

# Dadavani

January 2024



“ If you have a wife, then maintain interactions with her in a way that you both 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. ”

## Purusharth Against Sexuality With the Right Understanding for Married People

### EDITORIAL

After attaining Self-realization through the grace of *Gnani Purush Dadashri, brahmacharya* (celibacy through the mind, speech, and body) is essential to reach the highest state of experience of the Knowledge of the Self. However, simply upon hearing the word *brahmacharya*, some married *mahatmas* (those who have attained Self-realization) think, 'This is impossible in our life. This elevated discussion on *brahmacharya* is only for *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya*)!' Nevertheless, this *Akram Vignan* (step-less Science of Self-realization) is such a wonderful spiritual Science that it 'admits' [accepts] even married people to the path of liberation (*mokshamarg*). Because of the ignorance of one's state as the Self, one has become bound in worldly life. And if one attains the Knowledge of the Self, then there is no worldly thing or person who can bind him. Absolutely revered Dadashri himself has achieved this exceptional phenomenon as a married person.

In this issue, the practical questions that perplex *mahatmas*, such as questions regarding the discharging sexual thoughts that arise as unfolding karma and the belief of pleasure in sexuality, are expressed as they are. To remove these doubts, absolutely revered Dadashri's knowledge-laden speech related to *brahmacharya* is compiled here, in which understanding is given about various topics in a step by step manner, such as the true nature of sexuality and the use of 'three vision' against it, the helplessness that arises as a result of the beggary for sex, the dependency that arises due to sex, the perversity of the custom of using a double bed, where sex is involved there are inevitably clashes and enmity, to take the 'medicine' when a 'fever' develops, clearing sexuality with equanimity with one's rightful partner, and so on. Through this understanding, one realizes that in *Akram Vignan*, it is not a matter of stopping and controlling sexuality and sexual impulses (*vishay-vikaar*) at all. Instead, from a spiritual viewpoint, if the ignorance which is the root cause of *vishay-vikaar*, if all that ignorance is removed, then the discharge effects of sexuality will gradually empty out.

In this era, it is considered difficult to practice *brahmacharya*. Nevertheless, *Gnani Purush Dada Bhagwan* prevailed in *brahmacharya* himself and has enabled thousands of others to do the same. He has explained such steps to even married people, that without changing the external discharge, keep changing the internal understanding in such a way that gradually, step by step, changes naturally take place externally. Now in this *Kaliyug* (current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action), through *Akram Vignan*, why can't married people complete the path of *brahmacharya* by assimilating the understanding given by the living *Gnani*?

Infinite times, simply because of the greed-laden temptation of short-lived pleasure, one has besmeared himself in the muck of sexuality, he has begrimed himself, he has sunk deep into the muck. Nonetheless, upon understanding *Akram Vignan*, the resolve of practicing *brahmacharya* through one's intent (*bhaav*) commences. That is a wonder of this *Kaliyug*, isn't it! For those *mahatmas* who really want to come out of this muck, they will now have the courage that through *Akram Vignan*, *brahmacharya* is possible even for married people. Through the scientific speech of the *Gnani Purush*, awakened awareness (*jagruti*) should remain against sexuality, and furthermore, remorse should remain for the sexuality that does arise, and with the understanding of *brahmacharya*, *Purusharth* (progress as the Self) should commence with the scientific approach; that is the ardent prayer.

~ Jai Sat Chit Anand

## Purusharth Against Sexuality With the Right Understanding for Married People

*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](mailto:engvani@dadabhagwan.org).*

### What Is the Stance of Brahmacharya on the Akram Path?

**Questioner:** After attaining this Gnan (Knowledge of the Self), after attaining Dada's Gnan, is [the practice of] *brahmacharya* (celibacy through the mind, speech, and body) needed or not?

**Dadashri:** As far as the need for *brahmacharya* is concerned, for those who can practice it there is the need, and for those who cannot practice it, there is no need. If it were strictly needed, then those who do not practice *brahmacharya* would not be able to sleep the entire night, [thinking], 'Now I will not be able to attain *moksha*.' Even if one realizes that *abrahmacharya* (sexuality) is wrong, that is more than enough.

As it turns out, 'we' disclosed this fact today. Between *brahmacharya* and *abrahmacharya*, what is the essential factor? What is its root cause? That is something no one can figure out, so 'we' have disclosed the root cause to you. That [discovery of the] root cause is considered unprecedented.

**Questioner:** Dwelling on intellectual subjects is something that is bound to remain, isn't it?

**Dadashri:** 'We' raise objection to dwelling on women. If sexual activity persists, and on the other hand, no matter how much you have surrendered your body to the *Gnani Purush* (the enlightened One, who is free from ego and all worldly attachments, and enlightens others), but since you have attachment towards a woman's body, it means that you have just as much attachment towards your own body; hence, there is a shortcoming in your surrender to that extent. 'We' do not consider attachment towards your mother, father, brother or sister as attachment. This is because one does not become engrossed (*tanmayakaar*) to that extent in that attachment. Whereas one becomes engrossed to such a large extent when it comes to sexual relations with a woman. He becomes so lost in it from within that even if you were to shake him, he would not realize it.

Otherwise, true *brahmacharya*

means applying Your awareness (*upayog*) to remain only in the Conduct as the Self (*Atmacharya*), and not applying Your awareness to remain in the conduct as the *pudgal* (the non-Self complex) - in the conduct of sexuality. Hence, there is only dwelling in the Self (*Atma ramanta*) and there is no dwelling in the non-Self complex (*pudgal ramanta*). Other forms of dwelling in the *pudgal* are not as obstructive, but dwelling in the *pudgal* as far as sexuality is concerned does not even allow one to experience the Self.

**Questioner:** Philosophers say that by suppressing sex, a person becomes perverted. Sex is necessary for good health.

**Dadashri:** Their point is correct; however, sex is necessary for those without Self-realization (*agnani*). Otherwise, the body will be distressed. Those who understand the concept of *brahmacharya* do not need sex. And if someone without Self-realization were to be restrained, then major damage will be done to his body; it would be destroyed.

**Questioner:** But even for a person who does not have *samkit* (the right belief of 'I am pure Soul'), if he understands the importance of *brahmacharya*, then there is no problem with that, is there?

**Dadashri:** He cannot understand the importance of *brahmacharya* without a *Gnani* or some support of the scriptures.

### **It Is a Natural Phenomenon, But There Should Be a Limit to It**

**Questioner:** Then what about all these monks who practice *brahmacharya*?

**Dadashri:** They have the support of the scriptures. There should be some kind of support. So if others out there ever try to do that, by suppressing it they become perverted. That *brahmacharya* is beneficial - in what way, through what perspective - that needs to be understood completely, in its entirety. It does not mean to suppress [sexuality]. Otherwise, it will ruin one's health, nothing else, but one's health will completely collapse!

**Questioner:** Sex should not be suppressed, otherwise it will cause disease.

**Dadashri:** It will cause disease; that is true. It should not be suppressed like that. There is no problem if one fasts willingly; the problem is with suppressing hunger. The problem is with obstinately insisting on it.

**Questioner:** So sexual activity is against the laws of nature as well, isn't it?

**Dadashri:** Sexual activity is not against nature. However, normality is required when it comes to sexual activity. If one crosses the bounds of normality when it comes to sexual activity, then it is considered as going against nature. What is considered as normality in sexual activity? There should be fidelity towards a single wife. Moreover, it should be limited to eight days or four days a month; that is the limit. Then you will get its result immediately. Nature will not go against you.

