

Dadavani

January 2026

Suppose there are tightly sealed petrol cans in a room. Nevertheless, if someone were to light a cigarette in this room, the cans would still catch fire. Petrol and fire cannot be placed next to each other. The same is true when it comes to women and men; hence, they should display a signboard that warns : 'Beware of Petrol.'



Beware of the 'Petrol', the Opposite Gender

EDITORIAL

If there is the biggest entrapment of all in this world, then it is that of sex. The entire world, due to wrong beliefs arising from ignorance, remains stranded in the pleasure of sexuality. Quarrels arise from the *aasakti* (excessive affection that leads to attachment) of sexuality, then vengeance is bound, and that is why this worldly life persists. What is the main 'factory' that increases vengeance? It is sexual relations with the wife and sexual relations with the husband! Why is vengeance bound? It is because the opinions of each person differ; the two minds cannot become one, so they stake claims against one another. The most toxic vengeance of all is that of sexual relations. One indulges in sex out of attachment (*raag*), and when the consequences of that come, abhorrence (*dwesh*) arises. One gets entangled due to attachment, and becomes free through abhorrence, and nothing but vengeance is bound.

It is because of sexuality that *mishrchetan* (a living person; in this case, one's husband or wife) comes together. What is *mishrchetan*? A man is *mishrchetan* for a woman and a woman is *mishrchetan* for a man. This *mishrchetan* is considered a 'file'. If a karmic account has been bound in a past life, if the karmic account of *dekhat bhooli* (getting sexually attracted to a particular person upon seeing them) has been bound, then once you have entered that web, it is difficult to get out. Your independence is lost and it makes you completely dependent on another. Therefore, remain cautious! A karmic account with *mishrchetan* is not worth having at all. Nevertheless, if you already have one, then remain aware and clear that karmic account with equanimity.

In the current compilation, absolutely revered Dadashri explains the dangers of sexuality with *mishrchetan*, saying that even if a man and a woman are both satisfied [in their sexual relationship with each other], on the basis of this *Kaliyug* (the current era of the time cycle, characterized by a lack of unity in thought, speech, and action), when they look at someone else out there, they look at a person who catches their attention (*drashti mandai*); that is the greatest danger signal. 'Petrol' and 'fire' cannot be placed next to each other. Having said that, men and women will inevitably come together in worldly interactions, but one should see to it that a 'matchstick' is not set alight. There may be tightly sealed petrol cans here that are completely airtight; nevertheless, if someone were to light a cigarette in this room, then the cans would still catch fire. Likewise, women and men should put up a signboard that warns: 'Beware of the petrol.' This means that men and women should not have any casual conversations with each other at all [outside the boundary of the work at hand]; that is a terrible affliction, so keep your distance from *mishrchetan* (in this case, any living person of the opposite gender besides one's husband or wife). *Mishrchetan* is such that they will hold you back from attaining liberation (*moksha*)! For the one who has become cautious of *mishrchetan*, that person's salvation will happen!

For every individual who aspires for *moksha*, in order to become free from the imagined pleasure of sex, it is essential to recognize the dreadful nature of sex, to know the consequences of sex, to make the *Purusharth* (the Real spiritual effort) to shatter the belief that there is happiness in sex. After receiving this *Gnan* (Knowledge of the Self), *mahatmas* (Self-realized Ones in *Akram Vignan*) should maintain the intent to become free from this sexuality. This *Gnan* is such that even without sexuality, the bliss within remains. Therefore, this knowledge [about celibacy] simply needs to be known. Get to know the knowledge, and when the knowledge that is known comes into your understanding (*darshan*), when it comes into your belief, then all the sexuality will be gone on its own; it will shed away. It is our heartfelt prayer that, through the *Purusharth* of remaining in *Gnan* and the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), the tuber of sexuality for all of us becomes completely eradicated.

~ Jai Sat Chit Anand

Beware of the 'Petrol', the Opposite Gender

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

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

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

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

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

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*** And the biggest entrapment of all in this world is that of sex, and alas, there is no happiness (*sukh*) in it at all! There is no happiness in it whatsoever, and it gives rise to endless fights!**

Questioner: I have noted that quite a few respectable *mahatmas* (Self-realized Ones in *Akram Vignan*) talk about such subtle levels of *Gnan* (Knowledge of the Self attained through Self-realization), but their overt clashes do not cease. The subtle clashes may still arise on occasion, those may not leave, but why aren't we able to get rid of the overt clashes?

Dadashri: That is how it is; the root of all of this is sex (*vishay*). And the biggest entrapment of all in this world is that of sex, and alas, there is no happiness (*sukh*) in it at all! And it gives rise to endless fights! Why do interferences and counter interferences (*dakhaadakh*) take place in the home? If they are both sexual, if they are [recklessly] sexual like animals, then clashes will take place all day long.

Questioner: But what I do not understand is how can clashes and sexuality exist together? Clashes to the point of physical violence and sex; can the

two exist together? Is it that a person becomes blind at that time?

Dadashri: Oh, they even hit one another back!

Questioner: Yes, but when the *parmanu* (particles of inanimate matter which are not in pure form) of sex arise, does a person become blind? Does he not remember, 'We were physically fighting with each other [just a while ago]'?

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

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

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

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

Dadashri: This has actually been going on for so many years, from the time they got married. From the time they got married, on the one hand they continue to fight, and on the other hand, their indulgence in sexual pleasures also continues! So, it is out of one's own selfish interest that one has all of these disputes. She knows, 'After all, where is he going to go!' He also knows, 'Where is she going to go?' In this way, the disputes persist due to the selfish interest on both sides.

Everyone in this worldly life (*sansaar*) has taken such a beating, yet it is a wonder that they do not develop *vairaag* (dispassion for worldly life)! It is the very same kind of beating, of another kind, of a third kind; the entire worldly life is spent taking a beating. A 'beating' means being slapped around, being spoken to disrespectfully, having divisiveness due to differences of opinion; these are also considered 'beatings'. This worldly life is nothing but an entrapment. Once trapped, one cannot get out. Hey, even if one sinks deep into a bog, one cannot get out, can he! After sinking into a bog, the more one tries to get out, the deeper and deeper one sinks!

*** In this case, these husbands beg for sex, so they are all considered as being more obscene than even an animal, aren't they! If you are 'hungry', does that mean you should beg for it? Is some bravery on your part required or not?**

Women push their husbands around; what is the reason for that? If the husband

is considerably sexual (*vishayi*), then she will push him around. These women do not push their husbands around because they cook meals for them; they push them around on the basis of the sexual interactions [that the husbands want]! If the husbands were not *vishayi*, then no wife would ever push her husband around! They can only take advantage of the weakness [that their husbands have], but if there is no such weakness in the husbands, then the wives have nothing on them.

When does womankind yield? If you are overly sensitive [quick to respond] in matters of sexuality, then she will make you yield to her! However, even though you are *vishayi*, if you do not become sensitive about it, then she will yield to you! If she invites you to 'eat', and you say, "Not now, after two or three days," then she will remain under your control! Otherwise, you will end up yielding to her! I understood this point at the age of fifteen. Some even beg for sex, pleading, "Just for today!" Hey, how can you beg for sex? Then what will become of you? What will the wife do? She will grab hold of the reins. When you go to see a movie, she'll say, "Carry the child." Our *mahatmas* engage in sex, but they do not have beggary for it. Engaging in sex and the beggary for sex, the two things are different. Where there is no beggary for respect, fame, and sex, that is where God is present.

If one is not too 'sentimental' about sex, then he can become free of it. Do not beg for sex. Some [men] even beg for sex. Oh, they even bow down to the feet [of their wives for sex]! Some have even asked me, "My wife says no to sex, so what should I do now?" I said to them [sarcastically],

“Address her as ‘*baa*’ [mother], then she’ll say yes!” You fool, aren’t you ashamed? If she doesn’t give it to you, then what, should you call her *baa*?! You should say, “To heck with it, I don’t even want it.” On the contrary, you keep pleading with her for it, so the wife is bound to keep pushing you around, isn’t she? And the fact that she says ‘no’ is actually good! It is good that this worldly entrapment has ended. When she says ‘no’ even once, then that works to your advantage. Then when she asks for it, do not pay any heed to her claim at all. At that time, you should say, “You had said no, so from then I have put a stop to it. I’ve pressed the padlock down, and turned the key to lock it up.” But he is not determined, so what can be done?

These days, many of our *mahatmas* actually come and tell me, “She makes me plead [for it].” So I responded, “*Mooah* (a classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’), have you lost your dignity?! Is that what she makes you do! It’s not too late to understand, it’s still not too late for you to become a yogi (one who renounces sex and practices spiritual disciplines to attain a higher spiritual state)!” Now, how can anyone tackle a wife like this? How can anyone tackle a world [with people] like this?

There is a wife who makes her husband prostrate fully before her four times, then she allows him to touch her just once! Rather than this, what is wrong with putting an end to it by jumping into the ocean? [Dadashri means to say, ‘Rather than this, what is wrong with overcoming the inner demand for sexual interactions.’] Prostrate fully four times like this, for what?

One man in Mumbai actually came with his grievance to me. He said, “It was only after I bowed down five times at the feet of ‘file’ number two [his wife], that I got satisfaction [from her].” *Mooah*, instead of that... what kind of a person are you? Are you an animal or what, *mooah*! Why have you come to tell me this! How can you ever beg for sex? What do you think? Seriously, you bowed five times! Now, since he came to tell me this directly [in person], I had to scold him. Then he said to me, “Now show me the way out.” So I told him, “I can show you the way out once this stops!” Gradually, it got straightened out! What can be done when one goes off in the wrong direction?

He came and told me, “I have to beg for sex.” Hey *mooah*, you are begging for sex! What kind of a person are you? You are more obscene than an animal! How can you beg for sex, when you should not even beg for food! If you are ‘hungry’, does that mean you should beg [for it]? Is some bravery [on your part] required or not? Now, how can one afford to have so much lack of self-restraint? Don’t you think it’s inappropriate to do this? Is this [begging for sex] an appropriate thing [to do]? Does it suit a man [to do this]? So, there should at least be some self-restraint (*saiyam*); all of that [restraint] should be there.

As it is, everything has been ruined [by indulging in sexual pleasures], and that is why approximately eighty-five percent of the human population is headed towards the animal life-form, the pitiful beings! I am disclosing this very candidly! So, once this root in the form of sexuality is cut off, then the entire ‘tree’ [of worldly life] dries up automatically. You will attain *moksha*

(ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death) at some point, but who will harass you in the next life? No one else, it is only *mishrchetan* (a living person who is one's wife).

