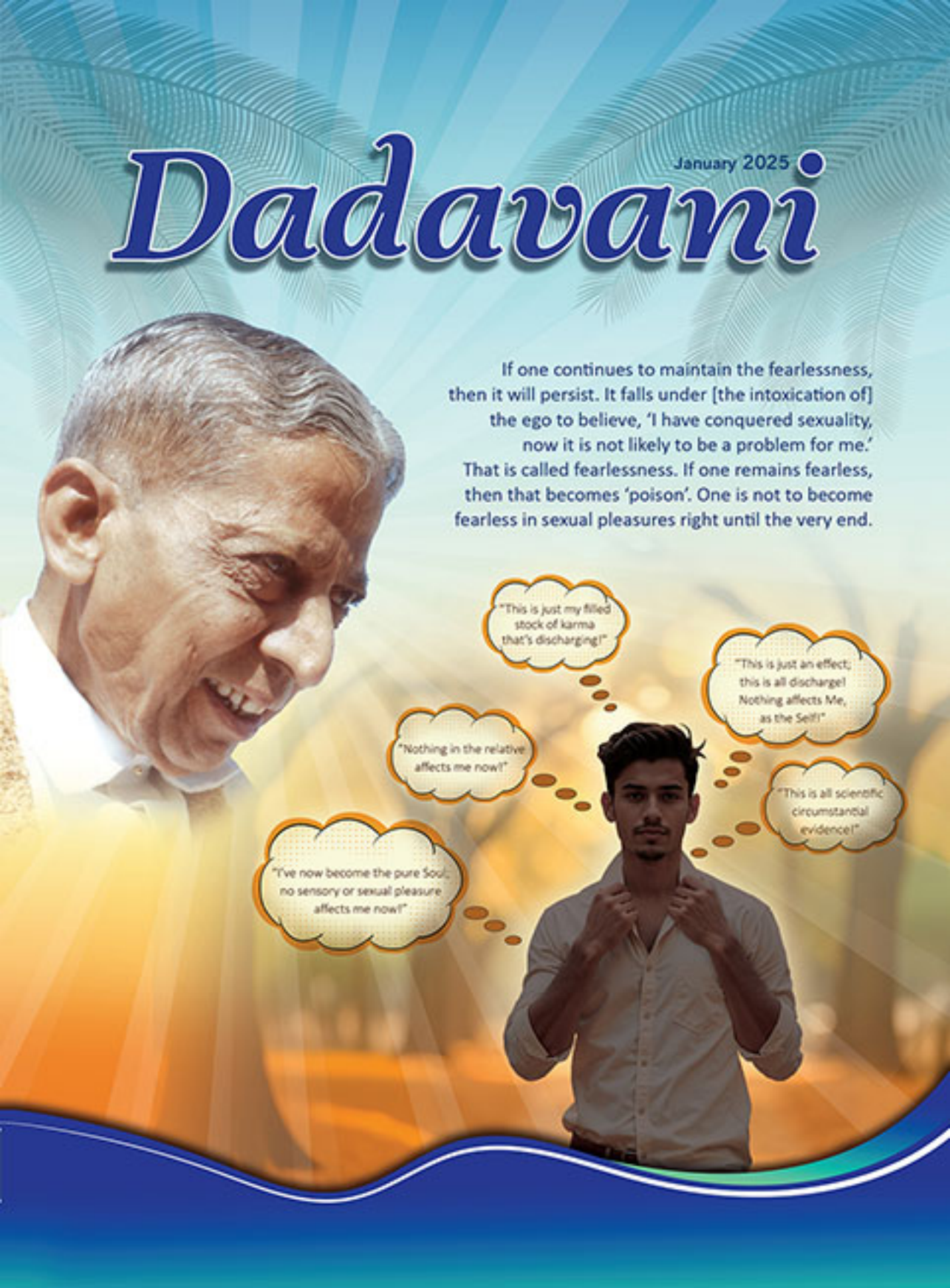


Dadavani

January 2025

If one continues to maintain the fearlessness, then it will persist. It falls under [the intoxication of] the ego to believe, 'I have conquered sexuality, now it is not likely to be a problem for me.' That is called fearlessness. If one remains fearless, then that becomes 'poison'. One is not to become fearless in sexual pleasures right until the very end.



"This is just my filled stock of karma that's discharging!"

"Nothing in the relative affects me now!"

"I've now become the pure Soul, no sensory or sexual pleasure affects me now!"

"This is just an effect; this is all discharge! Nothing affects Me, as the Self!"

"This is all scientific circumstantial evidence!"

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

EDITORIAL

In this era of moral and spiritual decline, in which the very environment of the entire world has become pervaded with the fire of sexuality, under these circumstances, along with bestowing *Akram Vignan* (the step-less Science of Self-realization), absolutely revered Dada Bhagwan [Dadashri] has bestowed the extraordinary science of *brahmacharya* (celibacy through the mind, speech, and body) to the world. If we understand it exactly as it is from the perspective of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), then we can 'swim' across the 'ocean' of worldly life. However, if it is not understood accurately, then it can be misused. For instance, statements like, "Vishay (objects of sensory and sexual pleasure) are at the gross level, while the Self is the subtlest, so how can that which is the subtlest ever indulge in that which is gross? Now none of this indulgence in sexual pleasures will hinder me from attaining liberation." If these scientific words of the *Gnani Purush* are used without attaining the state of constantly experiencing the subtlest form of the Self, then it is like stabbing oneself in the stomach with a golden dagger [a double-edged sword that has the potential to do more harm than good]!

When faults related to sexuality are committed, the subtle misuse of this knowledge occurs at times. For example, one might rationalize, "The unfolding of karma is intense, which is why I slipped! The danger of slipping in sexuality is present, but how much control do we have over *vyavasthit* (the result of scientific circumstantial evidences)?" In the *Akram* path (the step-less, direct path to Self-realization), sexuality is in the form of discharge, and this notion is often misused as a justification! [So one should examine,] 'There isn't an underlying deceptive intention, is there?' The opinion that is in favor of the misuse of the knowledge sows a 'seed' for the next life, which in turn becomes a cause for wandering life after life.

To progress on the exact path of eradicating the seed of sexuality, it is essential to cultivate the mind in a way that supports *brahmacharya* at the gross level. This includes consuming food that does not stimulate sexual impulses, having the *sangbal* (collective strength of the company of people with the same goal) of those who practice *brahmacharya*, and reflecting on the dangers of sexuality at a subtle level. The moment a sexual thought arises, the process of *pratikraman* (exact method of reversal from a mistake through recall, apology, and avowal to not repeat the mistake) and *samayik* (introspection process for a specific amount of time in which One remains as the Self and Sees the faults of the non-Self) to uproot such faults completely with understanding should be active.

Sexual pleasures are not the 'poison'; fearlessness towards sexual pleasures, that is the 'poison'. So, be afraid of indulging in sexual pleasures. Our path is natural and spontaneous, everything else can be tolerated, but not when it comes to sexuality. *Akram Vignan* makes one fearless in every way, but one should not become fearless when it comes to sexuality. Dadashri gives a thermometer to gauge this by saying, "If you can remain fearless in front of a snake, then you may remain fearless towards sexual pleasures. However, if you lift your feet out of fear in that situation, then remain equally fearful towards sexual pleasures as well."

Dadashri says that this *Gnan* (Knowledge of the Self) is such that it can lead to liberation in one lifetime, but it requires utmost sincerity. There must not be even the slightest deception in the mind. If there is sexual indulgence [outside of marriage], the stern gaze of the *Gnani* will predominate. Unchasteness has no place here; only chaste people are acceptable here. It is when one has the merit karma (*punya*) that the vow of *brahmacharya* will sustain, and alongside, one will get the all the strength and energies from the *Gnani*, but when the merit karma diminishes, *purusharth* (inner effort to overcome sexuality) becomes essential. Thus, for the purpose of upholding *brahmacharya* in exactness, one must have a firm and solemn vow, a resolve that is free from deception and temptation, and is with pure intentions; may *mahatmas* (Self-realized Ones in *Akram Vignan*) do the *purusharth* to live a chaste life while practicing pure *brahmacharya*; that is the ardent prayer.

~ Jai Sat Chit Anand

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

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.dadabagwan.org/books-media/glossary/>.

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

Sutra - 1

For brahmacharya, you have the full power from 'our' side. Your solemn vow (pratigna) should be nice and strong. Your solemn vow should be free from all wavering, free from temptation (lalach), and free from enmity [towards those who oppose brahmacharya].

A person who has thoughts about brahmacharya (celibacy through the mind, speech, and body) is considered to be spiritually influential (prabhaavshali)! He is considered a celestial being [in human form]! And a person who has thoughts of abrahmacharya (sexuality through the mind, speech, or body) is merely considered an ordinary human being isn't he? Right from animals all the way to ordinary human beings, all of them have thoughts of abrahmacharya. Thoughts of abrahmacharya is overt beastliness. A person who does not have the right understanding would get involved in abrahmacharya.

Questioner: I slipped up by committing sexual faults and there is certainly a liability associated with that, but how much of that is in my control? If I

do not want to engage in it, then how much control do I have in that matter?

Dadashri: You have all the control. An 'accident' happens rarely, it does not happen every day. The fact that you are doing it every day means that you are doing it out of your own willpower [willingness]. Otherwise, an 'accident' would happen once in six or twelve months, and that is considered to be vyavasthit (the result of scientific circumstantial evidences). If the 'accident' happens every day and you say that it is vyavasthit, then that is considered a misuse of [the principle of] vyavasthit.

Questioner: How is that considered to be a misuse of vyavasthit?

Dadashri: It undoubtedly gets misused when you use it to support a wrong belief. You are even given the freedom that if [sexual] thoughts arise and you end up looking at a woman [other than your wife] with a sexual intent, there is no problem, you should 'cleanse' that off. And these five Agnas of 'ours' should be in application. It is because the five Agnas are not in application that I have to tighten the screw from the other end.

Questioner: No, I actually am able to apply the *Agnas* in that situation too, I am able to remain separate.

Dadashri: That is not considered as applying the *Agnas*. It is a kind of intense greed (*laalach*) that has seeped in and then you become intensely greedy (*laalchu*).

This young man had done *pratikraman* (exact method of reversal from a mistake through recall, apology, and avowal to not repeat the mistake) for his faults, so then I gave him the special directive (*agna*) [of *brahmacharya*]. Subsequently, he has not committed a single [sexual] fault. This is because he has decided, 'I do not want to look in that direction anymore, I simply do not want to be unchaste, I do not want to think about sex at all,' and so, I gave him the special directive. Now, he no longer falters. He constantly prevails in *samadhi* (a blissful state as the Self)! It is when your intentions are unscrupulous that everything falters. You have to remain strong in this one matter, don't you?

What is the nature of sexuality (*vishay*)? However strong a person is [in his resolve], he has that much less sexuality. Conversely, however weak a person is in that, he has that much more sexuality. A person who is completely weak [in his resolve] has a lot of sexuality. So, a person who is weak is so overcome with sexuality that it does not let him rise out of it, whereas it does not affect the one who is strong at all.