**Questioner:** Can you give an example of what is considered as going against nature?

**Dadashri:** It is natural to eat juicy



mangos. However, if you end up eating a large quantity, then that is considered unnatural. It is also unnatural to not eat any! If you eat beyond limit, then it is all ‘poison’. Its limit should be maintained. Nature attempts to maintain the limit.

**Questioner:** Animals have nature’s help, don’t they?

**Dadashri:** No, their control itself is natural. They don’t have control of their own accord. As a matter of fact, it is our people who do not have any awareness when it comes to this. In comparison to the people of *Kaliyug* (the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action), even animals are better, at least they live within restraints. The people of *Kaliyug* do not have any restraints whatsoever, do they!

**Questioner:** How did that happen that animals remain within restraints and humans do not remain within restraints?

**Dadashri:** The life of animals is actually natural, isn’t it! So they are always within restraints. It is these human beings alone that have intellect. So they are the ones who have discovered all this. Then they use perfumes to avert the bad odor by inhaling the fragrance. But will the bad odor subside so easily? Even animals do not have bad conduct. Even animals have good conduct.

**Questioner:** How is that so?

**Dadashri:** Animals mate in only a certain season, whereas these humans do not have any fixed season or anything

like that. In comparison to animals, humans are more obscene; animals do not have any vices at all. If there is the embodiment of all the possible vices, then it is these human beings. One’s conduct (*charitra*) is a crucial thing. Even humans are considered celestial beings based on [moral] conduct. Don’t people say, “This person is like a celestial being!”

**Questioner:** But sex is a natural phenomenon in human beings, isn’t it?

**Dadashri:** But even so, despite being a natural phenomenon, we are able to place a limit to it! So we can do as much *purusharth* (spiritual effort) against it as we wish to. The Self (*Atma*) is the *Purush* and so if the *purusharth* is commenced, we can turn things around; we can bring about a solution! Just because you sit down to eat, does that mean that you have to keep on eating?

**Questioner:** No, not at all.

**Dadashri:** ‘You’ stay together [with the relative self; Chandubhai], but You should say [to the relative self], ‘Chandubhai, what will you have?’ So he will reply, ‘Vegetables, flat bread and a little rice.’ So You tell him, ‘No, why don’t you take these three things today? You have to go to Dada and listen to *satsang* today, right?’ In this way, coax him and persuade him and get your work done. Moreover, he will take those things; he does not have any problems. He just needs someone to guide him, someone to advise him. And what problem do You have with this? Is it as though a loss is

going to be incurred? Is there any day in which he [Chandubhai] hasn't eaten anything? He's been eating ever since coming here [since birth], hasn't he! And is this anything new?

### **Brahmacharya Is the Result of One's Own Projection**

**Questioner:** If nature does not require [the relationship] between a woman and a man, then why did it give 'that' [sexual impulse]?

**Dadashri:** [The relationship] between a woman and a man is natural and the [karmic] account of *brahmacharya* is also natural.

**Questioner:** So that means *brahmacharya* is against nature, isn't it?

**Dadashri:** Yes, *brahmacharya* definitely is against nature!

**Questioner:** So then why is there the practice of giving and taking [the vow of] *brahmacharya* in the world?

**Dadashri:** That is the result of the intent nurtured in the past life.

**Questioner:** How can we tell that we had nurtured the intent in the past life?

**Dadashri:** It is a very rare person, perhaps one out of ten million people, there are not many! Why must these monks and high-ranking Jain monks have dispassion towards worldly life?

**Questioner:** It is because they had nurtured [the intention] in their past lives.

**Dadashri:** So what 'we' are trying

to say is do not practice *brahmacharya* forcefully. Nurture the intention (*bhaavna*) of *brahmacharya*; *brahmacharya* is the result of one's intention. The fact that these monks practice *brahmacharya* is the result of intentions [nurtured in their past life], it is not considered their *jagruti* (awakened awareness as the Self). However, ultimately, *jagruti* will inevitably be needed! There is no option besides becoming *jagrut* (aware as the Self). It is considered *jagruti* when it comes to the *Gnani Purusho* because They can maintain *brahmacharya* amidst the 'ocean' of *abrahmacharya*, even if They have not nurtured the intention of *brahmacharya* in the past life. That is considered *jagruti*. The *brahmacharya* of the *Gnani Purush* is tantamount to putting the hand in fire and not getting burned.

In whatever way a person chooses to live, whatever intent one holds, this world is in the form of a result of that intent. If one had nurtured the intent for *brahmacharya* in the past life, then *brahmacharya* will unfold right now [in this life]. This world is [one's own] projection.

**Questioner:** But I still don't understand why a person should practice *brahmacharya*?

**Dadashri:** 'We' can let go of that point. [If you don't want to practice *brahmacharya* then] You don't have to. 'We' are not of the opinion that one has to practice *brahmacharya*. 'We' do tell people to get married. 'We' have no objection to anyone getting married.

It's like this; those who need the pleasures of worldly life, those who have a desire for material pleasures, they should get married and do all that. But for those who undoubtedly do not like material pleasures and want eternal happiness, they should not get married.

**Questioner:** It is not my challenge that, 'Brahmacharya should not be practiced at all,' but I do not have the understanding about this [practice of brahmacharya].

**Dadashri:** That's all right. The point is correct. It is not your challenge, that point is true! And it is not possible to challenge it either, because how can we tell what kind of inner intents (*bhaav*), what kind of projections one has made in this world? If someone has projected a lifetime of nothing but worship, then he will continue to worship his entire lifetime. If someone has projected giving donations, then will he give donations. If someone has [projected] an obliging nature, then he will keep obliging [others]. Someone may be of a sexual (*vikaari*) nature and he not only enjoys the pleasures of his own wife, but he also takes undue advantage of some other girls. So there can be all sorts of people; whatever one had projected is what one has received as a result. The consequences of this [illicit sexual indulgence] are bitter, and one has to go to hell to suffer them.

**Gnan Is Like a Boat That Brings One to the Shore of the Nirvikaari State**

**Questioner:** On the *Akram* path,

what is the means (*saadhan*) to be rid of sexual impulses (*vikaar*)?

**Dadashri:** Here, sexual impulses are not to be pushed away. This path is different. Here, some people take on *brahmacharya* through the mind, body, and speech while some have a wife, and 'we' have shown them the way through which they bring a solution to it. Therefore, here [on the *Akram* path] there is no sexual state (*vikaari pad*) at all. Here, the state [as the Self] is itself *nirvikaari* (free of sexual impulses), is it not! [In the saying,] 'Sexuality is poison,' it is not entirely poison. Fearlessness in sexuality, that is the poison. Sexual activity should be involuntary, just as when a police officer forces one to do something and he complies, that is how it should be, then there is no problem with it. It should not be according to one's independent will. If a police officer were to arrest you and put you in jail, then you would have to stay there, wouldn't you? Is there any choice over there? So when karma catches ahold of him and karma slams him, there is no opposing it, is there! Otherwise, where there is any talk of sexuality at all, there is no religion over there. Religion exists where there is freedom from all sexual impulses (*nirvikaar*). Even if it is to a lesser extent, but religion should be free from all sexual impulses.

It is indeed due to unnatural activity [as the Self] (*vikaar*) that worldly life (*sansaar*) has arisen. This entire worldly life is the abnormality of sensory pleasures; it is the abnormality of pleasures of the

five sense organs, whereas *moksha* means freedom from all unnatural activity [as the Self] (*nirvikaar*). The Self is *nirvikaar*. There is neither attachment (*raag*) nor abhorrence (*dwesh*) over there.