*** What is *mishrchetan*? When things don't work out with them, they will file a claim against you. So enjoy all these sensory pleasures, but do not take enjoyment from *mishrchetan*. A man is *mishrchetan* for a woman and a woman is *mishrchetan* for a man.**

Questioner: What falls under *mishrchetan*?

Dadashri: As far as *mishrchetan* is concerned, if you kick a dog and shoo it away, then you have bound vengeance with it. If you push a woman on the street, then that too is considered to be a fault committed against *mishrchetan*.

A man is *mishrchetan* for a woman and a woman is *mishrchetan* for a man. What is *mishrchetan*? When things don't work out with them, they will file a claim against you. So enjoy all these sensory pleasures, but do not take enjoyment from *mishrchetan*. This is because when divisiveness due to differences of opinion forms, what happens? They may go as far as staking a claim against you; they may even file for a divorce. Abhorrence can be seen in their eyes. In comparison, [enjoying] a mango is better. At least the poor thing is not *mishrchetan*! You consume it before it goes bad. Do not place your trust in *mishrchetan*.

Questioner: When it comes to the 'file' that is *mishrchetan*, on one hand, the awakened awareness (*jagruti*) does remain, and on the other hand, the mind experiences a certain amount of

'sweetness' as well. At the same time, 'I do not like it, [because] the *Gnan* says, 'No, all this is not appropriate.' There remains a dilemma about this.

Dadashri: The very fact that You do not like it means that it is on its way out! Even if You don't like it, You should fulfill that 'contract', shouldn't You? Then, that [thing] which You don't like does not cling to You at all. After the *Gnan* manifests, that which You don't like certainly does not cling to You. It will only cling if You have some liking for it within. That which You don't like does not cling to You, nor does it last for very long. Whether it's in two years or five years, but it will eventually get resolved. So there is no problem with that, and if the *jagruti* prevails, then what more do You need? The fact that You don't like it has been established.

This is a contractual matter; the contracts of nature [the sexual relations within the marital relationship] have been established through your own endorsement. So if you now breach those contracts, then that will not do, will it?

*** The most toxic vengeance of all is that of sexual relations. What is the main 'factory' that increases vengeance? It is sexual relations with the wife and sexual relations with the husband!**

It is just not worth having sexual relations with *mishrchetan* and if you must, then engage in it mandatorily, as though it is out of compulsion. There is certainly no way out of that. Since you are married, you are duty-bound to carry out that interaction. Just like a man who has gone to jail would clean his place in the cell and plaster it with soil and cow dung, so should we then assume that he is plastering it because he likes being in jail?!

No, he certainly does not like jail. But he has ended up here, now he is stuck in this place, so in order to sleep here he needs some arrangement, doesn't he? But he does not have a liking for the jail cell. He does plaster his place in the cell, but he has no desire to be there. It's not that he has become fond of the jail. Similarly, this fondness for sexual pleasures should be eliminated by contemplating deeply over it. *Vishay* (sexual pleasure) is the gravest 'disease' of all. People in the entire world remain stranded [in worldly life and cannot attain liberation] precisely because of this. Sexual pleasures are the one thing that give rise to vengeance and worldly life persists because of vengeance. All vengeance originates from *aasakti* (excessive affection that leads to attachment).

Questioner: So does that mean that this entire worldly life crops up just because of *vishay* (sexual pleasures)?

Dadashri: Sexuality originates from *aasakti* and later on, from that, repulsion takes place. When repulsion takes place, [the karma of] vengeance gets bound, and the world persists on the foundation of vengeance. No [karma of] vengeance is bound with mangoes, nor is any [karma of] vengeance bound with potatoes. The living beings in the potatoes, there are an enormous number of them, but they do not harbor vengeance. The extent of the harm they cause is that your brain ends up becoming dull; they increase the veils of ignorance over the Self. They do not harbor any other vengeance. It is the living beings that have come into the human life-form that harbor vengeance.

[Karma of] Vengeance gets bound only in the human life-form. From here, one becomes a snake [in the next life] and

then bites the other person. One becomes a scorpion and stings the other person. No such thing ever happens unless [the karma of] vengeance has been bound.

Questioner: If two people do not have any overt sexual relationship at present, but if vengeance arises between them, then does that mean they must have had some sexual relations in a past life?

Dadashri: All vengeance arises because of the unfolding of past life karma only.

Questioner: But is that vengeance because of sexual relations or can it also happen without any sexual involvement?

Dadashri: Yes, it can be without sexual relations too. There are many other reasons. [The karma of] Vengeance could be bound due to money, [the karma of] vengeance could be bound due to the ego, but the vengeance bound due to sexual relations is very toxic. The most toxic vengeance of all is that of sexual relations. Second comes [the karma of] vengeance bound due to money or wealth, and due to egoism, that is very toxic as well, mind you!

Questioner: For how many lives would it go on?

Dadashri: One will keep wandering for infinite lifetimes. From one 'seed' another 'seed' will be sown, then that 'seed' will 'sow' yet another 'seed', and that 'seed' will 'sow' another 'seed', and he does not know how to 'roast' those ['seeds'], does he! He does not know how they can be 'roasted'!

Questioner: How is [the karma of] vengeance bound through that? The 'seed' of vengeance for infinite time is sown [by sexuality], how is that?

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

of a woman and they are treated with some sort of chemicals which make the [dead] man carry out all interactions the way a [living] man would, and which make the [dead] woman carry out all interactions the way a [living] woman would. In such a case, there would be no problem; they would not bind any [karma of] vengeance with you. This is because they are not living. Whereas these people are living; [the karma of] vengeance gets bound with them.

Questioner: Why does it get bound?

Dadashri: It is because there is a difference of opinions. If you say, "I want to go see a movie right now," then she will reply, "No, I want to go see a play today." So their timings are not compatible with each other. So, only get married if your timings are exactly compatible with hers. Here, there is only one thing you should ensure, that the vengeance does not increase. And what is the main 'factory' that increases vengeance? It is sexual relations with the wife and sexual relations with the husband!

*** Everyone in this whole world is entrapped by *mishrchetan* only. After a person comes into the trap [of *mishrchetan*], it is very difficult to get out of it. This *mishrchetan* is extremely dangerous! This itself is the 'seed' of worldly life.**

Two minds can never become one. That is certainly why the claims start up [against each other]. Except for this *vishay* (sexual pleasures), in all the other *vishay* (pleasures of the five sense organs), there is only one mind involved, it is one-sided. That is why the other party does not lay any claims! Whereas [in the *vishay*] with the one who has a mind, there is danger. If one has

had sex with someone just once, then [in the next life] he will have to be born from her womb, or else, he will have to follow her wherever she goes in her next life! What can be done after getting married to *mishrchetan*? The problems and resultant suffering that arise due to the claims asserted by *mishrchetan* are substantial! They will make you completely helpless. So it is just not worth having that karmic ledger with *mishrchetan*. Nevertheless, what can you do if you already have one? Then you have to clear that karmic ledger with equanimity. It's not as though that ledger can be torn up, is it? If you throw it away, then it will cling to you even more. So maintain continuous awareness and clear it.

There is no objection to getting married. However, the minds of both spouses are always going to be different, and if that is precisely where you want to engage in the 'business' [of reciprocity of sensory and sexual pleasures], then abhorrence is bound to arise. Then it is irrespective of what 'business' you engage in with that person! Subsequently, no matter how much *Purusharth* You do, the divisiveness is bound to develop, isn't it! How can there be unity between [two] people whose minds think differently? It is just that their minds will unite for a limited time, for the duration that the 'taste' [pleasure] of the 'business' lasts! But if that 'taste' is not fulfilled, then the 'storm' gets stirred up again. So divisiveness is bound to develop, isn't it! This is because she is a 'file', so she can lay a claim against you. If you say, "I want to renounce worldly life," then she will say, "No, I will not let you go."

Everyone in this whole world is entrapped by *mishrchetan* only. If people were to understand what *mishrchetan* is,

then in that case, they would not be entrapped. All of these other desires are not such that they lead to entrapment. Whereas with desires involving *mishratchetan*, counterclaims are launched against one another. After a person comes into the trap [of *mishratchetan*], it is very difficult to get out of it. After entering that web of delusion, no one has ever escaped from it. This [spiritual] Science of 'ours' is such that once 'we' give *Gnan* to a couple, they both learn how to clear [each other's 'file'] with equanimity and find a way out. Otherwise, even after hundreds of thousands of lifetimes, they will not let go [of each other]. If you have the desire to let go [of her], then she will not let go of you, and when she has the desire to let go [of you], then you will not let go of her. So there will never come a day when the timings are compatible for both, moreover, the 'engine' does not move forward in the direction of *moksha*; that is what this *mishratchetan* is like! There is no objection to eating and drinking. Eat four *vedhmi* (rich, sweetened flatbread) and go off to sleep. Invoke Dada's name and then indulge in that sensory pleasure [of food], but this *mishratchetan* is extremely dangerous! This itself is the 'seed' of worldly life. By conquering the king alone, his army comes under your control, his kingdom also comes under your control. Krupaludev (a *Gnani Purush*, One who has realized the Self and is able to do the same for others, of the traditional step-by-step path of spiritual progress; also known as Shrimad Rajchandra) has sung this [spiritual composition, *Nirkhine Navyauvana*] out of extreme weariness [towards sexuality]. 'He' has put great emphasis on the thing that keeps one

stranded in worldly life by stating, 'What a pitiful state this is!' 'He' used to say, "I had become weary of worldly life since a very long time, since many lifetimes." But ultimately [in that life], He cut it off. 'He' cut it from here, He cut it from there, and He promptly got rid of it. 'He' was an amazing *Purush* (enlightened One); He was a *Gnani Purush*! 'He' could do as He pleased! Sex is a live danger. All the other dangers are considered non-living.

*** She is actually considered a living 'file'. The wife is *mishratchetan*, and you are contractually-bound with her, so she will stake a claim! This 'seed' is being sown with *mishratchetan*.**

With *mishratchetan*, it is such that the husband and wife have different wishes; they each function in a different way. One person may not have the desire, but if the other person wants to indulge in [sexual] pleasures, then what would happen? That gives rise to 'factories' of attachment (*raag*) and abhorrence (*dwesh*).

