

Dadavani

January 2023

If one wants his married life to be commendable, then there is a need for self-restraint. All these animals are considered to be lacking in self-restraint. As a matter of fact, our life should be sayami. The likes of Lord Ram and all the others from the past had self-restraint. They were sayami despite having a wife!



Bharuch : Satsang – Gnan Vidhi : Dt. 22 - 23 November 2022



Surat : Satsang – Gnan Vidhi : Dt. 25 to 27 November 2022



Valsad : Satsang – Gnan Vidhi : Dt. 29 - 30 November 2022



Adalaj : Pujya Niruma's Birth Anniversary : Dt. 2 December 2022



Married Life with the Self-Restraint of Vishay and Kashay Is Commendable

EDITORIAL

Through the *Akram* path (the step-less, direct path to Self-realization), the *Gnani Purush* absolutely revered Dada Bhagwan, who can be considered as being the eleventh wonder of the world in this era of the time cycle, has made it possible for even those who lead a worldly life to attain the path to ultimate liberation from the cycle of birth and death (*moksha*). It's as though He has manifested as a householder to help living beings like us, who were wandering aimlessly and living a worldly life, complete the path to *moksha* without any obstacles! The exceptional and unfathomable wonder known as *asaiyati puja* (worship of an enlightened One who lives a worldly life) has arisen in this era of the time cycle, which is characterized by a lack of unity in thought, speech, and action, and Dada Bhagwan has manifested as a *Gnani* in the form of a householder.

Absolutely revered Dadashri, who is known as Ambalalabhai, ended up getting married as a result of the unfolding of karma bound in his past life, yet dispassion for worldly life arose while he was sitting inside the wedding canopy. Dadashri says, "I will work towards attaining the Self whilst living a worldly life, but I can't do without getting married. I will pass the test examination whilst living in worldly life."

In the current edition, some incidents in Dadashri's married life pertaining to the unfolding of *kashay* (anger, pride, deceit, and greed), and *vishay* (sexuality) have been presented here. After getting married, *kashay* arose with Hirabaa in his younger years due to the ego and a lack of understanding, and this lasted up until the age of thirty-two. Dadashri has disclosed all this with complete frankness. However, by analyzing these incidents and through skillful use of the intellect to solve complications in worldly interactions, He became permanently free from *kashay*. After deriving the experiences of worldly life with His wife, He deduced that the clashes happened with Hirabaa due to sexual relations. Eventually, He talked to Hirabaa about celibacy (*brahmacharya*) and brought an end to the sexual relations with mutual closure and inner satisfaction. 'He' became free from *matbhed* (the divisiveness that develops due to difference in opinion) through understanding, and He made His life with Hirabaa, which became completely free from *kashay* and *vishay*, commendable.

Everyone lives a married life, but when can married life be considered commendable? While explaining the heart of the matter, the *Gnani* says, "After having all kinds of experiences, the only goal human beings should have is that of *moksha*." *Akram Vignan* (the step-less Science of Self-realization) gives the guarantee that even a woman who is married can go to *moksha*! Dadashri gives the conclusion of the experiences He has undergone on the path He has followed: If 'we' tell you to straight away put an end to the sexual relations with your rightful spouse, then your worldly interactions will spoil. So you should take the path of understanding, such as gathering the understanding to carry out worldly interactions free from *kashay* with your wife, and to destroy the belief that there is happiness in sex, and in doing so, arrive at a permanent solution.

Amid the common incidents of life, Dadashri lived uncommonly; along with carrying out extraordinary worldly interactions externally, He attained the *vitaraag* (free from attachment and abhorrence) state internally, and achieved the state of a *Gnani* despite being a householder. The ardent prayer is that the way He lived in worldly life and maintained *saiyam* (self-restraint) towards *kashay* and *vishay*, may all of us *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) also maintain *saiyam* towards *kashay* and *vishay* with mutual closure and inner satisfaction and progress as the Self.

~ Jai Sat Chit Anand

Married Life with the Self-Restraint of Vishay and Kashay Is Commendable

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 Gujarati. While reading these English translations, 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.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

Worldly Life Does Not Obstruct Liberation

Questioner: Dada, why did you not renounce worldly life?

Dadashri: There was no circumstance to renounce worldly life. It wasn't as though I was averse to it, but there did not appear to me to be any circumstance for it. And besides, I believed that worldly life does not obstruct liberation. That belief of mine was firm. It is not worldly life that obstructs [liberation], it is *agnan* (ignorance of the Self) that does! Yes, the Lord had to preach about the path of renunciation, but He had to speak about it in general terms. He did not place emphasis on it. The emphasis is that worldly life does not obstruct liberation; 'we' are saying this with a guarantee.

Questioner: Dada, how old were you when you got married?

Dadashri: I was fifteen years old. But that was considered quite old in those days.

While Getting Married, the Thought Arose of Widowhood

Questioner: Dada, while getting married, there was that thought that you had, please share that with us.

Dadashri: Yes, I was young at that time. I got married as a young boy, at the age of fifteen. The desire kept arising to see the bride, 'What does she look like, what does she look like?' So, I tried to catch a glimpse, but my turban got in the way. So how could I see her?

Now, when a man is sitting inside the wedding canopy, about to get married, what desire would arise for him? When the bride is sitting across from him, he would feel like getting a glimpse of her, wouldn't he?

Questioner: He would, he would.

Dadashri: Yes, so I was sitting down to get married with a lot of pomp. I was wearing a brand new turban, which shifted a little. If it were old, it would not have moved, but it was new and [as per

the custom] a line of flowers were strung together and hung around my brow. In our Patidar community [the Patel community], in the *Kshatriya* (warrior) caste, the line of flowers that hang around the brow of the groom are very heavy; big flowers are used for it. The flowers were placed across the brow and the turban shifted. It came down to here [the level of the eyes]. [I thought to myself,] ‘I can’t see her, so what am I going to look at now? I do have to see her, when she is sitting right in front of me. I have come to marry her, so I have to catch a glimpse of the bride, don’t I?’ As I couldn’t see her, I separated the line of flowers and stole a glance at her. What else could I do? I was entangled, wasn’t I? I tried hard to raise the turban, but it would slip right back down. People were unaware of what was happening, and I was entangled.

However, I have a scientific mind, so the thought arose, ‘We are getting married, but one of us will inevitably have to become widowed! Either she will become a widow or I will become a widower.’ I had this thought on that day. Such a thought is not likely to arise while a person is getting married. However, as I have a scientific mind, thoughts like these arose, ‘Alas, we are getting married, but we will inevitably become widowed, won’t we? One of us will end up as a widow or widower!’ I had such a thought. People are not likely to have such thoughts, are they?

Questioner: No, they are not likely to have such thoughts. Instead, at the time of marrying, one is overcome by the infatuation of marrying; there is so much illusory attachment (*moha*)! Amidst that,

how would such a thought of *vairaag* (dispassion towards worldly life) arise?

Dadashri: But at that time, the thought crossed my mind, ‘This marriage has begun, but we will inevitably part ways! Widowhood will come for either one of us. It will either come to her or it will come to me.’

Questioner: So did the joy of getting married disappear because of that thought?

Dadashri: There was never any joy at all. It was only joy of the ego, [it was all about] ‘I, I.’ It was not the joy of illusory attachment; it was of the ego. It was the joy of ‘I am something, I am something.’ Other people have joy due to illusory attachment.

So, she was in the state of illusory attachment and I was in the state of the ego, of ‘I...[am something].’ However, one of the wheels will eventually break. From that very moment, I realized, ‘Widowhood will inevitably come. So then what will happen to us?’

So, that Science sprung forth. The illusory attachment for getting married was indeed there, but amidst that illusory attachment, *vairaag* also arose. However, that illusory attachment was not hard and fast. A person with hard and fast illusory attachment is not likely to have such a thought, is he?

Despite the Tremendous Dispassion, the Karma of Getting Married Unfolded

When I got married, I had the

thought, 'Of the two of us, one will eventually be widowed!' However, I could handle the business of becoming a widower, that is why I got married. Why have illusory attachment for marriage? In every single reincarnation, [there is the relationship between] a male and a female, even for the celestial beings, [there is the relationship between] a male and a female, even in the animal life-forms, [there is the relationship between] a male and a female; even then, the illusory attachment doesn't go away, that indeed is *maya* (the illusion that deceives the Self), isn't it?

Now, a thought like this during the wedding means there was tremendous *vairaag*, there was tremendous dispassion towards the world! Nevertheless, I did get married, didn't I? The filled stock of karma, the karmic account (*hisaab*) contained the 'stock' of Hirabaa. Otherwise, I would have become an ascetic, but that too is a 'stock' [of karma], that too is illusory attachment (*moha*) of a kind! That is illusory attachment and this is also illusory attachment, they are both illusory attachment. So, I have greater preference for this illusory attachment [of getting married]. This is a test examination. A person who lives in the world and completes all the work ['files'] is 'tested' [has passed the test], whereas in the other case, it is like a gymnasium, so one has to become mentally strong, and yet he has to come back here once again.

Even Before Gnan, There Was the Vision That Sees the End Result

Questioner: Why did you have such

a thought precisely at the time of getting married?