**Questioner:** That point is correct, but there should be some means to get to the shore of *nirvikaari* (freedom from sexual impulses) from the shore of *vikaari* (sexual impulses), shouldn't there?

**Dadashri:** Yes, there is *Gnan* (Knowledge) for that. For which, one must come across such a guru (teacher). The guru must not be one who has sexual impulses.

As long as one has even the slightest of sexual relations, he cannot improve anyone in the world. A sexual (*vikaari*) nature is itself a Self-destructive (*Atmaghati*) nature. Has no one taught you this up until now?

**Questioner:** Can the sexual impulses of the mind be decreased while staying at home?

**Dadashri:** Yes, everything goes away indeed, doesn't it! Not just while staying at home, it goes away no matter where one stays, if one meets a *Gnani Purush*. If one meets a *Gnani Purush* and if ever his sexual impulses and passions do not go away, then that person is not a *Gnani*. You should ask the *Gnani*, "What sort of a *Gnani* are you that these *vikaar* (sexual impulses) [still] arise in me [after] having met you?" But our people are civil so they do not speak like this. They keep wandering to and fro yet they do not speak.

## The World Has Not Known the True Nature of Sexual Passions

**Questioner:** Despite knowing that the pleasure of sexual passion (*kaamvaasna*) is transitory, what is the reason that there is an intense desire for it at times? And how can it be brought under control?

**Dadashri:** The world has not known the true nature of sexual passion at all. 'Why does sexual passion arise?' If this were known, then it could be brought under control. But as a matter of fact, where it arises from is the very thing one does not know. Then how can one bring it under control? No one can bring it under control. For those who appear to have brought it under control, it is actually the result of their intentions from the past life. Otherwise, if one were to know from where sexual passion arises, the state in which it arises, and if it were to be sealed off at that very point, only then can one bring it under control. Besides that, whether he fastens a padlock or resorts to any other [such] things, even then nothing will work. If you do not want to have sexual passions, then 'we' will show you the way.

## When the Opinion About It Changes, Sexuality Comes to an End

**Questioner:** But psychologists say that sexuality never stops; it stays right until the end. So then *virya* (the final extract of food) can never rise higher (*urdhvagaman*), can it?

**Dadashri:** What 'we' are saying



is that once the opinion about sexuality changes, sexuality does not remain at all! As long as the opinion does not change, *virya* cannot rise higher. Here [in *Akram Vignan*, the step-less Science of Self-realization], one is directly placed into the state as the Self; that is itself considered as *urdhvagaman!* By putting a stop to sexual activity, one experiences the bliss of the Self, and once sexual activity ceases, *virya* is bound to rise higher. ‘Our’ *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) themselves are such that sexuality comes to an end.

**Questioner:** What is in that directive? Is it to stop the physical [sexual activity]?

**Dadashri:** ‘We’ do not say anything about the physical at all. It should be such that the mind, intellect, *chit*, and ego remain in *brahmacharya*. Whereas if the mind, intellect, *chit*, and ego turn towards *brahmacharya*, then physical [*brahmacharya*] will surely come automatically. Turn your mind, intellect, *chit*, and ego. ‘Our’ *Agnas* are such that these four definitely turn around!

### **Ignorance Is at Fault, But the Sense Organs Are Punished for It**

**Questioner:** These sense organs do not calm down until they have been gratified. So besides gratifying them, is there any other solution?

**Dadashri:** There is no such thing. The poor sense organs continue to take pleasure from objects of consumption (*bhog*) right to the end; for as long as they

have vigor (*sattva*) in them. If the tongue is in good working condition (*barkat*), then the moment you place something on it, it will immediately tell you what flavors it has, but if one is older in age and the tongue is not in good working condition, then it will not tell you [the flavors]. If the eyes are in good working condition, then no matter what the object may be, they will tell you. If there has been a deterioration in their working condition due to old age, then they will not tell you. So the poor sense organs automatically become weak and insipid with age. However, the sexuality does not become weak and insipid. These sense organs are not sexual (*vishayi*).

Sexuality is not the fault of these sense organs. These people needlessly punish the sense organs. Don’t people punish the sense organs and the body? They are punishing one for the fault committed by another. The one at fault is different and the one being punished is another. The mortal one (*mooah*), he needlessly starves himself. Why are you accusing it [the sense organ]? Straighten up! There is crookedness within you, your intentions are unscrupulous and what is more, you have not come across a *Gnani*. If you meet a *Gnani*, then it will not take long to put everything on the right track.

**Questioner:** In order to turn around from sexuality, *Gnan* is an important factor.

**Dadashri:** In order to become free from all objects of pleasure (*vishayo*), *Gnan* is all that is needed. It is indeed

due to ignorance [of the Self] that these objects of pleasure latch onto you. Then no matter how many locks one fastens, even then sexuality will not cease. 'We' have seen those who put a padlock on their genitals, but sexuality will not cease that way. With *Gnan* everything goes away.

### **The Mind Is Not to Be Obstructed, the Causes of the Mind Are to Be Obstructed**

**Questioner:** When I give the mind the liberty to enjoy pleasures along the lines of sexuality, then it remains uninterested and when I control it from enjoying sexual pleasures, then it advances even more. The attraction (*aakarshan*) remains, what is the reason for that?

**Dadashri:** It is because this cannot be referred to as controlling the mind. That which does not accept your control is not regarded as control at all. There should be a controller, shouldn't there? If You [as the Self] are the controller, then it will accept being controlled. You are not the controller, that is why the mind does not obey you. The mind does not obey you, does it?

The mind is not to be obstructed. The causes of the mind are to be obstructed. The mind, itself, is an effect. It will not refrain from showing results. It is [like] the result of an examination. The 'result' [effect] cannot be changed; the 'examination' [cause] has to be changed. The causes that give rise to that effect are to be stopped. So how can they be identified? What has given rise to the

mind? The fact is, it is stuck to sexual pleasures. You should figure out where it is stuck and that is where you are to cut it off.

**Questioner:** How is the mind to be stopped from [taking] those sexual pleasures?

**Dadashri:** It is not to be impeded from sexual pleasures. The mind gives rise to sexual pleasures and then the mind holds onto them. You should gradually reduce those sexual pleasures wherever you can; meaning, its causes should be stopped.

You should tell your 'neighbor' [the relative self; Chandubhai], 'Hey, you should not pick a quarrel with me. You should not dispute with me on this.' Despite this, if the dispute continues to happen, would You not understand that there is actually some other mistake? Would You or would You not understand? [So you may ask,] "What mistake?" Then, from now on, create causes that will not give rise to this quarrel. So that quarrel will end up happening for a few days, but when the causes are nurtured so that no quarrels arise, then the corresponding effects will arise. Is it possible to stop quarreling if the causes for quarreling continue to be nurtured?

**Questioner:** It is not possible.

**Dadashri:** Therefore, its causes have to be stopped. Have 'we' not said that the mind, speech, and body are things that show effect? Stop their causes!

**Questioner:** What is meant by, 'Stop the causes'? Does it mean that one should

have the inner intent that, 'This should not happen'?

**Dadashri:** 'Stopping the causes' means that suppose yesterday a police officer gave you a ticket. While riding your bicycle, you did not have a cycle light, so you got a ticket. Then the next day, would you or would you not stop that cause? [You would tell yourself,] 'Affix the light today at least.' Then would the police officer give you a ticket? That cause would come to an end, would it not? In the very same way, these causes are to be brought to an end. It is such that one is capable of everything; it is just that the habit for 'tea' [sensory pleasures] persists. That is the only problem.

