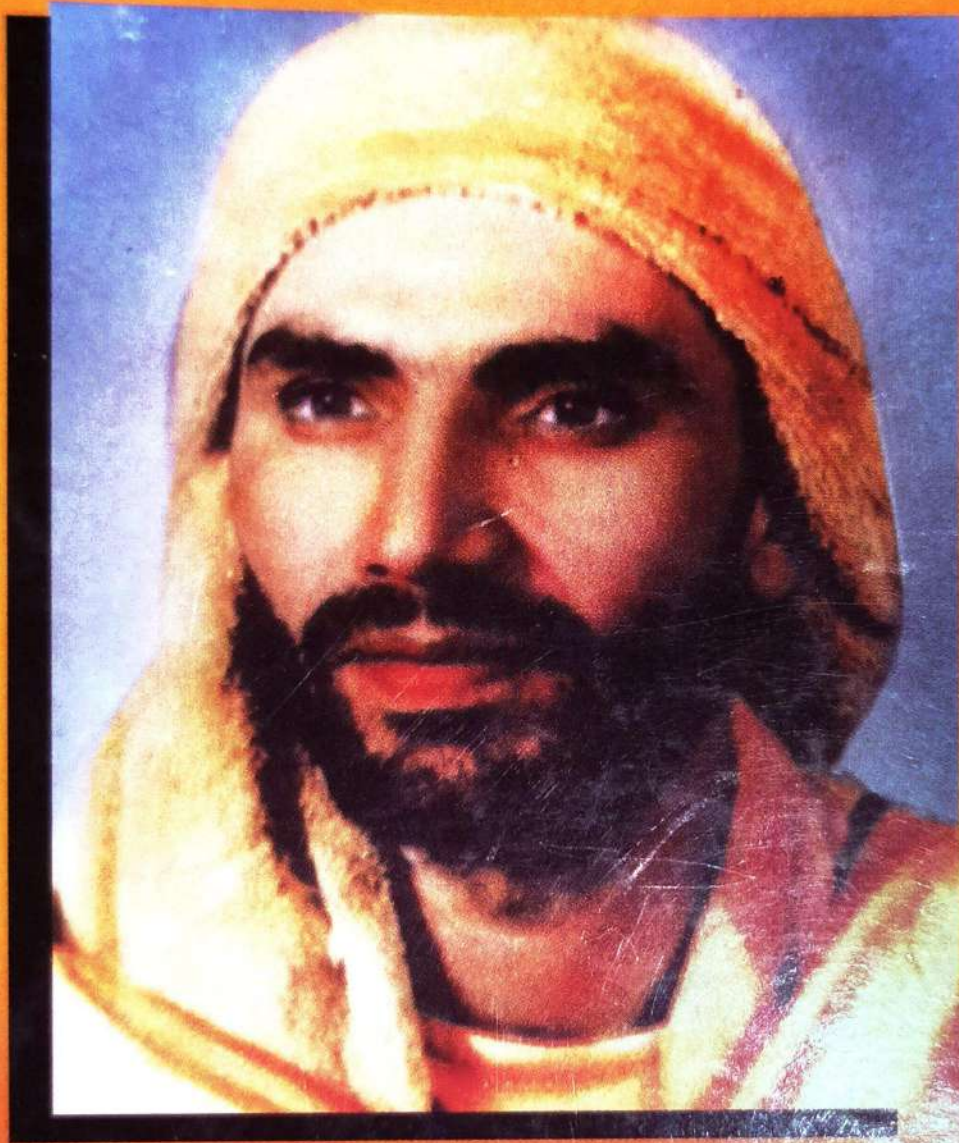


Sex & Spirituality
Or
The Creative Energy
(Original in Hindi)



Swami Ramananda Brahmachari

Sex And Spirituality

Or

THE CREATIVE ENERGY

(Original in Hindi)

Swami Ramananda Brahmachari

M.A

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TO OUR READERS*

Our Gurudeva, Sri Swami Ramananda Brahmchari, for the first time during summer Sadhana Camp of 1947, got an opportunity to express his views on sex and spirituality and it proved to be very very helpful to sadhaks. Encouraged by their response and realising the importance of the subject, Sri Swamiji wrote the book "Jiwan Rahasya" in Hindi, on the basis of the lectures that he delivered there.

The readers will naturally be anxious to know the basis on which Sri Swamiji penned down those pages. Is it the sum and substance of what others wrote and said on the subject or is it something else? He himself answers it as follows:

"I have been an ordinary sadhak and even now I consider myself so. I was not born free of this natural sex-instinct. I also faced commotion due to this vice in my life and witnessed its gradual calm-down and eradication which was an important experience for me.

The suggestions which can be put into practice are written here on the basis of my own experiences. But for those which relate to family-life, I express my gratitude to my friends, who without any reservations discussed their sex-problems with me and I tried to guide them according to my own understanding"

Sri Swamiji also admits that without studying the current literature on the subject his conception about sex and spirituality would not have been so clear as they have become. He also warns sadhaks that great discretion is

(*) *Based on 'Foreword' written by Sri Swamiji himself in his original Hindi book Jiwan Rahasya.*

needed to study literature on sex. He is of definite opinion that the books which paint a dark and dreadful picture of sex and frighten the readers are very dangerous and damaging.

Sri Swamiji expresses his gratitude to Western psychologists but hesitates to say that all what they have said is neither true nor deserve to be followed. One has to find his own path applying ones pure intellect without any prejudices of West and East or ancient and modern.

In the end I express my thanks and gratefulness to late Sri Purushottam Bhatnagar who assisted me a lot in bringing out this volume—the second edition of the English translation of the original Hindi book “Jiwan Rahasya”.

New Delhi
Dated: 12.6.98

Hari Krishna Bahl
President (Acting)

PREFACE

In response to the demands of many of his readers, Swamiji felt the necessity of bringing out an english translation of his hindi book - '*Jivan-Rahasya*'. Unfortunately the work could not be taken up during his life time.

'*Jivan-Rahasya*' has been valued immensely by spiritual aspirants and general readers alike and a second edition of the book is shortly to be published. The book has proved to be of invaluable assistance to the aspirants in developing an honest and healthy attitude towards sex life, given them a new perspective wherewith life can be viewed with a deeper understanding and a more profound faith and has thereby accelerated their march onwards to the perennial goal of Self-Realization.

Sex-urge, its gratification or suppression, has been one of the most baffling problems of the present age. Modern psychological analysis has blurred our vision considerably and under its impact the ennobling ideal of self-purification has completely been thrust aside into oblivion. The problem, however, needs a solution in the course of the spiritual quest of man and the book offers invaluable suggestions and practical guidance in ample measure.

With profound simplicity, Swamiji has expounded his views on this, the most knotty aspect of life, namely, its sexual expression. Undoubtedly, it is an application of his philosophy of life in a specific sphere, a philosophy which has consistently been worked out in all his writings.

In a short spell of creativity, snapped up so unexpectedly, we have seen the publication of a series of books and

pamphlets, deeply coloured with the innermost convictions of his honest spiritual life. Of his many works, the first to be out was '*Adhyatma Vikas*' followed by '*Adhyatmik-Sadhana*' in two volumes, '*Jivan-Rahasya*' and the last to be out a couple of days prior to his demise was '*Kailash-Darshan*'. Beside these, there were two books in English— '*Evolutionary Outlook On Life Spirituation*' and '*Evolutionary*'.

April 15, 1952 saw the passing away at Kankhal, Hardwar, of a great soul unassuming and most affectionate, brimming all over with a congeniality before which our hearts surrendered in silent reverence. With a magnanimity all his own, he would stoop alike to the needs of all who came to him for solace and guidance. The Master who moved amidst us, as our very self is, no more, yet he lives afresh in the messages embodied in his writings. May the Light of his message continue to shed its radiance in the lives of all those who knew him in his life-time and in many more who will come to know him through his writings.

If the present translation in some measure has been able to reflect the spirit of the original work, I should feel amply compensated. Let me earnestly hope that the book will be of considerable help to its readers in building up a solid, compact attitude towards this, the most vital problem of life, the problem of sex, and expedite their march onwards to the realization of the profounder-self with-in, through sublimation of the sex-force.

(Mrs.) Lakshmi Saxena

Dated: 15-06-59
University Campus
Gorakhpur

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असतो मा सद्गमय !
तमसो मा ज्योतिर्गमय !!
मृत्योर्मा अमृतंगमय !!!

Lead thou me from untruth to truth.
from darkness unto light,
from mortality to immortality.

अपूर्णताओं से परे पूर्णत्व के शुभधाम में,
ले चलो हे देव! मुझको अज्ञता से ज्ञान में,
मरणधर्मा में रहूँ न, अमर कर दो हे प्रभो,
सत्य दो शुभ ज्योति दो अमरत्व का शुभ दान दो।

Beyond imperfections to perfection, from ignorance
to knowledge, from mortal, to immortality, O Lord!
carry me onwards. Grant me Thy Consecrated boon of
Truth, Thy Blessed Radiance and Immortality.

—x—

Life is the school of evolution. We have to learn here easy as well as difficult lessons. We cannot escape them, even if we would. Willy-nilly, we must march on. Why not accept cheerfully this privilege of being in this great grand school/ Accept cheerfully the great destiny of transcendental fulfilment which invites you. Be happy that you are in the hands of the Great Master, the Master of Evolution. Work because to work is to tread the path of your growth. Work because by working you can accomplish the Master's task. Trifle not with life in seeking evernew thrills. Pervert it not by seeking foolish self-aggrandisement. Kill it not in vain protestation. Life is precious. Beware, O child of Divinity! Beware, O son of Immortality!

Swami Ramanand

CHAPTER ONE

THE CREATIVE ENERGY

PROCREATION

New life ! Birth ! Novel Creation ! This is the supreme miracle of the wondrous sport of the Beloved Lord.

The many emanate of the one and the many instantly strive to merge themselves in the oneness, the unity which is the dissolution of the variegated multiplicity of forms. The seed perishes and it peeps from underneath the earth in the form of a small tendril, grows and subsequently blooms forth. In course of time, it comes to bear fruits, which contain in their womb, seeds. Myriads of fruits and myriads of seeds. Myriads of novel possibilities of plants pulsating with life. So the cycle continues.

The animal mother gives birth to an offspring. In the womb takes place the formation of this new being. Trembling with the weight of a new life the child is born into this world as a new produce. In the course of its own life, it in turn, becomes the source of several other new forms.

The human mother shapes a human form in her womb, unseen and unawares. Bearing the impress of humanity on its soft tender limbs, carrying the weight of the fresh suckling life, the form sees the light of the day which is never intelligible to us in its entirety. How very important is the event in the life of the child, of the society and in the history of the human race ! The motherhood and fatherhood dawns upon the parents. The credit of creation is shared alike by both. Society rejoices over the acquisition of a fresh medium for the perpetuation of its own life.

