouched

by any object of sense pleasure). But it is actually due to the force of karma that pain arises; as one is unable to bear it, he sticks his hand in such a 'gutter'. He sticks his mouth in the gutter and drinks from it. Because one did not have *Gnan* (Knowledge of the Self), he was not able to bear it. Now because this *Gnan* has been given, the energy to bear it has arisen in you. It is possible for the view (*bhaav*) of separation to remain within you, so then why should there be any *vishayo*? And yet, no one is able to change the effect (*parinaam*). This is because it is an effect of the non-Self complex (*pudgalparinaam*). And that is actually a result. The result cannot be changed, but if remorse, remorse, and more remorse is maintained over the result, then you are free. If you have remorse, then you are separate. And if you are one (*ekakaar*) with the effect, then there is bondage.

In whichever *vishay* one is focused on, he is indeed very precise in that, he would indeed be exceptional in that. People are absorbed only in their own *vishay* and it is indeed there that they appear ludicrous. This is because they become engrossed in only that. The Self is *nirvishayi*. The entire world is filled with *vishayo*, in that, whatever *vishayo* one has chosen, he has begun devotion and dedication only towards that. For example, those who practice penance have chosen the subject of penance, those who have renounced have chosen [the subject of] renunciation, those who give lectures have chosen [the subject of] lectures, and householders have begun devotion and dedication towards the *vishayo* of worldly

life; and then they say, “We are making effort (*purusharth*)!” Just ask the *Gnani* whether it is *purusharth* or what is it? Mortal one, you have come to believe that which is compulsory to be voluntary. Mortal one, you maintain devotion and dedication towards *vishayo*, whereas you seek out the *nirvishayi* [the Self]! Hey, there will never be an end to it. All that you have done with the ego, you have become engrossed, you have become above normal, those are all *vishay*.

Aptasutra 667

When one becomes above normal or below normal in a situation, that is considered *vishay*.

People are not living for *vishay*, but they are living to nourish the ego of *vishay*.

The ego of whatever *vishay* one has brought forth [from the past life], the *parmanu* of that are present in the body. ‘We’ have destroyed the ego of *vishay* in ‘our’ *mahatmas*, yet the *parmanu* from the previous life that are filled will give results and leave. The ego of whatever *vishay* that had been filled, that *vishay* will come before you. The ego of whatever *vishay* has been eradicated, those *vishay* will not arise. When the discharge ego becomes completely eradicated and the *parmanu* also yield result and dissipate, at that time, the body will cease to exist. When each and every *parmanu* has been discharged with equanimity, then this body will also achieve liberation! The relative religions of the world believe that discharging of karma is charging of karma, and they have no awareness at all of what causes karma to charge. This is a subtle statement. It is

difficult to understand. The entire world has the knowledge of subjects. They have knowledge of the subject they have studied. Mortal one, whatever subject you have studied, you have delved only in that. As a matter of fact, relative religions have only disclosed five *vishay*, but there are actually infinite *vishayo*. Abnormal means to become above normal or below normal, so to become *vishayi*. When one becomes *vishayi*, it means he has become involved in the pursuit of worldly knowledge; there is no Knowledge of the Self in that.

All *vishayo* are solutions for extinguishing pain and pleasure sensations (*vedana*). However, sex has become a fondness for these people. Remain within limit there, do not become fond of it. Find normality.

‘We’ have one desire, that the world turns towards the path of liberation, that the world attains the path of liberation! Who can be considered to have turned towards the path of liberation? It is when a person has ‘walked’ a mile or so on the path of liberation! The religions of today are not on the *vitaraag* (free from attachment and abhorrence) path. Who is considered to be on the *vitaraag* path? It is the one who is normal. Above normal is the fever, below normal is the fever. 97 degrees is the below normal fever and 99 degrees is the above normal fever. 98 degrees is normality! Only the doctors look at it this way, but it actually applies to everyone! Normality is required in everything, in sleeping, eating, drinking. That itself is the *vitaraag* path. These days, everything has become above

normal, so there is poison surrounding everything. There is no one at fault in this, everyone has become trapped in the current era of the time cycle! The *vitaraag* path means to come into normality in everything.

Aptasutra 2292

Sexuality is actually overt dependency!

A spider spins a web and then he becomes trapped in it. In the same way, one has indeed created this web of worldly life on his own. In the previous life, one himself had asked for it. In the design drawn up by the intellect, one had filled the tender that, 'I will definitely need a wife; there will be two to three bedrooms [in my home], a son or two and a daughter or two, and a job; I will need this much.' In return, you got the wife, but you also got a mother-in-law, father-in-law, brother-in-law, brother-in-law's wife, many aunts-in-law (*maasi saasu, kaaki saasu, foi saasu, maami saasu*)... oh, [endless] entrapments! 'Alas, had I known that so many entrapments would come along with my request, then I would never have asked in the first place! I had filled the tender for only a wife, then why did you give me all this?' To that, nature says, 'My dear man, that alone cannot be given; the aunts-in-law and all that must also be given. You would not like it otherwise. It is only when there is this entire entourage that there will be proper fun!' In setting out to get just this much, so much clings! There is so much dependency (*parvashtha*)! Moreover, that dependency is not bearable!

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

Dadashri: There are six partners [six eternal elements] in this. Once you get married, then six more partners get added to it, so it gives rise to a corporation of twelve partners. There are already so many ongoing conflicts between the six partners, and then the conflicts of twelve arise. Then with every child, six new partners get added in again. So what an entrapment arises!

Brahmacharya (absolute celibacy through the mind, speech, and body) is a great thing. If it comes about in one's unfolding karma, then there is no state which is comparable to that! These 'files' bring on dependency. This is because physical matter, place, time, and inner intent of the two are different, aren't they!

Questioner: My thoughts are to practice celibacy, but my wife does not think so, this is certainly why she is furious!

Dadashri: That is indeed dependency, isn't it! There is so much dependency!

Questioner: On the contrary, she wonders why I am not attracted to her.

Dadashri: You should tell her, "Even when you go to the toilet, I can see it while standing outside. That is why attraction does not arise."

Questioner: Then she will become startled.

Dadashri: No, but she would understand that how can attraction occur

if you see her going to the toilet? How disgusting does that look! However, even that is like a bomb going off, isn't it? So either way, it has become an entrapment, hasn't it? You are damned if you do and damned if you don't.

In comparison to the pleasure derived from sexuality, the pain that arises due to dependency upon sexuality is greater! Once that is understood, the illusory attachment (*moha*) for sexuality goes away. And only then is one able to impress and influence womankind. And thereafter, that impression and influence (*prabhaav*) then results in a continuous silent aura of sternness and purity (*prataap*). Otherwise, even great, distinguished men have taken beatings due to womankind. Only the fully enlightened Lords (*Vitaraago*) understood this point! So women would keep their distance simply through their *prataap*! Otherwise, womankind is such that it can make a man become enamored in no time; that is the kind of energy they possess. That is indeed what is referred to as woman conduct (*stri charitra*)! One should indeed stay away from women. Do not try to take any kind of advantage of her, otherwise you yourself will be taken advantage of by her. And this very predicament has been carrying on for so many lives, hasn't it!

There is a great desire to attain *moksha*, but the path to *moksha* is not found. Therefore, one has done nothing but wander for infinite lifetimes and is unable to live without *avalamban* (a prop, dependence on a relative relationship). So he wants a woman, he wants everything. Even in getting married, one does so

because he seeks support (*aadhar*). Isn't that why one gets married! A person cannot live without support (*niradhar*), can he! One cannot live independently (*niralamb*), can he! Except for the *Gnani Purush*, no one else can stay independently; they inevitably look for some kind of dependence (*avalamban*)!

Aptasutra 3612

The restlessness (*chanchalata*) of sexuality is itself the root cause of suffering for infinite lifetimes.

Here [in *Akram*], one may be drinking tea, may be eating, he may be doing everything; even then *dharmadhyan* (absence of adverse internal state of being that hurts the self and others) prevails on the outside and *shukladhyan* (state that renders the constant awareness of 'I am pure Soul') prevails within. Only a few people who have *nikaachit* karma (karma that one has no choice but to suffer), only their minds become sexual; that is when he is considered to have 'slipped'. There are few people who have *nikaachit* karma here. He has sexual thoughts. He has restlessness, he has become restless (*chanchal*). Are you able to recognize restlessness or are you not? He looks here, he looks there. If you ask him, "Why have you become like this?" Then he will say, "A sexual thought arose, so I became restless." That is why *dharmadhyan* and *shukladhyan* are both lost.

Those who have such *nikaachit* karma should ask 'us', "What should we do? What medicine should we apply? A very deep wound is sustained." If there are those with such karma, then there is

nothing wrong with asking ‘us’. He can ask us in private and ‘we’ will tell him, ‘we’ will show him the medicine, to apply the medicine in this way so the wound is healed.

Questioner: When the mind spoils, then I would know that, wouldn’t I?