Questioner: You had said that sexuality is the very starting point of attachment and abhorrence, didn't you?

Dadashri: Yes, the root of everything, of this entire world, has indeed originated from this, sexual interactions (*abrahmacharya*). All this quarrelling is because there is no control over the sexual interactions. The people who have self-control when it comes to sexual interactions do not have quarrels. Compared to the pleasure derived from sexuality, the misery of the dependency that arises out of sexuality is greater!

If you do not like the daily interferences and counter interferences

(*dakhaadakh*) at home, then you should stop all sexual interactions with your wife. Sex is in fact downright beastliness. So, stop this beastliness.

Questioner: Does one indulge in sex out of attachment or out of abhorrence?

Dadashri: Out of attachment. That attachment subsequently gives rise to abhorrence. This *mishrchetan* is considered a ‘file’. However, if the karmic account has been bound in the past life, the karmic account of *dekhat bhooli* (getting sexually attracted to a particular woman upon seeing her) has been bound, then he has no choice [but to engage in it], does he!

The root cause of attachment and abhorrence in this world is indeed this *vishay*; it is indeed the original cause. All of the attachment and abhorrence has arisen right from here itself. All of worldly life has arisen right from here. So, if you want to bring an end to worldly life, then you have to put a stop to it right from here. Then after that, eat mangoes, eat whatever you like! Eat mangoes that are priced at twelve rupees a dozen, there is no one to question you in that. This is because the mangoes will not lay a counterclaim against you. If you do not eat them, they will not start quarrelling with you. Whereas in this relationship with your wife, if you say, “I do not want it,” then she will say, “No, I definitely want it.” If she says, “I want to go see a movie,” and at that time you don’t go, then a quarrel will start! You will certainly be done for! This is because the wife is *mishrchetan*, and you are contractually-bound with her, so she will stake a claim! This ‘seed’ is being sown with a *mishrchetan*. The *mishrchetan* will then file a claim [in the

next life]. She might even bind the karma of vengeance against you that lasts for infinite lifetimes. Then that karma will not let you off.

The objects of pleasure (*vishay*) of the other four sense organs do not create any trouble, but the object of pleasure of the fifth sense organ—that of [sexual] touch— involves a living person on the other side! She is the kind who will lay a claim on you, so the problem lies only in the sexual relations that you have with your wife. She is actually considered a living ‘file’. If you tell her, “I want to stop our sexual relations now,” then she will respond, “That will not do. Then why did you get married in the first place?” Your wife will counter you with a complaint. So this living ‘file’ will stake a claim on you, and if she stakes a claim, then how can you ever bear that? Therefore, do not have sexual relations with a living person. Not only will she stake a claim on you, but she will intimidate you and put you through serious torment. We do not wish to live under the suppression of God, so how can we possibly live suppressed by the wife? And what happiness is there in it [sexual relations with her]? And what happiness did you get out of it? Did you become plump [as a result of your happiness]? On the contrary, your radiance gets destroyed! What [happiness] is there to extract out of this? The entire essence of the body complex (*pudgalno saar*) is blown away! It is when that essence remains within the body that the mind blossoms and such wonderful speech is spoken! Such wonderful *jagruti* prevails! That state is something entirely different, isn’t it! However, one squanders that essence, so then what happens? What kind of *jagruti* would then prevail?

*** If thoughts of *mishrchetan* arise, do not allow them to grow whatsoever. Just weed them right out, then one day a solution will come about for this.**

If you feel, 'This attraction that has happened is of a sexual nature,' then do *pratikraman* immediately, and if a sexual thought sprouts up from within, then that sapling should be uprooted and thrown out immediately. That is all; if these two [guidelines] are followed by a person, then he will not have any problem.

Questioner: But can awakened awareness (*jagruti*) and these two prevail concurrently?

Dadashri: Yes, this can only happen if awakened awareness is present, otherwise it cannot happen, can it!

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. So throw it out in such a way that it does not grow again. Similarly, if thoughts of *mishrchetan* arise, do not allow them to grow whatsoever.

You should uproot the seed related to *mishrchetan* the moment it grows. What should you do? Just weed them right out, then one day a solution will come about for this. Otherwise, if even one were to grow, then it will ruin so many lifetimes. The Lord has said to weed out the 'saplings' of sexuality alone. Let the other 'saplings' grow, they are not dangerous. However, *mishrchetan* is dangerous.

Now, if such awareness remains, then one can sail across [accomplish one's

resolve to remain in *brahmacharya*, celibacy through the mind, speech, and body]; otherwise, this is in fact *bebhaanpanu* (a state of gross unawareness arising out of illusory attachment). This [body] is actually flesh covered by a 'sheet' [skin]. All the garbage of the entire world lies within this body, yet due to this 'sheet', so much illusory attachment (*moha*) arises! Why does that *moha* arise? Due to a lack of awareness! Then later, one also ends up repenting, doesn't he? What is repentance? Remorse. Remorse means it keeps tormenting one from within. Instead, if awareness were to prevail, it would be so wonderful! If you cannot maintain the awareness, then get married. 'We' do not have a problem with that. Marriage is a matter of discharge, something to let go and be done with (*nikaali*)! Otherwise, awareness has to be maintained. Up until now, there was nothing but a lack of awareness. In fact, from that state, this awareness needs to be developed. Suppose there are 108 'lamps' [of awakened awareness] and 12 have already been lit, then continue to light the 13th, the 14th, and so on.

Questioner: In spite of being in a state of awakened awareness, I am pulled into it, I had no control in that situation; so what should I do? How much of a fault is committed in that?

Dadashri: Of course, it is a fault! Suppose the doctor told you not to eat chili peppers, yet you eat chili peppers, then what would happen? However, there would not be many who would turn out to be so foolish, only a few would turn out that way and they eat chili peppers, and then their disease worsens.

Questioner: But now, what should he do? There should be a solution, shouldn't there?

Dadashri: Do *pratikraman*. What else?

Questioner: But doesn't he have to inform the *Gnani* (One who has realized the Self and is able to do the same for others)? The One who has given the *agna* (a special directive of *brahmacharya* for a specified period of time); He has to be informed, doesn't he?

Dadashri: Yes, even if he tells the *Gnani*, *pratikraman* still has to be done. Besides, if he eats chili peppers, it's not as if the *Gnani* is going to take poison, is he?

Some day if a sexual thought arises within and if it takes long to remove it, then a more extensive *pratikraman* has to be done. Otherwise, the moment a [sexual] thought sprouts, it should be removed immediately; uproot it and throw it out immediately. Having said this, sexuality is such that it should not at all be allowed to remain even for a second. Otherwise, it will not take much time for it to grow into a 'tree'. So once it sprouts, immediately uproot it and throw it out. Just as if you want to plant wheat, and a tobacco plant sprouts up, then you would immediately remove it. Similarly, in this too, sexuality should be uprooted.

*** *Mishrchetan* will create such an entrapment that you will not become free even after infinite lifetimes. That is why the Lord has said to stay away from *mishrchetan*!**

A woman is *mishrchetan*. [One is advised to] 'Marry' the *Chetan* (the Self), but instead, one gets married to *mishrchetan*. His parents have no idea, they have no awareness whatsoever of which 'mile' their son is at and what inner burning he has, do they? The parents are absorbed in their own inner burning and

the son is absorbed in his own inner burning! This *mishrchetan* will inevitably lay a claim! Even though you do not like it, if your wife wants to go watch a movie, she will say, "You will have to come," so you have to go! Not only that, but she will also say, "You will have to carry our son." Hey, you even made me carry the child? Yes, but what else can you do? If you want to lose your masculinity, then get married in this era of the time cycle!

Questioner: But now, a person who is already married, what can he do?

Dadashri: It's not as though things are going to happen according to your presumption! The 'film' of *vyavasthit* (the result of scientific circumstantial evidences) will not let you off, will it?

In the past, at least the good thing was that [in some cultures] no matter what kind of a wife a man was in search of, there would be two to three conditions at most from her side to be fulfilled. [The marriage officiant would ask on behalf of the groom,] "Do you agree to fetch this pot of water [daily]?" Then the bride would reply, "I accept." [Then, the marriage officiant would ask on behalf of the bride,] "Do you agree to bring the bundle of firewood [daily]?" Then the groom would reply, "I accept." At the time of reading the marriage contract, these were the conditions stipulated. She would fetch the pot of water, he would bring the bundle of firewood from the forest and that was good enough. Whereas what do the wives of today say? "You will have to come to the cinema [theatre] at this time, otherwise if I ever see you going there with your buddy, you'll be done for!" [The husband will respond,] "Hey, did I marry you or did you marry

me?” Who married whom here? But she is *mishrchetan*! Moreover, these women [of today] are educated. So if you were to tell her, “You do not understand,” then she will put you through serious torment! There is no happiness in this whatsoever. In fact, you are just increasing the ‘files’. And then conflicts arise with those ‘files’, whether she is your wife at your home or some other woman outside! Therefore, do not bind a karmic account with *mishrchetan*; otherwise, she will lay a claim against you.

If you don’t sleep on the bed and sleep on the floor instead, then is it as though the bed lays a claim against you, ‘Why did you leave me and sleep on the floor?’ Whereas *mishrchetan* [the wife] will assert the claim, “Why are you sleeping by yourself today?” She will not let go of you. If you try to push her away, then she will cling to you even more! Thus, don’t create complications with *mishrchetan*! If you have a problem with [eating] potatoes and so you do not buy potatoes, then the potatoes will not raise a voice against you. And even if you do not eat them, then they will not say anything! But *mishrchetan* will create such an entrapment that you will not become free even after infinite lifetimes. That is why the Lord has said to stay away from *mishrchetan*! Keep distance with women! Otherwise, *mishrchetan* is such that she will hold you back from attaining *moksha*!

This *paan* (betel leaf stuffed with betel nut and other ingredients commonly consumed in India as a palate cleanser, but has stimulating and addictive effects) and *bidi* (an inexpensive cigarette, typically made from cut tobacco and rolled in a leaf, primarily found in India) are also

considered *lafru* (extra worldly entanglements). But with these entanglements, it can be presumed that someday you will become free of them, whereas with those other entanglements, you will not be able to become free of them. They are living entanglements, aren’t they! ‘We’ refer to the ones who are living as a *lafru*. Those other entanglements [of *paan* and *bidi*] can be tolerated; they are non-living, aren’t they! The complaint will be only from our side alone, isn’t it? Even there, it is only as long as we have a complaint, isn’t it? Otherwise, there is no complaint of any kind from the other side, is there? Once you let go of it, is there anything that is mandatory? Conversely, if there were to be any difficulty with the living entanglement, then she will lay a claim against you. If you drop the claim, then she will lay a claim. That itself is a very big problem!