Man verily is an instrument. So is the animal and the plant. In all of them is to be discerned the sportive presence

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of the creative energy of the Lord—the Dynamic Divine, the Maha-Maya, who brings into the domain of the manifest, the unmanifest, and subsequently retracing its steps, withdraws the manifest back into the unmanifest. The 'one' bursts forth into myriad forms and the multiplicity of countless forms is woven back into the texture of the primordial Unity. Amidst this perennial cycle of the one and the many the entire sequence of creation is carried on. The Divine plan continues to be worked out, evolution takes place and with it the continual manifestation of the Cosmic Energy.

Says the Upanisad of the Lord, He wished to be Many-'I am one, Let me be many'. But for its actualization, He also has to lose His identity. The one is capable of manifesting the innate multiplicity only by virtue of an initial sacrifice of its unity. It is Yajna The Purusa Sukta of the Rigveda gives a beautiful account of this Yajna of Creation. The base of Yajna is sacrifice—an unreserved self-surrender, a complete submergence of one's self-consciousness. This also is at the root of all forms of creative expressions, which are inconceivable without it.

The Lord sacrifices and out of it comes forth the entire Cosmos. Man not only parts with the most vital product of his system—the semen, he also makes a sacrifice of the life-giving, vital force—the pranic energy. The woman spends out her womb, dedicates all her vital energy—may be life itself—to this task of creation. Then alone the face of the child is to be seen. There are animals who never live to see the face of their offspring, for sexual-intercourse to them means veritable death.

The child is an oblation: It is an immense sacrifice by which our parents have been able to bring into existence a physical form for us and by placing us into the field of action on this earth, have provided us an opportunity of moving ahead on the path of evolution through the performance of action and the acquisition of experience. It is, therefore, that procreation of children has been made obligatory by the

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Hindu scriptures, not for the sake of one's own self, but for the sake of society and humanity.

In this yajna of procreation, man makes use of the Divine creative energy stored in his own vitals (*pranas*). He cooperates with the supreme creative work of the Lord and repays simultaneously his debt to ancestors. Some one has given him this form and he in turn creates a like form for someone else. Such alone is the way for discharging one's ancestral obligations.

To view this sacred work of creation from any other standpoint is decisively wrong. It is making ourselves impure, for 'conception' is a *sanskara*. In the Aryan culture, it has always been held to be an obligatory religious act.

For the attainment of the requisite power to procreate, even Brahma and Manu had to perform penances. Clouded with the darkness of desire, the human mind fails to comprehend the purity of such an activity. Even the most tangible truth lies obscure before the maddening lust. The more we are able to come closer to the truth, the profounder will be our awareness of the magnanimity of parenthood. It will then cease to be a pastime. Our heads will bow in reverence before the powers of motherhood and fatherhood. Hence an exercise of this privilege, will be in a more responsible way and the progeny thus born will be in conformity to the acknowledged ideal. Our posterity shall then have the power of transforming this Earth into a veritable Heaven.

THE WAYS OF NEW CREATION

A graft of the rose plant is planted. It bursts afresh into a new life. Its seeds have not to be sown. From the branch of the guava tree also new plants are similarly reared. It is seen that in the fruits of such trees, very few seeds are to be found. Likewise, several other plants are raised without sowing any seed.

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In the animal kingdom also, lower down the scale of evolution, are to be found several species of animals who multiply themselves by a mere division of their own body, and on separation both parts continue to live and grow independently of each other. The bacteria thrive in this way. Also a little curd suffices to transform a proportionately greater quantity of milk into curds. But all this is an old truth pertaining to the evolution of the animal life.

A very different law is found to operate in the vegetative world.

The black-bee moves about from flower to flower. The butterfly flies about daintily amidst the clustered flowers and the bee sucks honey out of them. The wind carries with it and scatters all over the pollens of flowers. Do you know what takes place behind the scene? There are males and females amongst the plants too. In the female plant is present, the ovary which contains the eggs - the 'ova'. In the male plant, there is the pollen or the seminal seed which gets stuck to the feet of the black-bee, the butterfly and the bee. These move on to the other flowers and leave it there. Sometimes, the work of carrying over is done by the wind.

The seminal grains of the male flower reach the female flower. By an amazing natural process, these find an entrance into the ovary and there through the union of the ovule with the pollen, seeds are formed. Through these seeds, the growth of fruits and fresh plants is made possible.

Wheat is the seed so formed. Pomegranate seeds also originate thus and, likewise are formed the seeds of the wild-fig tree and the linseed. Generation of the entire vegetative life also takes place in a similar manner.

Every one is acquainted with facts pertaining to the animals. Through the union of the spermatazoa with the ova, the foetus is formed, and as the plant grows first in the bosom of the earth, that 'nucleus' develops in the womb of the female. Having developed up to a certain extent, the foetus becoming strong enough to live in the outside world,

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emerges out of the female womb. Its independent life begins thereafter.

Readers probably may be under the impression that this differentiation of the sexes pertains only to the world of conscious beings. But as a matter of fact, this is not so. Every body knows something about electricity. It consists of both positive and negative charges. It is only through a tendency towards fusion of both that electricity is generated and its characteristic effects produced.

Magnetism, also is of two kinds. The union of both alone makes its specific actions possible. Such attraction is found to be present deeper still. Even in the elements some are positive, while others are negative, as if they had been thirsting for union through chemical reaction that takes place readily in these two kinds of atoms when they come into each other's proximity. Fresh types are formed, and compounds are generated through such chemical associations.

That Divine Power also impregnates its Prakirti:

मम योनिर्महद ब्रह्म तस्मिन्नार्भ द्धाभ्यहम्।

सम्भवः सर्व भूतानाम् ततो भवति भारत ॥ गीता-१४-३॥

"The Mahat Brahma is the womb, in that I place the germ of consciousness, thence cometh the birth of all beings: O Bharata!" The same Divine power by becoming dual carries on the work of creation. Of this pair emanates the whole cosmos. That primal pair ceaselessly continues creating every new forms of existence, for the task of creation seems inconceivable in the absence of such a duality.

It is not then a matter of surprise that the union of the ova with the spermatazoa is indispensable for the formation of the human form. It is a form of activity widely operative throughout Nature. The formation of the seed otherwise is inconceivable. The seed born of the union grows in the mother's womb, with the mother's blood-stream, serving as food for it and her life-force infusing vitality into it. Growing

steadily thus, one day it becomes possible for it to start a life of its own-outside it. Then is it born. It emerges out of the womb.

By our thoughts have we transformed what is a purely natural process into a most shameful secret. It is a wonderful activity of nature. Through it alone are brought into existence myriads of physical forms. There is nothing shameful about it. All that is required is a cleansing of the heart of the sordid vice of "desire" and the feeling of shame normally seen to accompany it. Then shall it present itself as the hallowed mystery of the Divine play.

SENSE-ORGANS AND THEIR SPHERE OF OPERATION

The external environment acts on us and we react to it. In this mutual action and interaction, it is our gross body which serves as the dividing line between our inner-self and the external world. Light, heat, cold, sound vibrations, etc., are the various external factors acting upon the body. The internal instruments by which we receive these diverse influences are the *Jnanendriyas* or the senses of cognition. Those sense-organs through which we react on the external world and exert influences on it are known as the *Karmendriyas* or the sense of action. Needless to say, that in influencing others we ourselves are influenced. Both kinds of senses develop steadily and tend to specialise in the course of organic development.

We possess certain instincts to keep life going and to stimulate us to action for the acquisition of experience. Vegetative life also had its own specific (*'svabhava'*) character. For self-preservation, for acquisition of food, and for the continuation of the species it acts in queer ways. Prior to the emergence of the reasoning faculty and prior to any early exercise of its powers these tendencies manifest themselves most effortlessly in the vegetative kingdom. That is why these natural tendencies are called instincts. They

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are most clearly manifest in animals, birds and insects. Bees and ants store food, build hamlets and establish an administration of their own.

With the onset of the proper season, birds migrate from one place to another and at the proper time they build nests to lay their eggs in them. They abstain from taking any food when ill, and can discriminate between wholesome and unwholesome food by smell alone. They employ all sorts of wonderful devices for protection from their enemies. All these are natural instincts, because they are inborn and do not depend on training.

All activities pertaining to the instincts are performed through the senses of cognition and those of action. Consequently, there is an intimate relation between the two. In the animals, the action of the senses seems to be confined to the operation of the instincts alone.

The desire for the preservation of the physical body is also an instinct. For it alone do we feel hungry. The animal seeks food, for the acquisition of which the nose, the ears and the eyes, point out the way. Hands and feet help them to get it. On getting it, the nose and the tongue discriminate between the edible and the non-edible and on satiation of its hunger it becomes easily aware of the exact amount of the food to be taken by it, for the animal takes only as much as is required for the sustenance of its body. It does not take anything for the sake of taste alone and stops eating when the food is more than what it needs.

The building of a nest is essential for the laying of eggs by birds. It, therefore, makes a nest adequate for its purpose, lays eggs in it and does not care to build more, with a view to possessing more than the one required. It exerts its body only to the extent to which it is absolutely essential. The mating instinct is aroused in it for the preservation of the species. The male and the female birds associate, as a consequence of which, impregnation takes place and the mating instinct cools down instantly. Both the male and the

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female birds thereafter get busy in collecting things for their off-spring.

We have seen that the tongue is directed essentially to the satiation of hunger, the preservation of the physical body; the creative energy to the building of nests and the reproductive organs confined to the task of the propagation of the species.

A beneficent use of the organs of action is a source of happiness to man. The enjoyment of power is invariably a fountain of delight. If you are hungry and the food nutritive, you feel delighted. Moving about and doing something is always pleasant when the body is physically sound. Conversation is always entertaining when you have something to talk about. Likewise sexual intercourse also yields pleasure. The association of pleasure with the organs of action is, therefore, quite natural. Through it alone, it is possible for the individual to keep himself engaged in action, and the energy so consumed is subsequently regained in the form of mental happiness.

The faculty for reflection dawns for the first time in man. He reflects on the pleasure accruing from the exertion of the organs of action. That 'pleasure' fascinates him; he pines for it and henceforth the senses are exercised for obtaining that pleasure. Eating is done solely for the pleasures of taste, creative work for the satisfaction born of the acquisition of things, and sex-intercourse for the delight which accompanies the satiation of lust. The senses, transcending the boundaries set to them by the natural propensities, become instruments for the acquisition of pleasure. Strictly speaking, this can be called an 'adultery' of the senses. It is a misuse of the senses.

The consequences are dreadful. The senses lose their natural discrimination and power. When food is taken for the sake of pleasure, the tongue loses its discrimination for the edible and the non-edible. The stomach loses its digestive capacity. When limbs are used for acquiring pleasure they

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become listless. When reproductive organs are used for sensual delight, they not only are deprived of their power, they tend, besides, to weaken the entire system and the will-power which is central to it. Therefore, an indiscreet use of the sense-organs is a source of conflict in the physical, mental and the spiritual life of the individual. The individual, who so exercises them pays the price for it in the form of a deficient vitality. Besides, he suffers a loss of mental energy as well. Mental disorder becomes his lot thereafter. Healthy exercise of the senses is the basic meaning of a life of discipline and restraint. The only correct way of exercising the sense-organs is to keep them engaged in the work they are meant for doing. Being in such use alone, abides health, equipoise and evolutionary progress.