Dadashri: It was precisely at the time of getting married that I had the thought, 'Either she will inevitably become a widow or I will inevitably become a widower.' The bottom line is indeed going to be this. Generally, such a thought would not arise at the time of getting married, no one would have such a thought. I had this attribute since birth, I would immediately see the end result. I would figure out what the end result of a certain thing would be. What would happen?

Questioner: You would realize this promptly, Dada.

Dadashri: The world doesn't know what the result will be; they keep doing what they are doing. They don't know what the end result of everything they are doing will be, they know it for only some matters. Whereas 'we' know it for all matters. The end result means 'either she will become a widow or I will become a widower.' But either one of us will definitely be widowed, isn't it? What joy would there be after the 'cart' breaks down? But what can one do? One has to marry, doesn't he?

Questioner: Was your understanding like this even before *Gnan* (Self-realization)?

Dadashri: There was a lot of understanding. That is why I didn't have any interest in anything even back then. So, I could foresee the difficulties ahead, that we were getting married, our marriage was just getting started, but will one of us become widowed or not? The

one who marries will become widowed. Won't either of the two have to become widowed? What do you think? This liability has to be taken on, doesn't it? So, the thought came to me at that time! 'Alas, why did I enter this trap?' So, I didn't like all of this.

The Result of the Intention of the Past Life

Questioner: Dada, you had such a thought while getting married, so that means you had so much *vairaag* (dispassion towards worldly life), but even then, why did the karma of getting married unfold?

Dadashri: There were all those intentions of mine from the past life, weren't there!

Questioner: Did you have the intention for it in the past life?

Dadashri: Yes, I got Hirabaa exactly as per my intention: 'A wife should be like this, she shouldn't argue with me. She shouldn't put me under difficulty.' I have never heard an argumentative word from her.

I had decided on my own whether I wanted to get married or remain single. I concluded that remaining single was not acceptable. 'I will indeed work towards [attaining] the Self, but I can't do without getting married. And I will do it whilst living a worldly life.' No one questioned this; it was my own decision. So then came the question, 'What kind of a wife would you like?' [I questioned internally,] 'Is it in my hands to select the kind of

wife I want?' The response to that was, 'Everything is in your hands. You have created this world of yours. All that you encounter, you yourself are the creator of that.' 'So is [the kind of wife I get] in my hands? How is it in my hands? Do I have control over it?' The answer to that is, 'Your own merit karma (*punya*) is going to be used in this. You have this much merit karma. Decide on all the places you want to expend that merit karma.'

'Will you need a wife?' 'Of course I will.' 'What kind of a wife do you want? Will any kind do?' 'No, any kind will not do. She has to be beautiful.' So, a higher percentage [of merit karma] was expended towards that. Because I said she had to be beautiful, because I placed a condition, a higher percentage of merit karma got used up in that.

Then, 'Does she have to be from an upper class family?' I decided, 'Oh no, a woman from an upper class family would be very smart, she would take me to task. I am a simple, good-natured man. I want to marry into a family that believes I am God.' So that is where I got married. I used to say that I didn't want a 'developed' [learned and sophisticated] wife. I will 'develop' [educate and cultivate] her myself. I want a wife who is agreeable to me. I don't want a 'developed' wife, meaning someone from an upper class family. And that is indeed what ended up happening.

Problems Were Created Due to the Lack of Understanding

Questioner: Dada, Hirabaa is so

simple and straightforward, so did you accept her right away or did you see some imperfection in her?

Dadashri: In the beginning, I had a huge ego, so when I would hang out with my group of twenty-five friends, I would feel, ‘Everyone’s wives are coming to the movies with them, they have conversations with each other and they are like friends, and why did I end up with such a wife?’ So I felt discontent. Then my friends started telling me, “There is no one who is as happy as you. Just look, your wife doesn’t talk back to you. She has never talked back to you. When you ask for tea, she immediately makes it and serves it to you.” They had deduced this very well! I did not know how my friends found their wives ‘bitter’ [disagreeable]. I saw sweetness in them at the superficial level, but my friends found them ‘bitter’! Only they knew their troubles based on their experiences. That is why they told me, “You are truly the happy one.”

All my friends started watching movies, and I picked up the habit of going to the movies because of them. And then I started looking for etiquette. All the women in the movies had etiquette, whereas in my home, she did not have etiquette. I had signed off on this in my past life, yet I had turned back from it at this point. So that started causing some *matbhed* (the divisiveness that develops due to difference in opinion); it started causing problems. My vision towards her started becoming cruel. Then I remembered the past karmic accounts and asked myself, ‘What else is wrong

here? Why is this happening? Why did this ‘ghost’ enter your home? This ‘ghost’ was not there before. This happened after moving to Vadodara, this ‘ghost’ entered. This means the ‘ghost’ has entered from outside. Let’s get rid of this ‘ghost’! So then I got rid of it all.

So once the understanding arose, the problems that were created got resolved. All the ruckus was created out of the lack of understanding.

Trapped with the Belief of Being a Husband, Free with the Understanding of Being a Partner

There were many interferences and their reactions (*dakhodakhal*) at the age of twenty-five, and they kept gradually decreasing until the age of thirty-three, at which point they came to an end. This is because I did not have the understanding before and that is why interferences took hold.

Questioner: Dada, what kind of interferences did you have?

Dadashri: People had taught me that the husband should definitely keep his wife in line. So I believed myself to be the *dhani* (husband, owner). A *dhani*! An owner of a farm, an owner of land, and an owner of the wife, too! So, I had believed myself to be the owner, I was trapped in that [belief]. Later, I realized that I am not the owner, we are partners. We are partners. So then I told her, “You should manage the household, the kitchen, and I will take care of the tasks outside the home. I should not interfere in your

tasks, and you should not interfere in mine.”

The scripture writers have indicated to not engage in *dhanipanu* (dominance as a husband). Actually, you are not the owner; this is a partnership. It is simply that in worldly interactions, the terms ‘husband’ and ‘wife’, ‘master’ and ‘wife of the master’ are used! Otherwise, it is actually a partnership. Just because you are a husband does not mean that you have rights or claims [over her]. You cannot make claims [over her]. All work should be done by patiently explaining to her.

Matbhed Was Created Due to the Lack of Understanding

Up until a certain age, I too used to fling a pair of heavy kitchen pincers (*saansi*) without warning. We are reputable people, aren’t we! Those belonging to an honorable family! The Patels from the six villages [of Charotar, who are held in high esteem in the community]! Later, I realized that my honor had actually departed! My reputation was auctioned off! From the moment I threw the pincers, wouldn’t my reputation be considered ruined? Do our people hit women with the kitchen pincers? The sacks of ignorance! Can they find nothing else that they have to throw the kitchen pincers! Does this suit us?

Before, I used to have a lot of *matbhed* (the divisiveness that develops due to difference in opinion). This is because there was the lack of understanding, wasn’t there! Moreover, what would happen when *Patidar* blood is coupled with the lack of understanding?

They openly throw the kitchen pincers. There is no understanding at all, is there! Later on, I realized that I was making a mistake. [I realized,] ‘What kind of a mistake am I making? This kind of mistake doesn’t suit me.’ I read scriptures, I read everything, then I realized, ‘This is actually a mistake that is being made! How is such a mistake acceptable? How can I hurt a family member?’ I had simply listened to what others said and went along with all of that. There is the folk saying, ‘*Boodhe naar paansri*’ (Beating a woman keeps her in line)!’ Now, that is grave ignorance! Later on, things got resolved with her. Since then, we have not had any *matbhed* in the past forty years. This is because I deduced that she is the one who runs the household. So, a certain amount of money should be given to her so that she can run the household. Thereafter, I should not ask her for the account, and she should not question my account. It is better that both of us have our own divisions. So *matbhed* does not form, as far as possible.

Upon Analyzing Using the Intellect, He Destroyed the Mistake

I had been investigating since I was twenty-five years old. The life I was living was very bad, I had fights and quarrels with the wife until the age of thirty or thirty-two years!

Questioner: Have you ever separated from your wife?

Dadashri: No, we have never separated. We are together even now.

Questioner: Is that so?

Dadashri: We are together even now. She lives there [in Mamani Pol] and I live here [in the new house at Kothi Cross Road]. We live in separate houses, but there is never any quarrel of any kind. We meet daily. There is no *matbhed* at all, is there? There are no problems at all.

I got rid of the mistakes in my home and that is why they say I became wise. There has not been a single *matbhed* in the past forty-five years. Mind you, I myself had allowed so much hollowness to carry on for so long! Until I was thirty, thirty-two years old, I would get aggravated. Later, I did a lot of thinking. I said, ‘What is behind this, what are the causes and why is this so?’ Should we understand this or not?

Questioner: We should understand it.

Dadashri: This is our mistake, it is foolishness, these quarrels and all that.

Questioner: So through what understanding did this stop, Dada? You didn’t have *Gnan* (Knowledge of the Self) at that age.

Dadashri: No, as such, I didn’t have *Gnan*, but I had a lot of *buddhikala* (ability to skillfully use the intellect to solve problems in worldly interactions). I would analyze using the intellect. I would analyze, ‘What should this be like, what it should not be like, so that this does not happen.’ However, I made discoveries by thinking deeply over it. Finally, at the age of thirty-five, I brought an end to the life of *matbhed*. Since then, we have not had any *matbhed*.