Dadashri: When the mind spoils, when the thoughts spoil, then you would know it. However, if the body becomes restless, then you would not know it. The body becomes restless. There, you should have the energy to see against it [sexual impulses stirring in the body]. You should see [visualize] her sitting on the toilet. You should definitely remain strict. Instead, this feels good. You should remain very strict, keeping your distance from it, considering it a fire.

Questioner: Dada, sometimes confidence of the wrong side increases.

Dadashri: There is a deceitful intent in that. If you do not become strict, then understand that there is still some weakness here. If you do not keep a distance from that which causes you harm, then then you are indeed considered a fool, aren’t you! And this is considered a [travel to a future] lower life-form. This mistake is not acceptable. Sexuality and sexual impulses (*vishay-vikaar*) and death are both indeed the same.

Not a trace of restlessness should arise at all. The restlessness of sexuality is itself the root of the pain of infinite lifetimes. Every single day, only pains arise; otherwise, why should any pain arise after attaining the Self? This is, in fact,

considered a grave mistake. Otherwise, whatever pain there may be would go away and happiness would arise. All good things would arise. When the Self is attained, all the conveniences are straightforward, methodical. Falsehood cannot carry on just like that, can it! This is, in fact, the Science of the *Vitaraag* Lords!

Aptasutra 670

That which sees, ‘This is a woman,’ is the disease of a man, and that which sees, ‘This is a man,’ is the disease of a woman. If one becomes free of [this] disease, then there is liberation.

In this world, the attraction (*aakarshan*) of women for men, and of men for women indeed remains up to a certain age. Causes arise simply upon looking. People ask, “What happens by looking?” Hey, by looking, nothing but causes arise. However, if the Vision [as the Self] has been given, then causes will not happen by looking. The entire world looks through a viewpoint, whereas only the *Gnani* looks through the [complete] view.

These people say, “I have bad thoughts about women.” Hey! As soon as you look, a ‘film’ is recorded. It then comes into physical effect, and then you complain, “Why is this happening?” The ‘film’ is the cause and that which comes into physical form is the effect. Causes are never created for ‘us’. The One for whom causes are not created is indeed referred to as the absolute Self with a body (*dehadhari Parmatma*). A woman is actually one kind of an effect on the Self. A woman is an effect and a man is an effect. When You

are not affected by this effect, then it is correct. From now on, see a woman as the Self, what is the need to look at the *pudgal* (the non-Self complex of input and output)? These mangoes can be beautiful but they can also rot, so what is there to look at? That which does not rot, does not decay is the Self, that is to be Seen. 'We' do not have the view at all that [this is] a woman or [this is] a man. 'We' do not enter that 'market' at all.

When one sees, 'This is a woman,' that is the 'disease' of a man within, only then a 'woman' is seen. Otherwise, he will only see the Self. And when one sees, 'This is a man,' that is the 'disease' of a woman. One who becomes free from 'disease' attains *moksha*. Presently 'ours' is a state free of 'disease'. So such a thought would never come to me. All that remains is that the 'packages' are different, that is natural, but there is no problem with awareness that 'this is a woman' and 'this is a man'. It is only as long as the disease exists within that it shows such a thing. As long as that disease exists, what should we do as a restraint? Maintain awakened awareness. As soon as you see such a thing, immediately See the pure Soul. To cause such a mistake to happen, that is referred to as '*dekhat bhooli*' (the illusion that arises upon seeing). If a man does not have the 'disease' of a man, then he will not see 'this is a woman', and if a woman does not have the 'disease' of a woman, then she will not see 'this is a man'. The Self would be seen in everyone.

Questioner: That much awakened awareness would not remain, would it?

Dadashri: If awakened awareness does not remain, then you will certainly take a beating. This *brahmacharya* is for the one for whom a lot of awakened awareness remains.

In the *Kramik* (traditional step-by-step path to liberation) path, one never keeps a woman around him. This is because it is a grave danger. Woman is dangerous for man, and man is dangerous for woman. However, I am saying that women are not at fault in this. A woman is actually the Self, the fault lies in your [relative] nature.

Aptasutra 3626

Wherever attraction takes place, wherever one becomes engrossed in the attraction, he gets stuck there. There is no problem if attraction has taken place, but if one does not become engrossed, he wins.

Even if you do not want to get attracted, the eyes will get drawn. Even if you keep diverting your eyes, they will keep getting drawn there!

Questioner: Why does that happen? Is it because of the old *parmanu* that are there?

Dadashri: No, you made a mistake in your past life, you allowed engrossment to take place; this result has ensued because of that. So now you should not become engrossed in the attraction again and remove the mistake by doing *pratikraman* (exact method of reversal from a mistake through recall, apology, and resolution to not repeat the mistake). And if you

become engrossed again, then you have made a new mistake, so you will get the result of that in the next life. So 'our' science is such that one will not become engrossed! You should keep Seeing the pure Soul in the other person, and if you see the other and attraction happens, then do *pratikraman*. Aside from that, everything is danger signal. You should settle everything else with equanimity. Whereas in this, the other person is one who will make tremendously large claims, therefore beware. 'We' have given that forewarning.

Questioner: This is exactly where the problem compounds!

Dadashri: Wherever attraction happens, when one becomes engrossed in that attraction, he gets stuck. The attraction may take place, but if he does not become engrossed in the attraction, then he will not get stuck. Then there is no problem if attraction takes place.

Questioner: How can one know that he has become engrossed (*tanmayakar*) in this?

Dadashri: 'Your' opposition to it would be there. 'Your' opposition in itself is Your inclination of not becoming engrossed. 'You' do not wish to become stuck to any association with sexuality, so Your opposition is there for sure, isn't it! The fact that the opposition is there is indicative of separation, and if you get stuck by entering into illusion, then *pratikraman* needs to be done.

Questioner: My objection is indeed there through firm resolve, nevertheless it

so happens that there is such unfolding of karma that I end up becoming engrossed in that. What is that?

Dadashri: If there is opposition, then you cannot become engrossed, and if you do become engrossed, then you are considered to have stumbled. So when you stumble in that way, there is definitely *pratikraman* for that. But do not make a habit of stumbling; do not become habituated with stumbling. Would a person slip deliberately? If there is sticky dirt, if there is mud, would people have a habit of deliberately slipping in it or not? Why do people slip?

Questioner: It is the nature of mud, and the person has walked on it, that is why.

Dadashri: He actually knows the nature of the mud, and so he sticks his toes in the mud [as an anchor], he makes all kinds of effort. Despite making all kinds of effort, if he falls, if he slips, then God pardons him for that. So thereafter if he makes a habit of it, then what would happen?

Questioner: It should not become a habit.

Dadashri: If you happen to slip, that is not in your hands, it is not in your control. That is why the greatest thing is Your opposition, tremendous opposition! Whatever happens thereafter, You are not responsible for it. If you are absolutely against stealing, then you are not guilty even if you end up stealing. This is because you are against it.

Questioner: I am definitely against

it, nevertheless I make mistakes, what is that?

Dadashri: Thereafter, if you make a mistake, there is no issue with that. God has no problem with you making a mistake in that case. God does not make a note of that. This is because one receives the result of making the mistake immediately. He actually feels pain, doesn't he? Otherwise, if he were doing it for pleasure, then he would feel happy about it.

Questioner: Even when we are not in agreement with regard to sexuality, we get drawn to it.

Dadashri: You will get drawn. Even if you get drawn, You should Know all of that. Besides, you have never made a strong resolve (*nischay*).

Questioner: I want it so that a mistake will never be made.

Dadashri: Your *nischay* should be there, such that 'this is my *nischay*'. Thereafter, whatever nature does is not in your hands; that is scientific circumstantial evidence. There is nothing anyone can do in that.

Questioner: That means that such circumstances should not arise for me at all. But how is that possible?

Dadashri: That would never happen, would it! That is not possible as long as the world exists, as long as worldly life exists. That is possible when as you progress further, you will encounter fewer such circumstances, gradually, such a stage will arise on its own. The stage as a *Gnani* is like that, and there is 'safe-side'! All His circumstances are favorable.

Aptasutra 678

Where there is attraction, there is illusory attachment. Maintain pure applied awareness where there is attraction. Through that, that situation will not bother you.

Where there is attraction, there is *moha* (illusory attachment). Where your eyes get drawn, where a lot of attraction keeps arising within, *moha* definitely exists. That is why the writers of the scriptures have cautioned a lot, to maintain a lot of applied awareness (*upayog*) in situations in which attraction is likely to arise. If you maintain pure applied awareness (*shuddha upayog*), then that situation will not torment you. Otherwise, it is a situation in which attraction is likely to arise. What do we do in a slippery place?

Questioner: We walk carefully there.

Dadashri: Do you not maintain awareness there? And people will also shout, "Hey Chandubhai, you'll slip, come carefully." Similarly, this attraction is a major area of slip-ups. Hence, a lot of awakened awareness (*jagruti*) is required here. Implement pure applied awareness here. Where attraction arises, See the pure Soul [of that person], do *pratikraman*, do all of that and clean it off. It is not as if attraction arises everywhere.