MODERN PSYCHOLOGY AND SEX

Freud looks upon the sexual urge or the 'libido' as the sole motivating force in life. Accordingly, it comes to operate with the sucking of the mother's breast by the baby. Furthermore, the child by becoming the father's rival becomes the mother's lover. Due to the suppression of this primal force, several kinds of complexes are formed in the child-mind and as the child grows these give rise to many a form of diseases. In dream, in waking life, in mother's love and in sisterly affection, everywhere, Freudian psychology finds the libido in operation. It will not be an exaggeration if it were said that to Freud, the entire universe appears to be sex-saturated.

Freudian investigations have enriched psychology to a considerable extent. His researches into the unconscious mind and an analysis of the child mind and the unconscious mind by his followers, Adler and Jung, have undoubtedly broadened our psychological outlook. It cannot also be denied that Freudian analytical method has cured many patients of their illness.

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I have already pointed out that the libido or the sex-force is a primal force in man's life. It is true, besides, it is the central and the most basic propelling force of life. It is the Lord's Creative energy of which not only man but the lower animals and the insects are also its rightful recipient. The creative activities of the universe are possible due to it alone.

And, If, we try to understand the nature of this impulse from a broader and a more elevated standpoint, we shall realize that the mutual attraction of man and woman and their subsequent union, is not the only form of its expression. Solid substances also have a magnetism in them for like substances. The law of gravitation is a scientific truth. Mutual attraction is found to subsist even between atoms, whereas the positive and the negative charges in electricity appear to be complementaries. On the biological plane, the 'Prana' (male) wishes to unite with the Rayi (female) In the mental sphere the lover desires a union with his beloved. In the rarefied regions of the intellect, love is sublime. In its own specific sphere, the intellect demands harmony and the 'self' desires union with the 'self'. In all this, we can discern the one primal impulse, operative throughout the entire creation. The 'many' wish to be 'one', to come closer to each other. Union is invariably bliss, and division most unnatural and painful.

The power to create is a function of our innermost being—our very self. By an act of will the self creates, the intellect, produces thought, and emotion is generated in our heart. The vital airs (*pranas*) create the physical form. On the plane of *prana*, the creative force of the self assumes the form of libido. *Prana* is the vital force in life.. That which is sex in *prana*, is magnetism in inorganic things, is rarefied love, is wisdom and is power in the saint. To see only one of its aspects is to understand very little of it, is to know only a part of the truth, for sex is the most easily experienced form of the spiritual force. Vibrations, generated therefrom, are felt immediately by man in his mind and body. It is not

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surprising then, if he sees only this specific manifestation of it and fails to get to anything beyond it. The 'libido' thus is the basic propelling force in man. His mental and spiritual possibilities can be measured to some extent by the amount of the force of the libido in him. A eunuch can do no great things in life. They alone are powerful who are endowed with the sex-impulse. They possess strength in themselves and the initiative for activity. The semen exercises a profound influence on our personality and the sublimated sex-impulse will elevate any activity into which it is canalized. (*) There will be no formation of semen in him who is devoid of sex. How then can he be valiant? **

That the sex-instinct is not something to be scoffed at must have been clear by whatever has been said above. It has a specific place in the evolution of man. It appears to me that the advance in human civilization and an increased manifestation of the sex-impulse, have gone on hand in hand.

An increase in population rests on a proportionate increase in the productive capacity. This is the genuine significance of this force.

* *Wantonness and sex-force (libido) do not necessarily go together. A powerful sex-impulse may make a person lewd and he may lose all possibility of rising higher. But a potent impulse in a disciplined life makes a strong, energetic and powerful personality. A person devoid of sex-force can never be a profligate but he can never be strong and powerful either.*

** *The libido and the basic centre of the Kundalini-shakti are closely connected. The Kundalini-shakti, abiding in the prana, is the primal energy of our-self. In the spiritual sphere, it constitutes the very basis of our evolution.*

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On the strength of personal realisation and observation as also from the standpoint of spiritual evolution, it appears to me that the under-sexed persons are incapable of making a speedy progress in the spiritual realm as well. The potent move ahead with great force. In the life-sketch of several saints, we do come across accounts of their previous carnality.

It should, therefore, be understood that the libido is a great force. It is verily the Lord's Creative Energy. "धर्मा विरुद्धो भूतेषु कामो स्मि भरतर्षभ" 'In the elements, according to dharma, I am the sex-impulse.' In the seventh chapter of the Gita, the Lord himself says, there is nothing to be ashamed of and nothing to fear. All that is required, is a correct use of it. A proper canalization of the awakened libido is capable of lifting man to great heights, but its unwise direction may land him into great trouble. To disregard it, would be a disregard of one's own self, and to be fearful of it would be verily like digging a pit for oneself.

All that has been stated above must have made it clear that the views of Freud and his school of thinkers contain an extremely important truth but a correct understanding of it is essential. Freudian views will appear sound, if the term 'libido' is replaced by the term 'spiritual power', for the former is only one of the basic manifestations of the power of the spirit or the *Atman*.

Another point so often stressed by modern psychologists is that just as we normally feel hungry and satisfy our hunger with food, we have the carnal appetite, the gratification of which is equally natural. A very serious fallacy lies concealed in such a mode of thought, for the appetite of an invalid form of food is a false one. In a sick person, the feeling of hunger does not point to a bodily need. It is only in a healthy man, that it is found to be indicative of a physical need and it's gratification is a source of inward peace and contentment only as long as the body does not require more of it. None of these things hold good of the carnal impulse. No loss of

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vitality is made good by its gratification. Firstly, it is, by no means, indicative of any loss, how then is the loss to be regained by an indulgence in it ? Secondly, its gratification yields only temporary satisfaction and gives rise immediately to a feeling of loss.

Infact, such a view rests essentially on the experience of all those whose mind, body and nerves, begin to grow listless and inert, if they do not indulge in sexual intercourse for sometime. To such persons, carnal gratification gives substantial relief. Their body becomes lighter. This is perfectly true in many cases, but it is highly erroneous to draw an inference from it that there is a specific carnal appetite like the other forms of appetite in the system.

Sex glands secrete 'semen'. These glands are affected by our mental and bodily activities. An environment charged with carnal thoughts stimulates them to greater activity. They are likewise affected by masturbation and other activities as well. The formation of semen and ova begins in boys and girls, prior to their coming of age. The greater the sex-indulgence in adolescence, the more is the vital energy directed towards the sex-glands. In response to the increased demand, there is a reciprocal increase in the production of semen and ova. The semen thus formed fills up the sex-gland. The turgid glands cause mental and bodily tension. Besides, a great loss of energy is incurred in sexual intercourse. Consequently, a listlessness is experienced in the entire system, particularly in the nervous system. On becoming a habit, the demand for listlessness also grows. In this way, there arises a desire for sexual-intercourse, which is erroneously interpreted by modern psychologists as a natural appetite.

Just observe the state of a drunkard or, of one addicted to any other kind of intoxicant. The need for the narcotic arises at a fixed interval. If the demand is not met, the heart seems to be affected. Does it also feel an appetite ? His mind and body has also learnt to ask for the intoxicant which

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results in an artificial stimulation of the system. It is then not a natural appetite. It has been created by constant use of intoxicating substances. In like manner, the desire for sexual intercourse, is not a natural one. It has been created by an excessive and improper indulgence. It's gratification is not essential. It needs a cure rather than satisfaction.

Such an erroneous view propounded by modern psychologists has viciously influenced innocent people. Man desires a justification for the gratification of his baser impulse. When he comes across the supporting testimony of modern psychologists, he considers a willing subservience to lust or sensuality to be his foremost duty. I have seen a Christian missionary, not only himself a victim of such a misleading view, but also actively preaching it. For him, it was as authoritative as the New Testament.



COMPLEXES AND SELF-RESTRAINT

Modern psychological thought assigns a central place to complexes. The theory of complexes has also influenced our notions regarding self-restraint. We will have to consider this view and also make an effort towards a proper comprehension of the truth associated with it.

The psycho-analytic method has proved to be very effective in the cure of several mental and physical ailments. Through psycho-analysis, complexes, lying dormant in the unperceived deeper layers of consciousness, are summoned to the conscious plane. Our waking consciousness, with a little care and the knowledge it possesses, destroys the complexes that are formed in the unconscious depths. As a result of which the complexes, and the evils originating therefrom, disappear.

What are these complexes? They are our potent impulses and desires which are stirred in us so often, but which we cannot satisfy due to circumstances and feelings of fear and shame, so commonly associated with them, nor can these be got rid off by an exercise of proper discrimination. These get suppressed. However, the force which animated these impulses and desires must find an outlet for its expression. In the absence of any such release, imperceptibly, it continues to influence our behaviour, thought, feeling and conversation. Sometimes its influence works on the body and physical ailments follows as a necessary consequence thereof. Freud and others are of the opinion that these complexes often relate to the suppression of the libido.

Complexes and repressions have become the living phantoms for the educated class today. Each age suffers from its own phantasies and hallucinations. These complexes are

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the 'phantoms' of the present age. People normally have a fear of ghosts. They do not try to understand the specific phenomena, nor do they endeavour to protect themselves from such superstitions and their vicious influences. Similar is the case in regard to these complexes and suppressions. The common man, ordinarily educated, has simply heard of these two words 'complex' and 'repression'.

Our feelings of fear, pride, humility and desires, all go to constitute our present individuality. Likewise, our complexes and repressions are equally effective constituents of our individuality, as are our weaknesses and strengths. How then can we dream of demolishing these complexes all at once ?

Complexes have their own place in the development of our individuality. Diverse forms of experiences and thoughts arising therefrom and the gradually developing consciousness, subscribe in their own way towards the resolution of the various complexes of the individual. It is only on a very high plane of evolution that it is possible for the individual to transcend all the complexes which set a limit to his consciousness. Prior to that state, the dissolution of one of the complexes takes place only to give rise to a fresh complex elsewhere. In fact, it is almost doubtful whether in the absence of such a play, the individual is ever capable of reaching the highest stage in evolution. *

Consequently, it is no use getting worried on account of the presence of these complexes. Otherwise worry itself will grow into a serious complex. The presence of complexes in us is not at all surprising and there is nothing to be worried about, if at one place we consider ourselves to be inferior to someone and at another place superior to someone else. In the diverse phases of evolution such complexes of inferiority

* *The evolution of the individual is possible only in Society, which in its turn implies many forms of limitations. To violate those limits would neither be good for the individual nor for the society.*

Complexes and Self-restraint

and superiority are almost indispensable. Their proper direction helps the individual make considerable progress in life. Our path lies in and through these complexes. We have to be very vigilant in regard to them. Their expression in the normal course is sure to help in easing down the tension, and when time is ripe, these will disappear on their own.