Dada Discovered How to Attain Liberation While Remaining in Peace and Happiness

I would berate [Hirabaa] when I was young, and I had to experience the consequences of that. Later I decided, ‘I need to put a stop to this; this is not for me.’ Thereafter, if she tried to do it, I would let her. This is because she did not know how to get rid of the *matbhed*, so what could I do? But I would not get trapped in that. Nor would I allow *matbhed* to happen.

Questioner: That is correct, Dada; I agree. Now I understand it properly, it has set in.

Dadashri: It is needless; otherwise, if you were to do that, then the *kadhee* (yogurt soup) would be ruined. This is because her mind would not be attentive, so she would end up adding too much salt [to the *kadhee*], and that would ruin the meal! Instead, why not just tell her, ‘It’s very good, I really like what you are saying.’ Even if you don’t like it, what’s wrong with saying this to her?

Questioner: If I say that to her, then I will lose my *vat* (inflated sense of self-respect, especially with respect to impression on others), won’t I?

Dadashri: You will have to get rid of your *vat* to begin with.

Questioner: The men will indeed have to get rid of their *vat*.

Dadashri: Yes, otherwise it will create problems. Is there any need for

vat? What is even the pleasure in that? Seek out the pleasure of how to remain in peace and happiness and go to *moksha* (final liberation from the cycle of birth and death). Otherwise, if you have bound even the slightest of enmity, she will say, “I will see how you go to *moksha*!” She will not refrain from doing some kind of instigation.

How can I afford to live with Hirabaa and at the same time have *matbhed* with her? So, if you are going to live with her your entire life and you create *matbhed*, then she will not let you do Your work [for liberation], will she? And she will not let you achieve Your goal [of attaining *moksha*], will she? So you should understand this. She is highly benevolent towards you. She is considered very obliging. She is considered a big helper of yours, a helper on the path to *moksha*. It is because of her; otherwise, if she were to tell you, “I will not let you go to *moksha*,” then what would you do? On the contrary, you should tell her, “When you say no, you are showing so many feelings behind that and you are indeed the one who will let me go,” so then she too will turn back.

The Conclusion of My Experience

I too gained various experiences with Hirabaa. Then I deduced, ‘I have experienced it now, but if I repeatedly harass and goad her, or chide her, then some squabbles will remain. Instead, why not clear the karmic account? Then it is clear cut!’ So that was it; my intent towards her would never spoil. Even if she did something wrong, my intent towards her

would never spoil. Why ruin things for myself? The ‘pages’ have been ‘written’ [the karmic account has been created] for one life, so those ‘pages’ will have to be finished, won’t they? For as long as it takes to finish the pages, and if they don’t finish, then let it go. For how long should you hold a burning coal? For as long as you are able to hold it, and what if you start getting burned? There is a limit to everything, isn’t there?

Questioner: That’s true.

Dadashri: You get married and then you repent, but you learn from that repentance. You should gain experiential knowledge, shouldn’t you? Can you gain experiential knowledge by simply reading a book? Is it possible to attain *vairaag* (dispassion towards worldly life) by reading a book? *Vairaag* in fact arises once you repent.

From the moment you get married, married life begins ‘discharging’. Then one day, it will be completely discharged.

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

Questioner: Dada, when did you start addressing her as Hirabaa?

Dadashri: Ever since my sexual relations with Hirabaa stopped, I have addressed her as Hirabaa [‘baa’ means mother; a word suffixed to names of women]. After that, we haven’t had any notable difficulty. And whatever few difficulties we had before had to do with sexual relations; so there was some playful teasing. People think that the

male parrot is beating the female parrot! But that is playful teasing. But as long as the ‘sting’ of sexuality is present, they [the clashes] will not go away. It is when that ‘sting’ is removed that they go away. ‘We’ are sharing ‘our’ personal experience. It is actually because of our *Gnan* that everything is fine. Otherwise, if there were no *Gnan*, then the stinging would continue. At that time, the ego is bound to be present! So there is a part of the ego that feels victimized, that, ‘He used me [for his enjoyment].’ And he in turn says, ‘She used me [for her enjoyment].’ But that is in the state of the ego, whereas over here [after attaining *Gnan*], although they are clearing it, the bickering is certainly present in the form of discharge. That quarreling is not real quarreling but it is quarreling in the form of discharge. But we did not have even that; we did not have any such *matbhed*, not of any sort.

Just take a look at this Science! Fights with this world completely come to an end. Not only are there no fights with the wife, but fights with the entire world come to an end. This Science itself is like that, and when the fights stop, one becomes free.

He Brought Closure and Satisfaction in the Partnership

Questioner: Did you have a conversation with Hirabaa about bringing an end to the sexual relations?

Dadashri: I had spoken with Hirabaa about *brahmacharya* (celibacy) when I was forty-five years old. Hirabaa said, “I like

that very much.” I said, “Very well.” But I had to keep giving her *samadhan* (closure and inner satisfaction), because we had started that business together. Since we did business in partnership, we needed to have a mutually satisfactory solution. If there is no mutually satisfactory solution, then keep giving her the understanding of, ‘What benefit is there in this? And if someone were to take a photograph during sex, then would it look good?’

Questioner: No.

Dadashri: Would one look noble at that time? I could see all of that since the age of forty to forty-five years. You see it this way because I told you about it, but I keep seeing it that way automatically, as to how it looks. It would indeed look like this, wouldn’t it? There is no need to disclose all this in too much detail, but in short, you have to understand this. Did you not understand? Nevertheless, there is no choice. What ‘we’ have said is to take this sweet ‘medicine’ as a last resort. This ‘medicine’ is sweet. So as a last resort, [take it] if both of you have a ‘fever’, otherwise do not drink it too frequently. You will have to clear everything, won’t you? To continue the quarrel is not acceptable. You have to clear it. Did you understand? This is bound through the [karmic] tuber [of sexuality], isn’t it? What else could bind this? All these problems we have are due to just this, aren’t they? After bringing *samadhan* with Hirabaa, we both experienced so much peace! Before, the quarrels would happen for no reason. So then the ‘utensils’ would ‘clatter’ [clashes would ensue]!

I Am Telling You My Personal Experience

I am actually sharing my personal experience. So that all of you understand, 'This is what he must have experienced.' You will not admit this in a straightforward way, but I admit it.

Questioner: When you share such things, we all remember our own experiences and we will also admit that such a thing happened.

Dadashri: No, you may not admit it, but I do admit that this is my personal experience. Have I not personally experienced it? Oh, I would verbally sting her by saying, "Go back to your parent's home." Hey mortal one, if she goes back, then in what state will you end up? She is bound [to you] by karma, so where can that poor lady go? But whatever you are saying will not be futile; it will create a wound on her heart. Then there will be a wound created in you in return, mortal one. Those karma must be suffered. You may think, 'It's not as if she is going anywhere!' But one must not speak this way. And if one does speak like this, then it is indeed a mistake, isn't it! Haven't you all taunted others to some extent?

Questioner: Yes, we have. We've all done it, there is no exception to this. It may be done to a greater or lesser extent, but there are no exceptions.

Dadashri: So this is how it all is. Now, these are the people I have to make wise, just imagine! How would these people become wise? Their faces look as if

they have just swallowed castor oil! They eat delicious rice pudding (*doodhpak*) and delicious meals, yet their faces look like they have just swallowed castor oil.

The Root of Clashes Is Sexuality and Its Impulses

Questioner: In the past life, I had clashed with her [my wife in the current life]. In this life, she clashes with me. But don't we have to find a solution for that? Don't we need to figure out a solution?

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

Questioner: Please disclose what part to stop?

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

Questioner: Before, I used to think that all the clashes were taking place because of matters related to household chores. So I started helping out with the household chores, but the clashes are still there.

Dadashri: All of those clashes are bound to happen. As long as there is anything to do with sexuality, as long as there are sexual relations, clashes are bound to happen. This is indeed the very

root of clashes. One who has conquered sexuality cannot be defeated by anyone; no one can even point a finger at him. His *prabhaav* (aura of presence and influence) can be felt.

Questioner: Now how can this be stopped?

Dadashri: By conquering sexuality.

Questioner: It is because we are not able to conquer sexuality that we have come under your shelter.

Dadashri: How many years have you been having sex...you are becoming old, but you're still having sex? Every time you look, it is all about sex and only sex!

I Have Tested This Discovery Myself

Questioner: Despite putting an end to the sexual relations, the clashes do not stop; that is why we have come to surrender at your feet.

Dadashri: Then clashes would never happen. I have observed that where the sexual relations have stopped; however many men are mentally strong, their wives are easily respectful to the wishes and instructions of their husbands.

One man was very pleased with Dada's *Gnan*. So he used to come daily to do *darshan*. He used to feel like staying here [in *satsang*] the entire day. He would never bring his wife here. His wife would not come. His wife would say, "Why did you go to Dada?" She would scold him daily. Then he asked, "What should I do, she does not let me come here at all. How

will she concede?" I told him, "Do not allow sexual thoughts to arise for two to three months. And you have taken *Gnan*. So is it possible or not?" [He said,] "Yes, it is possible." I said, "So give it a try." Later, she [the wife] ended up telling him, "You can go whenever you wish to, but don't do this to me." I just shared a true story with all of you!

Questioner: Yes, please show us two to four more remedies like this one!

Dadashri: No, no, but I just shared this example with you. Do I have to make up a story? I knew this from the beginning.

Questioner: Seriously, Dada, if you know of any more, then please share two to four of them with us. What were all the things you did, Dada?