Questioner: On what basis does the weakness remain?

Dadashri: When a person does not have a solemn vow (*pratigna*) in that [matter], when he does not have any steadiness of his own, he continues to slip. He

continues to slip until he is done for. One has to maintain a strong resolve; a tremendously strong resolve is required. If you have the resolve, then nothing will happen.

Questioner: So one's own resolve is steadfast. Now whatever happens after that is entirely a part of the unfolding karma, isn't it?

Dadashri: The part that is considered unfolding karma is when you say, "I do not want to empty my bowels." You cannot empty your bowels over here, in this part of the house, can you! So you keep holding it in until you get to the toilet and that is when you empty your bowels; that part is considered unfolding karma. If you empty your bowels in any random place, that is not considered a part of unfolding karma. What happens in sexuality is that one likes that *ras* (pleasure), it is a habit from the past [life]. He has the habit of deriving pleasure from it, so then he sets out to stick his hand in the part that is unfolding karma. In terms of the part that is unfolding karma, it is when one completely says no to it and he remains strong right until the end; he says that he does not want to slip. Then if he slips, it is a different matter. How much vigilance does a person who is slipping have? If one remains careful, then there is no problem.

For one who has the resolve that 'I definitely do not want to fall into the well,' even if he has not slept for four days and he is seated at the edge of the well, he will still not fall asleep over there.

Questioner: Over there, it is blatantly evident that 'I will fall here.'

Dadashri: Yes, but this is blatantly way worse than that. This is such a deep ditch! The entanglement of infinite

lifetimes clings to you. Hence, this can only be achieved if the mind has been strengthened, otherwise nothing can be achieved in this manner. This is not the sort of 'string' that can be stitched with a weak frame of mind. It should be so strong that, 'I would rather die than let go of this.'

Sutra - 2

***Brahmacharya* is not something for which exceptions can be made. This is because a person's mind looks for loopholes (*pol*), and wherever there is the slightest 'hole', the mind makes it larger! The very nature of the mind is that it seeks out loopholes.**

Questioner: But *brahmacharya* is not some kind of a child's play.

Dadashri: *Brahmacharya* is not child's play, but nor is sexuality. In comparison to the misery caused by sexuality, the misery in *brahmacharya* is significantly lesser. In *brahmacharya*, there is only one kind of misery: not paying any attention to sexuality.

Questioner: If a person's resolve about practicing *brahmacharya* wavers, is it because his intention from the past life is like that?

Dadashri: No, it is not like that. He has not made a resolve at all. It is not a 'projection' of the past life; rather, this resolve that he has made has been made by imitating others. It has only been made because others around him are doing it, that is why it wavers.

Questioner: What if a person's resolve wavers after taking the vow (*vrat*) of *brahmacharya*?

Dadashri: A person whose resolve wavers should not even take the vow and

if he does take the vow, then he will not succeed in it. Since it wavers, wouldn't we understand that coming events cast their shadows before?

Brahmacharya is not something for which exceptions can be made. This is because a person's mind looks for loopholes (*pol*), and wherever there is the slightest 'hole', the mind makes it larger!

Questioner: What inner tendencies (*vrutti*) are at work when a person finds loopholes?

Dadashri: It is actually the mind that is at work, not the inner tendencies. The very nature of the mind is that it seeks out loopholes.

Questioner: If the mind is slacking off, how can it be prevented from doing so?

Dadashri: By making a resolve. If the resolve is made, then how can it slack off? If your resolve is there, then there would be no slacking off, would there? The one who has the resolve to not eat meat most definitely does not eat it.

Questioner: So should we make a resolve in every matter?

Dadashri: It is indeed with a resolve that all the work gets done.

Questioner: Does one need to keep the power of resolve, after attaining the Self?

Dadashri: 'You' do not have to keep it at all, do You! 'You' should tell Chandubhai, 'You maintain the resolve (*nishchay*) properly.' Resolve made based on *Gnan* is very beautiful. It is something that is very different. The understanding of how to deal with the mind is there by default. Such a person does not have to go and ask, "What should I do"! Resolve based on *Gnan* is a completely different thing!

Questioner: What kind of resolve should I make?

Dadashri: [It should be such that] Whatever resolve you have made, you should be able to reach that destination. The Self is in the form of infinite energy, that energy will manifest within. The Self is in the form of *Nishchay* (the Real), and this requires your *nishchay* (resolve). A wavering [resolve] will not do! Just one strong opinion can make one renounce [sexuality] for his entire [next] life! What happens if the opinion is even slightly weak? When there is the unfolding of certain karma, then the person does not have any control, so then he ends up slipping. Oh, he will even end up getting married! The opinion is not firm enough.

Sutra - 3

Opinions about sexuality are the primary evidence that perpetuates ignorance about sexuality.

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 I am 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*], one is directly placed into the state as the Self (*Atma*); 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 (*vishay*) 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* (inner faculty of knowledge and vision), 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!

Questioner: How can I get rid of the strong opinions about [in favor of] sexuality?

Dadashri: The moment you decide you want to get rid of them, they will begin to leave. If the opinion constantly remains that ‘Sex is the most awful of all things,’ then your mistake of today is forgiven, to a small extent. But the one for whom the opinion that ‘There is nothing wrong with sexuality’ prevails, that poor person is doomed! Why is he doomed? It is because he still has the opinion that there is nothing wrong with it. To maintain such an opinion is a tremendous offense. The opinion that is in favor of sexuality leads to a lot of beatings. The opinion that is in favor of sexuality still prevails and because of that opinion, You are not able to See things as they are, through and through; You are not able to experience *muktanand* (the bliss of the state as the Self). This is because the veil of that opinion obstructs it.

The opinion that there is happiness in this still persists for this person. In this case, he himself is the lawyer, he himself is the judge and he himself is the accused. So he will rule in his own favor. ‘We’ refer to the opinion [in favor] of *brahmacharya* as *brahmacharya*.

These young men who are *brahmachari* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya*) come and tell me, “We still have such bad [sexual] thoughts and things like that.” So I tell them, “Do *pratikraman* for that, but do not become so disturbed internally because of it.” What the Lord inquires is, “What is it that you like?” To which you would reply, “*Brahmacharya*.” So that means you are now sitting on the side of *brahmacharya*. But your opinion about *brahmacharya* should not change again. So do not let things get to the point where you start having thoughts against *brahmacharya*. Keep control over your thoughts to that extent. So the main thing is that your opinion should not change. Do you understand what I am telling you? Your opinion should always be in favor of *brahmacharya*. Whatever opinion prevails, a ‘seed’ of that is sown for the next life, that indeed is where charging takes place.

Sutra - 4

What is considered to be a ‘seed’? When other circumstances come together and a ‘seed’ is sown, then it sprouts. As long as they are in the form of ‘seeds’, there is a solution. After that, nothing can be done.

“*Vishayroop ankurthi, tade Gnan ane dhyan,*

Lesh madirapaanthi, chhake jyam agnan.”

“Through the ‘sprout’ of sexuality, the Knowledge and internal state of being as the Self dissipate,

Just as a bit of liquor gives rise to ignorance.”

- *Gnani Purush,* Shrimad Rajchandra, 1867-1901

Questioner: What does ‘*vishayroop ankurthi...*’ mean?

Dadashri: *Ankur* (sprout) means that there is a ‘seed’ [of sexuality] within, and when a thought regarding it arises and one becomes engrossed in it, that is referred to as an *ankur*. If that ‘sprout’ arises, then one is done for...that is precisely why we have decided that, ‘Before the thought [‘sprout’] arises, uproot it and throw it out’. Once that ‘sprout’ grows, the Knowledge (*Gnan*) and internal state of being as the Self (*dhyan*) all come to an end; they get destroyed.

Sexuality and its impulses (*vishay-vikaar*) are such that they should not at all be allowed to remain even for a second. If it is this ‘sapling’ that is growing, then right from that moment, you should understand, ‘This sapling is poison ivy.’ Therefore, the moment it sprouts, it should be uprooted and thrown out. Otherwise, it will cling to you; then due to that poison ivy, there will be a burning sensation all over your body. [Sexuality has been] Practiced since time immemorial; that is why the mind keeps envisioning (*chintavan*) this very thing. Then once again, the ‘sapling’ of sexuality grows. When a green gram is watered, it will sprout; it will give out roots below. So from that moment, you should know, ‘This will end up growing into a plant.’ Likewise, the moment a [sexual] thought arises, it should be uprooted and thrown away. Sexuality alone is such that, after the ‘plant’ grows a little bigger, it does not leave. That is why it should be pulled out and uprooted right from its roots.

What is considered to be a ‘seed’? When other circumstances come together and a ‘seed’ is sown, then it sprouts, so the

moment it sprouts, it should be uprooted. The nature of this 'seed' is such that it keeps sowing new 'seeds'! The eyes see all kinds of things, and that is why 'seeds' are sown within, so they ought to be uprooted. Otherwise, this [*brahmacharya*] will become slack. If you relax even a little, then it will become slack. Therefore, do not relax, you should remain strict. 'I do not want this even if I die'; you should remain that strict.

As long as they are in the form of 'seeds', there is a solution. After that, nothing can be done. From one 'seed' another 'seed' will be sown, then that 'seed' will 'sow' yet another 'seed', and that 'seed' will 'sow' another 'seed', and one does not know how to 'roast' those ['seeds'], does he! He does not know how they can be 'roasted'!

Questioner: So as long as he does not know how to 'roast' them, will it carry on like this?

Dadashri: Yes, the 'seeds' will keep getting sown.

Questioner: So we should know how to 'roast' the 'seed', but what is the method to 'roast' it?

Dadashri: It is through this *pratikraman* of 'ours'. Through *alochana*, *pratikraman*, and *pratyakhyan* (confession, apology, and making the resolve to not repeat the mistake). For that, the *pratikraman* ought to be done over and over again, relentlessly. Once You understand that this 'seed' [of sexuality] exists within, You realize that this has serious liabilities. This sexuality is a very dangerous thing. You will have to follow that person [with whom you have bound a karmic account through sexual indulgence] wherever that person goes [in the next life]. Moreover,

that person may even end up becoming your own son [in the next life]. So, these are all the kinds of liabilities that arise. The moment a sexual thought arises in the mind, it should immediately be uprooted, and if you happen to feel the slightest attraction, *pratikraman* should immediately be done for it. A person who holds onto these two statements will always be able to stay in *brahmacharya*.

Questioner: After acquiring *Gnan* from you, can we become entirely free from the 'seed' of the karmic tuber of sexuality in this very lifetime?

Dadashri: Everything can be done. 'Seeds' [of karma] for the next life are not sown. Wash away these old 'seeds' [of discharge karma] which exist, no new 'seeds' will be sown.

Questioner: You had also said that there are certain types of *charitra moha* (discharge illusory attachment) that can even overthrow the *Gnan*. So what kind of *charitra moha* is that?