Psycho-analysis is a method of curing the sick and the help we can get out of it in the sphere of human evolution is a limited one. We can penetrate into only one of the strata of consciousness at a time and even if all the *sanskars* were accessible, their simultaneous activation would never be safe for there are the animal instincts in us. Besides, the activation of all the latent *sanskars* is wholly inconceivable, nor is there any guarantee against the fresh formation of complexes. In fact, any attempt to utilise the psycho-analytic method for accelerating the pace of human evolution, is nothing short of an attempt to unfold the petals of a flower when it is still a bud and so an unfruitful effort it remains to the very end. On the contrary, an awakened consciousness, of itself goes on piercing the complexes and is capable of completely curing the individual.

Why are these complexes formed ? An answer to it is to be had in the pages of the 'Yoga-Vasistha'
.... अविद्यास्मितां राग-द्वेषाभिनिवेशाः क्लेशाः *

A long as there are these five ills in the individual, complexes will arise, with their support. When the individual is free of these ills, then alone is he capable of transcending the possibility of these complexes being formed. Abiding internally in the Divine Consciousness is the only way of getting beyond these ills and also of effecting a complete emancipation from these complexes.

* *Avidya-denotes the separative awareness or ignorance; Asmita-Egoism which establishes independent centres; Raga-attachment' Dvesh-That which creates schism amongst people. Abhinivesh-The tendency to maintain one's own independent existence.*

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Those who are afraid of these complexes view continence as a very dangerous thing. For an exercise of constraint would necessarily result in suppression and consequently to a formation of the complexes and then there is no knowing what disease may hold the individual in its grip. Consequently, in their opinion, any talk concerning restraint is meant only for the fools. Educated and scientific men that we are, should not and cannot think of such things. An absence of restraint implies an excess of bestiality. Irrespective of the consequences, beneficent or evil, one must indulge in all that one feels like doing. Such a line of thought deprives the individual of all humane feelings thoughtfulness and power of discrimination. The individual becomes a playground for the interplay of the forces of lust and anger and consequently is unhappy.

A judiciously exercised self-restraint is never a source of grief. Complexes are formed and repression takes place only when the individual setting aside reason is activated by shame and fear in the regulation of his conduct. A sensible person must know evil is not worth indulging, for it is harmful both to the individual and to society. It should be avoided. It should also be clearly borne in mind that a carefully exercised self-restraint will never give rise to any complexes or repression. As long as the individual does not possess the ability to think for himself, he must be prevented from indulging in any of the evils - both in his own interest as also in the interest of the society. If there arises any complex or there is repression of any kind in the premature stages due to a deliberate exercise of restraint, they have to be borne, for they can be cured. But if the individual were to inflict an irreparable loss on society, as well as on himself, by virtue of his bad behaviour, that could never be made good. Through continence alone reason finds its fulfilment and therein lies the limit to an individual's freedom too. The path of continence verily is the path to glory, it is the path to humanity and also to its transcendence.

'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' *

(VIII Chapter II Sutra)

* (Desiring which people practice Brahmacharya.)



CHAPTER THREE

THE NECESSITY FOR SELF-RESTRAINT

THE DEMAND FOR HUMAN EVOLUTION

Why then is the necessity for self-restraint in regard to sensuality or the carnal impulse ? Why so much talk about continence ? Why should we not go in for an outright enjoyment of the pleasures of the senses ? Such questioning do arise for once in life and demand a satisfactory answer.

Man is influenced by whatever he does. He himself undergoes change because of it. His actions also affect the circumstances. Even society is incapable of shielding itself from the effects of his action. What then is the criterion for the individual which could determine what he should do and what he should not do ? The criterion of reason or the intellect is the best criterion. It is only through reason that the scriptures receive whatever validity they possess, for reason invariably seeks its own satisfaction. If the scriptures say so, why then an answer to this question has also to be given.

What is the effect of a specific action on the individual ? Does it lead him to happiness in the instant present or the remote future or does it entail suffering and make him worse for doing it. All this has to be understood. What are the changes effected by it in society, country or the state. Is it beneficent or is it harmful ? On an understanding of these points alone will rest our decision whether a specific work is worth doing or not. When viewed from a broader perspective, the interest of the individual and that of the state are not different. They are one. A happy society contributes in no small measure to the happiness of the individual and a happy individual to that of the state.

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The problem of continence has also to be rested on this specific touchstone. If the effects of this discipline are beneficent, it is worthy of acceptance, if harmful surely it has to be rejected.

What then is the difference between a man and a beast? The animals eat, drink, and be merry, and so does man, but that is not everything about man. Man thinks, questions shape themselves in his mind and he exercises discrimination at each step of his life. The reflective quality in him verily makes him truly human. In this power of reflection lies the uniqueness, the singularity of man and the ability to mould himself in response to the dictates of reason to be able to control himself. It is also a great quality in him. The animal is not able to do this. It also undergoes change but it is changed even as the machine gets adjusted. It does not transform itself by an act of volition; outside influences directly influence it.

The primitive man in this specific respect comes very close to the beast. But gradually as man becomes civilized, he develops the quality of being more thoughtful and farsighted in his conduct. Besides, he finds in himself a greater power to transform himself at will. A cultured man is able to control his feelings and emotions much better in conformity to the existing social conditions. The uncivilized man on the contrary is oblivious of the demands of circumstances and even if he becomes aware of them, finds himself incapable of exercising restraint. This implies that the faculty of knowledge is of a higher order in man than in the animals, and that his volition also is highly developed. Volition or will power is the real basis of discipline.

In their particular sphere of operation, the animals are gifted with a greater sensibility or awareness. The eyes of the cat can see in the dark and the horses' power of remembering the once trodden path is simply amazing. The skill of the bee has in it a lot for man to learn. But all these specifics, pertaining to the animal kingdom, are the ingrained natural

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tendencies of the animal consciousness. They are the innate abilities of their sense-organs and their use is by no means deliberate. They have been implanted in them by nature for the protection and continuance of their life on earth. They are not the products of the conscious mind and the animal has not acquired them in the course of its evolution by a gradual exercise of its will. In the exercise of the sense-organs also the animal is more correct than man. In respect of the food taken, it does not abandon the limits set to it by its requirements for the sake of the delights of taste. The domesticated animal may, however, get spoilt due to its association with man. But man is seen every day to do it and invites all kinds of ailments. In respect of the carnal impulse also the beast remains true to the periodic cycle. Seasonal mating is his law. The primitives of South Africa are seen in this respect to maintain strictly the periodicity of the animals. For them also, once in a year, the mating season comes. But the civilized man knows no law, he is absolutely without any restraint.

This brings us on to the third point in the study of human evolution. Man is possessed of a greater ability to experience the diverse feelings of joy, sorrow, anger, love, sympathy, attachment, enmity and lust than the beast. He is able to appreciate them better and also to generate them with a greater intensity at will. Consequently, because of these he is made happy and miserable at times to a considerable degree. Pleasure to him is of greater consequence and value than it is to the beast. For the animal, on the contrary, pleasure and pain do not possess the same amount of incentive for work as it does for man.

Infact, man looks upon pleasure as the sole incentive for work. He begins to use his sense-organs for the solitary pursuit of pleasure and tries to the best of his ability to make both mind and intellect serve as instruments for the acquisition of pleasure. This begets complexities in his conduct and leads to many a form of sorrow. Amazing is the

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way of nature's operations, for the hunt after pleasure sets you on to the gateway of grief and sorrow.

How does it all take place ? When food is taken for the sake of pleasure and not for the satisfaction of bodily needs, both the physical body and its requirements remain neglected and uncared for. Man cares more for the delights of the palate and does not care to fulfil the needs of the physical body. The quantity of food consumed comes to be determined more and more by considerations of taste and not by the appetite of the stomach. The time for taking one's meals also is determined by the taste of the tongue and not appetite, resulting obviously, in physical ailments of all sorts and a considerable bother. How is it all possible ? It is possible due to an indiscriminate and improper use of the tongue, the organ of taste, and its conversion into an instrument for the acquisition of pleasure. This is adultery. The same holds good of the reproductive organs as well. They are meant for the propagation of the race. Pleasure has been grafted on to the sexual activity by nature in the form of a reward for that most essential act of man. But man indulges in the sexual act with the sole purpose of deriving pleasure out of it. He transgresses the limits imposed on him by nature forgetting the sacred purpose immanent in the act. In vain does he waste his energy-the semen and ovule. He diminishes thereby his strength and invites the icy hand of death.

Incontinence and restraint go together. Had there been no possibility of man going beyond the limits of the innate tendencies ingrained in him, as is the case with the beast, the question of self-restraint would never have arisen. There would have been then no need for an exercise of prudence. It is because man in his quest for happiness goes astray that the ability to control and bring himself on the right path blossoms in him.

Undoubtedly, this appears strange but it verily is a necessity of evolution itself. This ability to 'sin' and the inordinate thirst for happiness helps to an awakening of the

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many dormant possibilities in him hitherto unknown. For this reason alone man has learnt to exert himself to the extent he does, to reflect and to build up so many relations. The immense wealth of emotions he enjoys also is a gift of this great hunt for pleasure; and the ability to exercise self-restraint emerges of the sorrow which results from this very quest. Had there been no quest for pleasure there would have been no conflict, nor any demand for the exercise of self-restraint.

This is the present state of evolution of the ordinary man. We find conflict within. The intense desire for pleasure draws the senses in one direction, while the resultant sorrow compels the individual to control his senses. To whom then ought the laurels go? What, in other words, is the demand for evolution?

This state of conflict can never be permanent. Man of necessity has to move out of it. The search for pleasure by the sense organs, mind and the intellect is not going to last for ever. We have to pay its price in the form of sorrow. As long as the object is beyond our reach, a restlessness for its acquisition persists, ending instantly it is to be had and the cycle begins afresh. Besides, a pleasure indulged in too often gets stale and the need for a greater and more effective restraint of the sense-organs, the intellect and the mind arises. It is a blind race, and the end seems to be nowhere in sight. Thus says the Lord to Arjuna in the *Bhagawad Gita*:

येहि संस्पर्शजा भोगा दुःखः योनय एव ते।

आद्यन्तवन्तः कौन्तेय, न तेसु रमते बुधः॥'गीता-५-२२

It is verily the truth, for sense-contacts can yield pleasure only as long as thought does not arise. On its emergence,

* *The delights that are contact born are verily wombs of pain for they have beginning and an ending. O Kaunteya; not in them may rejoice the wise.*

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the individual finds in them only sorrow and pain and those who run after them are crazy.