If attraction or repulsion is happening to this body then you have to tell Chandubhai, "Hey Chandubhai, attraction is taking place here so do *pratikraman*." Then the attraction will stop. Both

attraction and repulsion cause you to wander life after life. What this *pudgal* (non-Self complex of input and output) says is, “You have become pure Soul, we do not have any problem with that, but when will you attain *moksha*? We were actually in the form of pure *parmanu*, but you indeed ruined us. Therefore, make us pure. Make us as pure as we were and you will be free. As long as you do not make us pure, you will not become free.” As long as this *pudgal* is not settled, it will not let you go. That is why ‘we’ have told you to settle all these files with equanimity; ‘we’ have said it so that the *parmanu* can become pure.

The *pudgal* has its own various energies such that it attracts the Self (*Atma*). It is due to these very energies that one has taken a beating, isn’t it! One is the Self, yet he went out to know about the energies of the *pudgal*, that, “What is this? Which energy is this?” Now, one himself got trapped in it! Now how can one become free? One can become free if awareness of one’s own Self is attained.

Aptasutra 2299

Aside from the Self, any other thing that remains in your memory is all certainly *vishay*!

That which you keep remembering is *vishay*. There is no problem with eating these *bhajiya* (savory fritters) or *dahivada* (lentil fritters soaked in yogurt), however if you keep on remembering them, if you say, “Make these again someday,” that is *vishay*. If you watch a movie and you do not remember anything about it again, then that is not considered *vishay*. If it

does not come to memory again, then it is considered to have been settled and if it comes to memory again, it means that you had become engrossed, so that is considered *vishay*. How many types of *vishay* are there? There are infinite types. If you like roses and you see one in a garden and you run after it hastily, that is *vishay*. Whatever one remembers, that is *vishay*. If diamonds keep on coming to memory, that is *vishay*. And upon acquiring them, if they stop coming to memory, then it can be settled with equanimity. However, if it ever comes to memory again, then it is not considered to have been settled; it is indeed considered *vishay*.

It is natural for a desire to arise, but to keep on desiring [anything], that is obstructive, it is harmful.

Women see *saris*, and they keep remembering them, that is considered their *vishay*. Where there is anything related to *vishay*, disputes arise.

Aptasutra 1651

This is indeed the result of looking with sexual intent (*drashti dosh*). When *drashti dosh* departs, the world will be seen as it is. By sitting with the experienced One whose *drashti dosh* has departed, your *drashti dosh* departs. It will not go through anything else.

With reference to a woman, the eyes will spoil first. Once the vision spoils, it progresses further. Nothing happens to the one whose vision does not spoil. Now if you want to attain a ‘safe-side’, then do not let the vision spoil, and if your vision has spoiled, then do *pratikraman*.

Questioner: What are the results of vision that is laden with sexuality and sexual impulses?

Dadashri: Birth as a lower life-form. In fact, one thinks about ‘tea’ [sexual pleasure] all day long. Upon seeing ‘tea’, his vision spoils, so would he refrain from drinking tea? When the vision does not spoil, that is considered the highest attribute.

The Lord had said, “Eat everything in this world, but do not look into the eyes of human beings and do not keep staring at their faces.” If you do look, then do so in the general sense; do not look with extra view and intent (*vishesh bhaav*). If you look at mangoes and put them aside, then they will stay put, there is only one side to it. However, these living beings will stick to you, and later if you put them aside, then they will stake a claim against you. At a wedding, when the host stands at the door, does he keep staring at everyone who enters? No. He sees one [guest] who comes in and then sees the other; that is how you should look. Before attaining *Gnan*, I had indeed made the decision to see with general view and intent [not specific].

It would have been better if all these people were not around, isn’t it? Your *bhaav* (view, intent) would not spoil at all, would it!

Questioner: No, such intents are actually indeed within us, that is why evidentiary instruments (*nimits*) have come our way, isn’t it? Therefore, I should simply destroy my intents, then the *nimit* will not cling onto me, would he!

Dadashri: That is correct. That is indeed why ‘we’ are telling you to get rid of *bhaavnindra* (the ‘sleep’ that veils the awareness of ‘I am pure Soul’ and to believe that ‘I am Chandubhai,’ ‘I did it,’ ‘It happened to me’). These people are such that all kinds of intents arise. In that, *bhaavnindra* should not arise, it is fine if the body falls asleep.

Questioner: But it is *bhaavnindra* that arises, isn’t it!

Dadashri: How can that do? If a train is coming straight ahead at you, then you do not maintain *bhaavnindra*. The train brings about death for just one lifetime, whereas this is a danger for infinite lifetimes. This world is such that strange intentions will arise; you are to understand it on your own. Does *bhaavnindra* arise or not? If *bhaavnindra* arises, then the world will stick to you. Now, if *bhaavnindra* arises, then you should ask for the energy from the pure Soul of that very same person, ‘Oh pure Soul, give me the energies to maintain *brahmacharya* with the entire world.’ It is certainly best if you ask for the energies from ‘us’, however it is optimal to ask directly from the pure Soul of the person with whom the interaction took place.

Shrimad Rajchandra has said, “When the illusion that arises upon seeing comes to an end, then all pain ceases.” (*Dekhat bhooli tade, to sarva dukhno kshay thaay.*) You read in the scriptures that you should not have attachment (*raag*) for a woman, and yet when you see a woman, you forget; that is referred to as *dekhat bhooli*. I have given you such *Gnan* that even *dekhat*

bhooli does not remain for You anymore. You can see the pure Soul. No matter what the external ‘packing’ is like, what do You have to do with the ‘packing’? The ‘packing’ is going to decay, burn away; what is going to be gained from the ‘packing’? This *Gnan* has been given so that you can See the pure Soul, so the *dekhat bhooli* comes to an end! Thereafter, it does not allow that mistake to happen; the eyes do not get drawn.

When you only see the pure Soul in the other person, how can any other intent arise for you? If someone appears very good, attractive, then attachment arises for that person. However, if you see the pure Soul, then would attachment arise? Therefore, you should only see the pure Soul.

The *Gnanis* have the Vision (*drashti*) that sees through and through. It is Seen as it is. If it appears that way, then would sexuality remain? That is called *Gnan*. *Gnan* means to See as it is, through and through. ‘We’ do not object to the sensual pleasure of an Alphonso mango. If it were to be cut, then blood would not be seen, so eat that at ease. If this [the human body] were to be cut, then it would bleed, but awareness (*jagruti*) of that does not remain, does it! That is why one takes a beating. That is why this worldly life persists. Through this *Gnan*, the awareness keeps on increasing gradually; sexuality continues to exhaust. I do not have to tell you to put a stop to it; it will come to a stop on its own for you.

You should let go of this deceptive intent. Why should the vision go in that direction at all? So this is all meaningless discussion. You should actually cultivate

your vision such that even with the clothes on, you can see through and through, meaning that even with clothes on, you can see [the other person] without clothes. Then you will see [the other person] without skin. Such vision needs to be developed; only then will you attain your own ‘safe-side’! Why I am saying this? Why does illusory attachment arise in a person? One sees [the other person] with clothes on and illusory attachment arises! However, when the vision becomes penetrating like ‘ours,’ then illusory attachment will not arise at all, will it!

Aptasutra 3074

That which makes the *chit* unsteady is all indeed *vishay*.

That which makes the *chit* unsteady is all indeed *vishay*. Outside *Gnan*, whichever objects the *chit* goes towards, that is all indeed *vishay*.

Questioner: You have said that there is nothing wrong with any thoughts that arise, but it is a problem when one’s *chit* goes there.

Dadashri: Yes, it is indeed a problem with the *chit*, isn’t it! The problem is indeed the wandering of the *chit*! Any kind of thoughts may arise, but after attaining this *Gnan*, the *chit* should not wander about.

Questioner: What if that happens sometimes?

Dadashri: In such a situation, you should carry out the *purusharth* that, ‘Now this should not happen.’ Is your *chit* wandering now just as much as it was before?

Questioner: No, it does not slip that much, nevertheless I am asking about it.

Dadashri: No, but the *chit* should not wander at all. All kinds of bad thoughts will arise in the mind, there is no problem with that. Keep on pushing them aside. Carry out the interaction of conversing [with the mind], saying, ‘If you come across that person, then when will you complete that task? Where will you get carts, cars for that?’ Or You should talk about *satsang*. So then the mind will show new thoughts.

A man has a beautiful wife at home, nevertheless he spots a woman on the street. So just as a woman’s *chit* gets caught up in the *sari*, upon seeing the woman, the man’s *chit* gets caught in her. Therefore, he is considered to have become *moorchhit* (state of unawareness that arises from illusory attachment). As he has become *moorchhit*, what energy would remain thereafter? As he has become *moorchhit*, he and a drunkard are the same. Then nothing good comes from that.

Where does the *chit* get entrapped the most? In sexuality (*vishay*). And once the *chit* is trapped, *aishwarya* (energies of the Self within a human being) is lost. Once *aishwarya* is lost, one has become an animal. So *vishay* is such a thing that animalistic behavior has come about indeed through that. Animalistic behavior in human beings is indeed due to *vishay*. Nevertheless, what ‘we’ are saying is that this is previously accumulated stock [of karma], it will indeed discharge, but it is best if you do not accumulate new [stock].