Dadashri: That is *charitra moha* that arises out of sexuality. That will then overthrow the *Gnan* and everything else. That is why, up until now, all this [spiritual progress] has been hindered because of sexuality. Sexuality is at the root, and from that, the attachment towards money sets in and one has egoism about that. Thus, at the root, if sexuality is eradicated, then everything will clear away.

Sutra - 5

Our path [Akram Vignan] is natural and spontaneous (*sahajik*) in every way, but it is not natural and spontaneous when it comes to this [sexuality]. Sexual interactions alone

should be given up even by exercising egoism; otherwise, illicit sexual interactions will lead to your demise! It's acceptable if karma gets bound because of this egoism, but it is worth safeguarding this much in *Akram Vignan*!

[As the saying goes,] '*Atiparichayaat avagnya* (One devalues that which they grow overfamiliar with).' Despite having such profound familiarity with the five *vishay* (pleasures of the sense organs) since time immemorial, they have not been devalued; that too is a wonder, isn't it! This is because there are infinite phases of each of the pleasures of the five sense organs! Of those, however many phases a person experiences, he devalues those many, and thus, becomes free from them! Since there are infinite phases, one will have to wander for infinite time. And because the phases are infinite, there is no end to them either! In fact, without *Gnan*, a person cannot become free from this.

Our path [*Akram Vignan*] is natural and spontaneous (*sahajik*) in every way, but it is not natural and spontaneous when it comes to this [sexuality]. This sexuality should be eliminated, even by exercising egoism! The reason is that, this [body that you have] is not *charam shariri* (the last body before attaining ultimate liberation)! Hence, you should remain in the *agna* [the vow of *brahmacharya*] even if it is done by exercising egoism. It's acceptable if karma gets bound because of this egoism, but it is worth safeguarding this much in *Akram Vignan*! The slightest focus on sexuality will cause the *gnan* to become defiled. One's [spiritual knowledge] becomes '*Aato bhrashta, tato bhrashta.*' [You lose out on *brahmacharya* and on the Knowledge of the Self.]

Up until now, due to a lack of understanding, one truly was misguided! But after attaining this *Gnan*, so much understanding is gained. So if *brahmacharya* is practiced with understanding, then dispassion arises and subsequently, one would tear apart the 'threads' of sexuality and get rid of them completely. There is no such rule that karma cannot be changed at all. It is possible for the karma to change. How would the karma change for someone who does not have Self-realization? If someone were to come right now to collect his dues, it means that the karma has unfolded, so he would have to settle it, wouldn't he? However, he would borrow fifty rupees from his neighbor and give forty-five rupees to the dues collector, and pocket the remaining five rupees. So, he finishes one karma, but in turn, gives rise to another karma. In this way, he charges karma anew, while the old karma gets finished. This is indeed how worldly people finish all their karma. But do they really settle all those karma? No, they pay them off by taking a new overdraft!

Questioner: They are finishing the karma on account.

Dadashri: Yes, but he does not realize what liability he is taking on for his next life. From here [the life-form as a human being], he will then go to the animal life-form. Nevertheless, [for you,] it is a very good thing that at least this much has been taken care of [the sexual interactions have come to a stop], hasn't it? This is because the current [faults in a person's] conduct can be allowed up to a certain extent, but only the conduct related to sex cannot be allowed. Everything else can be allowed. That is why 'we' put up with everything else. If a person drinks alcohol,

‘we’ put up with it at times, but the person should at least realize that Dada is putting up with it! So what should he do? He should keep saying [within], ‘This is a very wrong thing; it is a very wrong thing,’ day and night.

Questioner: So there should be nothing but remorse over it.

Dadashri: There should be constant remorse over it; only then will what ‘we’ say and what ‘we’ put up with be of any use to you. Otherwise, just because Dada allows it does not mean there is no problem with it. Whereas when it comes to [illicit] sexual relations, you should even exercise egoism to break up. I got two to four people to break their [illicit sexual] relationship in that way! By exercising egoism, to tear apart and end the relationship! And, if karma gets bound by exercising such egoism, so be it, but at least he will put a complete end to that [fault of illicit] sexual interactions! As a rule, all these karma are such that only if one is charged in exchange for another, will the former be given up. Sexual interactions alone should be given up even by exercising egoism; otherwise, sexual interactions will lead to your demise!

In the past, the steadiness of *charitra* [chastity of conduct; *brahmacharya*] was not like this, like what it is these days! Nowadays, these people have gross unawareness! After attaining this *Gnan*, if one remains fond of sex, what will happen? He has betrayed this *satsang* and he has betrayed the *Gnani*, so from here he will go to a life-form in hell. A tougher punishment is received in this case; what must be the reason for that?

Questioner: There is accountability, isn’t there?

Dadashri: No, it is because he has betrayed this *satsang*, he has betrayed the *Gnani*. He is considered to be a big traitor. How can this possibly be acceptable? Does he not understand that this is wrong? On the contrary, he knowingly indulges in it, thinking, ‘There’s no problem with this.’ Or else, he misuses [the *Agna* of] clearing the ‘files’ with equanimity or else he says that it is *vyavasthit* and misuses that [*Agna*]. You had not heard such things before, had you?

Questioner: I had actually not heard of such a thing before.

Dadashri: Will all of this remain in your awareness now or will it slip away? You should not let this happen. If it does happen, you may find yourself in a position where you can no longer show your face. That sort of conduct does not suit you. Whatever has happened by exercising egoism, with that, the karma that is bound will be to the extent that you took that much of an overdraft. But [maintain the intent,] ‘I definitely don’t want sex,’ that is how it should be. The one who indulges in illicit sex is not bothered about where his own wife and daughter go. So he certainly is called shameless, isn’t he? He has no value at all for chaste conduct, does he!

Now make all these inner adjustments. Ultimately, if you end up dying tomorrow, then sex will inevitably come to a stop on its own, won’t it? So why not let go of it while you are living? Instead of nature forcing you to do so, if you were to do it yourself while you are alive, then you would become free from it! He stopped this karma of sexuality [from getting bound for the next life] and in return, he bound other karma. It does not matter that it did not happen naturally! And

that is why another debt got created. This other debt is preferable, but the debt of [illicit] sex is very wrong!

As soon as a sexual thought arises, you should do *pratikraman* immediately. You are able to do *pratikraman*, aren't you? There is no desire of your own for it whatsoever, is there? Is there even the slightest inclination within that 'It is *vyavasthit*' and so on; are there any such rationalizations or justifications?

Questioner: No.

Dadashri: Others do come up with such justifications. They will say, "It is *vyavasthit*, isn't it!" If one wants to come up with such justifications, he can do so, can't he! There is grave liability for coming up with such justifications, isn't there! That will take one to a life-form in hell. And that is why 'we' caution you!

Sutra - 6

What is considered 'discharge' karma? It is something that has to be done compulsorily, without one's own interest or inclination! As a matter of fact, people still have temptations (*laalach*) within! In fact, they all engage in it willingly. Has anyone understood what discharge is?

Questioner: The description of the inner burning of sexuality and *kashay* is said to be worse than that of death. So a person would prefer death over that.

Dadashri: No, a person has not actually placed any value on dying. For infinite lifetimes he has done this very thing, he has engaged in nothing but beastliness, he has not done anything else. But death is considered better than that. Death is a natural thing, whereas this [sexual interaction] is

something that is *vibhaavik* (not natural to the Self). It does not suit a sensible person to engage in sexual interactions. If he has the chance to get a hundred thousand rupees in return for a sexual association, then he will forgo the money, but he will not engage in sexual interactions.

Sexuality is itself the root cause of worldly life; it is indeed the cause of this world, isn't it! The reason 'we' have given the liberty for sexual interactions [with one's own spouse] is that, otherwise, no one would attain this path. That is why 'we' have explained this Akram Vignan (spiritual Science) using [the words] 'discharge' and 'charge'. The act of sex is a discharge; [however,] not everyone has the capacity to understand this! What capacity do they even have [to understand]?! Otherwise, this word of 'ours', 'discharge'; the act of sex is actually in the form of discharge. But people do not have that much capacity to understand this, do they! This is because they have the inner burning for sexual pleasures, all day and all night. Otherwise, the way 'we' have used the words 'charge' and 'discharge', it is exactly that way. This is actually a very elevated path that 'we' have shown. Otherwise, none of these people would have attained the true dharma (the state as the Self) at all! How would these people with wives and children ever attain the true dharma?

Questioner: Some people think that on the *Akram* path, there is no importance whatsoever of *brahmacharya*. They believe, 'Sex is merely a discharge, isn't it!'

Dadashri: That is not its meaning on the *Akram* path at all. Anyone who takes it to mean that has not truly understood the *Akram* path. If one has understood it, I wouldn't need

to say anything to him pertaining to sexuality ever again. The *Akram* path means that just the discharging [karma] are considered as discharge. However, for these people, it is certainly not considered discharge; they still have intense greed within to indulge in sexual pleasures! In fact, they all engage in it willingly and happily. Has anyone really understood what discharge actually means? Otherwise, on the path that I've laid out, I wouldn't need to bring up anything at all in connection to *brahmacharya* again! Instead, people have subjectively misinterpreted it in their own terms!

If you get a person who has already eaten to sit down once again for a meal, then he would initially be very hesitant, but then ultimately he would eat. But what would he do? Would he eat genuinely? That is how it should be when it comes to sexual interactions; one should feel dislike right upon looking at it, even the thought of it should make one shudder! The very thought of it should feel so repulsive that one feels nauseous! That's how it should be.

People don't understand what part [meaning, in what sense it] is referred to as discharge, and they interpret [the word] discharge in their own terms.

Questioner: What part is referred to as discharge?

Dadashri: How many times would you [deliberately] fall out of a train? If you happen to fall out of a train [by accident], then that is considered discharge. You are not guilty in that circumstance, but would anyone deliberately fall out of a train? Would anyone have even the slightest desire in that [circumstance]? Did you understand this point? It's a point worth understanding, isn't it?

Questioner: I understood it very well, thoroughly.

Dadashri: Are you holding your earlobe and saying so [admitting that you have truly understood]? Otherwise, as far as this point of discharge is concerned, one would carry on making excuses from within [to validate one's sexual interactions]. It is only in this matter of sexual interactions alone that it is not worth being insincere.

Questioner: How would a person be insincere in this?

Dadashri: Just as 'we' refer to falling out of a train [by accident] as discharge, should there not be a similar guideline (*niyam*) even at home [for what is referred to as discharge when it comes to sexual interactions]? It's like this, the sexual interaction with one's wife, the one who rightfully belongs to him, that is not unbecoming. Even then, one should understand that very many 'germs' [living beings called sperm] die during the act of sex. So, one should definitely not engage in it without a reason! If there is a valid reason for it, then that is a different matter. There are nothing but 'germs' in semen; moreover, they are in the form of a human 'seed'. So as far as possible, take care in this respect [avoid sexual interaction without a valid reason]. 'We' are saying this to you in brief. Otherwise, there is no end to this discussion, is there!