On the other hand we have seen that the ability to exercise self-restraint depends considerably on the extent to which man's volition is developed and in that specifically consists the progress of man over the beast. It also develops with the advance in civilization. Consequently, it is but natural for the evolving volition to emerge triumphant. To the extent to which it is weak, man is found in various respects to be worse than the animal. But if with the help of his volition he continues to exercise control over his sense-organs, mind, and intellect and diverts them into the proper channel. Thus he rises considerably above the plane of the animal. That is the next step in the evolutionary cycle. Continence or self-restraint is a vital demand of man's evolution. We have tried to understand this from a particular standpoint, we shall now try to view it from an entirely different standpoint.

The libido is one of the diverse forms of expression of the life force. The more a man goes in for sexual-indulgence, the greater will be the intensity with which this force shall operate on the physical plane. Semen is formed and the pleasure of sexual intercourse experienced. If that force be prevented from operating on the gross plane and if it be not used for the experiencing of carnal delights, it is sure to increase its activity on the higher planes in a more varied and subtle expression. On practice of such kind of restraint, the individual is known to be a celibate and his power to direct his mind to sublimated forms of its expression as is found in the creative activities, viz., fine arts, literature and in the experiencing of the nobler emotions, is considerably enhanced. His energy, i.e. the vital force, comes to operate more effectively on these higher planes and its power considerably increases; for in the absence of any waste or misdirection of its energy, there is a greater flow of it towards the mind. The man gets to be strong and wise.

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The scriptures verily look upon 'celibacy' as a form of penance. Its negative import consists in a voluntary abstinence from any kind of misuse of the sex-force, i.e. an avoidance of the waste of semen for the sake of carnal delights, both in the married and the unmarried state. By an exercise of restraint, energy is conserved.

This life-force is the only reserve on which man depends for accomplishing in life, whatever he wishes to achieve. Great things need great power and if a person desires a strong heart and a powerful mind, he should, in no case, waste or misdirect his energy. On the contrary, he should conserve it and practise self-restraint.

This is not all, for it has serious repercussions on the health of man. Not only do sex-glands produce 'semen' which gets discharged in sexual-intercourse and enables procreation, but also secrete another form of fluid which mingling with the circulation of the blood helps in strengthening the body, more particularly the mind. An indulgence in the act for the sake of pleasure alone would obviously imply depriving oneself of that specific fluid, because the greater the output of the procreative semen, the lesser will be the quantity discharged of this other form of fluid. To live a life of restraint is to make the body strong, powerful and beaming with a healthy glow. The problem of restraint accordingly bears an important relation to the health of the individual.

There is, besides, another point to be considered. Not only is semen wasted in sexual intercourse, there is also a great loss of the energy which vitalizes the nerve fibres. It seems as if the entire nervous system is rocked by the act, for the reproductive organ is the focal point for the nervous system and is, therefore, vitally related to the entire system. Such a colossal waste of the vital energy, consequently, is of more importance than the waste of the semen itself. It rocks the brain centres as also the heart, and is, therefore, no trifle to be indulged in. It is a costly bargain from the point of

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view of the body as well. In the case of some species of smaller insects, it proves fatal. There is one such kind of insect which cannot bear the shock of the discharge of semen. It perishes in the act and has never seen to this day the face of its offspring.*

If a person desires an enhancement of his physical, mental, and intellectual abilities, the path to sexual-indulgence is a forbidden one for him. If he wishes to make progress in self-evaluation, restraint is indispensable for him. Besides, restraint has a pleasure of its own. The peace, the calm, the inner bliss, to be had by the individual by a conservation for his vital energy is a thing of our realisation.

The body of man is like an energy-producing dynamo. The extent to which he can influence others depends considerably on the amount of energy conserved by him. Consequently, a judiciously exercised constraint is extremely helpful to him in the development of a powerful personality.

The longing for pleasure, undoubtedly, is a deep seated impulse of the human mind and the conception of restraint seems to be striking unawares a blow to the longing itself. In truth, however, it is not so, for on the one hand we have the pleasure of sensual satiation and on the other is the pleasure born of abstinence of self-restraint. And if the two be compared, the pleasure of abstinence will positively prove to be of an infinitely superior kind. It is more permanent of the two and is helpful, besides, in the development of the body, mind and the intellect. It is also a more effective manifestation of the spiritual force. Furthermore, only those who have experienced adequately both kind of pleasures, can speak with authority on the subject and their opinion most certainly is that the pleasure of abstinence is decisively better of the two and desirable as well. An endeavour to move in the direction is, therefore, most essential. It is, however not to be had so easily, but people who have gone for it are

* See *'Miracle of Life'*, Statesman Home Library Series.

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found to repent later on when they have fallen from those sublime heights. It is no wonder then if persons immersed in carnal delights are and remain oblivious of the higher pleasures of a composed and restrained life.

But we have not to remain satisfied with that alone. An adequate control of the sex-impulse in the way suggested above is surely necessary as well as beneficial. But our goal is positive and moves a good deal beyond it.

The animal acts in accordance with its law in regard to sensual enjoyment. We cannot possibly conceive of any aberrations pertaining to sex-life in it. But for man, even if he becomes temperate and self-controlled, there is no guarantee that he will ever be completely free from aberrations of all kinds. The *samskaras* are so deeply ingrained in him that the sexual act appears to cool down the inner conflict in him only temporarily. Likewise, sex permeates the entire sphere of his thought as well. An abstinence from physical indulgence alone, therefore, does not help the individual to get to the ideal in this specific sphere.

We shall now be taking a lofty stride in our search for the human ideal and shall see what demands the ideal makes upon us. We shall also see what changes are necessary in ourselves in regard to the sex-impulse, with a view to attaining the aforesaid ideal. We have to get to the Divine consciousness after which nothing else remains to be accomplished. We have to attain that state of non-duality where in the very possibility of distinction, attachment, enmity and dissonance does not arise, and for which state. 'वासुदेवः सर्वमिति' – '*Vasudeva is everything*' is the normal awareness. We have to abide in the Lord, and to see Him dwelling constantly in us.

'येन भूतान् च शेषेण द्रक्ष्यस्यात्मन्यथो मयि'

By which he will see all the elements in the *Atman* and in Me. We have to completely lose ourselves in Him, to become

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verily His own. In that state of realization alone lies the consummation of man's spiritual yearning, and by it alone can be had abiding peace. Such perfect wisdom, equanimity, supreme devotion, and absolute detachment can never be acquired from without. It can only be had by developing oneself, by fully revealing the splendour of the tiny speck of Supreme Consciousness placed within us, verily by becoming His own-self. For this, however, an offering of 'egoism' has to be made, as also a complete cleansing, nay sublimation of our mind and the intellect.

Can the two, the sex-impulse and the ideal of human perfection, get along harmoniously together? Even as the opposites day and night these cannot come together. The goal continues to remain distant as long as desire is present in the intellect or in the heart even in the subtlest of forms, not to speak of a positive striving after it.

Lust or the carnal appetite rests on nature's distinction between the male and the female. This vital difference constitutes its very essence. It screens the intellect and raises a virtual tempest in the mind-dragging, the human consciousness into the sphere of discord, and disharmony. It is the constant associate of wrath. Equanimity and poise is inconceivable while it persists and to make a person grow wild is its very nature.

Beyond the vital, it abides in the heart in the form of an emotion or feeling. The rise of desire is clearly indicative of its presence. Inner disquiet invariably accompanies it and a mind so tainted with sensuality, having polluted itself, is unable to comprehend the truth, nor can it achieve that internal poise where in abide peace and tranquillity. The love, born of passion, is a limited one and its concomitant is the feeling of animosity. True love commences only when, and the extent to which sensuality subsides. It is without any bounds. It is the vivifier-Bliss supreme, and it knocks down the wall of divisions and differences. Passionate love is only its dim reflection in the mire as it were and while it

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lasts, the true bliss of the non-dual state of awareness is inconceivable. Consequently, we have to get to that pure state of mind where the very possibility of sexual-vibration ceases completely for the mind, not to speak of the body. In that state of awareness both man and woman become the same for us.

In the sphere of the intellect, sex-feeling contaminates our thoughts. It colours them in its own hue. The intellect contemplates of everything in terms of the existing difference between the male and the female and classifies the universe accordingly. We have, therefore, to purge the intellect, nay sublimate it in such a way that the possibility of the resurgence of *sex-samskaras* disappears for good. Hence the question of a fall does not arise in such a state of consciousness. Like the innocent babe, pure in mind and pure in body, is the state of the beloved of the Lord. In such a state alone is possible the sublime experience of God's eternal presence. The eyes of the individual open out to profounder realities. He no longer remains bound to anyone save the Lord, and through Him gets united to everyone.

Such a state verily is the ideal for celibacy. The individual abides in the Lord and it is a state to which all of us, may the entire human race, is moving unawares. It is the next stage in our evolution which we all have to reach. Those who see the goal of their existence, strive assiduously for it, and make others strive for it with a view to reaching it; are blessed indeed. They carry on the work of the Lord and are the harbingers of the coming Divine. They are heralding the dawn of a new era for mankind and are co-operating in the sacred work of the Lord. They are consequently active in the pursuit of the universal good. Their effort constitutes the requirement—the inner drive of human evolution and the consummation of what humanity stands for. We have to move onwards in that direction.



CHAPTER FOUR

THE PATH OF SADHANA

Society imposes its own restrictions over the sex-urge. The feeling of shame acts as a cover for its unlicensed expression and there is the secret fear of public censor too. Furthermore, sexual indulgence outside social sanctions is considered sinful, which fear is almost always present for man. Despite that, society presents diverse forms of temptations to arouse the sex-impulse in man and in India particularly these are on the increase. The western mode of living, its forms of recreation and enjoyment, pictures and literature, all combine to work up the sex-feeling in him.

The 'libido' or the sex-force is awakened quite early in life but due to feelings of fear and shame relating to censor of the act and unfavourable circumstances, the awakened impulse continues to be repressed. Its consequences are serious. The person develops all kinds of mental and physical diseases. His inner calm and peace is lost. The repressed individual, like a semi-bloomed flower crushed, destitute of all vigour and zest for life continues to live in society, a life-eternally doomed. From such trivial complaints as fatigue, restlessness, insomnia, to such serious developments as split-personality take place due to the repression of the sex-force. The fountain of love usually dries up in such cases.*

* *An untimely and improper stimulation of the sex-urge accounts for the increase in the psychoses formed due to an early repression. In such an excited state, repression seems to be the only way out for relief. It is, besides, the only course left for boys and girls, who, prior to their coming of age, in a state of intellectual immaturity, come to be swayed by sex. A gratification of the impulse at such an early stage would also*

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On consideration of all these things, what appears most striking to me is that sex-indulgence is infinitely better than an injudicious inhibition of the impulse. Undoubtedly, it involves both physical and mental loss, but the weakening body and mind shall awaken the individual to the importance of self-restraint and end the craze for constant indulgence. A severe restraint of the kind ordinarily recommended would make life unbearable. Such a man would be incapable, besides, of rendering any valuable service to the society, to the country, or to the world-at-large, nor would he be able to stand with his head erect before anyone.