Questioner: If the *chit* has touched the vibrations of *vishay* even to the

slightest degree, not only in the physical sense but even in a subtle way, then it does not allow one’s steadiness to remain for such a long time. And if the *chit* touches it and once again separates, then one’s steadiness does not go away.

Dadashri: The phases that one had undergone the experience of (*vedan*) in the past life are the ones that come forth the most now. Then the *chit* remains stuck only there. As that stickiness gets washed off, the *chit* does not stick there for long and it separates. It indeed remains stuck where there is a major blockade (*atkan*). What should You say at that time? ‘Dance all you want. Now you are that being known (*gneya*) and I am the Knower (*Gnata*).’ Immediately upon saying this much, it will turn its head around. It will dance for sure, but it will dance for its set time period, thereafter it will leave. Other than the Self, there is nothing at all that is beautiful in this world. In fact, that which one had gained familiarity with in the past life, that past familiarity is causing interference now.

Aptasutra 3617

What are subtle desires for worldly pleasures? How do they depart? Only if [the belief that] ‘I am Chandubhai’ comes to an end will the subtle desires for worldly pleasures depart, otherwise the subtle desires for worldly pleasures will not depart.

Questioner: When will the subtle desires for worldly pleasures (*vaasna*) of human beings come to an end?

Dadashri: The subtle desires for worldly pleasures are bound to come to an end. You are the one who has given

rise to the desires. You are the one who gave birth to them and you are the one who can destroy them too.

Your subtle desires for worldly pleasures are different and this man's desires are different. Each person's desires are different, aren't they! And subtle desires for worldly pleasures are scientific circumstantial evidence. Suppose a person were to befriend a Muslim, then he would even learn to eat meat. Now, from where did he bring that desire? It is that scientific circumstantial evidences come together, and this is nothing new, this is not baseless. What is more, all of these are in accordance with previous causes. So he learns to eat [meat]. Secondly, it is due to circumstances that subtle desires for worldly pleasures arise. Otherwise, if a boy were to grow up on his own where there is no man in sight, then he would not be able to understand sexuality (*vishay*). He would be able to understand about eating and drinking. But there should be no animals or anything of the sort over there. He should not be seeing anything [sexual]. Then he does not have any subtle desires for worldly pleasures. This is all a museum [collection] of desires for pleasures and that is where one is to be born, so then what would be the outcome of such a museum! Desires arise from the moment one gets to see it.

Questioner: What is the easiest means to let go of subtle desires for worldly pleasures?

Dadashri: Coming to me is the solution. What other solution is there? If you give up one desire by yourself, then another one will seep in. This is because

the space (*avkaash*) cannot remain empty. The moment you give up a desire, space is created wherein another desire will seep in.

What are subtle desires for worldly pleasures? Only if [the belief that] 'I am Chandubhai' comes to an end will the subtle desires for worldly pleasures depart, otherwise the subtle desires for worldly pleasures will not depart. What I am saying is, "Know what the Self (*Atma*) is and Know what the non-Self (*anatma*) is." Simply upon Knowing that, the subtle desires for worldly pleasures will dispel.

Questioner: How can it be brought to an end?

Dadashri: The one with these subtle desires is Chandubhai and you say, "My name is Chandubhai." Therefore, You are separate from him. Do you have conviction in that point? So then, who is that You? That is all I make you realize, then your subtle desires go away.

And it is also a wonder that when one acquires *Gnan*, the subtle desires for worldly pleasures vanish; that itself is beyond comprehension.

Aptasutra 3123

The tendencies of the *chit* that were wandering outside, when they begin to return towards one's own home, from that very point, you should know that the musical instruments of freedom have started playing. To be free from the bondage of the tendencies of the *chit*, that itself is known as being free from worldly life. Tendencies of the *chit* alone are bound. This *chit* has become loose!

However much the tendencies of

the *chit* (*chitvrutti*) wander, the Self has to wander that much. Wherever the tendencies of the *chit* go, You will have to go there. The tendencies of the *chit* draw out a map. They draw out a map of the paths you will take in the next life. 'You' then have to go according to that map. So where are all the places the tendencies of the *chit* go?

Questioner: But if the *chit* wanders, what is the problem with that?

Dadashri: Based on whatever planning the *chit* does, You will have to wander accordingly. Therefore, the responsibility is yours, based on how much it wanders!

The *chit* is *Chetan* (the Knowing-Seeing element that is the Self). Wherever it gets stuck, one has to keep on wandering at those places!

Questioner: The *chit* does not get caught up in random places, but if it gets caught up in one place, then is that a karmic account from the past?

Dadashri: Yes, it will get caught up only if there is a karmic account. But what should You do now? It is considered *Purusharth* (progress as the Self) when one does not allow it to be caught up even where there is a karmic account. If the *chit* goes there, as long as it is washed off, then it is not regarded as *abrahmacharya* (sexuality). If the *chit* goes there and it is not washed off, then it is considered *abrahmacharya*. That is why it has been said, "Therefore, beware mind and intellect, may the purity of the *chit* remain pristine." The mind and intellect

are being warned. Now what should you do to keep the tendencies of the *chit* pure? 'You' need to remain in the *Agna*. 'Our' *chit* remains completely pure, therefore nothing touches it nor hinders it. Just as when a lunar eclipse is stated to last from eight o'clock to one o'clock, it starts at eight o'clock and after one o'clock there will not be another lunar eclipse. In the same manner, if You continue to remain in the *Agna*, then that which has been acquired in the past is released and then new liability is dispelled. So then there is no problem, is there!

'Our' [the *Gnani Purush's*] tendencies of the *chit* continue to remain only within 'us'; yours have been scattered. Is yours not scattered? That is all, this is the only difference from the elemental view. There is not a major difference. If you do not allow the tendencies of your *chit* to disperse, then gradually You will indeed become like 'us'.

In fact, where did you let them scatter? You see a high-quality watch and you do not have the money to buy it today, so it sets in your mind, 'I want to buy this watch when I have the money.' Thereafter, the tendencies of the *chit* will indeed remain in that shop. They will not return even after nightfall. These ladies go to the market, where those merchants hang *saris* to dry on a summers' day. They hang *saris* worth two thousand rupees, three thousand rupees to dry, don't they? Why do they put the *saris* there?

Questioner: So that passersby see them.

Dadashri: 'What a beautiful *sari*!'

Oh! How beautiful!’ If the very same *sari* were stored in a box, then the tendencies of the *chit* would not arise. Rather, if a man and his wife are passing by and they happen to see the *sari*, she becomes stunned! If you ask the merchant, “Have you hung the *saris* to dry them?” Then he will respond, “No, I want to attract people and get money from them. I want to do business.” You ask, “Oh, but this *sari*, an inanimate thing, will attract people?” Then he will say, “It will attract all kinds of people. It will attract the woman who will wear it and it will also attract the man who will not wear it.” So much energy has been placed in this *sari*! So the wife will see the *sari* and will tell her husband, “Did you see it?” At that moment, the husband knows that this will come as a load to him. He will say, “Yes, I saw it, I saw it. There are many like it.” He will try to coax the wife along but she will not be coaxed. Then the wife’s tendencies of the *chit* have become stolen by that place. And then when she comes home, he will remark, “Your face isn’t the same as it was when we left home. Something got lost in the market.” The entire *chit* of the poor lady has been stolen. Now, her *chit* will remain only in the *sari*. In what various places must your *chit* have been lost in this way?

My *chit* is only in me, it does not wander at all. So this *chit* of mine is in me, and yours is not in you. If you turn it around slowly, a degree at a time, then would there be a problem?

Questioner: No.

Dadashri: What these people are

saying, those are not paths to liberation! And nor are they ways to become independent and nor are they the paths of religion! The [true] path is to bring back one’s own tendencies of the *chit*; that is indeed the path. In all this unnecessary quarreling people are doing, there is not a single path of religion that is true. Nevertheless, what they are saying is not wrong either. It suits many people. Every standard is different. A person at every standard requires sustenance, does he or does he not?

Where does the *chit* get trapped the most? In *vishay* (sexuality). For those who do not have *vishay*, other things may be tolerated about them occasionally. Where is the biggest place the *chit* gets entrapped? It is *vishay*. What is the next place? In unnecessary things. You need food in the stomach. So for food, you may need rice and lentil soup or bread; you need what you need. What else do you need? That much is considered necessary. Food and drink and clothes are considered necessary things and these others are unnecessary, that for which there is no necessity.

When the *chit* has been scattered, it moves back and forth like the pendulum of a clock. ‘Our’ *chit* would not be in anything, would it! It is not even in this body, is it! It is then that this speech [of *Gnan*] comes forth, it is then that everything comes forth.

Instead, the *chit* gets trapped in whatever one sees. It gets trapped in this; it gets trapped in that. However many new things one sees; if it sees a candle and it appears to be of a different kind, then the

chit will get trapped in that. Look, what a nice lighthouse there is over there! So then the *chit* will get trapped in that! When the *chit* gets trapped, *aishwarya* (the supreme collective energies of a human being) is lost and when *aishwarya* is lost, one has become an animal.