*** This sexuality itself is such a thing that it will make you wander life after life. It will even incite You to cast away the [awakened] Self ‘we’ have given You.**

What is *Akram*? It means that One has attained *Gnan* without exhausting [all the previously charged] karma. One has not exhausted karma of any kind yet. Hence, one needs to understand the point of the matter. Nothing else poses a hindrance in this! But sexuality is the one thing that can topple the *Gnan*. Sexuality alone is like that. It is fine if everything else remains. Objects of pleasure of the tongue will not lay a counterclaim against you. Objects of pleasure of the tongue do not have *chetan* (the living entity), they are *achetan* (non-living; devoid of the Self), whereas this [wife] is *mishrchetan* (a living person). So

when it comes to sexual interactions, even if you do not have the desire, you still have to yield to your spouse; otherwise, your spouse will lay a claim against you and at some point, may even cause the wandering of life after life. So when it comes to this, maintain a lot of *jagruti*. That is why over here [on the *Akram* path,] some couples just take the life-long vow of *brahmacharya*, and ‘we’ grant it to them, too. Or else, some people opt to take the vow on a trial basis for a year. Gradually, in doing so, their energy increases to a tremendous extent. This sexuality itself is such a thing that it will make you wander life after life. It will even incite You to cast away the [awakened] Self ‘we’ have given You.

It is indeed by seeing through the *avastha drashti* (relative viewpoint; the wrong belief ‘I am Chandubhai’) that all its effects are felt. Attraction and repulsion exist only because of [seeing others through] the *avastha drashti*, not because of [Seeing them through] the *tattva drashti* (the Real viewpoint; the right belief ‘I am pure Soul’). As soon as one becomes *tanmayakaar* (engrossed) in a temporary state (*avastha*), magnetism immediately arises within, and the attraction begins due to that.

Questioner: It is when a magnet and an iron pin come close to each other that the attraction happens. Now, when can that attraction be eradicated?

Dadashri: It is always going to be there. It will remain for as long as the ‘iron’ retains the properties of ‘iron’. If the magnetism wears off, then the attraction will stop.

Therefore, in *Akram Vignan*, ‘we’ consider the sexual relations

(*abrahmacharya*) that you have with your wife as celibacy (*brahmacharya*). But it has to be with [mutual] respect, and you should not look at any other woman out there with a sexual intent (*drashti bagadvi*). And if you happen to look with a sexual intent at anyone other than your wife, then you should immediately erase it [by doing *pratikraman*]. Then, in this era of the time cycle, ‘we’ consider such a person to be a *brahmachari* (celibate). He does not look with a sexual intent at anyone other than his wife, that is why we consider him to be a *brahmachari*. Is this considered any ordinary state? And then, later on, once he understands, ‘This [sexual interactions with my wife] is also a grave mistake,’ then at that time, he even relinquishes the sexual pleasure which is rightfully his. Many have already relinquished it. In fact, if there is anything that is most harmful in this world, then it is nothing other than sexual relations with one’s wife.

*** When a man sees that, ‘This is a woman,’ it is because there is a ‘disease’ present within that man, only then would he see her as a woman. Otherwise, only the Self would be Seen [in her]. And when a woman sees that ‘This is a man,’ there is a ‘disease’ present within that woman. If one becomes free from that ‘disease’, then *moksha* will be attained.**

In this world, up to a certain age, women inevitably have attraction (*aakarshan*) for men, and men inevitably have attraction for women. Simply by looking [at each other], the causes arise [karma gets charged]. People ask, “What happens by looking?” Hey, by looking there are nothing but causes that

undoubtedly arise. However, if the Vision [as the Self] has been given, then the causes will not arise by looking. Everyone in the entire world looks through a certain viewpoint, whereas only the *Gnani* looks through the full perspective.

What these people say is, “I have dirty thoughts about women.” Hey! As soon as you look [at women], the ‘film’ gets recorded! It then comes into physical manifestation, and then you now complain, “Why is this happening?” The ‘film’ is the cause and that which comes into physical manifestation is the effect. No causes at all are created for ‘us’. The One for whom no causes at all are created is indeed referred to as the absolute Self with a body (*dehadhaari Parmatma*). A woman is actually one kind of an effect on the Self. A woman is an effect and a man is an effect. When You are not affected by this effect, that is progress. From now on, See a woman as the Self; what is there to look at in the *pudgal* (the physical body; the non-Self complex that undergoes influx and outflux)? These mangoes may look appealing but they also rot, so what’s there to look at in them? That which does not rot, that which does not decay, is the Self, that is to be Seen. ‘We’ simply do not have the intent that, ‘This person is a woman or this person is a man.’ ‘We’ do not enter that ‘market’ at all.

When a man sees that, ‘This is a woman,’ it is because there is a ‘disease’ present within that man, only then would he see her as a woman. Otherwise, only the Self would be Seen [in her]. And when a woman sees that ‘This is a man,’ there is a ‘disease’ present within that woman. If one becomes free from that ‘disease’, then

moksha will be attained. Presently, ‘our’ state is one that is free of ‘disease’, so such a thought never even arises for me. All that prevails is that the ‘packages’ [bodies] are different and that is natural, but the awareness that, ‘This is a woman’ and ‘This is a man,’ no such complication prevails for ‘us’. It is only as long as that ‘disease’ exists within a person that it shows such a thing. As long as this ‘disease’ exists in You, what kind of a ‘diet’ should You follow? Maintain vigilance to apply the awareness as the Self. As soon as such a thing is seen, immediately See the pure Soul within that person. The fact that this kind of mistake happens is referred to as ‘*dekhat bhooli*’ (the illusion or sexual attraction that arises upon seeing a person). If a man does not have the ‘disease’ of ‘I am a man,’ then he will not see, ‘This is a woman,’ and if a woman does not have the ‘disease’ of ‘I am a woman,’ then she will not see, ‘This is a man.’ The pure Soul would be Seen in everyone.

Questioner: That much *jagruti* is not likely to prevail, is it?

Dadashri: If this *jagruti* does not prevail, then You will certainly take a beating. As a matter of fact, this practice of *brahmacharya* is for those who can maintain a lot of *jagruti*.

On the *Kramik* path (traditional spiritual path of penance and austerities), men never allow any woman to be in their proximity, because there is a grave danger in that. Women are a danger for men, and men are a danger for women. However, I am saying that women are not at fault in this. A woman is actually the Self, the fault lies in your inherent nature [as a male].

*** This designing or planning involving sexuality is done with a living person. Even if you let go, what would happen if the other person makes a claim against you? That is why ‘we’ have said to remain cautious here.**

Suppose there is some woman who is standing in your proximity and you see her; but you immediately redirect your gaze. Nevertheless, your eyes keep straying towards her again. If your eyes keep getting drawn towards her, then she is considered a ‘file’. So, this is the only mistake you have to understand in this era of the time cycle. If a ‘file’ has arisen in the past, no matter how small it is, but it is a ‘file’ you are attracted to, as soon as you realize that she is a ‘file’, you should remain alert there. Now, after becoming alert, what else is to be done? For the One who has learned how to See the pure Soul, He should keep Seeing her pure Soul. With that, that entire thing will get wiped out.

Questioner: Along with that, *pratikraman* (apology coupled with repentance to the pure Soul within the other person) and *pratyakhyan* (to resolve to never repeat the mistake) should be done, shouldn’t they?

Dadashri: Yes, those surely have to be done, don’t they!

Questioner: This ‘file’ of attraction does not remain continuously. But this attraction arises, just like if there were a magnet here and a pin were to pass by here, it would get pulled towards it. But as soon as I realize that it got pulled, I immediately pull it back.

Dadashri: Whatever You realize is because of this *Gnan*, otherwise someone else would succumb to a state of gross

unawareness. It is because of this *Gnan* that You realize this, so then you have to do *pratikraman* for it. Then your vision should appear untainted (*nirmal*). It is only if you have the ‘disease’ within you that the other person will catch that ‘disease’, isn’t it? But what if she sees your untainted vision? You should make your vision untainted; do you know how to do that or not?

Questioner: Please elaborate on how to make the vision untainted.

Dadashri: Once the awakened awareness (*jagruti*) of ‘I am pure Soul’ sets in, the vision becomes untainted. If it has not become so, then say five to ten times, “I am pure Soul, I am pure Soul, I am pure Soul,” then it will come back. Alternatively say, “I am free from all sexual impulses and passions (*nirvikaari*) like Dada Bhagwan, I am free from all sexual impulses and passions,” even then it will come back. You have to apply this, there’s nothing else to it. This is a Science; it gives immediate results. And if you become even a bit negligent, then you will be thrown in a different direction; that is how this is!

No other thing is a hindrance. If a woman touches you and your inner intent (*bhaav*) changes [turns toward sexuality], maintain *jagruti* there. This is because the *parmanu* (particles of inanimate matter which are not in pure form) of the female gender are such that the other person’s inner intent will definitely change. As for ‘us’, if ‘we’ were to place ‘our’ hand [on someone], then even if a thought had arisen in that person, it would on the contrary change; the bad thoughts of his or hers would go away!

‘We’ can tolerate sabotage caused by the designing or planning (*yojana*) of any other matter except for that involving

sexuality. This is because all other designs are not done with *mishratchetan*, whereas the designing or planning involving sexuality is done with a living person. Even if you let go, what would happen if the other person makes a claim against you? That is why ‘we’ have said to be cautious here. If you are negligent in other matters, it’s fine. The consequence of being negligent is that slightly less *jaqruti* will remain. However, this sexuality is the greatest danger of all; the other person will drag you wherever he or she goes! With our *Gnan*, how can you afford to go to such places [lower life-forms]? On the one hand, there is this *jaqruti*, and on the other hand, there are illicit sexual relations; how can you put up with that? But even then, the karmic account has to be cleared.

Questioner: That comes into physical manifestation, doesn’t it?

Dadashri: Yes, and what kind of physical manifestation? That woman may become your mother in the next life, she may become your wife, if your internal state of being (*dhyān*) is focused on her in a sexual way for just one hour! That is how this is! This is the only matter you have to be cautious about, ‘we’ don’t tell you to be cautious about anything else.