'Here, let's have some tea.' When one becomes restless within, there is no need to drink 'tea'. When there is a need to do some thinking, one ends up drinking 'tea' instead. Whenever one has the scope to think and the mind gets confused, he will say, "I should drink some 'tea'!" Mortal one (*mooah*), right now, there is a need to think. Leave the 'tea' aside for now; drink it in the morning. If you stop the causes, then will they stop or not?

**Questioner:** I understand.

**Dadashri:** If you were to disrespect someone just once by saying, "Get out of the way," and he ended up cursing you, then you would not do it again, would you?

**Questioner:** No, I would not.

**Dadashri:** That [effect] will not cease. However, You can change your ways; that is referred to as *Gnan*. To try

to stop that [effect] is itself referred to as illusion (*bhranti*). Illusion always attempts to destroy the effect, whereas Knowledge attempts to stop the causes.

### It Is Like the Pleasure of Scratching a Ringworm Infection

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

**Dadashri:** Does that pleasure not let go of you? But where is there anything like pleasure in this at all? It is nothing but filth! If one were to suck this filth, there is so much stench in it! Oh! There is so much stench in it! How much stench must there be? There is endless stench! Have you read what Krupaludev [Shrimad Rajchandra, a Self-realized *Gnani* of the step by step spiritual path] has written? You will shudder in disgust at the description he has given of it.

**Questioner:** Nevertheless, these sense organs find pleasure in it, don't they?

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

**Questioner:** Like a donkey.

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

### **How Can One Find Pleasure in Sex?**

How can a sensible person believe there is pleasure in sex? That is indeed what astonishes ‘us’! When sexuality is analyzed, then it is like scratching an eczematous rash. ‘We’ have a lot of thoughts and feel, ‘Alas! This is all we have done for infinite past lives?!’ Whatever it is that we do not like, all of that is in sexuality. There is nothing but stench in it. The eyes do not like to see it. The nose does not like to smell it. Have you ever smelled it? You should have smelled it! Then at least *vairaag* (dispassion for worldly life) would arise. It does not appeal to the ears, it only appeals to the skin. People simply look at the ‘packaging’; they do not look at the ‘goods’ [within]. The things that one does not like are the very things that are filled in the ‘packaging’. It is nothing but a sack of stench! But due to illusory attachment (*moha*), awareness is lost, and that is why the entire world is caught up in this cycle.

As the sewer near Bandra station [in Mumbai] approaches, do you like its stench? This ‘packaging’ has a stench even worse than that. There are strange and grotesque parts within that the eyes would not like. There is endless, grotesque filth within this sack [body]. This heart that is within you; what if that very lump were to be removed and placed in your hands? And what if you

were told, “Keep it with you in your hands and go to sleep”? You would not be able to sleep at all, would you? In fact, it looks like a weird sea creature. Whatever it is that we do not like, all of that is in this body. Normally, these eyes may appear very beautiful, but what if a cataract was to develop and you were to see those white eyes? You would not like it. Oh my! The greatest pain of all lies in this. This alcohol that intoxicates; a person does not like the smell of that alcohol. And this sex is the cause of all stench. All the things that are disliked are in it. Now, what must the novelty be in this?! Once a person is free of it, he is a king. What is it to one who has no hunger? Only one who is hungry will enter a restaurant, right?! He will look here and there in vain. However, for the one who has eaten, who has eaten and is wandering about at ease, who wanders about at ease having eaten mango pulp and roti, why would he need to enter a restaurant? Filthy restaurants! Having thought deeply about sexuality, it certainly feels as though this gutter is definitely not worth opening up at all! What immense bondage! This world indeed persists due to this!

### **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's in there that's 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* (illusory attachment). '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. 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. Otherwise, get married. Get married and experience it. Once you get the experience, then in the next life, you will be free of it.

**Questioner:** A few may become free, otherwise it is difficult to become free of it.

**Dadashri:** If one takes note of that experience, then he can become free. 'We' are one to take note in every moment.

**Questioner:** There are very few to take note like that, otherwise one keeps sinking deeper into the muck.

**Dadashri:** Yes, it is in fact entirely a bog, a deep bog. One sinks deeper and deeper into it. Only the one who is *nirvishayi* can do research. A person who is *vishayi* (fond of sexuality) can never do research.

### Take a Look at the Analysis of Sex

Dispassion (*vairaag*) was not arising in one man. So 'we' gave him [the understanding of] 'three vision'. Once he saw through that 'three vision', great

dispassion arose within him. Do you actually have to see in this way?

**Questioner:** Yes, I do have to utilize it.

**Dadashri:** Is that so! Which means you still have illusory attachment (*moha*), isn't it?

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

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

**Questioner:** It would not arise.

**Dadashri:** Why does it not arise? So then what do all these people have illusory attachment towards? She is a woman, she is wearing nice clothes, but she is a corpse and there is no Soul within, then does the illusory attachment arise for her? So then, what does the illusory attachment arise towards? This has not been thought about, has it? Would anyone have illusory attachment towards a woman in whom there is no Soul (*Atma*)?

**Questioner:** No, they would not.

**Dadashri:** So what is the reason for that? So then, does one have illusory attachment towards the *Atma*? This wife of yours; in the past life, your vision (*drashti*)

became stuck on [attracted towards] her. This is a result of that.

**Questioner:** My thoughts lean towards taking up *brahmacharya*, but she does not have such thoughts, and that is why she has become so furious!

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

**Questioner:** On the contrary, she wonders, 'Why are you not attracted to me?'

**Dadashri:** You should tell her, "When you go into the toilet, even though I am outside, I can visualize all of that, that is why I am not attracted."

**Questioner:** Then she would go ballistic.

**Dadashri:** What 'we' mean to say is, she would realize, 'How can attraction ever arise if he can visualize me going to the toilet? It looks so disgusting!' But, this too, would be like a bomb exploding, wouldn't it? So this too is an entrapment, isn't it? [As the saying goes,] 'The one who ate the wooden sweet [got married] regretted it and the one who did not get to eat it [did not get married] also regretted it.'

### **The Interference and Its Reactions Persist as Long as the Sexual Interactions Persist**

In fact, dispassion (*vairaagya*) does not arise at all! Hey, is this sex dear to you or is this verbal abuse dear to you? If someone were to verbally abuse me even once, then I would cut off all relations with

that person; I would maintain the relation externally, but the internal relation would be cut off! Is this life meant for listening to verbal abuse?

If you do not like the daily interference and its reactions (*dakhadakh*) at home, then you should stop all sexual interactions 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? Even then, would he not feel ashamed? It is when 'we' say this that the thought arises, otherwise how would such a thought arise? And as long as you have any sexual interactions in your relation [with her], this interference and its reactions is bound to persist. So, 'we' do not get involved in [solving] your interference and its reactions at all. 'We' know that when the sexual interactions stop, then the interference with her will definitely stop. Once the sexual interactions with her are stopped, then even if he were to lash out at her, she would not say anything. This is because she knows, 'Now I can no longer have an upper hand!' Therefore, all of this persists because of your mistake. It is indeed due to your own mistake that all this misery exists. How wise were the absolutely detached Lords! Lord Mahavir became free [of worldly life] at the age of thirty, and oh...He moved about in joy! He walked away leaving a daughter behind!

Besides stopping sexual interactions with her, there is really no other solution.