Aptasutra 2844

From where have *kashay* (anger-pride-deceit-greed) come into existence? From *vishay*. It is not the fault of *vishay*, but it is the fault of ignorance of the Self. The root cause is ignorance of the Self.

Questioner: What is the fundamental difference between *vishay* and *kashay*?

Dadashri: *Kashay* is the cause for the next life and *vishay* is the result of the previous life. So there is a lot of difference between the two.

Questioner: Please can you explain that in a bit of detail.

Dadashri: However many sexual and sensual pleasures (*vishayo*) there exist, they are the result of the past life. That is why 'we' do not scold you, that if you want *moksha*, then go off and live by yourself; would 'we' not try to drive you away from your home? However, 'we' have Seen through 'our' *Gnan* that *vishay* is the result of the past life. That is why 'we' have said to go home and sleep, settle your 'files' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life) with ease. 'We' destroy the causes for the next life, but 'we' cannot destroy what is the result of the past life; no one can destroy

that. Not even Lord Mahavir can destroy that. This is because Lord Mahavir too had to remain in worldly life for thirty years, and he had a daughter. This is the exact meaning of *vishay* and *kashay*, but people would not know anything about this, would they! Only Lord Mahavir knew what this meant!

Questioner: But it is because of *vishay* that *kashay* arise, isn't it?

Dadashri: No. All *vishay* (sexual and sensual pleasure) is indeed *vishay*, but if there is ignorance [of the Self] in *vishay*, then *kashay* arise, and if there is Knowledge of the Self (*Gnan*), then *kashay* will not arise. From where have *kashay* originated? From *vishay*. Therefore, all these *kashay* that have arisen have arisen from *vishay*. However, this is not the fault of *vishay*, it is the fault of ignorance. What is the root cause? Ignorance. In the *Kramik* path, *vishayo* need to be stopped first, only then will *kashay* stop. That is why 'corks' need to be fixed by renouncing all sensual pleasures (*vishayo*)! That too, corks with screws, those which do not open on their own. If such corks are not used, then those corks would become loose. All the food is mixed together and eaten, so that the *vishay* of taste does not get attached. In the same way, the *vishay* of sight does not get attached, the *vishay* of hearing does not get attached, the *vishay* of smell does not get attached, the *vishay* of touch does not get attached; such corks with screws are placed.

Questioner: These clashes and *kashay* that arise, the root of that is sexuality (*vishay*), isn't it?

Dadashri: Yes, it is all indeed due to *vishay*. One has become an expert when it comes to *vishay*. He has become an expert in *vishay*, so there is selfishness within and it is due to selfishness that clashes arise. Where it is a result due to selfishness, nothing at all can ever be seen. A selfish person is always blind. A selfish person (*swarathi*), a greedy person (*lobhi*), an intensely greedy person (*laalchu*), they are all blind. The entire basis of this world indeed rests on these five *vishayo* (pleasure of the five senses). The one who is free of sexuality (*vishay*) does not have any clash.

Questioner: And is it not true that the faults of *vishay* are even greater than those of *kashay*?

Dadashri: No, the fault of *vishay* may exist, but *vishay* is effective, *kashay* are the causes. So it (sexuality) gives all its effects and leaves. Therefore, *kashay* indeed causes pain and it is indeed due to *kashay* that worldly life perpetuates. However, it is necessary to understand how it is effective!

Questioner: Can you explain in more detail that all these *vishay* are an effect.

Dadashri: *Vishay* is an effect for sure, it is indeed an effect forever. However, as long as one has not understood the causes, *vishay* is also in the form of a cause. As it is, this point cannot be openly discussed, that *vishay* is not a cause; it is only an effect. For the one who understands causes as causes, *vishay* is an effect.

Aptasutra 3611

If there is anything worth having fear of, then it is worth having fear of *vishay*. There is no other place in this world worth having fear of. Therefore, keep maintaining caution over it.

One has never known *vishay* to be ‘poison’ at all. Had one known it to be ‘poison’, he would never touch it, would he! That is why the Lord has said that the result of Knowledge (*Gnan*) is the cessation (*virati*) [of worldly intents]! What is the result of Knowing? It is that one would stop. One has not known the dangers of *vishay*, therefore he has not put a stop to it.

If there is anything worth having fear of, then it is worth having fear of *vishay*. There is no other place at all in this world worth having fear of. Therefore, be cautious of *vishay*. Aren’t we cautious of snakes, scorpions, and tigers? We are cautious, aren’t we? When we hear about a tiger, even though we do not want to have that fear, we do become afraid of it, don’t we? Similarly, when it comes to the topic of *vishay*, one should feel fear. Where there is fear, would a person eat food with pleasure? No. So where there is fear, there is no fun (*moj*). Does the world indulge in *vishay* out of fear? No. People indulge in it with delight. Where there is fear, there can never be enjoyment.

If someone were to ask me, “May I eat *jalebi* (Indian sweet delicacy)?” then I would say, “They are good, go ahead and eat them at leisure. Eat *dahivada* (Indian snack); eat everything.” All of these have taste (*swaad*). The *Gnani Purush* can understand taste, but for Him there is

no such thing as ‘good’ or ‘bad’ in that taste, such as, “It will only do for me if there is this [taste].” The *Gnani Purush* does not have thoughts about *vishay* even in his dreams. That is beastly knowledge (*pashavi vidya*) [knowledge that will bind you like an animal is bound around you]. If anything is considered blatant beastliness among human beings, then it is just this. Human life should be exclusively for [the attainment of] liberation.

When one accumulates earnings [of merit karma] over infinite lives, that is when he is born in a [family of] high status and ancestry. But then he squanders away the earnings of infinite past lives in the pursuit of money and *vishay*!

Aptasutra 669

***Vishay* is not poison but fearlessness in *vishay* is poison. Therefore, be afraid of *vishay*.**

With regards to the matter of *vishay*, there is a great deal of misunderstanding in the world. The scriptures state that *vishay* is poison. Many people also say that *vishay* is poison and it does not allow one to attain liberation. ‘We’ are the only one who say, “*Vishay* is not poison but fearlessness in *vishay* is itself poison. Therefore, be afraid of *vishay*.” To have fearlessness in all these *vishayo* is itself poison. When does one remain fearless? When there are two or three snakes approaching, if your feet are on the ground at that time, then if you are not afraid then keep your feet down, but if you are afraid then pull your feet up. However, if you are not afraid and you do not pull your feet up, then that is a sign of the absolute *Gnani*, the One with

absolute Knowledge (*keval Gnani*). But as long as you have not become absolute, you yourself pull your feet up in fear. So ‘we’ are giving a thermometer for when you can remain fearless in *vishay*. If you are able to remain fearless amidst snakes, then remain fearless in *vishay*. And if you are afraid there, if you pull your feet up, then be afraid of *vishay* too. One should never become fearless in *vishay*. Even Lord Mahavir was afraid of *vishay* and ‘we’ too are afraid of it. Fearlessness in *vishay* is actually considered recklessness.

Vishay should not be worshipped, nor should one become unnerved by it, nor should one become agitated by it. Yes, in the presence of a snake, how cautiously do you walk? In the same way, maintain caution towards *vishayo*! Do not become fearless.

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

Dadashri: ‘We’ have used the word ‘fearlessness’ so that one will be afraid when it comes to *vishay*; he will get involved in *vishay* as a last resort. So what ‘we’ are saying is be afraid of *vishay*. This is because even the Lord was fearful, even the great *Gnanis* were fearful, so who are you to not fear *vishay*? [The belief that,] ‘Nothing will obstruct me now’; that is poison. So be afraid of *vishay*. Take enjoyment in *vishay*, but be fearful of it. It is like when you are served some very delicious food, you can enjoy it, but have fear while enjoying it. Why should you have fear? It is because you will suffer if you eat too much, so be afraid for that reason.

Go find one hermit who, if we were to get him married today, would remain as a householder for a month; then it is legitimate! On the contrary, he would run away on just the third day! Upon telling him, “Go get this and go get that,” he would run away! Yet he harasses people saying, “What will become of you now?” That is why I had to write these strong words that, ‘*Vishayo* are not poison, go ahead, do not be frightened.’ I have come to remove your fright. Partake in *vishay* with naturalness! It should be natural. If *vishay* is partaken of with naturalness, then it is simply the *vishayo* that partake in *vishay*. But in fact, one does not know how to partake in it with naturalness, does he!

Questioner: So for the one who sinks into *vishay*, it is not his courage that is at work; it is his attraction under illusion (*aasakti*) which drives him to do it.