And that [sex] is something that is harmful to the body. Whatever you eat and drink, eventually the extract of that is *virya*, which is the final essence, so *virya* should be used economically. It is not something that should be squandered carelessly, okay! So, You should tell Chandubhai, 'Dear

man, this is not acceptable .You cannot be wasteful.’ ‘You ’[the Self] are in fact not *vishayi*) sexual(at all .‘You’ have got nothing to do with it [sexuality], but You should say this to Chandubhai .Otherwise, if Chandubhai falls ill, You will have a problem, won’t You? So what is wrong in remaining cautious? Otherwise, if the body becomes devoid of *virya*, then the body will say, ‘Oh...it’s gone, there goes this body part, there goes that body part.’

Questioner: So then why does the sexual interaction end up happening?

Dadashri: It will end up happening, and it is a different matter for you. You have come here already married. So for You, it actually has to be cleared with equanimity. For this [unmarried] person, too; if he gets married, then he has to clear it with equanimity. Otherwise, his wife will feel hurt. However, for the one who wants to take the vow of *brahmacharya*, our *Gnan* is such that it is possible for him to do so. The One who constantly prevails in the *laksh* (awakened awareness) of ‘I am pure Soul’ is in the ultimate state of *brahmacharya*. However, for the one who wishes to take up *vyavahaar ma charitra* (vow of *brahmacharya*), he needs to observe outward celibacy [in all worldly interactions].

This *Gnan* is such that it will make a person *ekavatari* (a person for whom one more life remains before attaining ultimate liberation), but one should be sincere and not harbor the slightest insincerity in his mind. Sex is not something to be fond of, it is something to be cleared [for married people].

Sutra – 7

I could certainly tell that God’s [Dada Bhagwan’s] grace upon you

began to decrease from the moment your tendencies became unscrupulous! Once the tendencies become unscrupulous, it’s over!

Questioner: But we can understand that this *Gnan* of yours, the bliss that you have is actually greater than all of this.

Dadashri: It’s not just greater; this *Gnan* is such that nothing like it has ever materialized in this world before.

This [Self] that I have given you gives rise to so much bliss that you will find other pleasures insipid. Meaning, you will not like those pleasures at all, that is how blissful it is! It is absolutely blissful; it is the abode of absolute bliss!

This [spiritual] Science of ‘ours’ is such that it will constantly keep one in *samadhi*. Then one will not have any desire for worldly happiness, will he?

Questioner: Yes, I understand that this point [about practicing *brahmacharya*] is correct, but it does not come into my external conduct (*vartan*).

Dadashri: It is such that it can manifest in the external conduct very well! You cannot even imagine how wonderfully it can manifest in the external conduct.

Questioner: When I attained *Gnan*, it manifested so wonderfully the first year and a half. At that time, it had even manifested in the external conduct so wonderfully.

Dadashri: Well, the tendencies (*daanat*) then became unscrupulous, so the tendencies kept looking for something new. The nature of the mind is to explore varieties. So initially, it had manifested so wonderfully that you had told me, “Sex isn’t for me, I want to definitely take the

vow of *brahmacharya* for good.” From that, what a wrong turn it took!

Questioner: So, it’s my own weakness that’s at work in this, isn’t it?

Dadashri: Weakness, it is endless weakness! This weakness can in fact ‘kill’ a person. I could certainly tell that God’s [Dada Bhagwan’s] grace upon you began to decrease from the moment your tendencies became unscrupulous! Once the tendencies become unscrupulous, it’s over!

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

Dadashri: Then you should let go of this unscrupulous tendency. Why would you even look in that direction? So all these are meaningless discussions. In fact, you should cultivate the vision that allows you to see a fully clothed person through and through. Meaning, even with clothes on, you can see the person without clothes. Then you can see the person without skin. Such a vision needs to be cultivated; that is when you will have ‘safe-side’ [safety]! What is the reason I am saying this? Why does illusory attachment (*moha*) arise in a person? He sees [the other person] with clothes on and *moha* arises! However, when your vision sees through and through like ‘ours’, then *moha* will never arise, will it?

Questioner: A while ago, that vision did prevail for some time. But that hasn’t happened again.

Dadashri: That means the tendencies are unscrupulous. The tendency itself was wrong! And when it comes to sexuality, there is no exception whatsoever. As a matter of fact, you do not

have the energy to apply the five *Agnas* at all. Even if the five *Agnas* are applied, I would still not make an exception for anyone at all! This is because sexuality will make one slip to a great extent and destroy him. Thus, sexuality is the one thing that if one ever overcomes it, then it’s over, he will have ‘safe-side’! If You remain in ‘our’ *Agnas*, then You will attain ‘our’ grace with ease. Dada does not want to take anything nor give anything. If all of You remain in the *Agnas*, then ‘we’ know that these people have applied the *Agnas* and glorified their state [of *Gnan*]!

If someone has not eaten for five to seven days, then would he go to fight [in a battle]? No. Why not? His mind would have become quite weak. The same is true when it comes to sexuality. The mind becomes quite weak, so it shuts down!

Questioner: But Dada, on the day that I fast, I feel like I cannot even kick-start my scooter properly.

Dadashri: This is all considered as pleading your case. Over here, you should not be pleading your case. This is considered as defending yourself. You should not defend yourself here, should you?

Questioner: No, I am not defending myself, I am just disclosing everything to you.

Dadashri: But this is all considered as defending yourself. Over here, you should not be defending yourself. Is it as though ‘we’ are going to send you to jail over here? If the belief enters your mind that, ‘Now that I have fasted, so and so will happen, this will happen, that will happen,’ then it will happen. Fasting actually gives rise

to a lot of energy. As a matter of fact, the mind is deceiving you, it is leading you astray.

Sutra – 8

What would happen if these brahmacharis were to be given foods that stimulate sexual impulses? Their mind and everything would get turned [towards sexuality]! The [state of the] mind is entirely dependent upon the food one consumes, so the entire ‘palace’ would come crashing down!

Questioner: What is the connection between fasting and *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long brahmacharya on the *Akram* path)? Why do they have to fast on Sundays?

Dadashri: Why do they fast on Sundays? It is because they are going against sexuality. It is so that ‘Sexuality never comes near me.’ So, from the point they oppose sexuality, they become *nirvishayi* (free from all sensory and sexual pleasures). I am indeed facilitating them to oppose sexuality. This is because, ordinarily, it is not possible for them to let go of sexuality. All these people are like melons; they are considered to be overripe ‘melons’ of *Dushamkaal* (the current era of the time cycle, characterized by a lack of unity in thought, speech, and action). They cannot let go of any of this and that is why I have to resort to different methods!

Questioner: Don’t we have to ensure that the body is well-fed?

Dadashri: No, not well-fed, but it should have luster. It should be the standard weight [as per one’s height and age].

Questioner: How much of a connection is there between *unodari* (the practice of eating less than what the stomach demands) and *brahmacharya*?

Dadashri: Greater awareness is maintained with *unodari*. As a result, *brahmacharya* remains! Rather than fasting, it is better to practice *unodari*, but you should have the intent that ‘I should practice *unodari*,’ and while eating, you should chew your food a lot. If the people around you are eating two *ladvas* (an Indian sweet), then you should eat one of those in the same amount of time. So you take the same amount of time to eat, but you eat less. You get the feeling that you’ve eaten and you get the benefit of *unodari*. If you chew your food a lot, then you will benefit greatly from it.

‘We’ have always practiced the penance of *unodari*! For both meals, ‘we’ always eat less than what’s required for full satisfaction! ‘We’ always eat less so that the awareness constantly remains within.

Food itself is alcohol. The food we eat gets converted into alcohol. Then the intoxication of that alcohol remains the entire day and as there is intoxication, the awareness is lost. That is why ‘we’ say, eat all the food you want, but eat light. Your physical health should not deteriorate. We should not give too much stress to this body, we should maintain normality.

Sutra – 9

The nature of the mind is to flow in any direction! That is why it is possible to turn the mind as you please; it is possible to divert it. If one were to turn the mind towards *brahmacharya*

for just two to five years, if it flows only in this one direction, then no one can even lay an eye on him!

This worldly life persists just because of *vishay* (indulgence in sexual or sensory pleasures). If these sexual pleasures with a woman did not exist, then there is no hindrance [to *moksha*, ultimate liberation] from all the remaining sensory pleasures. Even if sexuality alone becomes nonexistent, one would attain a life-form in the celestial realm. Once this sexuality becomes nonexistent, all other sensory pleasures, everything comes under one's control. Whereas if one gets involved in sexuality, then due to that sexuality, he first goes to the animal life-form and if one has an even greater inclination for sexuality, then he gets a life-form in hell. Sex only leads to a lower life-form.

Questioner: Is it because we do not have the understanding about this that the constant experience of this does not remain?

Dadashri: You do not have the understanding of this, do you! It remains properly for you only as long as the inner peace remains naturally. But it does not take long for it to disappear, does it! These young men do not have any understanding about this at all, do they! If someone tells them, "Here, son, have a biscuit," then they would give them the biscuit and snatch the diamond away from them. So what is their understanding like? They do not understand the value of this! These young men do have tremendous merit karma, but they are like children. All those who take the vow [of *brahmacharya*] are considered to be children. When they experience even the slightest misery, they

will give up everything! In fact, if one remains unperturbed no matter what misery arises, that is when the vow will sustain. The vow will sustain if one remains chaste while following My *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*).

If ever one were to practice *brahmacharya* for just six months with a true heart through his mind, speech, and body, then those 'roses' would grow this big. *Brahmacharya* is, in fact, the greatest 'fertilizer'. *Brahmacharya* is something that, if one's mind doesn't waver at all, that is when *brahmacharya* will come into his understanding, and then his speech and conduct and everything else will get transformed!

Brahmacharya is actually the greatest tool. Your *brahmacharya* should be a very sacred thing. *Brahmacharya* is not something at the mental level. *Abrahmacharya* (sexuality) is not like the addiction of smoking. An addiction is different and *abrahmacharya* is a different thing altogether.

All diseases arise simply because of *abrahmacharya*. Therefore, one should establish the principle (*siddhant*) of practicing *brahmacharya*, and it is better to know about it from the beginning! What is the point of knowing this principle at the age of eighty? Your existence can only be in one place, not in two places. So as far as possible, abide by the principle. Currently, the value of a morally upright character (*charitra*) has totally vanished. The value of *brahmacharya* has completely vanished, hasn't it? The value of living a clean life has vanished entirely! All that one needs to do is live a chaste life.

Sutra – 10

One has never known sex to be ‘poison’. Had one known it to be ‘poison’, he would never touch it, would he! That is why the Lord has said that the result of knowledge is the cessation of worldly intents! What is the result of knowing? It is that one would put a stop to it. One has not known the dangers of sex, that is why he has not put a stop to it.

Questioner: Despite knowing that ‘This is the wrong thing to do, it is not worth doing,’ I still end up doing it. So what should I do to stop that? What *purusharth* (inner effort to overcome sexuality) should I do?

Dadashri: The fact of the matter is that as long as you don’t know the consequence of an offense, you will keep committing that offense. Why doesn’t anyone fall into a well? Why is it that lawyers commit fewer offenses? It is because they know what the consequences of an offense are. So, you should know the consequences of the offense. You should examine what the consequence of the offense will be. You should examine, ‘I am doing the wrong thing, what will the consequence of this be!’