I have already observed that this vital force is not to be crushed. We have to utilize it to direct it to useful purposes. If, therefore, instead of utilizing it as a means of pleasure, we have to channelise it to the higher planes, viz., the intellect and planes beyond it. We shall not only be freeing ourselves from its bonds, we shall be moving with greater speed on the path of evolution.

Consequently, the first thing for an aspirant to do is to grasp the 'ideal' fully. What he wants and why he wants that? The clearer the ideal before him, the more it fascinates him and the greater the readiness for its actualization, the easier shall be the path for him.

He should fully realize that the path of self-restraint is not one of a violent repression of the natural instinct. It is, on the contrary, the path of its gradual sublimation and the only way for a complete redemption from the tensions of our normal life.

be harmful due to an undeveloped body. They may be deprived of the procreative ability completely and other physical and mental aberrations (Vikars) may very likely crop up. Besides, an untimely stimulation of the sex-impulse encourages the tendency to masturbation and it cannot be positively maintained that such a pernicious habit relieves man of the mental tension natural to the state through which he is passing.

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The surest mark of repression consists in an absence of the sex-impulse during the awakened state. A deep repression does not permit its appearance in the deep-sleep state as well. Repression commonly takes place when we are afraid of the sex-feeling and start cursing ourselves the moment it is aroused in us and consider ourselves to be fallen, debased and sinful. Fear of the world outside is also one of the causes of repression.

The aspirant should, therefore, never forget that sex-feeling is a normal impulse for everyone in the present state of evolution. It is no wonder then that with the advent of youth the emotion is aroused in him, and thoughts of sex related influences start storming the mind like a virtual tempest. It is neither the symptom of any disease nor is it a sign of sin. It is only indicative of the fact that the sex-impulse is gathering pace and manifesting itself as it normally should in the prime of youth. We have only to get it transformed. It is an immense potentiality and if we could only give it the correct orientation not only shall we be blessed but also society and the nation by our constructive services. If such a positive attitude be developed, if the feeling of fear and the sense of sin be not allowed to hold its sway over us under any circumstances, whatsoever, I may assure you, you need not be scared of repression any more. There will then be no tension of any kind.

A knowledge of the fact that the sex-force of the libido is not only an energy of the vital plane alone is also essential. When it awakens for the first time in adolescence, it creates a great commotion in the vital. There is an intense urge within for its gratification. But it is operative in the realm of the emotions as well and the two, namely, the vital and the emotions are most intimately connected. At this stage of man's existence, his getting emotional is quite a normal phenomenon and so also is the emergence in him of sex-feeling towards persons of the opposite sex. In a similar manner, thoughts pertaining to sex continue to arise in the

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intellect as well, it being one of the spheres of its operation.

In the case of some individuals, particularly those who are well built, eat a lot and take plenty of exercises. In short, those who are gross in constitution both in regard to feeling and intellect, there is an intensity of the flow of the energy to the vital. There is a good deal of trouble due to it. Like the animal such persons are liable to get intensely excited. But there are others in whom the force concentrates on the mental plane instead of the vital. In such instances the surging energy expresses itself in speech, in writing, and in dreams. To a third category belong those in whom the intensity of the urge is to be found not in the vital or in the mind but in the intellect. The problem of restraint therefore is the most formidable one and one solution the most beneficial to persons of the first category.

Whether it be in the vital, in the mind or in the intellect the sex-instinct is the same potent force in all the spheres. The same force is operative everywhere and we want its sublimation, nay its complete transformation. And such transformation will take place only when the vital is changed and along with it the mind and the intellect, when the very constituent atoms of the gross body get completely metamorphosed. They have to become such that they no longer remain spheres for the operation of the instinct; so pure that the gross vibration of sensuality ceases to affect them any more. Then alone can the individual be said to have risen above all possibility of contamination from its influence.

It is not a work to be accomplished in a minute. Infact we have to get to the highest stage of the evolving consciousness; and not only that, it has to be reached in such a way that it permeates completely our intellect, mind and the vital, giving them an opportunity to shape themselves in perfect consonance with its demands. This is a whole life's consecration. May be of many more lives to come. But if it has got to be done, it should be done. Speed or delay is of no

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consequence in such matters. Leaving it half done will also not do. We shall have to remember the statement of the Lord in the Gita and shall have to move onwards to that positive goal of man's regeneration :

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रस वर्ज' रसोप्यस्य परं दृष्ट्वा निवर्तते ॥ (२-५६)

"The object of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen" II. 59

To achieve this vision of the Supreme Lord is the final answer, is the realization and the consummation of restraint.



SOME PRACTICAL SUGGESTIONS

OUR DISPOSITION

On our attitude towards the problem of self-restraint in Sadhana will rest the fact of our path getting onwards smooth, easy, or thorny. If we have started with the idea of an outright suppression of the sex-instinct and are concerned chiefly with acquiring a control over it, we should know for certain we are heading for difficulties. Our restlessness and impatience will stand on our way to success.

To get victory over the impulse would, however, involve its complete transformation, its elevation, to the spheres beyond the vital and finally of getting it rooted firmly in the region of the spiritual. But all this is possible only when the entire being of man undergoes a radical transformation. You cannot rise above sex as long as the other impulses, viz., attachment, aversion, wrath, avarice, etc., continue to remain as they were before and even if by some extraneous device it were at all possible, it would result in a suppression of the instinct and not its sublimation and would help disturb the equanimity of man's inner being. Even as the growing plant develops into a big tree, tall and majestic an organic whole with its branches and trunk rises above its early limitations. As a child developing its many organs and limbs simultaneously outgrows the limitations of its dress; so too does the evolving individual slowly and gradually transcends these impulses. If evolution be a fact, those who think they should first conquer sex and then take the other impulses, like wrath and avarice, by turn, have not been able to understand as yet the inner purpose of these urges in our life.

The problem of sex is by no means an isolated problem of our personality. It is only one of the many facets of the

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problem of the evolving human personality. Sex is automatically stilled, when in the course of our evolution, our consciousness evolves beyond a specific stage and no longer remains what it was before, for it becomes pure consecrated love. Therefore, one should never concentrate on subduing the sex-instinct alone.

The truth is that when man starts with such a restricted end in view he seems to be setting a challenge to the sex-instinct and in his endeavour to subdue it has often to move outside the normal course of his life. The possibility of obsession continues and along with it the fear of the instinct analogous to that which one has for the enemies. As a consequence thereof either the individual emerges triumphant or is vanquished. Victory for him is but defeat in disguise for the sex-impulse only gets suppressed for the time being and is in no way sublimated. Its consequences may linger on for many lives to come and the possibility of the pace of his evolution slowing down for ever continues.

If, however, he gets defeated he is sorely disappointed and in that frustration loses all initiative, enthusiasm, and momentum for further progress.

The first thing to be done is to clearly recognize the place of sex in life, to accord it due recognition in its own sphere and to rise above all feelings of liking or disgust towards it. "The sex-impulse is in me and its emergence, in the course of my evolution, is quite natural. Due to its vitalizing influence there is an excess in life's erstwhile quiet flow and there is a great commotion in my thoughts and feelings. This is but a natural effect of its operation in me. I have to move onwards to get closer to the Lord, to become wholly His, to become, in short, pure, consecrated and divine. I have to become an instrument in His hands. There is no place for the impulse in my future life. It has got to be purified. I have to rise above it. It has got to be completely transformed. Hitherto, it has been of assistance to me, I do not need it any-longer". Such a deep and clear understanding is the first

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requisite for the path of self-restraint. To move without it is hazardous.

Self-restraint is not to be practised for its sake alone. We have to do it for the Lord, for the acquisition of the divine consciousness. The creed continence for the sake of continence may become a source of bondage to man. A *sattvic* attachment may develop due to the pleasures emanating of the practice of self-restraint and man may find himself bound to it finally. 'Continence for the sake of continence', is a narrow ideal and often its pursuit explains why people get stuck up half way to the final goal of self-realization. Self-restraint is bound to get easy and effortless as we move close to the Lord. With perfect ease shall begin it to shape our lives and no longer will we pride on our success in this specific sphere.

'All feet taken together do not match the foot of the elephant in point of strength'. In the presence of the Lord, self-restraint becomes spontaneous i.e. flowing of its own accord. The only course left for us is to start with the sublime end of God-realization in view. By it our disposition is bound to become positive. The pursuit of a narrower ideal of 'conquest of sex', on the other hand, fosters a negative attitude within us. And the possibility of a reaction setting in together with the feeling of disappointment is always at our heels. If we are close to the Lord, self-restraint will be automatically achieved.

Consequently, no specific effort should be made with the end of sex-conquest in view. It is sure to bring about complications in life. Whatever is to be done should be done with that noble end in view.

It must have been clear by now that the practice of self-restraint is by no means an achievement of a single day. It involves, on the contrary, a complete transfiguration of our personality. Consequently, in the preliminary stages old *samskaras* and latent tendencies are sure to revive, even on the physical plane; like a storm they shall surge up and drag the individual on to undesirable channels. It is quite natural

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at this stage, for the force of the *samskaras* cannot be exhausted all at once. It gets extinguished only gradually. It can, however, be suppressed or throttled instantly and since we do not wish to do that we have to frequently experience the rising tide of the *samskaras* within ourselves. We should look upon our initial failures merely as a blow to the old *samskaras* due to which the individual rises a little above the influence of that particular *samskara*. But all this is possible only when our goal is set clearly before ourselves. To lose sight of the goal would mean we are going in for the accumulation of new *samskaras*. But there is no scope for the feeling of remorse anywhere.

Slowly and gradually failure on the physical plane will disappear. In the sphere of the vital and the emotions, however, vibrations will continue to remain strong and violent. Even as we assume control over the physical urges, the *samskaras* pertaining to the vital and the mind will gradually grow feeble and our control over them established.

It must also have been clear by now that any attempt to control the impulse on the physical plane is the most difficult of tasks. But this is only the first valley to be traversed. With a little patience, it becomes easy. A strong resolve charged with self-confidence, a powerful and clear vision of the ideal, along with alertness of the mind, are sure to make physical restraint possible. By an excessive concentration on our failures we lose self-confidence and close the doors against future successes. This has got to be avoided. Failure is the herald of the coming dawn. Infinite patience should be our only resort on this path.

We do not wish to plug the source of sex-energy. We want its complete regeneration. In fact for its regeneration, for the attainment of a new divine consciousness, we wish to redirect its flow on to the higher centres. Consequently, the ideal of continence by itself is extremely insignificant though a vital part of that great task ahead, viz. the attainment of the Divine Consciousness.

Some Practical Suggestions

Gifted with such a positive disposition, the aspirant has to move resolutely on the path of Sadhana as detailed above.