Dadashri: Am I able to remember a lot? I cannot remember everything. I just share things when I see them. That man started coming [to *satsang*] freely and eagerly. I said, "Look at this knowledge I have discovered, hold onto this remedy someday." What you have learned from Dada is not written in a book. Those who had written books [scriptures] were ascetics, they did not have a wife. I actually had to test this out for myself.

Questioner: Can you please show us what else you have discovered?

Dadashri: I will keep disclosing it to you when the time comes. As and when the time comes, it's not as though everything will be disclosed today.

If you do not like the daily

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

Aside from stopping sexual relations with her, there is really no other solution. That is because this is indeed the root cause of attachment and abhorrence in this world; it is indeed the original cause. All of the attachment and abhorrence has arisen right from here. All of worldly life has arisen right from here. So, if one wants to put a stop to worldly life,

then he has to put a stop to it right from here. Then eat mangoes, eat whatever you like! Eat mangoes that are priced at two hundred rupees per dozen, there is no one to question you. This is because the mangoes will not lay a claim against you. If you do not eat them, then they will not start quarrelling. Whereas in this relationship, if you say, "I do not want it," then she will say, "No, I definitely want it." If she says, "I want to go see a movie," and you do not go, then it leads to quarrels! You will certainly be done for! This is because the other person is a living person (*mishrachetan*), and you are contractually-bound, so she will stake a claim.

And if there were no sex in this worldly life, then there would be no clashes at all. It is because there is sex that there are clashes, otherwise there would be no clashes at all!

The Main Cause of Clashes Is Sexuality

Questioner: These clashes and *kashay* (anger, pride, deceit, and greed) that arise, the root of that is sex (*vishay*), isn't it?

Dadashri: Yes, it is all indeed due to sex. One has become an 'expert' when it comes to sex. He has become 'tasteful' [finds immense pleasure] in sex, 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 (*swarhi*), 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 sense organs). The one who is free of sex does not have any clashes.

Questioner: One may be free from sex, but can clashes arise for another person because of this?

Dadashri: Why would it arise for anyone else? Yes, if this happens to someone, then it is his own fault. If it is just, then he would not be hurt, but what can one do if he invites such clashes deliberately? It is considered better if one can bring a settlement with the other person.

Questioner: If *Gnan* is present then can one apply a brake immediately?

Dadashri: Nothing can be said for sure, one may slip again. Even those with *Gnan* may slip. In fact, it is if the person has commonsense, commonsense meaning that it is applicable everywhere. If there is such a person, then he will find a [clash-free] way out. He will unlock all the locks and open the path. He will find a solution for clashes, but he is not an expert [makes no errors].

Questioner: Do people with commonsense have inner burning (*balatra*)?

Dadashri: No, if there is inner burning, then commonsense would never even arise. The one with sexuality has inner burning. As long as there is inner burning, sexuality exists, and as long as there is sexuality, inner burning exists.

There Are Claims, Enmity, and Helplessness in Sexual Possessiveness

People make claims against each other because of these fights. As soon as his [the husband's claim] is settled, she [the wife] makes a claim, so he in turn makes another claim. If you buy this much *jalebi* (an Indian sweet) with five dollars and if you eat five to ten pieces and don't eat the rest, then will that *jalebi* make a claim against you? Will it say, "You bought me, so why don't you eat me?"

Questioner: It won't say that.

Dadashri: That was [pleasure] of the tongue and it will not make a claim against the tongue. If you go to see a good movie and end up getting up and walking out in the middle of it, then will it make a claim against you?

Questioner: No.

Dadashri: It won't make a claim, will it? And if you go to listen to a religious sermon, and you end up getting up in the middle of it, then will anyone make a claim?

However, sexual relations between a man and a woman are such that if you say, "No, I don't want this now," then the other person will say, "That is not acceptable." They will make a claim against you. This is the one and only thing in which the other person will make a claim. Therefore, you should be careful in this situation and get Your [spiritual] work done. Did you understand this concept of making a claim? All the entanglements have indeed arisen because of that. Therefore, this is

the only sensual pleasure that generates tremendous misery.

This is possessiveness towards a living person. So the other person will make a claim, they will even bind enmity. Many men have even set their wives on fire. Many wives have given some kind of poison to their husbands. This happens when they have bound vengeance, doesn't it! And the poor *jalebi* will not do that. Ice cream will not do any such thing. That is why I tell everyone that they can eat ice cream and *jalebi*, but dwell less here [on sexual pleasure], don't get trapped here. Men generate problems for women, and women generate problems for men. They generate problems for each other! This is possessiveness towards a living person!

Questioner: The *jalebi* can only be eaten, but a woman will do all the work for us. It's not as though she just takes us out to watch a movie, she does everything else too, doesn't she? Like running the motel!

Dadashri: If you hire another person, then he will run your motel, whereas sex causes misery!

The *Gnani Purush* (the One who has realized the Self and is able to do the same for others) has all the *jagruti* (awakened awareness) at a time. So He does not have any thoughts about sex at all. Nevertheless, even after knowing all of this, when sexual relations do take place, they are incited by the [karma bound in the] past [life], it is the unfolding of karma bound in the past life, it is dependent on the past life [karma]. Therefore, do it with

understanding. Moreover, even if you don't like doing it willingly, what can you do, where can you go? Worldly life is itself a jail, isn't it!

The entire world, every living being believes in sexual pleasure. It is only the ascetics over here [in the human life-form] and among the celestial beings, the celestial beings who have Self-realization, who do not believe in sexual pleasures. Even animals believe there is pleasure in sex. However, these poor animals indulge in it subject to karma. It's not as though they want it forever. Whereas humans want it forever. If the husband has gone to another country, then the wife doesn't like it. If the wife goes to her mother's house for six to twelve months, then it becomes a problem for the husband. This is because he has the belief that there is pleasure in [sex with] her.

A Man with Self-Restraint Makes His Worldly Life Commendable

In Mumbai, there was a man who came and told me that he has to beg for sex. Hey mortal one, you are begging for sex! What kind of a person are you? You are more obscene than an animal! How can you beg for sex? One should not beg for food; if you are 'hungry', does that mean you should beg? Should there be some valor or not? Now, how can one stand so much lack of self-restraint (*saiyam*)? Did you not understand what I said?

Questioner: Yes, I've understood.

Dadashri: He even joins his hands together like this while pleading for it. To

heck with your pleading! What's more, the husband says, "I am the husband!" Hey mortal one, is this what a husband should be like? Don't you think it's inappropriate?

Questioner: It is, Dada.

Dadashri: Is this an appropriate thing [to do]? Does it suit a man [to do this]? So, there must be some self-restraint at least; all of that should be there. A person should maintain self-restraint. A person has respectability on account of self-restraint. As far as self-restraint is concerned, the writers of the scriptures have stated that the least amount of self-restraint is that the person lets go of it for up to ten days in a month. And greater self-restraint is when he approaches her only four days in a month. Should there be some regulation for it or not? How many days do you get off [from work] in a month?

Questioner: Eight days.

Dadashri: Yes, so should there be a similar regulation or not?

Questioner: But how should self-restraint be maintained?

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

Questioner: No.

Dadashri: Yes, so similarly, should you or should you not have some dignity in all this, darn it! Should you let your self-respect fracture or should you let sexuality fracture? Which one should be allowed to get fractured? No matter what kind of sex it is, if it fractures your self-respect, then of what use is it? It has become like this everywhere, it's not just with you; this is precisely what has happened everywhere. A person gets good sleep, he has his own independent life, and his life is in his own control. For men who have *saiyam* (self-restraint), the room they sleep in is separate. [These men] Keep a separate room right from the beginning, otherwise the willpower (*munobal*) would slack off. Then he would have no boundary as far as insult or self-respect is concerned.

Should I Have to Impart Even This Type of Knowledge?

Questioner: If we don't have sexual relations, but sleep together in the same bed, then is there a problem?

Dadashri: If you sleep separately for one whole year and then if you sleep in the same bed, there is no problem. Sleep separately for an entire year, then there is no problem. How do you benefit by sleeping separately?

Questioner: For one thing, I would feel, 'I'll be fine without her.'

Dadashri: No, if that intent is not there, then you will definitely feel that it will be fine, won't you? What is the science behind sleeping alone in separate rooms? What is the science behind what 'we' are saying?

Questioner: One will experience *vairaaag* (dispassion towards worldly pleasure), it will give rise to *vairaaag*.

Dadashri: What is the need for us to have *vairaaag*?

Questioner: If we sleep separately, then our *parmanu* (smallest, most indivisible and indestructible particles of inanimate matter) will not attract each other.

Dadashri: No, it is not a question of *parmanu*. Despite living together, if you have the intent [of not having any sexual inclination], then how are the *parmanu* going to be attracted? Even if the *parmanu* are attracted, because you have nurtured that intent, that will keep turning them away. There is a scientific reason behind this.

After having slept separately for a year, if you then sleep in the same bed, then on a day when you have been outside all day long in the scorching heat, you will be able to detect the stench of that sweat. And this wife of yours will also be able to detect the stench of the sweat. A foul odor will exude. But you would not be able to detect that odor. The nose; this sense of smell is lost. A person who eats onions every day will not detect its odor even if his entire house is filled with onions. Whereas a person who does not eat onion will detect its odor even if it is two hundred feet away. So, the sense of smell is entirely lost when they sleep together. Otherwise, would it be possible to sleep together?