Dadashri: No, we do not have a problem with that either. The problem is with being fearless. Meaning, ‘Now nothing is going to hinder me. No matter how blantly I enjoy sex, nothing will happen to me.’ When such recklessness arises, that recklessness is what ‘we’ refer to as fearlessness. These people [the so-called sex renouncers] have referred to sex as utter poison. That is why married people have become discouraged. So that means that married people just have to keep on drinking poison, doesn’t it? Is it only those who have renounced worldly life who do not have to drink the poison? This *stri-vishay* (sexual relations with a woman) is not the only *vishay*. Those who have renounced worldly life also have all kinds of *vishayo*, and those leading a worldly life also have

all kinds of *vishayo*. But in the scriptures, only sexual relations with a woman has been equated with poison. However, this has actually terrified people that, ‘We lead a worldly life, *vishayo* are like poison, yet we have to have sex [so how will we go to *moksha*].’ That keeps gnawing at them. That confusion is worth removing, and the gnawing that continues is referred to as pain.

Questioner: ‘Fearlessness in sex is poison.’ So the fearlessness that arises, what does that fall under?

Dadashri: If one maintains fearlessness, then it remains. It falls under the egoism of, ‘I have conquered *vishay*; now there is not likely to be any problem.’ That itself is called fearlessness; that is considered egoism. If one remains fearless, then it has become poison. One is not to become fearless in *vishay* all the way to the very end. No one would go to jail unless they have been caught by the police officer, would they? You would go to jail only if you were taken there by the police officer, right? If one goes to jail without a police officer taking him, then wouldn’t we realize that he has become fearless? If the police officer catches him and takes him to jail, then it is not his mistake. Similarly in *vishay*, if circumstances throw him into that ditch, then there is no problem. If the tuber of *abrahmacharya* dissolves, then everything goes away. This entire worldly life indeed exists on the basis of this; this is indeed the root cause. It is to remove people’s pain, to remove the burden from people’s mind that this *Gnani Purush* says, “*Vishay* is not poison.” So that you feel, ‘Alright, at least this much is a relief!’

Fearlessness in sexuality is poison. What fearlessness means is that some people say, “Dada has given me *Gnan*, so now no *vishay* hinders me. I do not have a problem in enjoying it, do I?” Then he is done for. Therefore, understand the matter.

Questioner: When fearlessness sets in, then *swachchhandipanu* (to be guided by one’s own will and intellect in spiritual matters) sets in, doesn’t it?

Dadashri: The very moment *swachchhandipanu* arises, it causes one to take a beating. That is why ‘we’ do not disclose this to people outside; otherwise it would be misused by these young people. As a matter of fact, ‘we’ tell this to people like you who have reached the shore. Young people would take it the wrong way! However, if one understands the exact *Gnan* and if he remains in that *Gnan*, then there is nothing that will touch him. However, *Gnan* does not remain to that extent, does it! A person does not have that much capacity, does he! Nothing is attained without the experience. Until the experience [of the Self] happens, remain in the *Agna*.

In fact, someone may have a doubt in their mind that, ‘I am leading a worldly life and *vishayo* indeed exist, so then what is all this?’ So ‘we’ say this so that doubt does not remain for you. Otherwise, people would misuse it. People today certainly like this so they would end up misusing it. This is because the *viparit buddhi* (intellect that takes one further away from the Self) is certainly ready within. Even then, this *Gnan* has been given; it is indeed a different kind of Science (*Vignan*)

altogether! It is such that it can give protection in every way; however, if one is set on ruining it knowingly, then it will be ruined, it will destroy everything! That is why ‘we’ have said to remain in ‘our’ *Agna*. ‘We’ have taken you so high up that if you fall from this height, then you will not be able to find even a single bone of yours. Therefore, be straightforward and do not engage in *swachchhand* (guided by one’s own will and intellect) even to the slightest. *Swachchhand* will not do at all in this!

[The attitude of] ‘I have acquired Dada’s *Gnan*, there is nothing that can come in my way’; that is actually considered a tremendous disease. That will actually turn to poison. Otherwise, *vishayo* are not poison, fearlessness in *vishayo* is poison. This *Gnan* should not be misused!

Aptasutra 681

Bread and vegetables are to be eaten to pacify hunger, not for taste. If you try to eat them for taste, then you will not like bread and vegetables. Therefore, it will become an indulgence (*ved*). It is due to these three *ved* (sexual orientations) that the entire world is decaying.

Food is to be eaten to pacify hunger. Pacify hunger that has arisen. Wherever intake (*puran*) is to be done, all of that is considered hunger. Hunger is a solution to pacify pain sensations (*vedana*). Similarly, all *vishayo* are solutions for pacifying pain sensations. However, there has become a fondness for *vishay* for these people. Hey, do not become fond of it. Determine a limit there and remain within normality.

Questioner: What do you mean when you say that it should not be taken up as a taste to be enjoyed (*ved*)?

Dadashri: People indulge in (*vede*) it, meaning they derive taste out of it. To sample it for the taste, to eat for taste, that is not referred to as hunger. Bread and vegetables are to be eaten to pacify hunger, not for taste. If you eat them for taste, then you will not like bread and vegetables at all. Because you went after the taste, it has become an indulgence (*ved*). ‘Eat’ only out of ‘hunger’; become wise to this extent. Then I will not have to tell you anything at all, will I! It is due to these three *ved* (sexual orientations) that the entire world is decaying, descending.

Aptasutra 683

What is worth conquering in this world? Only these three sexual orientations (*ved*). The one who has conquered *ved* has conquered the entire world. What are the three *ved*? The sexual disposition of a female, the sexual disposition of a male, and the sexual disposition of a bisexual.

Questioner: The entire world is searching for a solution for these three *ved*, and the more they search for a solution, the more confused they become.

Dadashri: Yes, so all the ways of solving it cause more confusion. If you ask people who are around a certain person, “What is this man like?” Then everyone will tell you, “He is very happy.” However, if you ask him, he will tell you, “I am very unhappy.” It is all because of this *ved*. There is nothing but ongoing pain

(*badatara*) all day long... All this ongoing pain is because of *ved*. Otherwise, humans would not have any ongoing pain. The one who has conquered *ved*, his work is done. What is worth conquering in this world? The answer is *ved*. Have you understood *ved*? What are those three *ved*? The sexual disposition of a female, the sexual disposition of a male, and the sexual disposition of a bisexual.

People indulge in sexuality due to ongoing pain, but if they were to think about it, it is possible to eliminate sexuality. If the skin over the body were removed, then would attachment arise? In fact, [the body] is simply wrapped up in skin, isn't it? And the abdomen is nothing but a collection of excreta. If it is cut open, then only stool would come out. If the skin has been removed from the hand, and if pus is oozing out, then would you like to touch the hand? You would not touch it. All this exists because no one has given it any thought. Illusory attachment (*moha*) is actually madness! Illusory attachment exists due to the lack of thinking. Illusory attachment is nothing but ongoing pain.

So if these three sexual orientations (*ved*) did not exist in this play of nature, then it would be possible to conquer worldly life. If these three *ved* did not exist, then what would have been spoiled? But there is so much because of this. Oh ho ho! There is so much play and involvement (*ramanta*) as a result of it! If *vishay* had not been considered as something that is to be entered into with taste (*ved*), if it had been considered as an activity, just as we eat this food, then there would have been

no problem. But this has been considered as something to be enjoyed with taste, it has been considered as something that brings about the feeling of pain-pleasure (*vedaniya*). All this interference itself is due to the three sexual orientations (*ved*).

Aptasutra 742

There are three kinds of intoxicants: 1. The intoxication (*moorchha*) of sexual desires. 2. Alcohol to drink 3. The alcohol of ego intoxication, the intoxication of the ego, the ego of 'I am'.

No one else can understand it the way 'we' do, and if 'we' were to tell someone, then they forget it the next day. Otherwise, *vishay* is not something that has been thought through. These people have gotten involved in it through imitation. It is nothing but societal influence and [as for] the influence of the *Gnani*; if one ever asked the *Gnani*, then no one would get involved in this at all. Not a single one of the sense organs would approve of it. Therefore, the *Gnani* have said, "Where there is no pleasure, how have you come to believe that pleasure exists there?" But one has tremendous *moorchha* (gross unawareness arising from illusory attachment) in sexuality. So due to *moorchha*, awareness does not remain. The higher the development, the less the *moorchha*. What is there to enjoy in this? One has come here having enjoyed everything already [from past lives]. The one who has enjoyed less has greater *moorchha*.

He is *vishayi* (one who is inclined towards sexuality) to begin with, that is why clothes increase his *moha*. If one is

not *vishayi*, then clothes do not cause any *moha*. If beautiful clothes were to be laid out here, then would *moha* arise? So one finds pleasure, enjoyment in sexuality, there is a desire for it; that is why that *moha* arises. How can *moha* arise for people who have no desire for sex? Who gives rise to this *moha*? Results of the past give rise to *moha*. So you should wash that off. Besides, what can the poor clothes do? The 'seed' had been sown in the past, so this result has arisen as a consequence of that. However, *moha* does not arise towards everyone. *Moha* only arises where there is a karmic account (*hisaab*). With others, new seeds of *moha* do get sown, but *moha* does not arise. It is actually on account of clothes that *moha* arises, otherwise if the clothes were stripped away, then a great deal of the *moha* would diminish. The *moha* only diminishes in the higher [developed] communities. As a matter of fact, wrong belief (*bhranti*) persists for the poor guy due to clothes; if he were to see a person who is not wearing clothes, then dispassion would arise effortlessly. Hence the discovery of the *Digambaris* [the Jain sect whose monks who do not wear clothes]!