*** When a man is not satisfied in [the subject, i.e. *vishay*, of] his wife, or a woman is not satisfied in [the subject, i.e. *vishay*, of] her husband, then the *chit* gets fixated there.**

No man should stare intently at a woman and no woman should stare intently at a man. One has the liberty only with one’s own spouse. People do not stare intently inside an Indian sweet shop, because they know that the contents do not belong to them. However, these men keep staring intently at

women and women keep staring intently at men. Hey, what is there to look at in this [body]? These are all ‘watermelons’ that are walking by. What is there to see in them?

No one says things like this! People keep saying, “Let everything carry on as it has been!” However, that carries terrible liabilities. Enjoy what is rightfully yours. The woman you are married to, even her parents got her married to you, people from her village sanctioned her marriage to you, so everyone accepts that relationship, don’t they? That is rightfully yours, there is no objection to that, but you should not look at any other woman. You should not look at anyone else with a sexual intent. But no one has ever given such a precept. People have allowed this to go on unconscionably, and so the ‘wagon’ headed in the wrong direction.

After all, this is the world, so aren’t people likely to look with a sexual intent? How can a person maintain so much control? If a person has attained this *Gnan*, then He can maintain control. Otherwise, the moment one has a thought about indulging in that which is not rightfully his, he is headed towards a birth in the animal life-form. One may think in his mind, ‘Nothing is going to happen to me!’ So, people do not have any fear. But this world is actually nothing but a factory of fears, so proceed with caution. This *Kaliyug* (the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action) is dreadful. Day by day, the times keep getting worse, so the thoughts and everything else will continue to deteriorate progressively. Hence, if you affirm your intent to attain *moksha*, then you will at least achieve something.

If one is not satisfied in [the subject, i.e. *vishay*, of] looking, then his eyes will be roving all-around without discretion. When a man is not satisfied in [the subject, i.e. *vishay*, of] his wife, or a woman is not satisfied in [the subject, i.e. *vishay*, of] her husband, then the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) gets fixated there. The Lord has referred to this as *moha*. Right upon seeing, the *chit* gets fixated there. As soon as a man sees a woman, his *chit* gets fixated there. Are these people likely to behave themselves? As a matter of fact, they are not able to find happiness anywhere, that is why they are just making vain efforts to find it in this. A rare person with a lot of merit karma may not be making such vain efforts, but then he gets caught up in greed [for wealth].

If a woman has hunger for men, then her *chit* will get fixated in a man. If a man has hunger for women, then upon seeing a woman his *chit* will get fixated in her. Thus, everything has deteriorated in this way, by the *chit* getting fixated in whatever people have hunger for.

If anything is an impediment to attaining *moksha*, then sexual pleasures with a woman is the only thing that is an impediment, and that too, a great impediment is caused merely by looking [with a sexual intent]. This is the only danger in worldly interactions; this is the only 'danger signal'. There is no danger signal everywhere else. That is why the young men [who practice *brahmacharya*] have been told, "Do not even fix your gaze upon a woman." And if the gaze does get fixed, then a remedy has been given for that. It is to be washed away with 'soap' [*pratikraman*]. In

this era of the time cycle, the biggest 'poison' of all is indeed sexuality. The people of the current times are not such that they are immune to this 'poison'. These poor people are weaklings! If they roam about as they please, then would they not be affected by the 'poison'? It is because they remain in the *Agnas* (the five directives of the *Gnani Purush*) that they do not become affected by the poison. But what if they do not remain in the *Agnas*? If the *Agnas* are violated just once, the poison spreads swiftly and unstopably! They simply do not have the capacity to withstand it, do they!

*** What one has to guard against is that a woman should not have any casual conversations with a man [outside the boundary of the work at hand] at all, and a man should not have any such conversations with a woman; otherwise, it is a terrible affliction! In this case, you are dealing with a living person, aren't you? Therefore, both women and men ought to be cautious; this carries a grave liability!**

It is because of this *Kaliyug* that men and women have an effect on each other. Even though they are both satisfied [in their sexual relationship with each other], when they see someone else out there, they look at a person who catches their attention (*drashti mandai*). That is the greatest danger signal. To derive pleasure from looking at someone else with a sexual intent carries a grave liability. If you are a man who yearns respect (*maani*) and if any woman gives you respect (*maan*), then your eyes will be drawn (*drashti khenchai*) towards her; similarly, if a man is greedy (*lobhi*) and if his greed (*lobh*) is satisfied [by another woman], even then his eyes

will inadvertently get drawn towards her. After that, his entire life will get ruined!

So, what one has to guard against is that a woman should not have any casual conversations with a man [outside the boundary of the work at hand] at all, and a man should not have any such conversations with a woman; otherwise, it is a terrible affliction! Just having such thoughts leaves a person in a state of gross unawareness (*bebhaanpanu*)! Then when will the awakened awareness as the Self (*jagruti*) ever arise? Therefore, beware of this much! Is there anything difficult in this?

Questioner: That is where we should remain vigilant.

Dadashri: It is worth disconnecting and distancing yourself from that point itself. ‘We’ can free you from all other matters, ‘we’ can find a way out for you; but in this case, you are dealing with a living person, aren’t you? Therefore, both women and men ought to be cautious; this carries a grave liability! You should always keep the eyes cast downwards; there is no other obstruction on our path. Even at home, talk about this point over and over again. Then everyone at home will understand that it is not at all worth looking up [keep the eyes cast downwards only].

There are varieties of ‘packings’ [bodies]! There is not likely to be an end to this; however, so much *jagruti* does not prevail either. So simply decide, ‘Come what may, but I never want to look at someone who catches my attention (*drashti maandvi*).’ Otherwise, the ‘seeds’ sown will be so large that they will ruin your next life! You will have to follow her wherever she goes [in her next life] and then you will be ruined.

*** The *maya* of all the people in the entire world is filled right here [for the body]. Women have *maya* for men, and men have *maya* for women.**

If one has to engage in sex [with his spouse] unwillingly, then it is not ‘poison’. Do you spend money freely or reluctantly? This is only money we are talking about, but just one act of sex causes the loss of billions upon billions, it is terrible violence. This money does not have as much value; money will come again. [The consequences of] All of these karmic accounts will have to be suffered. Bind as many karmic accounts as you want to. Go ahead and bind the karmic accounts according to your strength [capacity to bear the consequences]. Having said this, at the time of suffering [the consequences] you are unable to bear the repayment and keep lamenting about it; so instead, be cautious in binding the accounts right from the very beginning. You will have to clear all those karmic accounts, won’t you? Compared to the pleasure (*vedana*) of sex, the suffering of hell is better. Moreover, sexual pleasures ‘sow seeds’ [charge karma for the next life]. The ‘seeds’ [of karma] cannot be sown in the hellish realm; over there, one only undergoes suffering [of the effects of demerit karma charged in the previous life], until the ‘debit’ [demerit karma] gets cleared. And if one has [charged] ‘credit’ [merit karma], then that ‘credit’ gets used up [with a life-form] in the celestial realm. Whereas with sexual pleasures, new ‘seeds’ [of karma] are inevitably sown. ‘We’ used to have such thoughts from early childhood; ‘we’ had thought it all through back then.

[Shrimad Rajchandra has written,] ‘The one who deems a woman to be a

wooden statue is indeed considered God.' ('*Gane kaashtani pootali, te Bhagwan samaan.*') Now, how can she be considered a wooden statue? Is it easy to consider her so? These people are such that if a wooden statue of a woman were to actually be brought to them, they would even keep embracing that! To consider her a wooden doll, it is not something that can be done just by deciding to. It can only be understood if you see with the right understanding. But the man to whom she appears as a wooden doll, what must he be like? To him, he can see right through and through. With the clothes still on, he can see what is beneath the clothes, the skin beneath the clothes, and everything beneath the skin; all of that keeps appearing to him just as it is. Then *moha* (illusory attachment) would not arise at all, would it! This *moha* is indeed entirely wrong, isn't it!

Now, the One who has *vairaaag* (dispassion) arise upon looking at a woman is indeed considered to be God! There is no greater filth in this world than this body that is filled with bones, flesh and blood. Conversely, when this very body is used to get Your 'work' done for *moksha*, then there is nothing else better than that! The human body is such that, through it, whoever wants to get his [spiritual] 'work' done to whatever extent can do so.

By practicing *brahmacharya*, the mind is to be made *sanskaari* (uplifted with elevated cultural and moral values) and the *Gnan* is to be understood, so that You do not get drawn anywhere. How do men and women appear to 'us'? First, they appear completely naked, and then they are visualized without skin. So then *vairaaag* is

bound to prevail, isn't it! *Vairaaag* does not arise by enforcing it, it actually comes through *Gnan*!

Questioner: This is actually a very deep point.

Dadashri: If one tries to understand this, then it is profound, nevertheless, it is simple. Contradiction does not arise anywhere. This is Knowledge based on incontrovertible principles; moreover, it is Knowledge based on powerful experiences. This path of 'ours' is the *Akram* path, that is why 'we' have given all the freedom to eat and drink, freedom of all types has been given, but 'we' tell You to exercise caution when it comes to sexual pleasures! Besides, even the Lord was afraid of sexuality. 'We' have gone as far as giving the freedom to watch movies, because one does not become as engrossed (*tanmayakaar*) while watching a movie, whereas in sexual pleasures one becomes excessively engrossed. The nature of humans is *haraiyo*. *Haraiyo* means wherever one looks, he gets fixated there, wherever he looks, he gets fixated there. In all other things, there is some beauty to see, but where is there any beauty in this [body], that one should ever look [at it]? These people only appear good-looking on the outside. As for the mango, even if it is unripe on the inside, it still tastes good and it does not give off a foul odor either. And what if this [body] were to be cut? There is no end to the stench it gives off.

So this is precisely where the *maya* (illusion; illusory attachment induced by worldly life) exists. The *maya* of all the people in the entire world is filled right here [for the body]. Women have *maya* for men, and men have *maya* for women.

Questioner: That is certainly why everything [spiritual progress, liberation] has been impeded, isn't it?

Dadashri: Yes, that is precisely why it has been impeded.

'You' actually have this *Gnan*; if the *Gnan* remains in Your awareness, then the 'seeds' cease to be sown. Nevertheless, only if *pratikraman* is done, will there be a way out. So You should cleanse the fixation [of the *chit*] by Seeing the pure Soul [in that person]. Otherwise, if the *chit* gets fixated [on a person], then the result of that may come even after two to five thousand years!