Did you understand this analogy of the onion?

Questioner: I did, very well.

Dadashri: Should I have to impart even this type of knowledge? All of you should actually know this type of knowledge! Is this something that I should have to inform you about?

Questioner-1: That veil of ignorance does not get lifted until you mention it to us, no matter how much we know. It gets lifted only through the power of your words (*vachanbal*).

Questioner-2: I am sharing my personal experience that after taking this *Gnan*, I constantly maintain only this intent, yet I cannot let go of it. There is no sex, but it is for security (*hoonf*) that I feel, 'I definitely want us to sleep together.'

Dadashri: No, but that is a karmic account from the past [life], isn't it? So there is no release from it. But whatever karmic account there is, all of that karmic account is being paid off. Yes, that karmic account is considered as being paid off when you are sleeping together and you do not like all of that, you do not like it from within and you have to sleep together; that is when the karmic account is being paid off. But you should at least ask [yourself] whether you like it or not.

Questioner: The self (*potane*) likes it, but either *Pragnyashakti* (the liberating energy of the Self) or the understanding (*samaj*) cautions from within.

Dadashri: The mind may like it, but do You like it?

Questioner: It cautions me that you are going on the wrong path.

Dadashri: Then there is no problem. Stop the system of the double bed, and maintain the system of single beds.

Moksha While Having a Wife, on One Condition

Questioner: After becoming the pure Soul, in worldly life, should I have sexual relations with my wife or not? And if so, with what intent? In this situation, how do I clear it with equanimity?

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

Just because it tastes sweet, does that mean you should keep 'drinking' it?

At least give this some thought. What harm does it do? It is that whatever food a person eats turns into blood, and from that other things form until ultimately ovum and semen are formed which then get discharged. When is married life considered commendable? It is when the 'fever' develops for both and then they 'drink' the 'medicine'. Do people take the 'medicine' without having a 'fever' or not? If they 'drink' the 'medicine' when one [of the two] does not have a 'fever', then that married life is not commendable. It is only when a 'fever' develops for both that they 'drink' the 'medicine'. This is the only medicine [solution]. Just because the 'medicine' is sweet does not mean it is worth taking daily. If one wants his married life to be commendable, then [both] should become *saiyami* (with self-restraint). All these animals are considered to be *asaiyami* (lacking self-restraint). As a matter of fact, our life should be *saiyami*. The likes of Ram, Sita and all the others from the past, they all had self-restraint. [Lord Ram, also known as Ramchandra, is a central figure of the ancient Hindu epic Ramayan and was married to Sita. He achieved the absolute state of the Self and final liberation in that life.] [They were] *Saiyami* despite having a wife! So is this lack of self-restraint a divine quality? No, it is a bestial quality. Humans should not have such [qualities]. A human being should not be *asaiyami*. The world actually does not have any understanding of what sex is! In just a single act of sex, tens of millions of living beings die, in just one time; not realizing this, people take pleasure in it. They do not understand,

do they! It should be such that a living being dies as a last resort. But what can be done when there is no understanding?

That is why ‘we’ have said that there is no problem with having a wife. However, with this condition for both: do so with unanimity and understanding.

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

Dadashri: Nothing is going to remain in control. In this world, there is no such thing as not having control. But what is the point of repeatedly drinking this ‘medicine’ just because it is sweet? Therefore, it is not the fault of the wife in this, it is not the fault of the ‘fever’; the fault is in ‘drinking’ the ‘medicine’ when the ‘fever’ has not developed. So understand all of these liabilities. ‘Our’ point is one with assurance, and it is a point that comes into experience instantly! And when it is this easy, one should practice it, shouldn’t he? Or is there any problem with this?

Questioner: We want to progress, that is why we definitely want to practice it.

Dadashri: If the ‘fever’ develops, then ‘drink’ it. That is a task only for the wise, isn’t it? So this ‘thermometer’ of ours has been provided. That is why ‘we’ say, “‘We’ are granting you *moksha* while having a wife!” No one has made it this simple! A very simple and straightforward path has been laid out. Now whatever

good use you want make of it, do so. It is extremely simple! This has never happened before! This is a pure path; it is a path that even the Lord would accept!

How wonderful is this *Gnan* of ‘ours’! That is why I have empowered you to continue living with your wife. Otherwise, if it were another [spiritual teacher], he would tell you, “Go on, become an ascetic.”

The Demarcation Between Charge and Discharge

This Science of ours is such that it will get Your [spiritual] work done! This is provided You remain sincere to it and do as ‘we’ say, then sexuality will come to an end. Otherwise, the very nature of sexuality is such that a person will not be able to concentrate on anything for three whole days after just a single act of sex! As a result of just a single act of sex, one will not be able to maintain concentration for three whole days. He will not be able to fix his concentration on anything at all, will he? He will not become steady internally, will he? Then what can a person do? How much can he do? That is why all these high-ranking Jain monks have renounced everything, haven’t they! This *vitaraag dharma* (the religion prescribed by the absolutely detached Lords) is not a religion for those who like to enjoy and indulge in worldly pleasures! If one is involved in sexual activity, then he should become free from it with understanding. I am simply amazed at why one even likes sex! The fact that one likes sex means that he does not have any understanding [on the subject] at all.

Questioner: There is inner burning due to sexuality (*vishay*) and *kashay* (anger, pride, deceit, and greed), isn't there?

Dadashri: The inner burning may be there hundreds of thousands times fold, there is no question about it. The inner burning happens to the *pudgal* (the non-Self complex).

Questioner: The description of the inner burning of sexuality and *kashay* is said to be worse than that of death. So one prefers death over it.

Dadashri: No, one has not placed any value on death. He has done only this for infinite lifetimes, he has engaged only in beastliness, he has not done anything else. But death is considered better than that. Death is a natural thing, whereas this [sex] is something that is *vibhaavik* (not natural to the Self). Sex does not suit a person who has understanding. If such a person has a choice of getting a hundred thousand rupees in return for having a sexual encounter, then he will forgo the money, but he will not indulge in sex. Sexuality itself is the root cause of worldly life; it is the cause of this world, isn't it! The reason 'we' have given the liberty for sexual relations [with one's own wife or husband] is because no one would otherwise attain this path. That is why 'we' have explained this *Akram Vignan* (step-less Science of Self-realization) using [the words] charge [cause] and discharge [effect]. Sex is a discharge; [however,] not everyone has the capability to understand this, do they? What capability do they have? Otherwise, this word of 'ours' [the

word] discharge... sex is actually in the form of a discharge. But one does not have the capability to understand this, does he? This is because he has inner burning, day and night, for sex. Otherwise, the way 'we' have used the words 'charge' and 'discharge', it is exactly that way. This is actually a very elevated path that 'we' have revealed. Otherwise, no one would have attained religion [of the Self] amidst this [sexuality]! How would people with wives and children ever attain religion [of the Self]?

Questioner: Some people think that there is no importance whatsoever of *brahmacharya* (celibacy through the mind, speech, and body) in [the path of] *Akram Vignan*. It [sex] is merely discharge!

Dadashri: This is not the connotation of *Akram* at all. Anyone who derives this conclusion has not understood the *Akram* path at all. If he has understood it, then I would never need to say anything pertaining to sexuality again. The *Akram* path means that the discharge [of karma] is considered as discharge. However, for these people, it does not remain as discharge. They still have intense greed within! In fact, everyone engages in this merrily. Has anyone understood what discharge is? Otherwise, with the path that 'we' have laid out, nothing needs to be mentioned again in connection to *brahmacharya*! Instead, people end up interpreting it in their own terms!

If you make a person who has already eaten sit down once again for a meal, then he would initially be very hesitant, but then he would ultimately

eat. But what would he do? Would he eat zealously? That is how it should be when it comes to sex. One should not even like to look at sex; the mere thought of it should make one shudder! The mere thought of it should induce vomiting.

People do not understand what part of it is considered discharge, and they interpret discharge in their own terms.

Questioner: What part is considered discharge?

Dadashri: How many times would you fall out of the train? If you fall out of a train, then that is considered discharge. You are not guilty in that situation; would anyone deliberately fall out of a train? Would anyone have even the slightest desire to do so? Did you understand this point?

Questioner: I understood it very well.

Dadashri: Are you absolutely sure? Otherwise, people use the word discharge very loosely. It is only in the matter of sex that one should not be slack.

Questioner: How is a person slack?

Dadashri: Just as ‘we’ refer to falling out of a train as discharge, similarly, one should observe self-restraint [with regard to sexuality] even at home, shouldn’t he? The fact is, sexual relations with one’s own spouse are not improper. Nevertheless, one should also understand that many ‘germs’ [living beings] die through this act. So the act should not be indulged in without a reason, should

it? If there is a reason for it, then it is a different matter. There are ‘germs’ [living beings] in semen, and moreover, they are in the form of a human seed. So as far as it is possible, you should preserve it. ‘We’ are sharing this with you in brief. Otherwise, there is no end to this!

Should one not understand the difference between charge and discharge? As it is, people use the term haphazardly without knowing the difference. If one understands this *Gnan* completely and he understands the concept of discharge completely, then he would never come and ask me again [to resolve any questions regarding *Gnan* or relative problems]! The part that is discharge is *charitra mohaniya* (karma of discharging illusory attachment that persists even after the belief ‘I am Chandubhai’ is dispelled) and when One Sees the *charitra mohaniya*, that is *samyak Charitra* (Conduct as the Self)!