There is no problem once *moorchha* leaves. *Moorchha* is indeed what needs to be gotten rid of. Nothing will be accomplished by saying, "*Moorchha* has departed for me." *Moorchha* must dissolve in exactness. And that too, one should have it tested by the *Gnani Purush* by asking, "Sir, can you test whether or not my *moorchha* has gone?" Otherwise, there will be many appeals going on within that, "That's it, all the *moorchha* has gone now,

now there is no problem!’ So there are many that make appeals [within], aren’t there! So remain aware! Move away from the place where there is a likelihood that a [sexually-related] fault will happen. You have been given the Self (*Atma*), and the nature of that Self is *asanga* (free of association) and *nirlep* (unanoitable). However, the pull from the *pudgal* (non-Self complex of input and output) has existed from infinite lifetimes. You have become separate, but the pull of the *pudgal* will not let go, will it! That pull will not go, will it! If awareness is not maintained during the attraction between a man and a woman, then the pull of the *pudgal* will throw one into darkness.

Questioner: The attachment that occurs in *vishay*, what is that?

Dadashri: Why does that attachment occur? It is because one has not known the facts about it. People have attachment towards playing cards, alcohol, but as soon as they know the facts, they leave. So the facts should be known, that this is harmful, this is not a good thing, there is truly no pleasure in this, this is actually an illusion of pleasure; then it will leave. Have you ever had eczema? There is no difference between vehemently scratching that eczematous rash and this.

Questioner: But these worldly people believe that there is pleasure in it, so they grab a hold of everyone and say, ‘There is pleasure only in this, come on!’

Dadashri: These people have printed publicity on sexuality and have veered everyone in that direction. Nevertheless, just look at all ongoing pain, just look

for yourself in Mumbai! They watch nude dancing, yet they have ongoing pain! That is the very commotion that is going on these days, isn’t it! And that is why endless ongoing pain has arisen too! Such ongoing pain has arisen that one even has to resort to drinking alcohol, he has to keep a woman. Even when he is given everything, he is still not satisfied. So then he thinks about committing suicide. Then he keeps on drinking all day long. So night and day, there is ongoing pain, ongoing pain, and ongoing pain! That’s what happens thereafter!

Therefore, remain very aware. Alcohol is such that one will actually forget ‘I am Chandubhai!’ So then one would certainly forget the Self, wouldn’t he! That is why the Lord has said to fear this. It would not touch the one who has complete experiential Knowledge, nevertheless, it would uproot the Lord’s *Gnan* and throw it out! There is so much danger in it!

If there is one rule worth following, then I say to practice *brahmacharya*! If desires cease, then internal splendor manifests. The Self is indeed *brahmachari* (absolutely free from any movement in the direction of a sexual impulse through mind, body or speech). The Self I have given to you is indeed *brahmachari*. Now, ‘You’ should tell Chandubhai, ‘If you want to maintain good health, if you want to slowly finish off worldly life, then it would be good if you are able to take a vow of *brahmacharya* for six to twelve months. The body remains in good shape through that.’ As a matter of fact, the constitution [of the body] has become loose [weak].

This is why ‘we’ are giving the

understanding on *brahmacharya* to all these people. This is because the path of liberation exists on the foundation of conduct. If you want to eat and drink, there is no problem with that. Just do not [engage in sexual relations outside of marriage,] drink alcohol, or eat meat. For everything else, if you want to eat *bhajiya* (savory fritters) and *jalebi* (Indian delicacy), then do so; I will find you a solution for that. Now despite giving this much freedom, if you still cannot properly remain in the *Agna*, then what can be done? What 'we' have said to do here is to do whatever gives you peace. Do not give away your favorite food to someone else, eat it with leisure. You should simply keep the foundation of conduct strong. For the attainment of *moksha* (final liberation), that thing is the only main thing.

Questioner: Why does the ego of knowledge create a hindrance?

Dadashri: The ego of 'I know', right? The fact is, the ego should be such that the function of knowing increases. Instead, a veil comes over the function of knowing; such is the ego. In the function of knowing, one becomes blind through the ego. One loses the function of knowing, that ego causes a lot of harm, it causes harm in every way.

One has yet to know, even then he will say, "No, I know." So for one, if the intoxication of knowing arises then veils accumulate, and then the curiosity to know anything new gets destroyed.

If the slightest thought of, 'I know something' arises, then veils accumulate. So then it gives rise to lack of awareness again.

Aptasutra 3265

Where does this pleasure come from? Does it come from *vishayo*, from respect, from greed...where does it come from? If it does not come from any of these, then understand that this is *samkit* (right vision that 'I am pure Soul').

However much you walk in the wrong direction, egoism will increase by that much, and however much egoism dissolves, that much bliss keeps prevailing. Egoism has been destroyed for 'us', that is why eternal bliss constantly remains. Bliss that prevails even during pain is true pleasure. Even when someone insults you, if you feel bliss from within at that time, then You will feel, 'Oh! What wonderful bliss!'

There is indeed eternal bliss in the Self, but because of the view-intent that harbors anger, pride, deceit, and greed, that bliss becomes veiled. Where does this bliss come from? Does it come from *vishayo* (sensual and sexual pleasures)? From respect? From anger? From greed? If it does not come from any of these, then understand that this is *samkit* (right vision that 'I am pure Soul').

The Self exists where no pain arises.

If you drink tea after eating something sweet, then it tastes bland, doesn't it? Do you not do injustice to the tea? The tea is actually sweet, but why does it taste bland? It is because prior to this, you tasted something that was more sweet. Similarly, after 'we' give *Gnan*, which has an incomparable sweetness, despite all *vishayo* of the world being

sweet, they will taste bland. There is a saying that rice pudding tastes bitter when a person has malaria. It tastes bitter because one's mouth becomes bitter, what is the fault of the rice pudding in that? Similarly, as the 'fever' decreases through the *Akram Gnan* 'we' have given you, all the *vishayo* of the world will keep on becoming insipid. As the *vishayo* become insipid, that is a thermometer; one can assess his 'fever'!

Aptasutra 3629

When one understands in exactness that pleasure lies only in the pure Soul, then pleasure does not remain in *vishay*.

Would there be pleasure in sexuality? Pleasure actually lies within, however one falsely attributes it to other external things, that is why it seems there is pleasure there. All this has arisen due to *bhrantiras*. *Bhrantiras* means that, for example, when this dog that sucks on a bone; have you ever seen that? It would have gotten whatever bits of flesh were left on the bone, but now why does it keep sucking on the bone? Then it chews on it very hard, but the bone is like iron. So what happens is that its gums get squeezed and then blood oozes out. It believes that the blood has oozed out from the bone. So then it chews and eats at the bone a great deal. Hey, you are simply sucking on your own blood. That is how this worldly life carries on. These people are 'sucking' on 'bones' in the same way, and they are indeed tasting their very own blood.

Now tell me, there are so many problems! The entire world seeks pleasure

from *vishay* in this same way. It is seeking pleasure from *vishay* like a dog. So how would that pleasure be found? Pleasure can be found in the real thing. All of this is actually imaginary pleasure; it is a falsely attributed pleasure. When a person who is exhausted from the heat sits under an acacia tree, he says, "I felt very good." So pleasure from *vishay* is all pleasure of this type. Bliss should be of a state that is free of externally-induced problems. All of these pleasures are with respect to something. If a person is worn out, if he is exhausted from the heat, then if you were to ask him, "Will you be comfortable under this tree?" He would reply, "I will be extremely comfortable." Now how can this bliss be referred to as bliss at all?

People have believed there to be pleasure in sexuality and likewise one himself has come to believe that there is pleasure in this. There is absolutely no need to believe there is pleasure in it whatsoever. If you see it from the *Gnani's* view, then there is nothing but pain in it. So it is not worth talking about it at all, just talking about it will bring about dispassion towards worldly life (*vairaag*) in a person. If a person ever listens to talk related to *brahmacharya* from the *Gnani Purush*, then it will bring about *vairaag*. If a complete description of *vishay* were to be given, then a person would go mad upon listening to it, there is that much peril in it. Whoever has inner bliss would never resort to *abrahmacharya* (incontinence of sexual impulses). It is due to inner pain that one resorts to *abrahmacharya*.

People in the world have said, "Respect the divinity in each other." Hey! But how long can this mutuality carry on? So the bliss that is independent, that is an entirely different thing, isn't it! Hey, the bliss of the pure Soul, that too is an entirely different thing, isn't it! Upon saying, "I am pure Soul," all thoughts of the external fall away. The one who comes to understand in exactness that, 'Bliss exists only in the pure Soul', such a person will not find pleasure in *vishay* at all.

It is due to merit *karma* (*punya*) that one comes across all these sensory pleasures. Thereafter in that, it is due to the intense greed to enjoy pleasure that deceit (*kapat*) arises, and worldly life persists because of deceit. As long as there is *vishay*, it does not allow one to understand the difference between pleasure of the Self (*Atma sukh*) and pleasure of the non-Self (*paudgalik sukh*).