*** A man and a woman should never touch each other; it is very dangerous. As long as one has not attained the complete state as the Self, one should not touch [a person of the other gender]. Otherwise, if even a single *parmanu* (particles of inanimate matter which are not in pure form) of sexuality enters within, it can ruin so many of one's future lives.**

'We' are an *akhand brahmachari* (One who prevails in celibacy through the mind, speech, and body uninterruptedly), the kind who has not had a single sexual thought over the last twenty-eight years, ever since this *Gnan* manifested. That is why 'we' can touch women [to bless them]; otherwise, a woman should not be touched.

A man and a woman should never touch each other; it is very dangerous. As long as one has not attained the complete state as the Self, one should not touch [a person of the other gender]. Otherwise, if even a single *parmanu* of sexuality enters within, it can ruin so many of one's future

lives. 'We' do not have even a single *parmanu* of sexuality. If even a single *parmanu* gets spoiled [with sexual intent], then *pratikraman* has to be done immediately. If *pratikraman* is done, then sexual intents will not arise in the other person.

No one [man] at all has the right to touch a woman. This is because if he touches a woman, then her *parmanu* will not refrain from giving their effect. If you touch a woman [who is not your wife] even slightly, then you have to cleanse it [by doing *pratikraman*] for an hour. It is at the feet of the *Gnani Purush* alone that women can touch and do the *vidhi* (auspicious silent blessings at the feet of the *Gnani*). The *Gnani Purush* has actually uprooted and thrown out all the 'seeds' of sexuality; He simply does not have the seed of sexuality. Whose feet can a person rightfully touch? It is the One who has surpassed the ninth *gunthanu* (one of the fourteen stages of spiritual development). This is because He does not have even a single thought related to sexuality! Those thoughts have stopped completely! Once that happens, only elevated [spiritual] thoughts will arise in His mind; all His energies are only directed upwards.

After this *Gnan* manifested, 'we' have never had a sexual thought. For the One who has not had a sexual thought, for the One whose mental strength (*munobal*) has become extremely powerful on the basis of this *Gnan*, after that, for Him, there is no problem [even if people of the other gender touch Him]. This is the reason women can do *vidhi* while touching 'our' feet like this, isn't it! However, no one else has the liberty to touch women, nor do

women have the liberty to touch anyone else, they should not touch anyone at all. For others [men] out there, sexual thoughts will arise even before a woman touches them. For 'us', with 'three vision', 'we' can visualize everything [within the body] through and through, in just one second. 'Our' *Darshan* (Vision as the Self) is so elevated, so how can that 'affliction' possibly even arise in 'us'?

And 'we' do not have any attachment (*raag*) towards the *pudgal* whatsoever! 'We' do not have any attachment even towards 'our' own *pudgal*. 'We' remain totally separate from the *pudgal*. The one who has attachment towards his own *pudgal* will have attachment towards another person's *pudgal*. Since infinite past lives, these [sexual pleasures] are verily what have been indulged in, yet one does not let go of them. That in itself is a wonder, isn't it! It is only when one has been opposed to sexual pleasures since so many lives, when one has thought very critically, with an unveiled vision about the nature of sexual pleasures, when one has developed a tremendous amount of *vairaaag* (dispassion for worldly life), that this [indulgence in sexual pleasures] lets up. When does dispassion arise? It is when One is able to See [what lies] within, as it is.

This bondage has persisted because of touch (*sparsh*) alone. The bondage of this world has indeed happened through [sexual] touch, and one can become free only through touch [of the *Gnani*]. Through the touch of the One [the *Gnani*] who is free, we become free. And through the touch of those who are in bondage [a man or woman], we become bound.

*** Suppose there are tightly sealed petrol cans here that are completely airtight; nevertheless, if someone were to light a cigarette in this room, then the cans would still catch fire. Likewise, women and men should put up a signboard that warns, 'Beware of petrol.'**

This entanglement of worldly life has perpetuated since infinite lives because of *darshan moha* (the conviction that 'I am Chandubhai'). This *darshan moha* gets dispelled when *samyak Darshan* (the right belief 'I am pure Soul') is attained. Why is the world still perpetuating? It is because of *darshan moha*. Despite doing so much [in terms of austerities], why are people not able to attain liberation? *Darshan moha* is the impediment. A person may have had a meal at night, but in the morning, if he feels very hungry again, then he will not look at a gold shop or at a sari shop. Rather, he only sees the Indian sweet shop. Why is that? It is because his *chit* wanders in search of food only. Once the effect of hunger arises in the body, the *moha* (illusory attachment) to eat keeps arising, that is known as *darshan moha*. When the hunger for sex arises in the body, the *moha* for a woman awakens. Thus, it is through this *darshan moha* that one sows the 'seeds' for the next life. That is how he gives rise to the worldly life of his next birth. For the One who is *vitaraag*, He does not become prey to anyone's hungry eyes. So, if you want to become free from worldly life, then become *vitaraag*. But how does one become *vitaraag*? By finding a way to dispel the *darshan moha*! Worldly life perpetuates because of *darshan moha*.

When you see some fresh lady's fingers [i.e. okra, *bhindi*], then your eyes get fixated on them. When you see something nice, your vision [*chit*] gets

fixated there. Once the vision [*chit*] gets fixated, worldly life crops up. This world is not at all worth looking at with 'open eyes'. More so, in *Kaliyug*, it has terrible effects. A considerable amount of worldly life arises through these eyes.

In this world, all the things are such that they only induce delusion, aren't they? Where the mind itself is weak, what else can be done? What is there that's worth looking at in these things? This habit of looking is, in fact, considered a bad habit. Whatever is seen, *moha* arises for it, because people do not have knowledge of all the phases (*pariyay*) [of the things they see], do they! What was eaten is what gets vomited. When one vomits, the awareness that, 'This is what I had eaten, it is part of that,' does not prevail at that time, does it? Likewise, with a mango, first the flowers blossom on the mango tree, then the fruit appears, small mangoes start to grow. At first they taste astringent, then they start to become sour and then they become sweet. Then those very same mangoes decay, they go bad, they give off a foul odor and rot. If all those phases remain present [in one's awareness] at a time, then *moha* would never arise for mangoes, would it? The things worth eating and looking at were present in *Satyug* (the first of the four eras of the time cycle, characterized by virtue, wisdom, happiness, and morality). Women these days are not worth looking at, even the men are not worth looking at. In fact, they all look like stale mangoes! Hey, what do you find worth looking at in all this stale 'stock'? A wife is a husband's lavatory and a husband is a wife's lavatory.

For those men and women who want to attain *moksha*, the men should completely stop looking at women who catch their attention, and likewise, women should

completely stop looking at men who catch their attention. Otherwise, there is definitely no end to this. What would be visible if the skin were to be removed? However, even as it is, these people have such terrible body odor that I wonder, 'What kind of people are these!' In the past era of the time cycle, there were such women, *padmini* women (the most beautiful and graceful category of women according to ancient Hindu texts), who were fragrant! Even if she were sitting nearby, her fragrance would keep exuding all the way here. At present, the men have no substance at all and even the women have no substance. It is all 'stock' that is worth discarding, it is considered 'stock' worth removing, it is rubbish material. What's worse, one affixes his *moha* on such rubbish material. Hey, do you find anything in this that is worth having *moha* for? Why? Is it because the person has fair skin? Suppose there are tightly sealed petrol cans here that are completely airtight; nevertheless, if someone were to light a cigarette in this room, then the cans would still catch fire. Likewise, women and men should put up a signboard that warns, 'Beware of petrol.'

*** The scripture writers have said, "Petrol' and 'fire' cannot be placed next to each other." Nevertheless, here the two happen to be together. So, you have to be cautious that a 'matchstick' is not set alight.**

In earlier times, people happened to look at only one or two people with a sexual intent! Whereas these days, people look at others with a sexual intent (*drashti bagade*) here, there, and everywhere! So, in order to clear the karmic account with that person, one will undoubtedly have to go there, meaning, one will have to go wherever that person ends up being born [in the next life]. If they end up being born

into a lower social status, then the person will also have to go to a lower social status. There is certainly no way out. The karmic account must be paid off. Now, all of these pitiable people simply do not know what liability this carries, do they! You know that these people are doing such things, and so you are also doing the same thing. Why is it that you keep your distance from a scorpion as soon as you see that it is ready to sting? [But] In this case, there is no one to show you, 'This is something that will sting you,' is there!

Why do spiritually developed people end up being born into a lower social status? All those who have been afflicted with the 'disease' of sexuality (*vishay-vikaar*) end up being born into a lower social status, just on this one basis. Those who have less sexuality are born into a higher social status, in an esteemed clan, and in a noble lineage. This is because the fault of sexuality (*vishay dosh*) is less! One has to go wherever the other person ends up [in the next life], simply with the alteration in one's way of looking at them. Therefore, you should be cautious. Except for your own wife, you must not look at any other woman with a sexual intent. If you look elsewhere with a sexual intent, then you are done for. What I am saying is, "Do not look at any other woman; indulge with the one who has come naturally to you [as your wife]." If you look at someone else's wife with a sexual intent, then that is equivalent to stealing. Would you like it if someone were to look at your wife with a sexual intent?

Questioner: No.

Dadashri: Similarly, you should also remain within the bounds of what is

lawfully yours. No matter how good-looking she may be, you should still not glance at any girl; you have been told to take care of this much.

Questioner: I have to remain chaste.

Dadashri: Yes, you have to remain chaste. In spite of maintaining chastity, if your eyes are drawn towards someone and some slight mistake occurs, then I have given you the 'soap'; immediately 'wash off' the 'stain' with it. If it is not 'washed off' immediately, then the 'cloth' will continue to become 'soiled'. These poor youngsters are susceptible to looking at women with a sexual intent. And I even have to give the 'soap' to older men like you, because there is no telling when these 'eyes' will find someone beautiful. I have given you *moksha* even though you have a wife. If I were to tell you to leave your wife and come here and if that were to hurt her, then would you ever be able to attain *moksha*? And if I were to call you here, then would I be likely to attain *moksha* either? If I misguide both of you, then would I ever attain *moksha*?

The problem only arises when men and women both come face to face with each other; that is primarily where the 'disease' of looking with a sexual intent lies. So, if you happen to look at anyone with a sexual intent, then you should do *pratikraman* for it. That's it; that ['disease'] is the only problem! There is no other problem. This is because the scripture writers have said, the world has said, "'Petrol' and 'fire' cannot be placed next to each other." Nevertheless, here the two happen to be together. So, you have to be cautious that a 'matchstick' is not set alight.