Pleasure Is Based on the Belief of the Ego

‘We’ actually speak so much on the topic of sexuality, but even then it does not register in people’s minds, so what can ‘we’ do? They have pumped in so much stock [of sexuality from the past life] that they have not left scope for anything else, they have left no room for anything else! As if they will not be able to live without sex; that is the belief they have brought with them!

Now, after attaining the bliss of the Self, how can a person like sex at all?

The Lord of the three worlds

becomes pleased with the one who conquers sexuality. There is actually nothing in it [sexuality] at all, but people have formed the wrong belief about it! In fact, there is no pleasure in it at all. There is pleasure in [eating a] *jalebi* (a crispy Indian sweet), in [eating] *penda* (a milk-based sweet), in [eating] *chevdo* (a savory snack), but there is no pleasure in this [sex]. The smell of *jalebi* is delightful, touching it feels good, it tastes delicious, it has a pleasing appearance, when you put one in your mouth, it makes a crackling sound, even the ears find that sound delightful. All five sense organs find eating a *jalebi* to be appealing. Whereas with sex, if the senses are utilized for attaining pleasure, they end up turning back. If the eyes happen to see it, then suffocation arises. Even if the nose smells it, suffocation arises. Even if the tongue happens to taste it, suffocation arises!

Questioner: Is it the ego that is actually deriving the pleasure from this?

Dadashri: It is because one believes there is pleasure in it! There is merely a wrong belief in this! Have you ever had eczema? This is like scratching an eczematous rash! Moreover, if someone is sitting close by, you become tense with the thought, 'If I scratch it now, then it will appear indecent.' So you refrain from doing it then, but when no one else is around, you scratch it and get pleasure out of it! Krupaludev [Self-realized *Gnani* who lived between 1867-1901. He is also known as Shrimad Rajchandra] has equated sexual pleasure with that of scratching an eczematous rash.

Questioner: The effort one makes to stay away from the pleasure derived from sexuality, can that be referred to as *purusharth* (independent inner effort)?

Dadashri: Yes. But the pleasure derived from sexuality is not pleasure at all, it is simply a belief; it is only a wrong belief. This point cannot be disclosed to people who are absorbed in worldly life. This is not useful at all in order to carry on worldly interactions. If you were to disclose this to worldly people, then they would feel hurt. This is because [for worldly people,] this is their only pleasure, and you've taken even that away from them! This can only be disclosed to those who have attained *Gnan*; otherwise, it cannot be disclosed to anyone at all. Yes, if it is not for one's own pleasure, if the purpose behind sex is to have children, then that is a different matter. It is acceptable if it is for the desire of having a child. But this is actually meaningless, it is useless, it does not even suit dogs.

Sexual Pleasures Taken on Loan Have to Be Repaid

The fact is, whatever amount of pleasure you have taken from these dependencies is all borrowed pleasure, it is taken on loan. And because it is a loan, it will have to be repaid. Once the loan has been repaid, you will have no problems. Pleasure does not come from the things that come your way. When you derive pleasure from those things, it is the equivalent of taking it on loan. You will have to repay that 'loan'.

You don't enjoy the bliss of the Self, and instead, you ask for pleasure from the

puḍgal (the non-Self complex). If it were the bliss of the Self, then there would be no problem with it at all, but whatever you 'begged' for from the *puḍgal*, you will have to give back. It's a 'loan'. The amount of pleasure that is derived from it, the same amount of bitterness will have to be suffered from it. This is because you have taken a 'loan' from the *puḍgal*. So at the time of repaying it, the same amount of bitterness will arise. As it has been taken from the *puḍgal*, it also has to be repaid to the *puḍgal*.

Questioner: Is the result of taking pleasure from this [sex] the reason those conflicts and quarrels arise?

Dadashri: All of that has arisen indeed from this. And there is no pleasure in it at all. On the contrary, early in the morning, their faces look like they just swallowed castor oil! One feels disgusted simply upon thinking about it!

Questioner: And even besides that, the effects of people's miseries are so bizarre; [I feel as though,] when will they become free! These people are undergoing so much misery just for this much pleasure!

Dadashri: It is on account of the greed-laden temptation (*laalach*) of sex, and in turn, they undergo so much misery!

Questioner: They destroy their entire life in that. Their entire life, every single day, it is the same old hammering, the same old clashes.

Dadashri: These days, many of our *mahatmas* (those who have received Self-

realization through *Gnan Vidhi*) actually come and tell me, "She makes me plead [with her for sex]." So I respond, "Mortal one, you have lost your dignity. Then what else would she make you do? It's not too late to understand, it's still not too late for you to become a yogi [renunciate]!" Now, how can such [lack of determination] be set right? Is it as though this world can be set right?

Purusharth Becomes Weak Because of Sexual Activity in the Body

After attaining this *Gnan*, there is nothing that creates an obstacle except for sex. And as for the ego that creates an obstacle, 'we' have taken away that ego. Now, sex is the only thing that will make you take a beating sometimes. Sex is a tool of a kind that calms the inner burning. For You, *niraakulta* (a state that is free of uneasiness and agitation) has actually arisen, so what is the need for this kind of pleasure? Instead, You have now attained the Self. But it has still not registered in your mind, you are not aware of the liabilities of it [sex], are you? You have not analyzed its consequences, have you? Otherwise, who would engage in so much violence (*himsa*)? If the Lord were to describe the violence associated with indulgence in sexual pleasures, then one would die! People think, 'What violence is there in this? It's not as though we are scolding anyone.' But if you were to see it from the Lord's perspective, then in this situation, violence and *aasakti* (inner tendency inclined towards attraction that attaches) both come together, and due to this, all five of the *mahavrat* (the

five great vows as expounded by Lord Mahavir: truthfulness, non-possessiveness, non-violence, non-stealing, and celibacy) are violated, which in turn gives rise to the liability of many faults. Hundreds of thousands of living beings are killed through a single act of sex, the liability of that is incurred. So, although one has no desire to do so, there is still terrible violence involved in this. So it [indulgence in sexuality] becomes violent and hurtful. Otherwise, after attaining the *Gnan*, one can constantly experience *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally induced suffering); that is how this *Gnan* is. Thus, as long as a person is fixed in worldly life, as long as he indulges in sexual pleasures, he is violating the practice of non-violence.

It is because of the sexual activity associated with the body that one falls short in *purusharth* (spiritual progress). Otherwise, on the day I give *Gnan*, You experience true bliss. But the next day, you stick your hand in the fire again. This is because that has been the practice of infinite past lives, hasn't it! There is no problem even if you stick your hand in the fire, but there is a problem with the conception of a new 'film'.

Questioner: So then why do these sexual activities end up happening?

Dadashri: They will end up happening. And it is a different matter for you; you are already married. So for you, it has to be cleared with equanimity.

This *Gnan* is such that it enables

one to attain the state of *ekavatari* (a state whereby only one more life remains before ultimate liberation), but one has to remain prudent and not have the slightest insincerity in his mind. Sex is not a thing to have a liking for, it is a thing that has to be cleared [for married people].

The Ekavatari State Is Possible for Married People Too

Questioner: But Dada, I want to attain liberation in just one more lifetime, so what should I do? Please tell me! Let us decide on that today.

Dadashri: Say a Jain [vegetarian] person is arrested by a police officer and starved for three days, and then he is given meat and told, "You must eat only this." If the person eats it in such a situation, then he does not come into [karmic] bondage. He is doing so because he is being pressured by the police officer, it is not out of his own desire. Similarly, if a person engages in sex [with a partner that is rightfully his], then he can attain liberation in one lifetime, he will not have to take a second birth. It should not be out of one's own choice. If one eats meat because of pressure from the police officer, because of the pressure of extreme hunger, then one is not at fault. If a similar situation were to arise with regard to sex, then one would definitely attain liberation in one more lifetime.

Questioner: I will follow this special directive (*agna*) of yours. Now please give the guarantee of the state of *ekavatari* in writing?

Dadashri: If one follows just this

much of 'ours', then 'we' will write up a bond for the state of *ekavatari* for him. If one wants to become *ekavatari*, then simply this one thing needs to be adhered to; there is no problem with your other businesses.

Know This Knowledge in Advance

This knowledge is such a thing that it ought to be known in advance. Know the knowledge in advance. You should know the knowledge, and when that knowledge comes into your vision, when it comes into your belief, that is when sexuality will shed away.

As it is, 'we' do not have in-depth discussions regarding sexuality. This is because even if these people simply let go of the external vision [looking at another person with a sexual intent], that is something that is great. The external vision meaning, when the illusion that arises upon seeing someone is averted, even then it is more than enough. That is why 'we' say, "If you look at someone with a sexual intent, then do *pratikraman* (address the Self of the other person and confess, apologize, and resolve to not repeat the mistake) immediately." 'We' do not tell anyone to stop sexual relations with one's rightful partner. This is because if 'we' tell them to stop the sex that is rightfully theirs, then their external conduct will in turn become spoilt.

Akram Vignan Has Given the Freedom

Questioner: But for those people who enjoy sexual pleasure, they will incur that much of a loss, won't they?