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

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

Therefore, the interest in sex becomes eradicated when first of all, a person himself feels, 'This chili pepper that I am eating is causing indigestion, it is causing harm in this way.' He should

understand it in this way. For the one who has a fondness for chili peppers, when he understands how helpful or harmful they are, and becomes convinced that, 'It is only harming me,' then that fond habit will leave. Now, when you understand in exactness that, 'There is bliss only in the pure Soul,' then no pleasure will remain in *vishay* at all. Yet, that pleasure that is felt in *vishay* is a reaction from the past!

Questioner: The belief that has set in that, 'There is pleasure in *vishay*,' how can it leave?

Dadashri: You find this tea nice and sweet; that is your daily experience. But how would it taste after eating *jalebi*?

Questioner: It would taste bland.

Dadashri: So on that day the understanding sets in for you, the belief sets in that, 'If *jalebi* has been eaten, then tea will taste bland.' Similarly, where the bliss of the Self exists, everything else tastes bland.

Aptasutra 2141

What is justice of the world like? It is such that, the one who has no thoughts about money, no thoughts about sexuality, the one who continuously stays separate from the body; [the world] will not refrain from referring to such a person as God (*Bhagwan*)!

The one who does not get any thoughts about sexuality at all is of a different kind altogether! This is because it is if one had harbored the intent [of wanting to be absolutely free from sexual impulses] in his past life, then such

thoughts would not arise. 'We' have not had a thought pertaining to sexuality at all for the past twenty-two years. Two years prior to attaining *Gnan*, 'we' did not have a single thought pertaining to sexuality whatsoever. 'We' did not have any interaction of a sexual nature. With regard to sexuality, 'we' had excessive pride that 'we' cannot do such a thing. Due to excessive pride of 'our' family lineage, a lot was protected in this regard. Therefore, *brahmacharya* is the greatest of things. There is nothing greater than that, is there!

Now, who would exchange this incomparable state for a state in which comparison can be made? Who would touch the garbage (*enthavado*) of the entire world when there is *Gnan*? The *vishayo* which are so dear to the world, the *Gnani Purush* finds them to be garbage. The justice of the world is such that the one who has no thoughts about money, no thoughts about sexuality, the one who continuously stays separate from the body; the world will not refrain from referring to such a person as God (*Bhagwan*)!

Aptasutra 684

The one who has desisted from sexuality has ended up becoming God and the one who has become stuck in sexuality has gone straight to hell!

It is due to *vishay* that everything has been obstructed in every way, and this very thing is a terrible disease!

Therefore, bring about a solution now. Since time immemorial, you have suffered beatings again and again, and alas

what happiness is there in that? Should you not do an honest check that, 'There appears to be no happiness in this'? On the contrary, you are making a fool of yourself, it is foolishness. If you bring an end to *vishay*, then you will end up becoming God, and if you become stuck in sexuality, then there will be no end for you, even through the [experiences of] infernal path of hell. That is what 'we' have seen through *Gnan*. You have become convinced now, haven't you? Today you have gained the knowledge that what has happened is wrong, haven't you? This is no ordinary knowledge. The knowledge that arises that, 'This is wrong,' that is indeed what we refer to as knowledge (*gnan*). One gets his work done once he begins to turn around. Someone who holds a guiding light is needed. What would happen if there were no one to hold the light?

How beautifully the *Gnani Purush* must be able to See! The pure Soul alone is Seen everywhere. When 'we' moved from the ninth *gunthanu* (the ninth stage of *maya*-the deceit that makes one get involved in sexuality- of the fourteen relative stages of progress to the absolute state) to the tenth *gunthanu* [the tenth stage of greed- relative spiritual development which one enters upon becoming completely free of sexuality], 'we' experienced immense bliss from that point forward! If a single drop of that bliss were to spill outside and a person were to get a taste of it, then he would become absolutely blissful for an entire year!

~ **Jai Sat Chit Anand**

Pujya Deepakbhai's Germany-UK Satsang Schedule (2019)

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Date	From	to	Event	Venue
25-Mar-19	08:00 PM	10:00 PM	SATSANG	Wolf-Ferrari-Haus Rathausplatz 2, 85521 Ottobrunn, Munich, Germany
26-Mar-19	07:00 PM	10:00 PM	GNAN VIDHI	
29 Mar - 1 Apr	All day		Akram Vignan Event	Willingen, Germany
03-Apr-19	07:00 PM	09:30 PM	Aptaputra Satasang	Indian Association Oldham Schoefield Street, Hathershaw, Oldham, OL8 1QJ
04-Apr-19	06:00 PM	10:00 PM	GNAN VIDHI	
05-Apr-19	07:30 PM	10:00 PM	SATSANG	Maher Centre, 15 Ravensbridge Drive, Leicester, LE4 0BZ
06-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
06-Apr-19	07:30 PM	10:00 PM	SATSANG	
07-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
07-Apr-19	02:30 PM	07:00 PM	GNAN VIDHI	
10-Apr-19	07:30 PM	10:00 PM	Aptaputra Satasang	Hariben Bachubhai Nagrecha Hall, 198-202 Leyton Road, London, E15 1DT
11-Apr-19	06:00 PM	10:00 PM	GNAN VIDHI	
12-Apr-19	07:30 PM	10:00 PM	SATSANG	Harrow Leisure Centre, Christchurch Avenue, Middlesex Harrow, HA3 5BD
13-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
13-Apr-19	07:30 PM	10:00 PM	SATSANG	
14-Apr-19	08:30 AM	12:30 PM	Small Swami Pratishta	
14-Apr-19	02:30 PM	07:00 PM	GNAN VIDHI	
15-Apr-19	07:30 PM	10:00 PM	SATSANG	
18-22 Apr	All day		UK SHIBIR	Pre-registration required

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 - ✦ **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- ✦ **'SAB-International'** Every day 8:30 to 9 AM (Hindi)
- Australia**
- ✦ **'SAB-International'** Every day 11:30 AM to 12 PM (Hindi)
- New Zealand**
- ✦ **'SAB-International'** Every day 1:30 to 2 PM (Hindi)
- CAN-Fiji-NZ-Sing-SA-UAE**
- ✦ **'Rishtey-Asia'**, Everyday 7 to 7:30 AM & 8 to 8:30 AM (Hindi) EST
- Africa-Aus.**
- ✦ **Aastha**, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10:30 PM

Instruction for annual members of Dadavani magazine

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

Subscription : **Yearly Subscription** - **India**: 150 Rupees **USA**: 15 Dollars **UK**: 12 Pounds
15 Years Subscription - **India**: 1500 Rupees **USA**: 150 Dollars **UK**: 120 Pounds

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

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Mumbai

9 February (Sat), 6 to 9 pm Satsang

10 February (Sun), 5-30 to 9 pm - Gnan Vidhi

Venue : Nirmal Lifestyle Mall, LBS Marg, Mulund (W).

Ph. : 9323528901

Rajkot

16 February (Sat), 7 to 10 pm Satsang

17 February (Sun), 5-30 to 9 pm - Gnan Vidhi

Venue : Vinubhai Parsana Vadi, Near Ahir Chawk, Bolbala, 80 ft. Ring Road. Ph. : 9879137971

Jamnagar

22 February (Fri), 7 to 10 pm Satsang

23 February (Sat), 6-30 to 10 pm - Gnan Vidhi

Venue : Trimadir, Opp. Vrajbhumi-1, Nr. TGES School, Manek Nagar, Rajkot Rd. Ph : 9924343687

Jamnagar Trimandir Pranpratishtha Celebration

Dt. 24 February 2019 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, Pujan-Darshan-Aarti : 4-30 pm to 7-30 pm.

Venue : Trimadir, Opp. Vrajbhumi-1, Nr. TGES School, Manek Nagar, Rajkot Rd. Ph : 9924343687

Note : Due to only one day event, no accommodation facility will be available during this function.

Adalaj Trimandir

19 March (Tue), Special program on occasion of Pu. Niruma's 13th Punyatithi

20 March (Wed), 4 to 7 pm Satsang & 21 March (Thu), 10am to 12 pm - Aptaputra Satsang

21 March (Thu), 4 to 7-30pm - Gnan Vidhi

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2019

8 to 12 May - Spiritual Discourses

9 May - Special program on occasion of Pujyashree's Birthday

11 May - Self-realization Experiment (Gnanvidhi)

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9-30am to 12 pm & 3 to 6 pm) at Trimandir Adalaj.

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, **Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org **Web :** www.dadabhagwan.org
Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)
Australia: +61 421127947, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474 (0700-dadashri)

January 2019
Year-14 Issue -3
Continuous Issue - 159

Dadavani

Date Of Publication On 15th Of Every Month
RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2018-2020
Valid up to 31-12-2020
LPWP Licence No. PMG/HQ/35/2018-2020
Valid up to 31-12-2020
Posted at AHD. P.S.O. Sorting Office Set - 1
on 15th of each month.



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation -
Owner. Printed at Amba Offset, B - 99, GIDC, Sector - 25, Gandhinagar - 382025.