No one in this world has ever found any other solution except for this one. 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 twelve 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 *mishrchetan* (a living person), and you are contractually-bound, so she will stake a claim!

### The Root of Overt Clashes Is Sex

**Questioner:** I have noted that quite a few respectable *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) talk about such high levels of *Gnan*, but their overt clashes do not leave. There might be subtle clashes on occasion, those may not leave, but why aren't we able to get rid of the overt clashes?

**Dadashri:** That is how it is; the root of all of this is sex. And the biggest entrapment of all in this world is that of sex, and there is no happiness in it

at all, alas! There is no happiness in it whatsoever, and it gives rise to endless fights! Why does interference and counter interference (*dakhadakh*) take place in the home? If they are both sexual, if they are [recklessly] sexual like animals, then clashes will take place all day long.

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

**Dadashri:** Oh, they even hit one another.

**Questioner:** Yes, but when the *parmanu* (smallest, most indivisible particles of inanimate matter) of sex arise, does a person become blind? Does he not remember, ‘We were physically fighting with each other’?

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

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

**Dadashri:** Yet they are living, aren’t

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

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

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

### Sexuality Sows the Seeds of Enmity for Infinite Lives

Here, there is only one thing we have to do, which is to make sure that you do not bind any enmity (*ver*). And what is the main cause of binding enmity? It is sexual interactions between a man and a woman!

**Questioner:** How is enmity bound in that? How is the seed of enmity of infinite lives created from that?

**Dadashri:** It’s like this. Suppose there is the corpse of a man and a woman



and they are treated with some sort of chemicals which makes the [dead] man carry out all interactions the way a [living] man would, and the [dead] woman carries out all interactions the way a [living] woman would. In such a case, there would be no problem; it would not be possible for them to bind any enmity. This is because they are not living. Whereas these people are living; they bind enmity.

**Questioner:** Through what is enmity bound?

**Dadashri:** It is because there is a difference of opinion. If you say, “I want to go see a movie right now,” then she will say, “No, I want to go see a play today.” So the timings won’t be compatible.

### How Can One Beg for Sex?

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

When does womankind become subdued? If you are very sensitive

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

If one is not too ‘sentimental’ [highly sexual] about sex, then he can become free of it. Do not beg for sex. Some even beg for sex. Oh, they even bow down to the feet [of their wives for sex]! Some have even asked ‘us’, “My wife says no to sex, so now what should I do?” ‘We’ said to them, “Call her mother, then she’ll say yes!” You fool, aren’t you ashamed? If she doesn’t give it to you, then what, should you call her mother? You should say, “The heck with it, I don’t even want it.” Instead, you keep pleading for it, so the wife is bound to push you around, isn’t she? And on the contrary, the fact that she says ‘no’ is actually good! It is good that this worldly entrapment has broken. When she says ‘no’ one time, then you are at an advantage. Then when she

asks for it, then do not pay any heed to her claim at all. Then respond by saying, “You said no, so I have put a stop to it. I’ve pressed the lock down, and turned the key to lock it up.” But the mortal one (*mooah*) is not determined, so what can be done?

These days, many of our *mahatmas* actually come and tell ‘us’, “She makes me plead [with her].” So ‘we’ respond, “*Mooah*, 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?

There’s one woman who makes her husband prostrate four times before her, then she allows him to touch her just once! Oh mortal one (*mooah*), rather than this, what’s wrong with putting an end to it by jumping into the sea? At least then you’ll be directly in the sea, at least there is no hassle there! Prostrate four times like this, for this?!

Such a thing has never even been heard of before. They don’t even know that this is where they’ve made the mistake. Begging for sex, that is the mistake they made; they do not even know that.

One man actually came with his grievance to ‘us’ in Mumbai. He said that it was only after he bowed down five times to the feet of his ‘file number two’ [wife], that he got satisfaction [from her]. *Mooah*, what kind of a person are you, are you an animal or what, *mooah*! Why have

you come to tell ‘us’ this! How can you ever beg for sex? What do you think? Hey *mooah*, five times! Now, since he came to tell ‘us’ this directly, ‘we’ had to scold him. Then he said to ‘us’, “Now show me the way out.” Then ‘we’ told him, “‘We’ can show you the way out once this stops!” What can be done when one proceeds in the wrong direction?

Hey *mooah*, you are begging for sex! What kind of a person are you? You are more obscene than an animal! How can you beg for sex? 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 ‘we’ said?

**Questioner:** Yes, I’ve understood.

**Dadashri:** He even joins his hands together like this while pleading for it. To heck with your pleading! What’s more, the husband says, “I am the husband!” Hey *mooah*, is this what a husband should be like? Don’t you think it’s inappropriate? 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.

Let ‘us’ show you this boundary. There should not be beggary for anything. If one does not get [served] *jalebi* (an Indian sweet), he will ask for it, “Bring

me some *jalebi*, bring *jalebi*.” Leave it, *mooah*, you’ve eaten *jalebi* for infinite past lives, but you still have beggary for it? One who has an ardent desire (*laalsa*) will have beggary. Beggary is helplessness of a kind!

In this case, they beg for sex, so they are all considered more obscene than even an animal, aren’t they! It is acceptable to beg for food. However, they do not beg for food, even if it has been three days [since they ate]. Such noble people beg for sex. ‘We’ asked, “Is it as though they do not beg for it in America?” To which they replied, “Don’t even bring this discussion up, it is very prevalent here, it is even more prevalent.”

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

**Dadashri:** Yes, if men can learn that much, then men would win over this world. If they do not win, then men become useless. To what extent can a man be considered a man? To the extent that a woman begs him for sex! The one who is more *vishayi* [of the two] is the woman. Yet men end up becoming the fools, isn’t that a wonder!

### Excessive Attachment for Sex Is Itself a Dependency

Some people tell ‘us’, “What is there in this sexuality that after indulging in sexual pleasures my body feels like dying, my mind becomes lifeless, my speech becomes lifeless?” ‘We’ tell them, “They [body, mind, and speech]

are all already ‘dead’, but you have no awareness of this and the same state arises over and over again.” Otherwise, if ever *brahmacharya* were to be upheld, then each human being would have so much energy! To attain the Knowledge of the Self (*Atma Gnan*) is considered the ultimate essence of the smallest unit of time (*samayasaar*). To attain *Atma Gnan* and maintain *jagruti* means that the essence of the smallest unit of time has arisen and *brahmacharya* is the essence of the body complex (*pudgal*). Therefore, it is not worth wasting even a single day in sexuality (*vishay*). It is considered an uncivilized state.

**Questioner:** So how can one break away from sex?

**Dadashri:** If a person understands just once that this is filth, then he can break away from it. However, the fact that this is filth is something one has not understood at all! So such understanding should first come. And for ‘us’ *Gnanis*, ‘we’ can visualize everything openly. The intellect (*mati*) immediately shows from all the different angles what there is in it [the body]. What filth lies inside and what it is like, it shows all of that! Moreover, these are not *vishayo* (natural force of sexual *parmanu*) at all, they are nothing but *aasakti*. Whereas *vishayo* (natural force of sexual *parmanu*) do apply in the case of animals. But in this case [for humans,] they are nothing but *aasakti* (excessive affection that leads to attachment). Besides, *vishay* is defined as that which one has to do against one’s will. One has to do it against one’s will on

the basis of physical evidences, location, time, and intent (*dravya, kshetra, kaal, bhaav*). That is how it is for the poor animals.