Dadashri: 'We' do not have any objection to whatever has already been charged.

Questioner: But how can we say that it has been charged? If one is living with his wife at home, then it is natural to have sex, and if it happens many times, then is that considered as charging [of karma]?

Dadashri: It will not happen outside of what has been charged. It is not possible for it to happen outside of what has already been charged. That is why 'we' have given the liberty when it comes to sex! Otherwise, would 'we' give the liberty for it? It carries a liability and no one has ever given such liberty, have they?

Questioner: No one has given that liberty. They are very strict about this.

Dadashri: Because they are strict, people are not able to attain the truth. It is because they do not know the reality about this, they become strict. That is why people do not progress. Those who lead a worldly life simply say, "I live a worldly life, so I can't attain salvation, can I?" That is what these people have ended up believing about themselves. So that strictness is wrong. 'We' see it differently through *Gnan*!

Questioner: However many times the discharge happens, does the *avarana* (veil of ignorance over the Self) not increase correspondingly?

Dadashri: The *avarana* does not increase for those who have taken *Gnan* because they have 'our' *Agnas*, don't they!

‘We’ have not objected to sexual relations that are rightfully theirs, have ‘we’? If we had objected to it, then what would happen at home for all these people?

Questioner: If you had said no to that, then it would cause a huge problem!

Dadashri: But ‘we’ would never say that. ‘We’ would never speak in a way that would hurt anyone, would we!

Questioner: Up until now, I was caught up in this duality. I used to believe that sex created *avarana*.

Dadashri: But ‘we’ have seen something entirely different from what the world has seen, and that is why ‘we’ are giving this special directive (*agna*), otherwise ‘we’ would never give it, would ‘we’? This is considered a liability! ‘We’ have given you the liberty because ‘we’ have seen this Science, otherwise such liberty cannot be given. What kind of liberty have ‘we’ given you? ‘We’ have given the liberty for sex with your own wife, so that you do not look at anyone else with a sexual intent, and if you do look at someone else with a sexual intent, then correct it. But only when one rightful place has been decided upon, do ‘we’ allow you the liberty. But it is for the purpose of knowing whether the happiness you experience is from the Self or something else that we tell you to stop the sexual relations for six months and see for yourself! This is solely for the purpose of checking whether the happiness came from the Self or from sex.

Questioner: I know that sex does

not allow me to experience real happiness, yet it [the act] ends up happening.

Dadashri: There is no problem if it happens. This is *Akram Vignan*; it is a completely different Science! Otherwise, on the *Kramik* path (traditional spiritual path of penance and austerities), not even a single [act of] discharge is acceptable. Whereas ‘we’ have accepted the [acts of] discharge for the course of the entire life.

The Vow of Brahmacharya Engenders the Clear and Distinct Experience of the Self

This *Akram Vignan* is of a very elevated kind. ‘We’ have actually observed everything and then disclosed this Science based on what ‘we’ have experienced. These observations must have carried forward from so many past lives, which have become imprinted within you today.

The greatest hindrance of all is to look at others [outside of marriage] with a sexual intent. Beyond that, what one needs to do is to take a break from sexual interactions [with one’s spouse] for six months, just as in school there is a vacation of a month and half in a year. Then one will know where the happiness is coming from. It is definite that one experiences happiness, but he does not get to examine which happiness is the true happiness in this. Look at ‘us’, if you have ‘us’ sit for twenty-four hours alone in one room, there is still the same bliss. If there is another person or two sitting next to me, there is still the same bliss, and if there are hundreds of thousands of people, there is still the same bliss. What

is the reason for that? The reason is that *niralamb sukh* (bliss that is not dependent on anything) arises within 'us', 'we' do not need any dependency. The entire world, every single living being is interdependent, so they require dependency on one another. That is why these people have come up with the system of marriage, so that when they marry they can have the support of one another!

[Saying] 'I am pure Soul' is the dependency of words! But it is the entrance with a green flag! And the ultimate thing is the absolutely independent (*niralamb*) Self, It does not have the dependency of words or anything else, It is the absolutely independent Self! This 'train' will now travel up to that point. But this 'train' should start with the dependency of the words ['I am pure Soul'] and this pure Soul, the One on whom there is the dependency of words, will give experience too! So there is nothing left to question. It is worth Knowing the Self alone. That which has come into Your awakened awareness (*laksh*) is the very Self that is worth Knowing. This path is straightforward, natural and spontaneous, and easy. While maintaining the awakened awareness as the Self, you should ask all the questions; you don't need to pay any attention to the *pudgal*. 'You' have attained the Self; maintain Your awareness on that. If You want to attain the clear and distinct experience of the Self, then put a stop to the sexual relations for six to twelve months. You will keep having all these experiences, but when they are both together, then you will not be able to figure out where the 'fragrance' [happiness] is

coming from. After following 'our' special directive, start doing *pratikraman*. Only after that, will you become free from sexuality.

After putting into practice this *Gnan* of 'ours' and all of these points 'we' have mentioned, do *pratikraman* for a month for all the faults [related to sexuality]. Then you will have confidence that it is indeed this that is correct. The Self has infinite energy. Some people have experienced miracles after taking the vow of *brahmacharya*. Subsequently, their internal state remains so wonderful and sexual thoughts stop arising in the mind. After that, he does not like sexuality at all! A person only wants [eternal] happiness. If he attains this happiness, then he will not stick his hand in a bog. As it is, people feel the heat outside [in worldly life] and that is why they stick their hands in the bog, it is because it feels cool. Otherwise, would anyone stick his hand in a bog? But what can one do?

Questioner: But Dada, we would feel more bliss if there is the applied awareness (*upayog*) of the *Agnas*, wouldn't we?

Dadashri: That is incomparable! Thereafter you have to practice *brahmacharya*.

Take a Trial of Following Self-Restraints and the Vow of Brahmacharya

If one stays away from having sexual relations with his wife for six to twelve months, only then will there be *bhaan*

(awareness arising from any experience as the Self). As it is, people don't have any *bhaan* whatsoever. All day long, one's 'dozing off' continues to rise and he roams around in this 'dozing' state. That is why I am telling *mahatmas* to do something or the other for six to twelve months! What problem do you have? Some people have decided that in their mind and have put the vow of *brahmacharya* on trial. If everyone does this, then they will get their work done, won't they! At present, You have attained the tool for *moksha*. There is the freedom to eat and drink what you wish, [there is the freedom for everything], except this [sex]. The Lord has described it, hasn't He! If a person were to listen to the description of it in its entirety, then he would die!

Even animals are better, mind you! They have some sort of limits. And these [humans] are pretty much animals! This is because they continue to remain in a state of 'dozing'. The day before yesterday, based on what four to five *mahatmas* told me, I was floored, [I felt], 'Oh my, such people still exist!' How can such a thing suit a person? Engage in everything else, you are free to enjoy all other sensory pleasures. However, sex causes bondage. There is a 'file' [living person] involved, one that will make a claim. It is accepted that there is the force [of sexual impulses] up to [the time a person is] thirty years [of age]. And even if the force [of sexual impulses] is there, for the one who has a firm resolve, what is going to happen to him? There is the freedom to eat and drink everything. Nevertheless, if you don't keep a balance in food intake too,

then it will cause harm. This is because its force goes in that direction [towards the sexual impulses]!

If you want to go to *moksha*, then you will have to get rid of sex. What is the nature of sex? If one decides to not have sex for ten days and follows through with it, then by the third day, the happiness will increase. However, if he gives in to sex, then he will become trapped. Then he will not be able to come out of it. When it comes to the matter of sex, it should be with decisiveness.

Sexual Relations within Marriage Stop Through Awareness

'We' had in fact made deep inner intents (*bhaav*) [of *brahmacharya*] since so many lifetimes. Consequently, 'we' had an intense aversion towards sex, and in that way, 'we' eventually became free. 'We' did not like sex from the very beginning. But what could be done? How were 'we' to become free? However 'our' vision was very profound, very introspective, and no matter what type of clothes [someone] may be wearing, 'we' could immediately see everything through and through. Just like that, through 'our' vision 'we' could see a lot from all the angles. So then, attachment would not arise, would it? The other thing that happened to 'us' was that 'we' attained the bliss of the Self (*atmasukh*). If one eats *jalebi*, then the tea will subsequently taste bland. Similarly, for the One who has attained the bliss of the Self, all sensory pleasures will seem insipid.

When does sexuality leave?
Sexuality leaves through awareness

(*jagruti*). Sexuality is not such that it will leave on its own. When does the final *vishay*, even the *vishay* that is rightfully yours, go away? It is if there is awareness. It is considered awareness when a woman or a man can be seen as naked even though they are clothed. Then with the 'second vision', the person is seen as though the skin has been removed. And with the 'third vision', all the stock [organs] within is seen as though it is in disarray. These 'three visions' occur at a time, within the span of just a minute. Now, if there is that much awareness, that is when one can reach the final station. In the entire world, how many people are there with such awareness? There must be a hundred to two hundred people, right? There is not even a single person with such awareness at any point in time. It is only in this era of the time cycle and I am the only one [with such awareness]. Can there ever be people with such awareness? Can there ever be such awareness in someone who possesses a physical body (*dehadhari*)? One may be a great scientist or psychologist, but he would not have such awareness, would he!