Here, each one of these women and

men has been given the tool of *pratikraman*. The moment you look at someone with a sexual intent, you should do *pratikraman* immediately; then the liability is 'mine'. This is because you have done *pratikraman*, you have followed 'my' *agna*, therefore, all the liability is 'mine'. What more would you want after that? When Dada is taking on the liability, then what other concern is there?

With this *Gnan* of 'ours', the vision does not set upon anyone else at all, and if it does, you should 'uproot' it and do *pratikraman* for it. The vision may set on someone else due to the filled stock of karma from the past life, but you should 'uproot' it and do *pratikraman* for it.

Questioner: One has to maintain such tremendous awareness, so that he doesn't look with a sexual intent, and the mind steers clear [of sexual thoughts], doesn't he?

Dadashri: Of course; if You do not maintain this awareness, then what else are You going to do? In that case, those 'files' will cling to you in your next life as well. The 'files' that had become stuck to you in the past life are to be uprooted by applying this *Gnan* [in this life]. All You have to ensure is that no new 'files' cling to you, isn't it!

*** Recall each and every fault committed against *mishrachetan*; earnestly look for each and every fault and do *alochana* (heart-felt confession of one's faults), *pratikraman*, and *pratyakhyan*. By following the directive of the *Gnani Purush*, the faults will continue to be 'operated' on.**

From childhood until now, whatever faults have been done related to sexuality, with whichever person, recall all those

faults, with Lord Mahavir as a witness, or else, say, "I offer my salutations to Lord Simandhar Swami," and ask for forgiveness, do one such *samayik* (introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self). Do this much; can you do this much?

Questioner: I can. I will do it for however many I am able to remember.

Dadashri: Do it for as long as you can remember them. The one who has the desire [to See his faults], the one who is straightforward, will inevitably recall them. And on the path of the Lord, straightforwardness is the easy path to *moksha*, it is the highest path. If a person does not become straightforward, then he is not on the path of the Lord at all.

First, focus your awareness on Dada, remember Him, sing one or two spiritual songs, recite the *Trimantra* (the three mantras that destroy all obstacles in life), and then come into the steady state of 'I am pure Soul.' Then starting from today going back all the way to childhood, whatever incidences have happened, the sexual faults that have been done, however much of that You can See, start doing *pratikraman* for all of that. Go back starting from today: recall with whom did this fault happen yesterday, with whom did this fault happen the day before yesterday, with whom did this fault happen the day before that. Or recall from childhood, recall as far back as You can, and do *pratikraman* for that. 'You' will recall them; You will recall them naturally. 'You' should not worry, 'Oh, what will I do if I do not remember?' Once You begin, it will start to pour down like a torrent of rain! It will 'rain' even in the 'desert'! And then,

wherever faults of violence have been committed, or violence has been committed through speech, or if you've engaged in deceit, or the fault of greed or pride, or if you have spoken against any religion, keep doing *pratikraman* for all of that and move forward. After that, regarding sexuality, if pleasures that are not rightfully yours have been enjoyed, and if even such thoughts have arisen, recall all of those too and wash them away thoroughly. Whatever the world condemns, if it is something that is condemnable, then the consequence of that is one becomes deserving of a lifetime in hell! Therefore, do *pratikraman* for all those faults.

Questioner: What if the mistakes do not come into our awareness?

Dadashri: Then you should recall Dada and say, 'Oh Dada Bhagwan, I cannot recall anymore.' Then you will start to recall them again. And however many faults You are able to See, those many will be cleared. Now, the bliss has begun to arise within You, but if there are any pending karmic accounts brought forward from the past life with any *mishrachetan*, then they will stake a claim against you. And rather than straightening up after taking a beating, if you just keep asking for forgiveness for the faults committed against the *mishrachetan*, you will feel lighter. [For the faults committed against] Your children, your wife, your parents; they are all considered *mishrachetan*. You should do *pratikraman* for all of them. The power of the *Gnani Purush*'s speech is at work behind this directive, so the [spiritual] 'work' gets accomplished!

Starting from the present moment, keep Seeing within all the way back to

when you were very young. Go from this year to the previous year, to the year before that, and so on and You will be able to See all the way back. 'See' from childhood until now, or else start from now and See all the way back to childhood. But take one or the other as a study within. 'See' within as the Self; keep Seeing even if You get stuck. Then You will keep Seeing further ahead. Many times there are no obstacles, but if someone does have obstacles, then He will get stuck. And if there are fewer obstacles, then He will See everything, He will See all the way to when he was very young; He will See everything that was done.

This speech [of the *Gnani Purush*] is 'living' speech (*Chetan vani*) [it has come forth having touched the Self]. This 'living' speech itself will accomplish the work. Sit with the awareness of the pure Soul and start doing *pratikraman*. There are five *mahavrat* (the five major vows as expounded by Lord Mahavir: truth, non-possessiveness, non-violence, non-stealing, and celibacy); you only have to do *pratikraman* for wherever the *mahavrat* have been violated, not for anything else. Otherwise, if you have traveled and visited places, if you have eaten a betel leaf mouth freshener, you do not need to do *pratikraman* for that. Wherever faults have taken place between one person and another, *pratikraman* has to be done for those faults. So 'we' are giving you this *pratikraman* for the faults that have occurred with *mishrachetan*. This has become Dada's *agna* (special directive), so abide by it. As it is, you are doing *pratikraman* on a daily basis. If you have had any sexual thoughts for any *mishrachetan*, if you have committed any fault, then earnestly recall all of them,

starting from childhood until now, and do *pratikraman* for them. As this *pratikraman* is being done in accordance with the *agna* given, all the faults will be washed off. Are humans not likely to make mistakes related to the conduct? But as You are following 'our' directive, everything will be cleansed.

Recall each and every fault committed against *mishrachetan*; earnestly look for each and every fault and do *alochana*, *pratikraman*, and *pratyakhyan*. By following the directive of the *Gnani Purush*, the faults will continue to be 'operated' on. In fact, this is the 'lift' path [shortcut path to liberation]! And you happened to come across this path in passing! So, by abiding by this directive, the 'stock' [of filled karma] keeps getting cleansed. By continuously doing this, You will be able to go to *moksha*!

*** If You practice this *Gnan* of 'ours', then it is 'our' guarantee that You will attain final liberation within one more lifetime! However, there should certainly not be any sexuality.**

All twenty-four *Tirthankar* Lords spoke with one voice about *ekant shaiyaasan* (solitary sleeping and sitting arrangements)! Why did They speak with one voice about this? Two people with different *prakrutis* (temperaments) sharing sleeping and sitting arrangements is not at all advisable. This is because the two *prakrutis* cannot become one, they cannot completely adjust to one another. Thus, they will keep 'disadjusting' with each other and that is what will give rise to worldly life. That is why the Lord had come up with this concept of solitary sleeping and sitting arrangements.

Two [individuals] can never become one. No matter what we do, will they ever become one? When they inevitably part, are they not two separate individuals? Then they keep having the divisiveness of 'you' and 'I', don't they? They do not have this feeling of oneness that 'I am in everyone, I am in you too,' do they? That is why the *Gnani Purusho* look for *ekant shaiyaasan*. On some days, the two may become one, but that does not last all the time, and the interference [of the ego] will inevitably arise again. So instead, lay down a single mattress [to sleep on] and the problem will be solved! And if someone is sentenced to 'jail' [marital life with one's spouse], then that sentence will have to be served out, won't it? If it is a twenty-five year sentence, then twenty-five years [will have to be served] and if it is a forty-year sentence, then forty years will have to be served, the person will certainly have to serve his 'jail' sentence, won't he? However, what intention should he nurture? That of *ekant shaiyaasan*! The sleeping and sitting arrangements should be solitary. This is the path that the *Gnanis* chose, [knowing] that there is no virtue in sharing. The two do become one [at times]; however, from being one they invariably become two later on. Therefore, as long as the two are together [in marriage], consider it to be a jail sentence for that duration. There is no choice [but to serve the sentence] in 'jail', is there! One has to do whatever the 'police officer' says. What is the one who practices non-violence as established by the Lord [Mahavir] like? He is one who follows *ekant shaiyaasan*. It doesn't matter that he mingles with everyone, but he follows *ekant shaiyaasan*.

It is only after the attribute of *ekant*

shaiya sukh (happiness that arises from solitary sleeping and sitting arrangements) arises that true bliss arises. It is when One knows how to see the other person through and through, that the attribute of *ekant shaiya sukh* arises. Subsequently, He finds it more pleasing to stay all alone and to be in solitude. That is when He experiences the true exhilarating bliss [of the Self]. There is an abundance of bliss lying within, that is what manifests. Then, everything that flows forth in His speech is indeed considered scripture.

Ekant shaiyaasan! When the solitary sitting and solitary sleeping arrangement is put in place, that is when one becomes absolutely blissful. This has been ‘our’ custom for many years and ‘we’ experience the exhilarating bliss that is free of attachment and abhorrence (*vitaraagi masti*). If you were to attain this state of Dada’s for just one hour, then you would become blissful like ‘us’ permanently. Besides, as long as there are [sexual relations with] a woman, one should not even hold onto the hope of attaining *moksha*. It is said, “As long as the sexual relations are ongoing, one has not Known the Self at all.” If a person looks at a woman with a sexual intent, then he has not Known the Self even slightly, not even a fraction’s worth. He has not experienced the bliss of the Self! Otherwise, how wonderful is the bliss of the Self!

As long as the sexual relations are ongoing, one cannot ‘touch’ [experience] the Self at all, one can never ‘touch’ [experience] the Self. That is all ‘we’ ask you to be cautious about. Just this much needs to be conquered, the sexual relations with a woman! Meaning, if one looks at a woman

with a sexual intent or if one even has thoughts along those [sexual] lines, then he is doomed. The very foundation of *moksha* has vanished. There is an immense desire to attain *moksha*, but the path to *moksha* cannot be found. Therefore, one has done nothing but wander aimlessly for infinite lives, and one is unable to live without *avalamban* (dependence on a relative relationship). So he wants a wife, he wants everything. Even in getting married, one does so because he seeks support (*aadhaar*). That is why one gets married, isn’t it! A person cannot live without support, can he! A person cannot live absolutely free of dependence on the relative (*niralamb*), can he! Except for the *Gnani Purush*, no one else can remain *niralamb*; one inevitably seeks some kind of dependence (*avalamban*)!