**Questioner:** So then if one does it willingly, not out of compulsion, is it considered *aasakti*?

**Dadashri:** It is certainly considered *aasakti*! They indeed do it out of liking. They buy two beds and place them together and buy one big mosquito net. Hey, is this something worth doing? If you want to go to *moksha*, then the characteristic mannerisms (*chaala*) that are indicative of going to *moksha* should be there! What are the characteristic mannerisms indicative of going to *moksha*? That of *ekant shaiyaasan*: the sleeping and sitting arrangements should be solitary.

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

### Is the Custom of a Double Bed Suitable?

**Questioner:** There was a statement of yours that when men sleep with women, a strong, valiant man becomes like a woman.

**Dadashri:** He certainly does! Hey *mooah*, is it befitting to sleep in the same bed! Hey, what kind of a man are you! The energy of the woman also disappears,

and secondly, his energy; the energy of both becomes deformed. It is fine for Americans, but upon observing them, we have followed suit and gotten these double beds, king-sized beds!

No thought has been put into this matter at all, has it! No one has said this, no one has ever even reproached anyone about this; the understanding has simply never been given. On the contrary, one has continually been spurred on that a double bed is needed. This is needed, that is needed...

Stop the system of the double bed, and maintain the system of single beds. In earlier times, not a single person in India slept in this way.

As a matter of fact, this can only be brought up amongst our *mahatmas*, it cannot be brought up elsewhere. In the world out there, it is an offense to swim against the current that is prevalent. It is a natural current. This discussion is confined to the extent of *mahatmas*. It is a relative point; it is not as though this is an absolute point. It is confined to those who are able to wise up; this point cannot be brought up elsewhere at all, can it! This discussion is actually for those who have attained this [Self-realization].

### The Self Is Not Remembered in the Bedroom

**Questioner:** After attaining *Gnan, niraakulta* (a blissful state that is free of uneasiness and agitation) prevails, yet why does the *aasakti* for sex remain?



**Dadashri:** Such karmic stock has been filled within; internally, the belief still remains that there is pleasure in it.

**Questioner:** I am sharing my personal experience that after taking this *Gnan*, I constantly maintain only this intent (*bhaav*), yet I cannot let go of it.

**Dadashri:** No, but that is a karmic account (*hisaab*) from the past [life], isn't it! So there is no release from it.

**Questioner:** There is no sex, but it is for security (*hoonf*). I feel, 'I definitely want us to sleep together.'

**Dadashri:** No, it's not like that. Rather, whatever karmic account there is, all of that karmic account is being cleared. Yes, that karmic account is considered to have cleared when you are sleeping together and you do not like all of that, you do not like it from within and you have to sleep together; that is when the karmic account is cleared. But you should at least ask [yourself] whether or not you like it.

**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?

You have understood, haven't you, where the mistake lies, how it has happened? And the mistake will have to be destroyed, won't it? Whatever is in the *prarabdha* (effect of your past life karma) will have to be endured, but the mistake

will definitely need to be destroyed, won't it? Won't the mistake have to be destroyed?

Hey, a [separate] bedroom should not be arranged [in which the husband and wife sleep together]. There should be one room in which everyone sleeps together, and the other arrangement is a worldly entanglement! In fact, upon creating a [separate] bedroom, they spend the entire night caught up in a worldly entanglement. How would anything pertaining to the Self come to mind? Would anything pertaining to the Self come to mind in the bedroom?

In fact, people relinquish their human life-form. There are people who are capable of making the entire universe tremble, but just look at the state they are in! Look at their degraded state! Have you understood 'our' point?

### The One Who Forgoes Association with Women Becomes God

If a man forgoes association with women (*stri sang*) for fifteen days, if he stays away from them for fifteen days, then he would become like God.

**Questioner:** If we were to stay away from our wives for fifteen days, then our wives would begin to suspect us.

**Dadashri:** Whatever you say, those are all lines of defense. In a line of defense, no matter how many arguments you put forth, it will do, and you may even win, but those are not the exact evidences.

'We' are saying to sleep alone in a

separate room; what must be the science behind that? There is a scientific reason behind this. After having slept separately for a year, if you then sleep in the same bed, then on a day when you have been outside all day long in the scorching heat, you will be able to detect the stench of that sweat. And this wife of yours will also be able to detect the stench of the sweat, a foul odor will exude. Ordinarily, 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 the 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, it would not be possible to sleep together! Did you understand this analogy of the onion?

**Questioner:** I did, very well.

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

**Questioner:** That *avarana* (veil of ignorance over the Self) 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*).

**Dadashri:** If you find anything in this world besides the Self to be pleasing, it ends up becoming *vishay* (an object of pleasure). From the point you find it pleasing, you become enshrouded by veils of ignorance. Thus, its unpleasantness will

never be identified. Everything that has an end is *vishay*. And that which does not have an end is the Self.

### Abrahmacharya Is Beastliness

How much energy (*shakti*) must there be in the Self? There are infinite energies in the Self, but all those energies lie veiled [by ignorance]. When you go to a *Gnani Purush*, He removes that veil, and Your energies blossom. Endless bliss lies within, yet people search for happiness in sensory pleasures (*vishayo*). Hey, how can there be happiness in sexuality? Even a dog would not wander outside if it is given food and drink. In fact, it is due to hunger that the poor things wander around outside. These humans wander around all day after having eaten. So, for humans the pain of hunger [for food] has been remedied, but then these people are hungry for sexual pleasures. If one will be going from a human life-form to an animal life-form only then will there be sexuality. However, if a human being is going to become the absolute Self (*Parmatma*), then He does not have sexuality. Sexuality is the code language of animals; it is beastliness; it is full on beastliness. So it should not be there at all.

**Questioner:** Karma gets bound through the fault of sexuality; what is that karma like?

**Dadashri:** It is in the form of an animal [life-form]. The state of sexuality is itself the state as an animal. In the past, there were actually *nirvishayi vishay* (objects of pleasure that one uses without becoming engrossed and no longer has

the temptation to indulge in more) in India. Meaning that sex was limited to the purpose of gifting a son.

Hence, this is illusory attachment (*moha*), it is a state of gross unawareness (*bebhaanpanu*). The fact is that this is something 'we' would talk about, but no one else would talk about such things, would they! It is only when such things are said that dispassion (*vairaag*) arises in people!

**Questioner:** Is there any rule (*niyam*) so that the dispassion sustains?

**Dadashri:** If the dispassion sustains, then one's [spiritual] work would actually get accomplished. Dispassion does not sustain without critical thinking. Dispassion sustains only for those who are constantly thinking. One claims, "I am indulging in this." Hey, what is there to indulge in this? Even animals feel ashamed of this! It is certainly because of indulging in it that one forgets all of this. Upon becoming the 'doer' (*karta*) and the 'sufferer-enjoyer' (*bhokta*), one forgets all the spiritual instruction. If one does not become the 'doer' and 'sufferer-enjoyer', then all the spiritual instruction remains in the back of his mind. Only then would dispassion be sustained, wouldn't it? Otherwise, dispassion would not be sustained, would it!

The entire world accepts *brahmacharya*. Then, if one is not able to practice *brahmacharya*, that is a different matter. *Abrahmacharya* (sexual activity) is beastliness amongst human beings. In every place, *abrahmacharya*

has been considered as beastliness. That is certainly why *abrahmacharya* in the daytime is considered taboo. This is because it is beastly *upchaar* (visible effort or planning based on circumstances coming together). That is why it is done when it becomes dark at night, so that no one can see or know about it, even our eyes do not see it. Does all this befit human beings? That is certainly why our people had set up [the custom] that it is to be done at night, in the dark. If one indulges in sex in the presence of the sun, then heart failure is impending, high blood pressure or low blood pressure will develop, and there will be heart failure. Thus, sex is something to be done in the dark. Hasn't it been written that, 'Those deeds which need to be kept concealed.' So, sex is the kind of thing that needs to be kept concealed. It cannot even be mentioned to anyone. Nevertheless, the writers of scriptures have allowed it, [with the clause], 'You are getting married in the presence of other people, so you are entitled to it.'