Even if a person has this *Gnan*, he will not be able to attain the exact experience of the Self without *brahmacharya*. If you want true bliss and a state like 'ours' and all of that, then perfect *brahmacharya* is required. And ultimately, there should be neither aversion towards sex nor attachment towards it, only then can the Self be truly experienced. But first, aversion towards sex should arise. Subsequently, the *chit* will search more

and in doing so, the *chit* will gradually become free from it, and ultimately, even the aversion will no longer remain.

'We' are bombarded by so many, endless, visions at a time! There are only some that are likely to be expressed in words and only a few are expressed while 'we' are explaining something to you. And that too, it is definitely not the same as that which has been understood by the internal associations (*sangnya*), is it! Nevertheless, as it is the speech of the *Gnani Purush*, it will not refrain from working on its own from within for the listener.

When One Experiences the Bliss of the Self, Sexuality Leaves

Questioner: Shrimad Rajchandra was at such an elevated spiritual level, yet he too had to suffer through this [marital] worldly life. Why is that?

Dadashri: There is no choice, for anyone. Whatever is written in one's destiny, no one has a choice but to endure that part of worldly life. It is [karmic] discharge. He did a lot of penance, but the penance and all that doesn't achieve anything. It doesn't suffice there. However, it is not considered as discharge in his case. This is because [for him,] it was the *Kramik* path, wasn't it! So it is extremely difficult. One does not like it and can't follow through with it; it is extremely difficult! Moreover, even Lord Mahavir had to live a worldly life for thirty years. So it is not worldly life that obstructs you, it is your lack of understanding that obstructs you. What remains after *Gnan* has been attained from the *Gnani*

Purush? The answer is, 'It is your lack of understanding.'

Questioner: That is precisely what is difficult to get rid of.

Dadashri: No, by understanding just once, the lack of understanding goes away forever. There is no such thing as difficulty in this world, is there! Nothing is difficult.

Questioner: I do realize that it is difficult. And because of that, the difficulty increases, doesn't it?

Dadashri: Of course it increases! Then a series of difficulties start up. One immediately becomes whatever he says, he immediately becomes what he envisions. This is one's nature, and after giving you this *Gnan*, what remains? Nothing remains. The Self Itself is *brahmacharya*. The One who attains the bliss of the Self never has any thoughts of sexuality!

How wonderfully must the *Gnani Purush* be able to See! The pure Soul is indeed Seen everywhere. When 'we' moved from the ninth *gunthanu* (the ninth stage of the fourteen stages of spiritual development; when it is surpassed, the deceit that makes one get involved in sexuality is destroyed) to the tenth *gunthanu* (the tenth stage of the fourteen stages of spiritual development), '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! It is due to sex that it [the bliss]

has been obstructed from all angles, and this [sex] is itself a terrible disease! Once we understand in exactness that bliss lies only in the pure Soul, then the pleasure deemed in sexuality will no longer remain.

The Eleventh Wonder: Asaiyati Puja

This A. M. Patel who is visible is indeed a human being, but the inner tendencies (*vrutti*) and aligned focus (*ekagrata*) of A. M. Patel are neither dwelling in the non-Self (*par ramanata*), nor are they results of the non-Self (*parparinaam*). There is constant dwelling only in the results as the Self (*Swaparinaam*)! Constant *Swaparinaam* is rare in the world, it is found once in hundreds of thousands of years! Dwelling in the Self (*Swa ramanata*) happens to a certain extent, but dwelling in the Self does not happen completely in the guise of a person leading a worldly life. That is why it has been written that this [Dada] is a wonder! This is an exceptional and unfathomable wonder known as *asaiyati puja* (worship of an enlightened One who lives a worldly life)!

Nonetheless, this Science will lead anyone to *moksha*, even those who are married. However, You should follow the *Gnani's Agnas* (the five directives that preserve the awareness as the Self). King Bharat had 1,300 wives and yet he attained *moksha*! If wives were an impediment, then would he have attained *moksha*? Then what is the impediment? Ignorance is the impediment. There are so many people [*mahatmas*], and if I had

told them, “Leave your wives,” then when would they ever leave their wives? And when would their work [of salvation] ever be done? That is why I have said, “Stay with your wife.” See, haven’t I given all the freedom?

Dada Has Shown the Path He Has Followed

You have been shown the same path that Dada himself has followed. Dada is ahead of you on that very same path. Will you find your way on that path or not?

Questioner: I will.

Dadashri: A hundred percent? For sure?

Questioner: Yes, a hundred percent, for sure!

Dadashri: Dada has actually come to remove all the ‘diseases’. This is because Dada is completely free of ‘disease’. With His support, you can get rid of any ‘disease’ you wish. He does not have any ‘disease’, He does not have any ‘disease’ of the worldly life. That is why you will be able to remove any ‘disease’ you want to.

That is why ‘we’ tell you that you will suffer a beating if you engage in insincerity (*pol*) as per your own whim. ‘We’ caution you. You will be able to get rid of your ‘disease’ now; you will not be able to do so later. If I had even the slightest insincerity in me, then your ‘disease’ would not leave. Do you feel encouragement to some extent?

Questioner: Yes, I do absolutely.

Dadashri: In my case, it is open to the sky. Not even an iota has been kept secret. After attaining this *Gnan*, I have never nurtured sexuality (*abrahmacharya*) even in the mind.

Not even the slightest thought about sex arises within me. Upon seeing women, no sexual impulses arise within me. This is because I can See only the Self. There is the state of seeing the thoughts of the self as the Self (*nirvichaar dasha*), the state that is free from any worldly desire (*nirichchhak dasha*), there is no [worldly] desire of any kind at all. Since the past twenty-eight years, ‘we’ have not had a single thought [about sex]. There is the state that is absolutely free from sexuality (*nirvikaari dasha*), the state that is *nirvikalp* (free from the belief ‘I am Chandubhai’ and all relative ‘I-ness’ and ‘my-ness’ that stem from it, and with the right belief that ‘I am pure Soul’), there is no *vikalp* (the belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) whatsoever. This will, in fact, bring about the salvation of the world!

‘We’ can see everything through and through. How can illusory attachment ever arise for the One who can continuously see through and through?

This *Gnan* is such that at some time or another, it will make You attain such a vision (*drashti*). This is because the vision of the One who gives *Gnan* is like this; My vision is like this. So a person attains the same vision as the vision of the One who gives *Gnan*.

~ Jai Sat Chit Anand

It Is the Refuse of the Entire World

Besides, enjoyment from sexual acts is nothing but refuse (*enthavado*). It is the refuse of the entire world. How can this ever be nourishment for the Self (*Atma*)? The Self has no need for any external thing; it is *niralamb* (free of dependence on anything relative). It has no need for any support (*avalamban*). One (*pote*) is indeed the absolute Self (*Parmatma*). When *niralamb* comes into One's experience, then One has actually become the absolute Self!!! Nothing at all affects such a person. It can traverse right through walls, there is such a Soul (*Atma*) within; it is the abode of infinite bliss!

What use do we have for this 'packaging?' The packaging may decay tomorrow, it may fall over, it may decompose. Do we not know what the packaging is really made of? Yet people forget, don't they? Do people forget? But this packaging will even deceive you. 'We', the *Gnani Purush*, can see right through and through. The clothing may be there and all, yet within the clothes, within the skin, it can be seen, as it is, in its existing condition. Then how can attachment (*raag*) arise? 'We' (*pote*) see only the Self, and everything else is just trash; it is decayed stock. What is in there worth looking at?! [And yet] That is precisely where attachment arises. Isn't that a wonder? Doesn't one know? He knows everything indeed, but he has not been given such an understanding. The *Gnanis* have seen the stock from the very beginning. What is so new about this? Moreover, he goes to bed with his wife. Hey, you are really just sleeping pressed against this flesh!! But awareness (*bhaan*) of this is not there, is it! That itself is called *moha*. 'We' have constant awakened awareness (*jagruti*). 'We' have awareness every second, so 'we' know everything. 'We' know that all this is nothing but flesh.

Now, no one says such things, do they? This is because people like sexuality (*vishay*). So no one would bring up this topic, would they! Only one who is free from all sensory and sexual pleasures (*nirvishayi*) would bring up this topic; otherwise, who would ever speak so openly? Ultimately, there is no choice but to let go of all this. If you were to tell 'us' that you want to take the vow of *brahmacharya*, then 'we' would say yes. Why is that? This is because it is very good; this is the path to truly become happy, provided that it is in your unfolding karma (*uday*). Otherwise, get married. Get married and experience it. Once you get the experience, then in the next life, you will be free of it.

(From Param Pujya Dadashri's Gnanvani)

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Youth Retreat : Dt. 2 to 4 December 2022



DMHT Shibir : Dt. 10 - 11 December 2022



When Can Married Life Be Considered Commendable?

The scripture writers have praised married life. It's not as though they have criticized married life. They have condemned sexual conduct outside of marriage. And married life is useful only up to the point that respect and love for each other is maintained and each other's needs are met. Having a wife is helpful for progressing in religion. Both live together and progress. However, it has become all about sexuality nowadays. Forget about making progress; they keep quarrelling with each other! If one has a wife, but there are no sexual relations, then there is no problem at all. Yes, even our sages of ancient India would get married! Nevertheless, after having one son and one daughter, that was it. After that, there was nothing else, there was only friendship. That is the kind of life that ought to be lived.

- Dadashri