*** Only the One who is *nirvishayi* can do research. A person who is *vishayi* (fond of sexuality) can never do any research.**

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

What use do we have for this ‘packaging’? The ‘packaging’ may rot tomorrow, it may fall over, it may decompose. Do we not know what the

'packaging' is made of? Yet people forget, don't they? Don't people forget that? But this 'packaging' will even deceive you. 'We', the *Gnani Purush*, can see right through and through. The clothing is all there, yet within the clothes, within the skin, 'we' can see it exactly as it is. Then how can attachment (*raag*) arise? 'We' only See the Self, and all of the rest is just 'rubbish'; it is 'rotten stock'. What is in there worth looking at? [And yet] That is precisely where the attachment arises, isn't that a wonder! Doesn't one know this? He knows everything indeed, but he has not been given such an understanding. The *Gnanis* have seen the 'stock' from the very beginning, what is so new in this? Moreover, he goes to bed with his wife. Hey, what you're really just sleeping pressed up against is flesh! But, there's no realization (*bhaan*) of this, is there! That itself is known as *moha*! 'We' have constant awareness. 'We' have awareness every second, so 'we' know everything, 'we' know that this is all nothing but flesh.

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

Questioner: Some person may become free; otherwise, it is difficult to become free of it.

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

Questioner: Only some rare person would take note like that; otherwise, one keeps sinking deeper into the 'muck' (*keechad*).

Dadashri: Yes, it is indeed a 'bog' (*kaadav*), a deep 'bog'. One just keeps sinking deeper and deeper into it. Only the One who is *nirvishayi* can do research. A person who is *vishayi* (fond of sexuality) can never do any research.

*** 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.**

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 a 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 *pujgal*. '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.

*** Knowledge is the kind of thing that needs to be known. Knowledge simply needs to be known. Get to know the knowledge [about *brahmacharya*], and when the knowledge that is known comes into your understanding (*darshan*), when it comes into your belief, then all the sexuality will be gone.**

People of the world have said, "Give happiness to each other (*Parspar devo bhava*)." Hey, but how long should you continue this reciprocity? In fact, the bliss that arises absolutely independently (*niralamb*), that is an entirely different thing altogether, isn't it! Oh, the bliss of the pure Soul, that too is an entirely different thing altogether, isn't it! Upon saying, "I am pure Soul," all thoughts external to the Self shed away. The one who comes to understand in exactness that, 'Bliss exists only in the pure Soul,' such a person does not find pleasure in *vishay* (sensory and sexual pleasures) at all.

Knowledge is the kind of thing that needs to be known. Knowledge simply

needs to be known. Get to know the knowledge [about *brahmacharya*], and when the knowledge that is known comes into your understanding (*darshan*), when it comes into your belief, then all the sexuality will be gone.

This *Gnan* is actually so wonderful, but now You have to make the *chetak* (the strong belief, the opinion that there's no happiness in sexuality at all) strong. The *chetak* needs to be set [where the belief arises that] there is pleasure in sex.

'You' are the Knower-Seer (*Gnata-Drashta*) of this *chetak* and the *chetak* is the one that keeps cautioning Chandubhai. 'You' have to See whether Chandubhai pays heed to the cautioning of the *chetak* or not.

The belief should in fact be that there is bliss only in the Self. The belief that there is pleasure in sex should not remain whatsoever. Just as the belief of *keval Darshan* (the absolute conviction that 'I am pure Soul' and 'I am not the doer') prevails for You, the strong belief that there is bliss only in the Self should also prevail for You. If You have strengthened the *chetak* in this manner, then there will not be any problems.

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),' 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!

*** If you get trapped with *mishrchetan*, then it can lead you astray even if you have attained the Self.**

[Dadashri, addressing unmarried young women who are practicing *brahmacharya*] So, there is no real happiness in this at all. This is all considered imagined (*kalpit*) happiness. There is imagined happiness in sensory pleasures (*vishayo*), and there is imagined happiness in other things too. Real happiness lies in the Self. Eternal happiness; it never leaves. 'Our' bliss never leaves, does it! If you want to practice *brahmacharya*, then you should be cautious that not a single thought about a man arises. And the moment such a thought arises, you should 'wash' it right away.

Questioner: You had said to be cautious of *mishrchetan*.

Dadashri: That's it, for the one who has become cautious of *mishrchetan*, her salvation is done! There is the *shuddha Chetan* (the pure Soul) and there is the *mishrchetan*. If you get trapped with *mishrchetan*, then it can lead you astray even if you have attained the Self. Therefore if there is a sexual relationship [with *mishrchetan*], then it leads to aimless wandering. This is because you want to go

to *moksha*, and if that other person is destined to go to the animal life-form, then he will pull you there. Once a relationship has developed, you have to go there [to whichever life-form he goes to]. You will have to go there because you have built a relationship with him. Therefore, see to it that a sexual relationship does not develop. When even the mind does not become tainted [with sexual thoughts], that is considered *charitra* (chaste conduct). Then all these [unmarried young women who are practicing *brahmacharya*] will become ready [for the work of the world's salvation]. A tainted mind will lead to a 'fracture'. Otherwise, what immense energy (*shakti*) there is in each and every young woman! Is that any ordinary energy? As a matter of fact, these are the women of India, and they have the Science (*Vignan*) of the absolutely detached (*vitaraag*) Lords, so what else could possibly be lacking for them?

How can parents have a conversation about chaste conduct with their own daughter? So then who can have this conversation? Only the *Gnani Purush* alone can have this conversation. This is because the *Gnani* is not in any gender. He is not in the masculine, feminine, or any other such gender. He is 'out of' [has transcended] gender. The times that have come are very strange; it is a slippery era. Young women do not have any knowledge, they have no guidance for the future. What immense difficulties these young women have! That is why I am giving this guidance.

That is why this *Gnan* has emerged. For a long time, it was my wish that such *Gnan* would emerge, but the time for it has to come about, doesn't it! At least these

many people have received this *Gnan*. Everyone needs it, don't they? Everyone needs this *Gnan*!

Now, to want to abide by the vow of *brahmacharya* is no child's play! A single thought of sexuality should never arise, and if it does, then one should immediately wash it away by doing *pratikraman*. Thoughts will definitely arise. In this *Kaliyug*, such thoughts are bound to arise! But they are to be washed away.

Questioner: We have attributed pleasure to sexuality and that is why [such thoughts] arise. But if we experience the bliss of *Brahman* (the Self), then that other pleasure will automatically leave.

Dadashri: Yes, because if you drink tea after eating *jalebi* (Indian sweet delicacy), then justice will be served on its own, won't it! Similarly, having tasted the bliss of the Self, sexual pleasures will become tasteless and insipid on their own.

*** Maintain the intent to become free from this sexuality. It is because of sexuality that *mishrchetan* comes together. This *mishrchetan* is the only impediment; nothing else is an impediment at all.**

This is a Science; it is a complete [spiritual] Science! Why does one not touch fire? Why does one become vigilant there? It is because its consequences are felt instantly, whereas in sexual pleasures, first the intense greed (*laalach*) for it arises. So, it is out of intense greed that one becomes trapped in it. Touching the fire is better; at least there is a solution for it. The burn can be cooled off by applying something or other on it. Whereas the sexual pleasures not only trap you in intense greed right now, but they also give rise to yet another life.

This is in fact something that will even push aside our *Gnan*. It is such that it will push aside a [spiritual] Science as great as this! So be cautious!

There is no problem with the attractions of eating and drinking. If you want to eat a mango, then go ahead and eat it. Eat *jalebi*, *laadva* (Indian sweets). In that, there is no one to file a claim against you, is there! There is no problem with that which is one-sided. When it becomes two-sided, then a liability will remain. You may say, "Now I don't want it," but she will say, "I want it." You may say, "I don't want to go to Matheran [a popular tourist destination]," but she will say, "I want to go to Matheran." This causes problems. Your independence is lost. Therefore, remain cautious! This is something worth understanding very well. If one understands this with subtlety, then his [spiritual] 'work' will get done!

For the one who wants to attain the absolute state as the Self, he should not have any sexuality whatsoever. However, there is no fixed rule for this. Even if one becomes free from it [sexuality] in the last fifteen years of the final life [before attaining ultimate liberation], then that is good enough. There is no need to do this 'exercise' life after life, nor is it necessary to take up renunciation of worldly life (*tyaag*). Renunciation should be natural and spontaneous, such that worldly life goes on

its own! You should maintain the *nianu* (a phenomenon characterized by such a strong inner intent to acquire something that all of one's merit karma are expended towards acquiring only that) that for the two to four lives that remain until the attainment of ultimate liberation, if they pass by without getting married, then that would be good. There is nothing like it. This is indeed the kind of *nianu* you should maintain! Then whatever actually ends up happening, we will deal with it at that time! And if this one burden goes, then all the burdens will go! If this one [burden] remains, then all the burdens remain!

Therefore, maintain the intent (*bhaav*) to become free from this sexuality. It is because of sexuality that *mishrchetan* comes together. This *mishrchetan* is the only impediment; nothing else in this worldly life is an impediment at all. After receiving this *Gnan*, if men and women maintain a high level of awakened awareness (*jagruti*) in 'this' worldly interaction, then they will get their [spiritual] 'work' done. Other bad worldly habits are one-sided, whereas this is a worldly interaction with a living person. For the one whose worldly interaction with *mishrchetan* has ceased, his 'work' is done! He becomes God!

~ Jai Sat Chit Anand

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All of Worldly Life Perpetuates Because of Mishratchetan

The Lord has, "Go to a water well and create vibrations, but don't send vibrations to a living person (*mishratchetan*)." Normal interactions with a living person are not a problem, but one should not slip up [sexually] there. When someone slips, 'we' caution him. There is no problem as far as a non-living entity is concerned. Whenever there is involvement with a living person, 'we' caution you. Hey, be cautious, even if it is with egoism. It will not do to be careless. Otherwise, the next life will be adversely affected. Would savory fritters make claims like, 'Why are you enjoying us?' No, they wouldn't. This is because they are a non-living entity, whereas a living person will actually make a claim against you. This is because there is no peace within a person. He has tremendous inner turmoil, which is why he will make a claim against you. A living person not only prevents your liberation, but also obstructs the happiness that is arising within.

- Dadashri