### Although It Is Discharge, It Requires Jagruti

What does our *Akram Vignan* say? It refers to charge as 'charge' and discharge as 'discharge'. Discharge means that 'we' have not said to renounce anything. Once this *Gnan* has been given, that which was to be renounced, the ego and 'my-ness', they have both been renounced. And that which was to be acquired, your Real form, the pure Soul, that has been acquired. Therefore, that which was to be renounced has been renounced and that which was

to be acquired has been acquired! So, the hassle of acquiring or renouncing, such as, 'I want to acquire this or I want to renounce this,' no longer remains! Moreover, now the only thing that remains is to clear [the discharge karma]. This is because 'we' have discovered through 'our' *Gnan* that this is all discharge. Now, although it is discharge, 'we' still have to caution the people of today, we have to caution them regarding the sexuality between a woman and a man.

So then, one *mahatma* came to believe that all this is nothing else but discharge. Then 'we' explained to him what discharge means. Suppose a 'fever' has developed for you, then ask your wife, "Has a 'fever' developed for you too?" If a 'fever' has developed for both of you, then go ahead and 'drink' the 'medicine'. As long as a 'fever' has developed for one of you but not the other one, you should not 'drink' it, and when a 'fever' develops for both of you, then 'drink' it. On the contrary, they 'drink' it every day because it is sweet, so both of them [indulge] first class [carefree]... That is why 'we' tell them this. Otherwise, how [radiant] would the body look! Now, in the past, in a state of ignorance of the Self (*agnanta*), there used to be misery, there was nothing but burning pain the entire day, that is why you had taken on this 'business' all day long; however, there is no burning pain anymore. Now straighten up a little, why don't you! As long as there is burning pain, 'we' would not scold anyone. 'We' realize, 'What would a person who is

on fire not resort to?' What is more, 'we' have turned You into the One with uninterrupted bliss, so then why do you keep on 'drinking' it! *Mooah*, you are 'drinking' the 'medicine' without having a 'fever'! Would anyone actually drink medicine without having a fever? The body does not need it at all. It is in bliss just as it is! This is something worth understanding.

And that is something that is harmful to the body. From whatever you eat and drink, the consecutive extract of that eventually is *viryā*, that is the final essence, so it too should be used economically. Do not squander it carelessly. Okay! So, You should tell Chandubhai, 'Dear man, this is not acceptable. You should not be wasteful.' 'You' are in fact not *vishayi* (the ego that is sexual) at all. 'You' have got nothing to do with it, but You should say this to Chandubhai. Otherwise, if Chandubhai falls ill, You will have a problem, won't You? So what is wrong in remaining cautious? Otherwise, if the body becomes devoid of *viryā*, then he will say, "Oh...There it goes, there it goes, it is gone." You fool! You didn't listen to what Dada said to begin with and now you keep saying, "It is gone, it is gone." At the age of thirty-five, one man became paralyzed; he had a lot of *aasakti*. Normally, he followed religious practices well. So, 'we' told him, "You were not reducing your *aasakti*, but now you will have to, won't you?" He replied, "Forget reducing it, it has gone as a whole. Now, where is there any *aasakti* remaining?"



To which 'we' said, "Had you understood this from the beginning, then this problem wouldn't be there, would it! You become wise after being put in 'jail' like this. Instead, what is wrong with being free?" But one is not able to remain free, isn't it? 'When we go to jail, that is when we will straighten up!'

So then this path of *Akram* emerged, which says, 'No, it is not like that. If a 'fever' has developed for both, then 'drink' the 'medicine'. Instead of staying up the entire night shivering with 'fever', go ahead and 'drink' it!' This is the *Akram Vignan* that has emerged.

### The Line of Demarcation of Charge and Discharge

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 otherwise no one would attain this path. That is why 'we' have explained this *Akram Vignan* using [the words] charge [cause] and discharge [effect]. Sex is 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, only 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* 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 'we' 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. That is how it should be.

People do not understand what part 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, but would anyone deliberately fall out of a train? Would anyone have even the slightest desire to do so? Did you understand this point? Is it not worth understanding?

**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, 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 is not improper. Nevertheless, one should 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, then

it is a different matter. There are ‘germs’ in semen, moreover, they are in the form of a human seed. So as far as is possible, you should preserve them. ‘We’ are sharing this with you in brief. Otherwise, there is no end to this!

### **As One Clears the File With Equanimity, He Progresses Towards Moksha Despite Having a Wife**

**Questioner:** After becoming the pure Soul, in worldly life should I have sexual interactions 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 both 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 such that any wife can blame ‘us’, saying, “This Dada ruined my worldly life!” That is not what ‘we’ mean to say. ‘We’ are telling you that this ‘medicine’ [sex] is one with sweetness. 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 can keep on drinking it? Give it some thought at least. 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 praiseworthy. 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 every day. If one wants his married life to be praiseworthy, then [both] should become *saiyami* (with self-restraint). All these animals are considered to be *asaiyami* (lacking self-restraint). Whereas our life should be *saiyami*! The likes of Ram, Sita [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.] and all the others from the past, they all had self-restraint. *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. 'Drink' it as many times as the doctor has prescribed. People actually drink medicine two to three times daily; that is what these people have turned it into, haven't they? And in reality, this 'medicine' is not sweet.

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

**Dadashri:** In this world, there is no such thing as not having control.

The fact is, this *Gnan* has been given to married people. 'We' have not told anyone to become an ascetic. But 'we' have said to clear the 'files' that you have with equanimity and to do *pratikraman* (address the Self of the other person and confess, apologize, and resolve to not repeat the mistake)! 'We' have given you these two solutions. If you do these two things, then no one will be able to muddle up your state. If you are not shown the solutions, then you would not be able to stand on the 'shore', would you! There is danger when you stand on the 'shore'.

## 'Drink' the 'Medicine' if a 'Fever' Develops

'Drink' the 'medicine' if a 'fever' develops; did you like this point of mine or not?

**Questioner:** I did like it!

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

**Questioner:** Will that 'fever' ever stop developing or not?

**Dadashri:** No, it will develop again.

**Questioner:** So how can it be stopped?

**Dadashri:** Do not stop it. If both of you have a 'fever' and you 'drink' the 'medicine', then the liability is not yours, then the liability is mine. If you are 'drinking' the 'medicine' out of liking, then the liability is yours. 'We' know that all of you are married, so 'we' have not given *Gnan* to everyone just like that! But along with that, 'we' have taken on this responsibility of the path of *Akram*, that if you are within the limit to this extent, then 'we' are liable.

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

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

**Questioner:** The fault is of the sufferer. But Dada, please show some way out; show some kind of solution through which either by doing *pratikraman* for the other person or by doing something else, it decreases.

**Dadashri:** It is by understanding this, by making [your spouse] understand the point, 'Dada has said, "This is not something to keep taking over and again." Be a little sensible! You should 'drink' this 'medicine' only six to eight days a month. If our bodies remain healthy, our minds remain healthy, then the file can be cleared. Otherwise, everything becomes deformed.'