The rule of this world is that if one knows the consequence of an offense in its entirety, then he will not commit that offense! The fact that he commits an offense means that he does not know the consequence of that offense in its entirety. ‘We’ know what the consequences of a life in hell are, that is why we never talk about anything that will lead to a life in hell, not even if this body were to break. You have heard the description of hell, so what do you think about it now? So, you

should know what the result of binding karma will be. The fact that the offense is being committed means that you still haven’t realized what the consequence of that will be. That is why you should ask someone, “In what matters is the *prakruti* doing wrong?” If a *Gnani Purush* is present, then you should ask Him, “Now what should I do in this situation?” And nevertheless, if the *prakruti* ends up doing the wrong thing, then you should ask for forgiveness. How can you trust the *prakruti* that makes you feel remorse for what it does?

For a sexual fault to occur is the greatest liability of all. It breaks all the *anuvrat* (the five vows as expounded by Lord Mahavir, followed with partial sincerity; the five vows are: truth, non-possessiveness, non-violence, non-stealing, and *brahmacharya*) and *mahavrat* (the five vows as expounded by Lord Mahavir, followed with complete sincerity)! It is not possible to get rid of sexuality even in a million lifetimes. It is only possible to get rid of it by remaining in the *Agnas* of the *Gnani Purush*. As long as Dada is present, all your ‘afflictions’ will go away! This is because there are no ‘afflictions’ in Dada. So, you can get rid of whatever ‘afflictions’ you want to get rid of. You would not be able to accomplish anything if there was any insincerity in ‘us’.

Sutra – 11

If a sexual encounter [outside of marriage] happens, then ‘our’ gaze becomes stern, ‘we’ will immediately know everything. Dada’s gaze becomes stern towards sexuality alone, not for any other matter.

Other mistakes may happen, but this should certainly not happen. And if it does happen, then come and tell 'us', so that 'we' can 'repair' it for you, 'we' can free you from it.

Questioner: I have to come here to Dada to become free in every respect.

Dadashri: That is fine. That is why I have taken it in writing from these *Aptaputras* (unmarried men who have taken up the resolve to practice life-long *brahmacharya* and have surrendered to the *Gnani* to do work for the world's salvation); so that I do not have to tell them to leave, they will leave on their own [in such a circumstance].

If a sexual encounter is impending for him and he meets 'our' stern gaze, then he will become free from it automatically. 'Our' *taap* (blazing 'heat', energy) will make him let go of that. 'We' do not have to reprimand him. He meets such a stern gaze that he will not be able to sleep at night. That is considered the blazing 'heat' of 'coolness' (*saumyata*). People of the world have the blazing 'heat' of *prataap* (aura of influence and power). In *prataap*, they have radiance on their faces, they practice *brahmacharya* quite well, they have strong bodies, their speech is powerful, their actions are dignified. That *prataap* exists in worldly life, but no one has the blazing 'heat' of 'coolness'. Now, when these two come together, the properties of the sun and the moon, then work gets done. There are human beings with just *prataap*. But there are very few, there are not many in the current era!

Questioner: And our *Gnan* is such that it nudges and cautions from within.

Dadashri: Yes, it gives a nudge.

Questioner: So if even a minor mistake has happened, the shouting starts up internally, 'You neglected this, turn back from here.' So internally, it pulls us back to safety.

Dadashri: If you are ever in a position in which you may be defeated, then come and tell me. If one lifetime passes without impurity, then *moksha* is attained; you have the green signal. And even if you get married, there is no problem. Even then, there will not be any impediment to *moksha*.

Questioner: If I touch someone deliberately, then that means it [sexuality] has come into the conduct, doesn't it?

Dadashri: If you touch someone deliberately, then that means it [sexuality] has come into the conduct! Why don't you touch a fire deliberately?

Questioner: I understand.

Dadashri: The moment the desire arises, uproot it and throw it out. As soon as the root sprouts, as soon as the seed sprouts, would you not know which seed is sprouting? It is of sexuality. So eradicate it and throw it out. Otherwise, if you feel pleasure upon touching [a person], then you are finished. That is not a life of a human being! Now do everything after understanding the laws. 'We' close the doors for the one with sexual conduct. Otherwise, this group [of *brahmacharis*] would collapse. There should not be any stench of sexuality in this group. So if any such thing happens, come and tell me about it. To get married is a solution. And if you get married, it is not as though your *moksha* is going to go away. 'We' will find a solution for you.

Sutra - 12

Unchasteness has no place here; only completely chaste people are acceptable here!

The one who has the resolve can remain [in *brahmacharya*!] He has the support of the *Gnani Purush*. He has taken *Gnan*, there is bliss within, so why should he fall into a well? So, because of your spiritual apathy, I do not like you. There is still spiritual apathy and you are all useless. You are not reliable! What can be said when you sleep in my presence? When are you going to write down [the two conditions for *brahmacharis*] and give them to me?

Questioner: Whenever you say so. I can write them now.

Dadashri: There are two conditions. The first one is on sexual misconduct. Write this down: 'If there is sexual misconduct, then I will leave [this group of *brahmacharis*] on my own, nobody will have to tell me to leave. I will leave this place on my own.' And point number two: 'If there is spiritual apathy, then I will accept whatever punishment the association (*sang*) gives me, whether it be fasting for three days or something similar.' Why would 'we' get involved in this? This is an association, isn't it? Does it look good if these people are sleeping in my presence? Yes, they were sleeping in the afternoon and they all got caught. They were caught many times before, too. This is all garbage. Some of it has been improved in one way or another. You should write this down and give it to me. The *Aptaputras* write this down and give it to me. The conditions, which two conditions do they write down?

Questioner: The first is, 'I will never make a mistake related to sexuality, and if I do, then...'

Dadashri: 'If I do, then I will immediately go back to my own home. I will leave this place where the *Aptaputras* reside. I will not even stay back to show you my face.'

And secondly, 'I will not doze off in the presence of the *Gnani Purush*. I will not display any kind of spiritual apathy.' Write down these two conditions and become qualified. Hence, *brahmacharya* is important.

I tell them to get married without any hesitation. However, they tell me they don't want to get married. I do not say 'no' to getting married. You can get married. Even if you get married, you are not going to lose out on attaining *moksha*. So 'we' do not want to be blamed for that. If you cannot tolerate having a wife, then what can I do about that? Yet he replies, "I cannot tolerate that." He discloses that, doesn't he! So if you can tolerate it, then get married, and if you cannot tolerate it, then let me know.

If there is filled stock [of sexuality] within, then get married and settle the karmic account. Just because one gets married, he does not end up as husband forever. All the solutions are there.

If thoughts of sexuality arise in the mind, then *pratikraman* should be done, it should be 'shoot-on-sight'. Faults that happen through the mind can be tolerated. 'We' have a solution for that. 'We' will use that and clean it for you. If it happens through the speech or conduct, then it cannot be tolerated. There must be chastity (*pavitrata*)! Do you like these conditions?

Questioner: I like them.

Dadashri: Then write them down and bring them to me. If you do not like them, then don't do so. If the conditions are not acceptable to you, then keep them on hold right now. When you are ready to apply for admission, then do so at that time.

No one dozes off in 'our' presence. There should not be any of those shortfalls. Humility should be constantly present. Over the course of the entire day, it will not do if you doze off in my presence, and sexual misconduct will not do at all. Only completely chaste people are acceptable here! Where there is chastity, the Lord does not leave from there.

I have told everyone, "Dear fellow, such loopholes will not be tolerated." That is a lack of resolve. These *Aptaputras* have not gotten married, but they have made a resolve, so they should not engage in misconduct. Each and every one of you, come and tell me, who will practice that with firmness? Each and every one of you, tell me; stand up and tell me!

Dismiss all of those who engage in misconduct. You have given me the contract in writing. Sexual misconduct will not do, conduct that is comparable to that of pigs! What is the difference between pigs and this? Chaste people are getting ready; they will carry out the salvation of the world!

Sutra - 13

The *brahmacharya* that remains today is the result of your merit karma and when the merit karma changes [to demerit karma], then *purusharth* will be required! That is why you should remain in the group of those who practice *brahmacharya*.

Do you know how to test yourself in terms of *brahmacharya*? If you know how to test yourself, then it is of use! You should test yourself in every way.

Questioner: I feel that my *purusharth* in this is quite weak.

Dadashri: When you stay there together [with all the *brahmacharis*], then notice how the factors that support the *purusharth* come together! These are the factors that are required to be able to practice *brahmacharya*: First, One must have this *Gnan*. Then, these necessities must be there, such as being in a group of *brahmacharis*. The *brahmacharis* should live in a place that is some distance away from the city and some support must be given to it [*brahmacharya*]. So, all these 'causes' [factors] must be present. One will be well-recognized [as a *brahmachari*] as long as he is in the group of *brahmacharis*, but if he moves away from that group, then he will no longer be well-recognized. Then he will come into another rhythm [of worldly life], won't he! He will not have any other thought if he is in the group of *brahmacharis*, isn't it! 'This is our world and this is our goal!' There is no contrary thought! And the happiness that one seeks, there is boundless happiness within, it is limitless!

Questioner: One needs *sangbal* (collective strength of the company of people with the same goal) to practice *brahmacharya*, doesn't he?

Dadashri: Yes, that is needed. *Sangbal* is definitely needed. No matter what kind of *brahmachari* one is, bad company (*kusang*) is nothing but harmful to him. This is because if he ends up

becoming influenced by bad company, then it is bound to be harmful to him.

Questioner: Does that mean that bad company destroys the strength of one's resolve [for *brahmacharya*]?

Dadashri: Yes, it breaks the strength of one's resolve! Bad company is certainly 'poison'. One should stay very far away from bad company. The influence of bad company affects the mind, the intellect, the *chit*, the ego, the body. The impact of just one year of bad company can last for twenty-five years or more. So just imagine how much harm accumulates from being around bad company for just one year! Even if one repents endlessly afterward, it doesn't go away easily. Once a single misstep happens, one gets pulled deeper and deeper, sinking all the way to the bottom. Later, even if one regrets it and wants to turn back, he won't be able to. This is why if one's company is good, everything improves for him, and if his company is bad, everything deteriorates for him. The greatest danger of all is bad company. There is no problem for those who remain in *satsang*.

In the group, the thoughts of each person affects the others! It is not easy to practice *brahmacharya*; one needs the support of nature for that. Your merit karma and *purusharth* are needed. Then bliss will arise, and that, too, will happen when all of you [*brahmacharis*] live together. This is because of the effect there is on each other. What would happen if five unworthy people were placed amongst fifty *brahmacharis*? 'The milk would go bad.'

There should not be any complaints about your conduct [related to sexuality].

Religion does not exist where there is a complaint about one's conduct. The entire world agrees to this. There should not be any issues related to one's conduct. If there are other mistakes, they can be tolerated, but issues related to [sexual] conduct will not be tolerated at all. Conduct is the foundation.