SUBLIMATION OF THE SEX-ENERGY

In every individual, at a given time, only a part of the energy manifests itself which help the body to carry on its existence and to function adequately in regard to both of its activities-external as well as internal. This quantum of energy also sustains the upsurge of feeling and thought vibrations. If then we consume more of that energy in taking heavy exercises and digesting enormous quantity of food there will be a proportionate reduction in the amount of energy available for the intellect and the heart for thoughts and feelings. It is a well known fact that wrestlers are slow of understanding while intellectual brilliance affects greatly the strength of the body. As man gets to be more of an intellectual his physical strength diminishes, which is but natural. If we have one hundred rupees and out of that we make a purchase of rice and flour worth rupees fifty, only fifty remain for books and clothes: where shall we get more from? (*)

This general law can be applied to 'continence' as well. If more energy be consumed in the region of the intellect and the heart, the amount of energy available for use on the physical plane in the form of the sex-impulse, will of itself grow less. And with a decline in its intensity it will be easier for us to subdue it.

If again we exert ourselves physically in proportion to the food we take, there will be a noticeable decline in the intensity of the 'urge' due to the consumption of the energy in digesting the heavy meals taken. This is a matter of common experience. But if the amount of food taken remains the same and no outlet is provided to the

(*) *It does not imply that there cannot be a general increase or decrease in the total quantum of energy of the individual, but that is not a thing to be achieved so soon.*

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surplus energy in digestion the sex-urge is bound to grow violent.

The nature and the extent to which food taken influences sex-feeling in us shall be discussed later on. For the present we have to consider ways and means for removing the impulse from the physical plane altogether. The only way in which it could be done is to increase the demand for its greater consumption in the sphere of the emotions and the intellect.

Our heart is the seat of emotions. The fine arts particularly relate to the mental region on which they exercise the greatest possible influence. Besides, both for appreciation as well as creation of pieces of fine arts, we have to direct our energy towards the regions of the heart and the mind. With their stimulation the highest planes of our awareness also tend to become active. Painting, sculptor, music, poetry and literary work all can be placed under the category of fine arts. In such forms of creative expressions the artist has to pour forth his very being into his work. Complete absorption is the first demand the work makes on the artist, while concentration or pooling together the energy of the individual from all sides directs it to a single focal point. The creative genius i.e. the artist as well as the critic, are seen to rise above the physical plane and for that period atleast are above all experience of bodily changes and corresponding vibrations. The extent to which the artist absorbs himself in his art, he is sure to rise above sex feeling too.

But this is possible only when art fascinates us and we become intensely devoted to it. A constant practice of art yields pleasure and our interest in it continues to increase. The cultivation of art gradually becomes a *sadhana*, a whole life's dedication to the artist. To a considerable extent, it also helps sublimate his feelings and enables him to experience the profounder bliss, in the glimpses he has of the Divine.

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Very few can attain to such a sublime state of consciousness in the sphere of art. The fact, however, remains that the general interest and creative effort in art helps considerably in the sublimation of the animal instinct in man. The experience of a sublime joy lifts him above the pleasures born of sexual gratification. Little energy is spent outside the subtle body and the ability to experience the subtler forms of feelings and joys is greatly enhanced. The fine arts, consequently, have an important role to play in carrying the individual ahead in his evolutionary march.

Music is the best of all fine arts. The sex problem of devotees of music gets resolved almost effortlessly. Sublimed and more fascinating planes present themselves to the lovers of music for the direction of their thoughts and emotions.

The sphere of the intellect is thought. Serious thought, like philosophical reflection, not only makes use of our physical energy, it also brings about a deeper concentration in the individual. Higher mathematics also helps in a similar way. Philosophers and mathematicians remain absorbed in their thoughts and many-a-tale of the utter indifference of the philosopher to his surroundings are popular. Any work capable of arousing subtle thought-vibrations in ourselves and all efforts directed towards the understanding of those truths help stimulate greater activity of the entire nervous system, particularly such of its centres as essentially relate to mind. The result obviously is that whereas on the one hand the flow of energy towards the grosser planes slows down considerably, on the other hand with an intensification of the activity in the higher centres—centres capable of effecting self-restraint, the sex-urge loses much of its tenacity and force.

Sex-feeling of the coarser kind centres round the vital. It is incapable of affecting the intellect to the same extent to which it influences the heart, viz., the region of our emotions and feelings. On the contrary, the extent to which it is subdued and brought under control by the development

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of our intellect, it is not so influenced by the sublimation of our feelings. And a development of the intellect of this kind serves an effective blow to the excessive emotionalism of the heart as well. In short, the temperance of an eminently intellectual man surely is a balanced and a well-thought out one.

An artist on the contrary being essentially emotional in nature gets easily lost in the pleasures which the pursuit of art yields him. And so on return to the normal plane he finds himself a helpless victim to the sex-impulse. There is no stability anywhere in his life nor in his feelings which is but natural for him. The specific quality of the heart consists in its fluidity. Stability is not to be had in the realm of the emotions. Besides, the use of intoxicants by the artists destroys all possibility of a composed life. Usually for the sake of bringing about the state of absorption in work the artists gets addicted to all sorts of intoxicants. In the absence of any help from such artificial stimulants deep concentration is not possible only by specially directed efforts and an exercise of various forms of constraints. For this reason the artists resort to an easy course with the result that their art fails to leave any abiding influence over their lives.

The fact is that a firm resolve alone gives the requisite direction to our energy. Intellect, emotion, the vital and the senses all dance attendance to its tune. If therefore a person resolves doing a particular work his entire energy gets directed towards its realization and in that over-flooding enthusiasm for work the sex-impulse of itself is carried away by its powerful current.

The nobler the end inspiring man to activity, the greater will be the determination aroused in him and the richer the possibility of its effectively shaping the course of his *existence*. Such a mighty resolve can justly be called 'ambition'.

Our ideal can be one of accumulating wealth, getting

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name and fame and other like achievements. People run after these-in a state of frenzy, forgetful even of their meals not to speak of other things. But the more distant the goal be from the 'ego', the 'I consciousness' the greater will be the possibility of its taking the individual onwards and remoter will be the chances of his ever getting enmeshed in the bonds of sex. It will bring about an enduring transformation of the individual and there will then be no place for sex in his life.

Such an end can be one of service to the people. The more self-less, profound and catholic our spirit of service, the more effortless and easy will sacrifice be for us. Our devotion to service will not permit us to think about ourselves-our pleasure, satisfaction and joy. The thought of the comfort and the good of others will be so dear to us that we shall have no time for other things. Our pleasure, satisfaction and peace shall consist in a dedication of our energy and resources to the good of others. An intense devotion to service animating the entire being of the individual lifts him above lasciviousness. He emerges out of the fire of selfless service as pure sparkling gold devoid of all dross. His personal problems of themselves get resolved.

Likewise a devotion so intense and all-consuming, is the yearning for the Supreme, the desire to become wholly His, to become His instrument, nay, to completely submerge one's being in perfect union with the Divine. It is the self-same primal sex-impulse which on sublimation assumes this form of an intense yearning for the Lord. The same passion which demands a union of the male and the female on the gross plane; which eagerly looks forward to the association of the lover and his beloved in the blissful region of feelings and earnestly strives for a unity on the plane of the intellect; that very force inebriated with divine love finally wishes to lose itself in the Supreme on the plane of the spirit, so that He-the beloved alone may remain and there be no longer any trace of a duality. Such a single-minded devotion alone

is capable of consuming all desires, appetites and impulses—including the sex-impulse. The lives of saints and devotees of the Lord serve as illustrious examples of this truth.

And there is no doubt about it that such a mighty resolve for service, for union with the Divine. In the end both of these get to be one for a devoted service becomes service of the Lord and He in turn the 'Lord' of service alone can help sublimate the sex-impulse to an extent to which neither the pursuit of fine arts nor intellectual attainments can possibly do. All else is a sport besides it. Analogically speaking, if it be a mighty torrential stream, these are the tiny rivulets, if it be an enormous blaze these are the fires enveloped in smoke.

ADORATION OF THE MOTHER DIVINE

"Every women is the sacred symbol of the World Mother (Mahashakti) in whose lap aspire always to play. Imagine, 'I am a child in the mother's lap; bow deep in the mind and deem it a pleasure to touch the feet'. Remind yourself of your mother, sister and others." ()*

The Supreme Lord is both the mother and the father to this creation. He is also the *Mahashakti*. For those who look upon the Lord as their mother the problem of sex becomes easy of solution. He is verily the mother. The feeling of being a child comes most naturally to every one and sex is silenced instantly when the feeling is deeply stirred within us. When the mother's remembrance and the feeling of her close proximity awakens the child-like attitude in us, the body calms down, as well as the mind and the senses. How cool and refreshing is the stream of the mother's holy remembrance. And the milk flowing out of her breasts has

(*) *'For the Aspirants'*—From Swami Ramananda Brahmachari, author of this book, *Jivan Rahashya (Sex and Spirituality)* in Hindi.

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the efficacy of stilling all our passions. Her sweet smile dispels all gloom and sorrow and her beneficent Grace makes us care-free. The mother's lap verily is a pleasant dream. "Mother", this one word floods the heart with love all over.

The feeling comes most effortlessly to each one of us- to the man, the woman, the infant, the youth and the aged. Even when grown up, the mother ever remains a mother and the child always the child that it was before. It is a relationship which never grows insipid.

'कुपुत्रो जायते क्वचित् कुमाता न भवति'

'A child may turn out to be vagrant but not so the mother. Many of us must have seen a mother crazy with love for her child even on receiving severe insults from him.'

When, therefore, we call upon the Lord as our mother we are under no delusion. The human mother gives a form to the baby in her womb. The Lord likewise has shaped us in his own image. The mother gives the child a physical form. The Lord gives us the many sheaths with which we are enveloped. Not only is He the giver of the gross body, but the subtle bodies also are the gifts of His sport divine. Besides, our very existence, nay our very being we owe to Him. The mother fondles, nourishes and looks after the baby. The Supreme Lord does all that and more besides, for with His benevolent grace and love divine He is continually drawing us nearer to Himself.

The power of the mother, in truth, is part of His Being. It is a reflection of His image divine and constantly reminds us of Him. The Lord plays in this mighty universe a role akin to the mother's role with regard to the child within the restricted sphere of a family. The Lord's Creative energy- the divine counterpart of the female- dwells in the Mother. She is the symbol of the *Mahashakti*-the Cosmic Mother. The symbol reminds us and should remind us of the reality symbolized for in the symbol abides the symbolized Reality. The Mother dwells in all things. The *Mahashakti* is present

in the entire creation. She is in women too. If, therefore, the sight of a woman helps in the remembrance of the Divine Mother and we begin to feel Her divine presence, should not be the least surprising. Such *Sadhana* is both a reunification as well as a sublimation of Sex. It is a combined discipline of the intellect and the emotions. It is the *sadhana* of purity and Godliness. The Grace of the Divine Mother lifts the aspirant above all sex-feeling. She begins to peep from beneath the eyes of every woman and floods the aspirant with her love-divine. She continues to be by the side of such an aspirant like a loving mother.