**Questioner:** Do something so that the 'fever' never develops!

**Dadashri:** That is indeed what ‘we’ have done. But you still...

**Questioner:** The resolve is weak.

**Dadashri:** The resolve is weak. ‘This is actually an effect, this is a discharge’; with this, the resolve becomes weak.

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

**Dadashri:** It has not actually come into understanding. This is not pleasure with any intellectual basis. This has not come into one’s understanding at all. ‘We’ have given the liberty to eat *jalebi*, the liberty to eat *doodhpaak* (Indian sweet dishes). The pleasure that is felt from drinking alcohol is not considered to be pleasure with any intellectual basis. The pleasure that is felt from [smoking] cigarettes is not considered to be pleasure with any intellectual basis. It merely exists because of imitating others.

It simply needs to be known just once that you should ‘drink’ the ‘medicine’ only if a ‘fever’ arises. Once the decision has been taken in that direction, the mind remains determined on that. This is because You have received the bliss of the Self (*Atmasukh*), haven’t You! One who does not have any kind of happiness at all, for such a person the pleasure of sexuality is already existent. ‘We’ would never turn such a person around and it is not even possible to turn such a person around. Whereas You have in fact acquired happiness that is towards the Self; that is why You turn towards

this happiness of Yours. Moreover, when the mind slightly clashes anywhere, then at that time, You do not turn outwards towards sexuality but rather You turn inwards towards the Self. But for one who has not received this *Gnan*, what can he do? This is the path of *moksha*. So over here, understand just this much. Did you like this point? This *Akram Gnan* is correct, is it not?

**Questioner:** Yes, it is correct.

**Dadashri:** This *Gnan* is such that even in the presence of sexuality, *moksha* can be attained, isn’t it! This is ‘our’ discovery. It is such a phenomenal discovery! You have been given the liberty to eat *ladoo*, *jalebi* (Indian sweets) and all that. What Krupaludev has actually said is, “If you get a plate of your favorite dish, then give it away to others.” Has anyone ever given it away to another person? Has a single person even turned out such that he has given a plate of his favorite dish away? Are any of these people such that they will give it away? It is only the *Gnani Purush* who does such a thing. Whereas ‘we’ have told you, “Eat your favorite food at leisure! Eat mangos, eat mango pulp.” No one else has given such liberty. Up until now, not a single scripture states that this [*moksha*] is possible in the worldly guise. In fact, all the scriptures have said, “Run far away from women.” But ‘we’ have made this new discovery! This is a new, scientific discovery of ‘mine’. This is the collective [spiritual] Science of all the twenty-four *Tirthankars*!

Here [in *Akram*], ‘we’ only give



the liberty for sexual relations with one's own wife or husband; there is not that much liability in that. That is why 'we' have given the liberty. Whereas the scripture writers have actually entirely dismissed this saying, "Renounce even this woman [wife]." But what we have here is a Science, so peace can prevail in one corner, and that is why one is prepared to remain within the *agna* [special directive for *brahmacharya*]. Otherwise, if one misconstrues the meaning of the liberty that has been given, then one would definitely sustain a loss in this, would he not?

### To Fracture the Wrong Beliefs Is Purusharth

**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.

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, 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* 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 Liberty

**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 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, do the *avarana* (veils of ignorance over the Self) not increase correspondingly?

**Dadashri:** The *avarana* do 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 that, 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 kind of 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. This is *Akram Vignan*! Science means that no one can challenge it!

## The Belief of Pleasure in Sex Gets Fractured Through the Right Knowledge and Understanding

‘We’ have given you the Self, but what is it that doesn’t allow you to experience it? It is sex! Sexual activity does not happen daily; it happens on some days. However, its effects cause a lot of problems and one’s opinion regarding sex causes him to incur a lot of beatings. In violating *brahmacharya*, an effect arises from the [destruction of] ‘germs’ [living beings], doesn’t it? How wonderful it would be if such a slip up did not happen! This subtle effect from these ‘germs’ is so bad that it will not let one relax even for a moment.

**Questioner:** To remain in the state of the pure Soul, what is the main thing that is needed?

**Dadashri:** Upon becoming free from sexuality, You can remain in the state of the pure Soul. ‘We’ do not have any problem if you are married, but ‘we’ have problem with being *haraiya* (engaging in sex that is not rightfully one’s own). With one’s wife, only one out of the five major vows (*mahavrat*), the one of *brahmacharya*, is broken. And in this *Kaliyug*, there are such ‘germs’ within each person that they do not let them be. This is because these ‘germs’ are very harmful to those who are promiscuous. One does not realize that. That is why ‘we’ say to get married to one person. This is because this is a necessary thing for him. It is because one did not nurture the intent

of *brahmacharya* in his past life that he has to get married.

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

Even when it comes to sex with your own wife, there should be a limit. Krupaludev has said, “You should decide with the *Gnani Purush* [the number of sexual interactions with your wife], whether it is two days, five days or seven days in a month, then the *Gnani Purush* will take the responsibility on his own head. And then ‘we’ will do *vidhi* for you. If it is done in accordance with ‘our’ *agna*, then there is no objection to it. If one does it in accordance with ‘our’ *agna*, then he will have no obstructions.

**Questioner:** It is very difficult to establish that awareness without *Gnan*!

**Dadashri:** This will not ‘fit’ without this *Gnan*, will it?

Lord Mahavir lived with his wife for thirty years and they even had a daughter, but in the end, even Lord Mahavir had

to leave them. He lived away from his wife for the final forty-two years [of His life]. For us, we only have to spend the last fifteen years without a wife; if you become free [from these relations] through your mind, speech, and body, even then it is more than enough. That is what 'we' are saying. Otherwise, even if the final decade is spent in this way, that is more than enough. However, *brahmacharya* should ultimately be like this. Now when will that come into effect? It is when you hear the knowledge of it that it will come into effect. It is always the case that without listening to the knowledge, it can never come into one's understanding (*darshan*), and unless it comes into one's understanding, one's wrong beliefs will not be broken.

This *Gnan* is so wonderful, but now you have to make the *chetak* (that which cautions the awakened Self, i.e. *Pragnyashakti*) strong. You have to make use of the *chetak* where there is the belief that there is pleasure in sex. Your involvement in sex should be the way it would had a police officer forced you to do it. 'We' have established the *chetak* within You, but You have to make this *chetak* so strong that it will even go against the police officer. But if You do not listen to the *chetak*, then it will be rendered useless. If You give respect to

the *chetak*, if You give it support, then it will get encouragement! 'You' are the Knower-Seer (*Gnata-Drashta*) of this *chetak* and the *chetak* is the One that keeps on cautioning Chandubhai. 'You' have to See whether Chandubhai is listening to the *chetak* or not.

There should only be the belief that there is happiness in the Self. The belief that there is pleasure in sex should not remain whatsoever. The same way that in the state of *keval Darshan* (absolute Vision), happiness lies only in the Self, this should remain in Your belief. If You have fortified the *chetak* like this, then there will not be any problems.

We do not want to give rise to worldly life anew. Now we only want to go to *moksha*, one way or another. By clearing all the accounts of loss and profit, by settling through mutual concessions, You should bring about closure.

This is actually the path to *moksha*. This *Gnan* that You have been given is such that no one will bother You at any time, but if you deliberately do the wrong thing, then it will be ruined. But even then, after a certain time period, it will bring about closure. So once You have attained this, it is not something You should let go of.

~ Jai Sat Chit Anand

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### **On What Basis Has Akram Vignan Given the Liberty?**

'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 sexual relations 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.

- Dadashri