If you make mistakes over there, while living in the residence of the *brahmacharis*, if any mistakes are made there, then everyone will get together and throw you out for sure. So proceed with caution from the beginning; it is because of the lack of understanding regarding sexuality that *brahmacharya* does not sustain. To remain in *brahmacharya*, if one were to get the understanding from the *Gnani Purush* and grasp it, then it will uphold very well. In this, there is just a need to understand.

Sutra - 14

When it is understood exactly, then that understanding itself brings forth the results. Then one will never touch the poison.

Questioner: So is it the case that sexuality goes away with understanding; that as the understanding increases, sexuality goes away?

Dadashri: It goes away just through understanding. If the understanding sets in that, 'When this poisonous snake bites a person then he will immediately die,' then one will stay away from that poisonous snake. Similarly, the understanding should set in with regard to this.

Questioner: Despite having the understanding, the mind remains attracted to sensory pleasures. I understand what is

right and what is wrong, yet I cannot become free from these sensory pleasures. So what is the solution for this?

Dadashri: Only the understanding that brings forth results (*kriyakaari*) is considered true understanding. All other understanding is considered unfruitful. Right now, you do not have this understanding in exactness.

Questioner: Yes, but why does it not come into understanding?

Dadashri: This is what has been pursued since time immemorial, that [there is happiness in *vishay*] is what has been believed to be the truth, hasn't it!

Questioner: That's correct, but why is there still a war going on between what was pursued and the current knowledge?

Dadashri: One does not have the energy (*shakti*) to think about this in detail, does he!

Questioner: Is it that one's energy is lacking or is it one's lack of desire?

Dadashri: No, it is the lack of energy. The desire is actually all there.

Questioner: Now I feel that the energy is definitely there.

Dadashri: And all the energy is indeed there, but it has not manifested yet, has it!

Questioner: So then how can that energy manifest?

Dadashri: It is when one thinks about it day and night; if one ponders over it constantly, as to what is worth pursuing in it and what is worth [giving up] in it. As one ponders deeply over it, it starts to become unveiled.

Sutra - 15

Dispassion sustains only for those who are constantly thinking on this topic.

There is nothing wrong with taking up the vow of *brahmacharya* through the special directive (*agna*) of the *Gnani Purush*. But along with that, after taking up the vow of *brahmacharya*, it should be thought about so intensely that ultimately your mind will accept that sexuality is an exceedingly wrong thing. This is actually something that has arisen out of immense illusory attachment (*moha*).

When you go to a *Gnani Purush*, He removes that veil, and Your energies blossom. In fact, there is endless bliss that lies within, yet people search for happiness in *vishay* (objects of sensory and sexual pleasures). Hey, how can there be happiness in sexuality? Even a dog would not wander outside if it is given food and drink. In fact, it is due to hunger that the poor things wander around outside. [Whereas] These humans wander around all day after having eaten. So for humans, the pain of hunger [for food] has been remedied, but now these people are hungry for sexual pleasures. Only if one is headed from a human life-form to the animal life-form, will he be indulging in sexual pleasures. However, if a human being is going to become the absolute Self (*Parmatma*), then He would not have any sexuality.

The fact is that human beings have not tried to analyze sexuality .If you were to analyze sexuality from the perspective of your moral duty as a human being, just as we would analyze something by separating all the things that are mixed within it, if sexuality were to be analyzed in that way,

then a person would never have sex again . Stale fritters that are more than two days old should never be eaten. Even so, if someone ate stale fritters that are three months old, he would still survive. But if he has sex, then he will not stay alive .Sexuality is the kind of thing that, if it were analyzed, then one would continually have dispassion)*vairaag*(towards it .Hence, this [indulgence in sexual pleasures] is illusory attachment (*moha*), it is a state of gross unawareness (*bebhaanpanu*). It is just that ‘we’ are talking about this; otherwise, no one else would talk about such things, would they! It is only when such things are said that dispassion (*vairaag*) arises in people!

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

Dadashri: If the dispassion sustains, then one’s [spiritual] ‘work’ would actually get accomplished. Dispassion does not sustain without critical thinking. Dispassion sustains only for those who are constantly thinking on this topic. One claims, “I am indulging.” Hey, what is there to indulge in this? Even the animals feel ashamed of this! It is indeed because of indulging in it [with engrossment] that one then forgets all this afterwards. The moment one becomes the ‘doer’ (*karta*) and the ‘indulger’ (*bhokta*), he forgets all the spiritual instruction. If One does not become the ‘doer’ and ‘indulger’, then all the spiritual instruction remains in His awareness. Only then would dispassion prevail, isn’t it? Otherwise, dispassion would certainly not prevail, would it!

For dispassion of worldly life (*vairaag*), one requires experiential Knowledge; it will not do if one goes about baselessly! This *Gnan* has been attained,

so *Atmadrashiti* (the vision that sees the Self) has arisen, so now as the *jagruti* [awakened awareness as the Self] increases, one will also begin to see through and through. As soon as one begins to see through and through, dispassion (*vairaag*) arises on its own. Once it is seen, dispassion indeed arises, and only then can one become *vitaraag*. Otherwise, is it possible to become *vitaraag*? And it truly is exactly like that.

Sutra - 16

The purpose of this *samayik* is that the ‘seed’ of sexual intent has still not gone, and it is actually from that ‘seed’ that karma get charged. This *samayik* is to get rid of that ‘seed’ of sexual intent.

After attaining this *Gnan*, for those who want to bring about ultimate closure quickly, for those who do not like thoughts of sexuality and want to become free from them, it is possible to dissolve them through *samayik* (introspection process for a specific amount of time in which One remains as the Self and Sees the faults of the non-Self) and *shuddha upayog* (the pure applied awareness as the Self).

Questioner: Nevertheless, I don’t feel like it’s possible to overcome this.

Dadashri: It’s not like that at all. Firstly, if there’s *rajipo* (pleasing the *Gnani* by abiding by His directives), and secondly, if there’s sincerity, then it’s possible to attain everything. Besides these, no effort is required in this at all.

In *samayik*, whatever fault one has is to be analyzed! If there is ego, then the ego should be analyzed, if there is interest in sexuality, then interest in sexuality should be analyzed, if there is *lobh-laalach*

(greed; intense greed), then those should be analyzed. When those karmic tubers (*gaantho*) are analyzed in *samayik* and You remain as the Knower-Seer (*Gnata-Drashta*) of those tubers, then they start to dissolve. There is no other way in which these tubers can be dissolved. That is how easy, straightforward, and the highest of all things this *samayik* is!

The tuber of sexuality is large, that is why there is a great need to eradicate it, and as it turns out, this *samayik* has naturally arisen here! When one analyzes it in *samayik*, everything dissolves with that *samayik*! Something will have to be done, won't it? As long as Dada is here, all the 'disease' will have to be removed, won't it? A person generally only has a couple of intense tubers, but he will have to get rid of whatever 'disease' there is, won't he? It is because of that 'disease' that one has wandered for infinite lives, isn't it?

You may not want sexual pleasures, but they will not let you go, will they! You may not want to fall into a ditch, but if you end up falling, what should you do? 'You' should immediately ask Dada for an hour, "Dada, give me the energy to remain in *brahmacharya*." So You will receive the energy and *pratikraman* will also end up happening. Then do not store the worries about it in your mind. The moment you fall in a 'ditch,' You should immediately do *samayik* and 'wash' it out. *Samayik* means to wash your hands and feet, to wash and dry your clothes and fold them up and to become clean. If *samayik* cannot be done immediately, then be sure to do it even after two to four hours, but keep it in your awareness that You still have *samayik* to do.

Sutra - 17

What does fearlessness mean? To believe, 'Now, there is no problem even if I indulge in *vishay*.'

Some *mahatmas* feel unsettled in the mind [with the thought that], 'I have indulged in so many sexual pleasures, what will become of me?' It is so that they can get rid of this from their minds that I have to tell them, "*Vishay* (sexual pleasures) do not affect the Self at all." I have to speak from both points of view, don't I? Otherwise, I would not discuss anything regarding sexuality with anyone at all, I would not even speak a word about it.

The belief that ascribes doership to the Self is due to the state of ignorance of the Self. Whereas people tend to say, "The Self did this, the Self did that." However, the Self is the utmost subtlest thing. Whereas *vishay* are at a completely gross level. *Vishay* are such that they are visible to the physical eyes, they can be experienced through touch. Thus, *vishay* are at a completely gross level. Even a small child would understand, 'I got pleasure out of this particular *vishay* (object or subject).' But hey, how can that which is gross and that which is the subtlest, ever be congruent with each other? The two can never be congruent with each other and they never have been either. The inherent nature of *vishay* (sensory and sexual pleasures) is different and the inherent nature of the Self is different. The Self has never engaged in any of the *vishay* (pleasures) of the five sense organs at all. Yet people claim, "My Soul indulged in *vishay* (sex)!" Hey, would the Soul ever indulge in that? That is why Lord Krishna said, "The sense organs (*vishay*) engage in their [respective] objects

of sensory pleasure (*vishay*).” Even though He said this, people did not understand it. On the contrary, they keep claiming, “I am indeed the one who indulges in it.” What’s more, people would even say, “Well, if it is the sense organs (*vishay*) that engage in their [respective] objects of sensory pleasure (*vishay*), and [as] the Self, [I am] subtle, so go ahead and indulge [there is nothing wrong with it],” they would even misuse that statement like this. If this statement is misused, then it will certainly prove to be extremely detrimental to the person [who misuses it]. That is why these people [religious leaders] have created [the nine] restrictions, so that no one misuses this statement.

Questioner: Now, this point can get misused, can’t it? It’s as though one has got the license [to indulge in sex], so in this way, a person could end up misusing this point.

Dadashri: You see, what is this point like? There is only one rule on how the golden dagger [double-edged sword that has the potential to do more harm than good] is to be used. Now, if a person were to misuse it to stab someone in the stomach, then how could we possibly control him? This is because that which does something good can also do something harmful. But I am disclosing the Science; what I am saying is, the Science is that the Self has never engaged in sex. It is merely egoism [when you claim] that ‘I did this.’ ‘We’ help You become free of the sense of doership by explaining, “Dear fellow, You are not the doer. It is actually *vyavasthit* (the result of scientific circumstantial evidences) that is the doer.” It’s just that you have falsely attributed yourself as the doer by

claiming, “I did it,” and you get the consequences of exercising that egoism.

Questioner: It is precisely because this false attribution is made that the *avarana* (veils of ignorance) come over the Self, isn’t it? Is the belief behind the false attribution itself the *avarana*?

Dadashri: What other *avarana* is there? That itself is the *avarana*, and that itself is the ‘seed’ [of karma] for the next life! If there is no false attribution, then there is no ‘seed’ at all for the next life, so then You are certainly *mukta* (liberated; free). However, ‘he’ [the ego with the wrong belief] feels a sense of bondage because it is in ‘his’ belief that ‘I am bound.’ If that belief of ‘I am bound’ gets fractured and You attain the experiential awareness of ‘how I am free,’ then You certainly are free!

That is why, for the first time, ‘we’ have written in a book that: Sexual pleasures (*vishay*) are not the ‘poison’; fearlessness towards sexual pleasures, that is the ‘poison’. What fearlessness means is that some people will say, “Dada has given me *Gnan*, so now no sexual pleasure can ever hinder me. There is no problem whatsoever if I indulge in it, is there!” [If one upholds this belief,] Then he is done for. So, understand the point.

One has gone through so many reincarnations, but the Self has not at all indulged in even a single *vishay* (object of sensory or sexual pleasure). The Self that ‘we’ make You realize is indeed *nirlep* (unaffected or untainted by any intents that tend to anoint) and *asang* (absolutely separate from the associated activities of the mind, speech, and body). Someone may ask, “How can the Self remain *asang*

while one continues to interact [sexually] with his wife?" 'Our' response to that is, "The Self is completely subtle! Whereas these *vishay* (sexual pleasures) that are there, they are inherently at the gross level! The two have never been in congruence with each other. The *Gnani Purush* [on the *Kramik* path] Knows this fact and the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) Know it as well, but the *Tirthankar* Lords do not disclose this fact. This is because if the *Tirthankar* Lords were to disclose this, then people would misuse it. The *Tirthankar* Lords would not disclose this fact. 'We' [the *Akram Gnani*] do disclose it, but 'we' do so covertly, only to these select few people [*mahatmas*]. Otherwise, it would end up being misused, [with people asserting], "The Self is inherently subtle, so *vishay* (sexual pleasures) and the Self have nothing to do with each other at all, hence there is no problem now [with indulging in *vishay*]." And the moment one says, "There is no problem," the 'ghost' possesses him [the misconception sets in]!

It is because of the force of [discharge] karma that this activity keeps happening. In that, this activity is at the gross level, and You are subtle. However, if the knowledge flashes in his [file number one's] mind that, 'Nothing at all affects the Self, so there's nothing wrong with indulging in this,' then he will end up making the mistake [indulge in *vishay*]. That is why 'we' do not openly disclose the fact that the Self is inherently the subtlest. Instead, 'we' say, "Be fearful [cautious] of *vishay* (sexual pleasures). Sexual pleasures are not the 'poison', but fearlessness towards sexual pleasures, that is the 'poison'." What does fearlessness mean?

To believe, 'Now there is no problem even if I indulge in *vishay*.' However, it is only after One becomes a complete *Gnani* and after the complete experiential Knowledge as the Self manifests that He can say, "Nothing affects the Self." 'We' are giving You all this other understanding so that You have clarity.

Sutra - 18

***Swachchhand* (to be guided by one's own will and intellect in spiritual matters) is the greatest disease of all; to believe 'I have no problem at all now' is itself 'poison'.**

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

Dadashri: The very moment *swachchhandipanu* sets in, it causes one to slip up. That is why 'we' do not disclose this point publicly. Otherwise, it would end up getting misconstrued by these young people. Rather, 'we' bring this up with people like you [*mahatmas*] who have 'arrived at the shore' [older aged]. Whereas young people will just end up taking it the wrong way! However, if a young person were to understand the exact *Gnan* and if He prevails in that *Gnan*, then there is nothing that can affect Him. However, the *Gnan* does not prevail that extensively, does it! A person does not have such capacity, does he! Without attaining the [complete] experience [of the Self], the statement isn't useful for them. As long as the [complete] experience [of the Self] does not manifest, remain in the *Agnas*.

This is just in case any of You [*mahatmas*] have the doubt arise in your

mind that, 'I am living a worldly life, and these *vishay* (sensory and sexual pleasures) are still there, so how does this math add up?' Then 'we' share this point so that You can be rid of the doubt. Otherwise, people would misuse this point. People these days certainly like these things anyway, so they would end up misusing this statement. This is because the *viparit buddhi* (the intellect that takes one further into the relative) within is ever ready. Having said that, this *Gnan* that has been given is a different kind of Science altogether! This *Gnan* is such that it can protect a person in every way possible; but, if he is bent on undermining it intentionally, then it will be lost, he can wipe it all out! That is why 'we' have told You to remain in 'our' *Agnas*. 'We' have taken You to such great heights that if You fall from up here, then not even a single bone will be recovered. So be straightforward and do not engage in *swachchhand* even slightly. *Swachchhand* will not do at all in this!

It is always better to remain in the *Agnas* that 'we' have given you. If you take it down to your level of interpretation, that leads to *swachchhand*. It is this *swachchhand* that has led people to their downfall, isn't it! That is certainly why 'we' give you these *Agnas*.

Sutra - 19

Fearlessness towards sexual pleasures is actually considered recklessness.

Questioner: In this, one thing is clear, you have said that for the [*vitaraag*] Lord, there is no such thing as 'this is right' or 'this is wrong'. So the question of what is good and what is bad is no longer

applicable; that question becomes a moot point, doesn't it?

Dadashri: No, but that is from the perspective of the [*vitaraag*] Lord, and as long as you have not become God, you are the culprit! Therefore, if you end up doing something that is 'wrong', then there should be remorse for it! Whatever I am saying, I am not saying these words for you to misuse them. I am saying them to alleviate your botheration. I am saying these things openly so that the doubt does not arise in anyone's mind that, 'Must I be binding karma?' Otherwise, wouldn't I apply filters and say things like, "You will bind karma if you ever indulge in this." On the contrary, I am freeing You from that fear [doubt]. Am I not making you fearless (*nirbhay*)?

With our *Gnan*, within two or four lifetimes, a *mahatma* will attain *moksha* sooner or later. Even within fifteen lifetimes, *mahatmas* will attain *moksha*; there is no problem with that. But for those who miss out on this, they will be left in a lurch for eighty thousand years, and even then, they might not get back on track! For the next eighty thousand years, it will be a time period characterized by intense inner burning. So be careful that you do not miss out on this.

Questioner: Dada, not miss out on what? 'On this' meaning, what?

Dadashri: [Miss out] On this *Gnan*. After attaining this *Gnan*, if a person deliberately does the wrong thing, then what can be done?

Questioner: Can a person actually do the wrong thing after taking *Gnan*?

Dadashri: Yes, it is possible! If you have planted trees in front of your house, if you have made a garden yourself and then you want to dig it all up, then would anyone raise an objection against you doing that?

Questioner: But Dada, after taking *Gnan*, would a person have the thought of doing such a thing?

Dadashri: There may be the rare few who would, not everyone. If we caution them, then they may consider turning around! This [*vishay*] is not something that one should jump into recklessly! Recklessness in this will destroy a person!

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

The *Gnani Purush* does not have any thought about sex, even in His dreams. That is beastly knowledge (*pashavi vidya*). If anything is considered blatant beastliness among human beings, then it is just this. Human life should be exclusively for [the attainment of] liberation (*moksha*).

When one accumulates earnings [of merit karma] over infinite lives, that is

when he is born in a [family of] high status and ancestry. But then he squanders away the earnings of infinite past lives in the pursuit of money and sex!

Even the Lord has feared sexuality. The *vitaraag* Lords did not fear anything, but the one thing They were fearful of was sexuality. 'They' were fearful meaning... just like when a snake comes, doesn't every person lift up their legs?

Questioner: They do.

Dadashri: They know that it is not in their wellbeing and that is why they lift their legs, isn't it?

Questioner: Yes.

Dadashri: Likewise, the *vitaraag* Lords had understood that this [sexuality] is not in Their wellbeing, it has an immediate effect, so it is worth maintaining a very big distance from these 'fireworks'. One should at least have this much fear, shouldn't he? One should never become fearless towards sexual pleasures. Even Lord Mahavir was afraid of sexual pleasures and 'we' too are afraid of them. Fearlessness towards sexual pleasures is actually considered recklessness. One should not become reckless like this in matters of sexuality. It should be like a police officer apprehending you and compelling you to do it. You should understand the science of *vishay* (sensory and sexual pleasures) over here [in *satsang*]. The knowledge that this [sexuality] is outright 'poison' should remain in Your awareness.

Sutra - 20

Sexual pleasures are not the 'poison', but fearlessness towards sexual

pleasures, that itself is the ‘poison’. Therefore, be afraid of sexual pleasures.

If the statement ‘Sexual pleasures are not the poison’ were stated on its own, then it would create divisiveness due to difference of opinion with so many of those who have renounced worldly life. They would claim, “Is this what you are saying?” No, I do not want to refer to sexual pleasures as ‘poison’, I am saying that fearlessness towards sexual pleasures, that is the ‘poison’. When you say, “Sexual pleasures are poison,” I do not agree with that. If a person is unmarried and wants to live as a *brahmachari* (one who is unmarried and has taken up the resolve to practice life-long *brahmacharya*), then I am very happy. If someone is married, should I tell that person, “Leave your wife and run away”? Though, can it ever happen that someone who has abandoned his wife and run away, still attains liberation? Would anyone believe such a thing? Then why did you get married in the first place? Are you not ashamed? You cannot betray anyone [like this]. If you have hurt any living being in this world even to the slightest extent, then *moksha* will not be attained. That is why ‘we’ have sought out this simple path. Otherwise, all these married people who say, “We are going to attain *moksha*,” on what basis do they say that? They themselves have felt, ‘We are headed towards *moksha*.’ What ‘mile’ were you initially at [before attaining *Gnan*] and how far away is the Central Station [*moksha*] now [after attaining *Gnan*]? What do you think?

Questioner: It is close.

Dadashri: He has a wife and children; he is getting the children

educated, he is doing everything. A wife does not hinder one’s *moksha*. It is because of your own fault that your *moksha* is obstructed. The fault is yours, it is not the wife’s fault. A wife is not the hindrance; it is your state of ignorance of the Self that hinders you. If sexual pleasures were truly ‘poison’, then Lord Mahavir would never have become a *Tirthankar* (an absolutely enlightened Lord who can liberate others). Even Lord Mahavir had a daughter. Therefore, the fearlessness towards sexual pleasures, that is the ‘poison’. If [after attaining *Gnan*] You feel, ‘Now none of this [indulgence in sexual pleasures] will hinder me [from attaining liberation],’ then that is the ‘poison’.

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

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

Go find one hermit who we can

marry off today, and if he can last as a householder for a month, then that will be a wonder! As a matter of fact, he will run away on the third day itself! The moment he is told [by his wife], “Go get this and go get that,” he will run away. Yet he [as a hermit] harasses [married] people by telling them, “What will become of you now [since you have sexual relations with your spouse]?” That is why I had to write these drastic words, “Sexual pleasures are not the ‘poison’. Now go, do not be apprehensive.” I said, “I have come to remove your apprehension.” Engage in *vishay* (sexual pleasures) with naturalness! It should be natural. If *vishay* is engaged in with naturalness, then it is simply the *vishayo* (sense organs) that engage in the *vishayo* (objects of sensory pleasure) [it is simply an effect that the sense organs undergo]. However, people do not know how to engage in it with naturalness, do they!

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

Dadashri: No, we do not have a problem with that either. The problem is the fearlessness, meaning, ‘None of this [indulgence in sexual pleasures] is going to hinder me now. No matter how much I indulge in sexual pleasures, nothing is going to happen to me.’ When such recklessness arises, that recklessness is what ‘we’ refer to as fearlessness. These people have referred to sexual pleasures exclusively as ‘poison’. That is why those leading a worldly life have become

discouraged. So it means that these people leading a worldly life just have to keep on ‘drinking poison’, doesn’t it? Is it only those who have renounced worldly life who do not have to ‘drink poison’? Sexual relations with one’s wife are not the only *vishay* (sensory pleasure). Those who have renounced worldly life also have *vishay* (sensory pleasures), and these people leading a worldly life also have *vishay* (sensory pleasures). However, in the scriptures, it is only sexual relations with one’s wife that are stated to be like ‘poison’. But with this, people have become apprehensive, ‘We are people leading a worldly life, and sexual pleasures are like poison, yet we have to engage in them!’ So that continues to gnaw away at them. It is worth getting rid of that confusion, and the fact that it gnaws away at them is considered to be despair.

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

Dadashri: If one continues to maintain the fearlessness, then it will persist. It falls under [the intoxication of] the ego to believe, ‘I have conquered sexuality, now it is not likely to be a problem for me.’ That is called fearlessness. That is considered egoism. If one remains fearless, then that becomes the ‘poison’. One is not to become fearless when it comes to sexual pleasures right until the very end. No one would go to jail unless they have been caught by police officers, would they? You would only go to jail if you were arrested and taken there by police officers, wouldn’t you? If one goes to jail without police officers taking

him there, then wouldn't we understand that he has become fearless? If the police officers arrest him and take him to 'jail', then there is no offence in that; similarly, in matters of sexual pleasures, if circumstances throw him into that 'ditch', then there is no problem with that. If the tuber of *abrahmacharya* (sexuality) dissolves, then it [worldly life] will disappear entirely. This entire worldly life is indeed being sustained on the basis of this [tuber]. This precisely is the root cause. It is to remove the despair of these people, to get rid of the burden from people's minds, that this *Gnani Purush* (the One who has realized the Self and is able to do the same for others) says, "Sexual pleasures are not the poison." So with that, you feel, 'Alright, at least there is this much of a relief!'

To be deceitful when it comes to sexual pleasures or to do other things along those lines, all of that is considered 'poison'. That is certainly what destroys a person. And if that is happening, then there should be remorse, remorse, and nothing but remorse for it. When there is no feeling of ease without having constant remorse, then know that this 'affliction' will leave. Otherwise, one [the discharge ego] certainly does have the [veto] power (*satta*) to uproot it and throw it away, doesn't he? It does not happen that one winds up with no [veto] power at all. The [veto] power certainly remains with him up to the

manifestation of *keval Gnan* (absolute Knowledge). Then, whether it is to do the right thing or the wrong thing, one's [veto] power certainly does remain!

A great deal of misunderstanding prevails in the world with regard to the topic of sexuality. The scriptures proclaim that sexual pleasures are 'poison'. Some people also say that sexual pleasures are 'poison' and they do not allow one to attain *moksha*. 'We' alone say, "Sexual pleasures are not the 'poison', but fearlessness towards sexual pleasures, that itself is the 'poison'. Therefore, be afraid of sexual pleasures." When can one remain fearless? When two or three snakes are approaching, if your foot is on the ground at that time and you do not feel afraid, then leave your foot on the ground. However, if you feel afraid, then lift your foot up. But if you do not feel afraid and you do not lift your foot up at all, then that is the sign of an absolute *Gnani*, the One with absolute Knowledge (*keval Gnani*). However, as long as you have not become absolute, you yourself lift your foot up out of fear. So, 'we' are giving you the thermometer to remain fearless towards sexual pleasures. If you are able to remain fearless in the presence of a snake, then remain fearless towards sexual pleasures. However, if you lift your feet out of fear in that situation, then remain equally fearful towards sexual pleasures as well.

~ Jai Sat Chit Anand

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Only Then Will One Attain the Bliss of the Self

Say there is tea that costs forty rupees a kilogram, but it doesn't taste great; so what could be the reason for that? The reason is on the one hand, the person is drinking tea, and on the other hand, he is eating pomegranate and guava, so then would he be able to discern the taste of the tea? He will be able to discern the taste of the tea once he stops eating all the other food and cleans his mouth. If he drinks the tea after that, then he will realize, 'This tea that costs forty rupees a kilogram is very delicious!' That is when he experiences [the actual taste of] the tea! Similarly, how can the experience of the Self be discerned in the midst of all these things [sensory and sexual pleasures]? The experiential awareness (*bhaan*) would not remain, would it? A person would not have that much awakened awareness (*jagruti*), would he! So if you do an experiment like this, if you take up the vow of *brahmacharya* for six to twelve months, then this experience can be understood! To get the experience [actual taste] of the tea, you would have to stop consuming everything else, would you not? Similarly, the experience of the Self is the kind of thing that once all the other 'tastes' are put aside, that is when this 'taste' can be understood. Until then, it cannot be understood, can it! So, why do people rush to come here [to *satsang*] every day? It is because they get the 'taste' of it [the bliss of the Self] every day, but they are not aware of where that experience [of bliss] actually comes from. That remains uncertain for them. That is why when there is just *brahmacharya* exclusively, when the vow of *brahmacharya* is given for six to twelve months, then that person will realize, 'This is the true bliss. Even though there is no sexual pleasure, there is so much bliss! In fact, this bliss is actually increasing!' So then he himself will recognize what the bliss of the Self is like! Otherwise, until then, he is just not able to understand where the bliss is coming from. It is certain that the happiness [bliss] is felt, but whether this is happiness [pleasure] of the *pudgal* (the physical body) or happiness [bliss] of the Self, that cannot be understood in exactness, can it! Now, in this era of the time cycle, the mind does not remain virtuous [free from sexual thoughts], that is why you should do *pratyakhyan* for the faults committed through the mind. And nor should anything sexual be said through the speech, and abstinence should definitely be upheld when it comes to the body. If *brahmacharya* is maintained in this way through the mind, speech, and body for six to twelve months, then You will get the exact experience [of the bliss of the Self]. This *Gnan* has been given to You, so the experience does arise, but the complete experience of this *Gnan* as it should be does not arise. If You have an ardent desire for this [complete] experience, and if You follow in this way, then the result can be achieved. Otherwise, You should at the very least be frugal when it comes to *virya* (the final extract of food) [by maintaining self-restraint in sexual interactions].

The Bliss That Is Not Dependent on Anything External to the Self, Is Extraordinary

The greatest hindrance of all is to keep looking at others outside [of marriage] with a sexual intent. Secondly, what one needs to do beyond that is, just like schools have a vacation period of a month and half in a year, similarly, if one were to take a break from sexual relations [with one's spouse] for six months, then the person will realize where the bliss is actually coming from. So, it is definite that one experiences bliss, but he does not examine which of these is the true bliss. Look at 'us'; even if you have 'us' sit alone in a

room for twenty-four hours, the bliss ‘we’ experience will be exactly the same. If there are one or two other people present with ‘us’, even then the bliss will still be the same, and if there are hundreds of thousands of people present, even then the bliss will still be the same. What is the reason for that? The reason is that for ‘us’, *niralamb sukh* (bliss that is not dependent on anything external to the Self; absolutely independent bliss) arises, ‘we’ do not need any *avalamban* (support; dependency). The entire world, every single living being is mutually interdependent, so they require support from one another. That is why these people have come up with the system of marriage, so that once they get married, they have the mutual support of each other!

[By saying] ‘I am pure Soul,’ You are taking support of the words [pure Soul]! But it is a green signal entry [to the state of the absolute Self]! And the ultimate thing is the absolutely independent (*niralamb*) Self; it does not need support of words or of anything else, that is how absolutely independent the Self is! This ‘train’ will now travel up to that point. But first, this ‘train’ should take off with the support of the words [‘I am pure Soul’] and this pure Soul that takes support of the words will also give the experience [of the Self]! So there is nothing to question [in this]. The Self alone is worth Knowing. The Self that has come into Your awakened awareness (*laksh*) is the very Self that is worth Knowing. This path is straightforward, natural, and easy. Ask all questions You want to while keeping in Your awakened awareness who You really are; there is no need to attend to the *padgal*. ‘You’ have attained the Self, so ‘take care’ of it. If You want to attain *spashta vedan* (the clear and distinct experience of the Self), then put a stop to sexual relations [with your spouse] for six to twelve months. ‘You’ keep having all these experiences, but when both [the bliss of the Self and the pleasure derived from sex] are together, then you will not be able to figure out where the ‘fragrance’ [bliss] is coming from. After putting into application ‘our’ special directive [of practicing *brahmacharya*], start doing *pratikraman*. Only after that, will you become free from [the fault of] sexuality. After putting into practice this *Gnan* of ‘ours’ and all of these points ‘we’ have mentioned, do *pratikraman* for a full month for each fault [of illicit sex]. With that, You Yourself will be assured that this [bliss of the Self] is indeed the true bliss. The Self has infinite energy. After taking up the vow of *brahmacharya*, some people experience miracles. Subsequently, their internal state remains so wonderful and then sexual thoughts stop arising in the mind entirely. After that, they do not like sexuality at all! All a person wants is bliss. If that bliss can be attained, no one would be willing to stick their hand in the ‘bog’. It’s just that people feel the ‘heat’ outside [inner burning due to external circumstances and *kashay*] and that is why they stick their hands in the ‘bog’, because it gives them a feeling of ‘coolness’. Otherwise, why would anyone stick his hand in this ‘bog’? But what can one do?

Now that You have understood once and for all through Your own experience that, ‘As a result of this *Gnan*, there is wonderful bliss without indulging in any *vishay* (object of sensory or sexual pleasure),’ so You will no longer like any *vishay*. This *Gnan* is such that even without *vishay*, there is wonderful bliss. So then, gradually, all the *vishay* will automatically leave on their own; they will all shed away, but that will happen once the understanding has set in, after all such experiences have been gained!

(From Param Pujya Dadashri’s Gnanvani)

'Nothing Will Hinder Me Now'; That Is the 'Poison'!

Sexual pleasures are not the 'poison', but fearlessness towards sexual pleasures, that itself is the 'poison'. I have used the word 'fearlessness' so that one has fear of sexual pleasures, so that one gets involved in sexual pleasures only out of compulsion. So what 'we' are saying is, "Be afraid of sexual pleasures." This is because even the Lord was afraid of them, renowned *Gnanis* (Self-realized Ones) had also been afraid of them, so then what sort of a person are you that you are not afraid of sexual pleasures?! 'Nothing will hinder me now'; that is the 'poison'. Therefore, be afraid of sexual pleasures. Engage in sexual pleasures, but be afraid of sexual pleasures. Suppose a delicious meal is served; go ahead and indulge in the *rotli* (flatbread) and mango pulp, but indulge in it with fear. Do it with fear because if you overeat, then it may lead to difficulties, so be afraid for that reason.

- Dadashri