Perhaps there may be a doubt ringing in your ears. How are we to see the Divine Mother in those who are younger to us and are like sisters and daughters to us ? They are also the symbols of the mother. She is also in them for She moves about under varied guise of name and form.

त्वं स्त्री त्वम् पुमानसि, त्वं कुमार उत वा कुमारी (*)

"Thou art a woman, a boy and a girl. " We shall reach in the course of our *sadhana* a state when the entire universe- be it a man or woman a, child or an old man- ranging from the sentient to the insentient worlds, all shall seem to be animated with the Divine presence of the Mother.

There has been another form of discipline recommended for practice since long. It is that of looking upon the woman as the female, to be afraid of her, to shun her and finally to run away from her. How common has been the talk about the wiles and snares of woman and wealth in our religious literature? How dreadful has been its presentation ! The mere sight of her is considered to be sinful. But in my opinion, it is not a contempt for woman alone, it is a slighting of the Divine-Mother too. If you look upon her as a 'woman' no escape into the woods will help you; her very shadow can drive you into a fit of passion: If again you are fearful of the very sight of her vision in dream can make you wild with

(*) *Svetasvetopanished*

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lust. Learn to look upon her as your mother and bow down with feeling before the Mother-Divine who dwells in her. All your struggle will then cease to afflict you. You will become fearless. The woman as mother shall shower her grace upon you and will help unveil the sheaths of your consciousness-one by one.

And what about the family? The problem is all the more easy for man. The wife looks after the husband with a mother's tender care and to her own child she is their own loving mother. The husband himself comes before her-anew-in the form of her children. Such a feeling, therefore, can easily be awakened for one's wife and with the feeling growing steady the problem of sex will of itself get resolved one day.

But this is only half the solution, women may well-nigh, whisper the sex urge is not confined to men alone. Women also suffer uneasiness on its count and its sublimation is equally a pressing necessity for them as it is for the men-folk. What then is the way out?

Whatever has been said on the sublimation of the sex-impulse is applicable to everyone—to man as well as woman.

The heart of a woman is tender and full of feelings. Her personality is charged through and through with emotions. In her, therefore, the sex-urge seeks satisfaction on the plane of feeling more than any where else and an expression on that plane very often satisfies the urge. On the physical plane the urge is never experienced with the same intensity as it is to be found in men. Consequently her problem relates to a higher plane and is easy of solution.

Just as men should try to arouse the mother-feeling in regard to women, women should also look upon men as their father. It can prove equally beneficent to them. But if the Mother-feeling is universalized the consequences can be very much the same. The *Mahashakti* abides in men also. From a wider angle, they are also Her symbols and a cultivation of such a mother-feeling by women for the men-folk is sure to

free them from the bonds of sex.

A cultivation of such mother-feeling is sure to bring about equanimity within and without. There will then be no fear of woman, no embarrassment of any kind in her presence and the vital will also learn to be at peace with itself. Woman will also have nothing to fear from men. Just as in the presence of their near and dear ones, they are free and do not experience uneasiness of anykind, so also will it be with everyone. Sex-consciousness will of itself disappear. It will be a great step towards transcendence of sex.

ABERRATIONS OF THE MIND

People who seldom step outside the limits imposed by society often are seen to be afflicted with sexual aberrations. In appearance, very placid and calm, such persons are extremely restless within due to the upsurge of sexual feelings. The desire for sexual-intercourse keep many family-men in a state of extreme excitement which partially subsides after the satisfaction of the urge, only to reappear with an increased intensity and tenacity. The newly married couples remain for the most part listless in their daily work due to the impact of the rising waves of emotions.

"Sex is known in Sanskrit as 'mental-emotion' or 'feeling'. It is that which takes shape or is born in the mind. It's first emergence is simultaneous with the activity of the sex-glands, as a consequence whereof, vibrations of a grosser kind are formed in the mind. The vibrations in turn influence the sex-glands. Thoughts charged with passionate feelings are also seen to emerge in the mind. The man is completely upset for queer things come within the mind.' He finds himself constantly shadowed by thoughts pertaining to people of the opposite sex. If he is not discriminate enough to exercise restraint adequately, the feeling finds its out-let in the form of undersirable physical activities, like teasing gestures, casting of furtive glances and queer modes of speech. The entire environment gets charged with sexuality.

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Such an internal state of unrest does not influence the conduct of those who are thoughtful. They have to endure the raging tempest silently within themselves. Often there is a terrific conflict within. Many boys and girls, devoid of adequate knowledge and moral strength to face the fury of the passion, try to indulge in masturbation in their effort to ease the tension within. But just as wine does not remove the weakness of our system, instead, it increases it while the demand for more wine continues. So also is the case with persons who are in such a frenzied state. They get stuck up in the mire and the more the effort to get out of it the more they find themselves sinking deeper.

The present day psychologists do not consider masturbation as an evil. In their opinion an occasional indulgence in the act helps ease the mental tension of the individual and does no harm. The illusion which rests at the bottom of such a view is one to which we have already referred in the preceding pages while discussing the theories of the modern psychologists. The appetite for sex-gratification is by no means a natural one like the other ones, namely, the appetite for food. (*)

The tendency to masturbation arises chiefly due to physical and mental causes. It is due to a premature and excessive stimulation of the sex-impulse. It is a disease requiring proper treatment and no temporary relief by taking recourse to masturbation would serve the purpose. Masturbation does not help easing the tension, instead it stimulates the sex-urge to greater activity. Besides, any person who can set a limit to sex-indulgence will no longer be its helpless prey. He will save himself from the coils of such a vicious practice.

Few will deny that a considerable loss of energy is incurred in masturbation. Not only is semen being wasted, the entire nervous system is severely rocked resulting in

(*) *'Psychology of Childhood to Maturity; page 17,*

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serious repercussions. I am simply amazed to find how such an irresponsible statement, namely that 'masturbation does no harm', has been made.

It is positively bad. We need not mention nor need we enumerate, the many evils associated with the practice. There is no good either in being penitent or remorseful for all that has happened. But it has to be fully realized that we have to rise above 'Sex', to sublimate it and not simply be a slave to it.

The more we stimulate the sex-glands by masturbation, the more we use our sense-organs, the greater will then be the demand for further stimulation and our problem is bound to increase in complexity. Our ideal is crystal clear before us, and it does not harmonize with the aforesaid practice. There can, therefore, be no place for it in our life. (*)

We shall now consider the 'mental emotions'. These are indicative of the fact that the sex-urge is operative in the sphere of thought. These acquaint us, besides of the seriousness of the problem awaiting solution. For rising above sex, we have to completely rid ourselves of these mental upsurges.

As long as sex rules within, *samskaras* associated with it continue to be formed through the avenues of the senses, chiefly through the visual sense. Wherever in the world outside, in the human or the animal kingdom, we come across manifestations of the sex urge, like ripples are created within us leaving indelible impressions in their trail. Transformed into a *samskara*, these sink deep within us and getting the first opportunity emerge forth in the form of a mental image. The mind dwelling upon it gives it an added strength and tenacity. Often a ripe *samskara* assumes the form of an intense desire. In a similar way, recollection of previous

* *A careful consideration of all that has been said so far and all that will be said further in regard to diet, etc., will make it easy for us to acquire control over the habit.*

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indulgence in the act is also awakened at times, all of which perforce carry the individual on to the self-same path of indulgence. He does not desire such thoughts to hover around him nor does he wish that he should continue to ponder over them, but he finds himself helpless. There goes on a ceaseless conflict within him . He knows it to be an evil, condemns himself for harbouring such thoughts, is penitent to the very core, and considers himself to be a lost soul. Those who are excessively emotional often weep before the Lord in a fit of extreme agony.

To be above sex-feeling on the plane of intellect and emotions we have to develop a wholesome attitude towards the problem. We begin with an exalted notion about ourselves and, therefore, are pained to see the emerging *samskaras* within us. We must know where we stand. Sexual-feelings are undoubtedly within us and are only indicative of the presence of the sex-urge and of the associated *samskars* in us. By our own endeavour have we to rise above these. It is not a work to be accomplished by mere wishing. It is to be achieved on the one hand by a gradual sublimation of the sex-instinct in us and on the other by a progressive exhaustion of all the associated *samskaras* stored up within. Then alone will we be able to rise above sex. It is a life-long endeavour and possibly may not be complete within a single life-span. Consequently, during the period of our *sadhana* we shall have to endure the slowly extinguishing flicker of emotions and the ever changing forms of the sex-instinct. The greater the equanimity, poise and wisdom shown in enduring it, the easier will our path become for us. But if on its appearance we get upset and are nervous in facing it, our work will increase in complexity and prove difficult of accomplishment. Therefore, we should not curse ourselves if we are swayed by passions, nor should we look upon others with contempt. It is a necessary state through which we all have to pass even the so called eminent saints have passed through it. There can conceivably be no by-goal leading us to the goal.

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On learning this -the most important truth of life-we must all endeavour to be silent spectators to the ever surging thoughts and emotions within us. Feelings are the ripples on the surface of our mental body and thoughts the wavelets formed in our intellectual being. We think, feel and muse. In fact, whatever feelings and thoughts there are in us, are due to the upheaval within of the stored up *samskaras* and the action and interaction of these to the stimulus received from the world outside. Only our energy works behind the entire mechanism of the mind and the intellect and it carries our mute consent. We get to know of it instantly we become silent spectators of the entire play. Just as we witness the changes going on outside us, we become likewise mute witnesses to the changes taking place within us. Their hold over us then becomes negligible and their force almost spent up. Charged by our energy are they possessed of the power they do possess.

Any person who today, fails to endure the impact of the sex-urge within him and helplessly comes under its sway, will within a very short period of time find himself master of the impulse, if he clearly tries to understand the goal before him and endeavours hard to develop the witness-attitude. To be able to view the rising tide of passion within us as something apart from oneself is the secret of success. The crux of the matter consists in not permitting any of the vibrations to pass by unnoticed.

Lastly, we are not to be inimical in any way towards these upsurges and are not to get nervous on their appearances. We have, instead, to understand the cause of their origin and constantly to remind the mind and the intellect of the 'ideal' to be pursued. We have also to know that these are absolutely in harmony to the 'ideal' and as such have no place in our life. Such a resolute intellect which recognises the presence of sex-vibrations and finally chooses to ignore them keeps a vigilant eye over the end-in-view and carries the individual forward with a much greater speed. Not only

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does the problem of restraint soon ceases to exist on the gross physical plane, the intellect and the emotions also get purified.

These mental upsurges are bound to kindle up afresh prior to their final extinction. It is but natural for them to do so. As we move ahead on the path of evolution, storm of passions will come our way, time and again. We need not be scared of them. These will subside of their own accord and each such encounter is sure to leave the individual purer and freer than before.

To wage a war against such upsurges (*Vikars*) and finally to endeavour to suppress them would be like the suppression of disease. There is sure to be a conflict within. If unfortunately, these *samskaras* get buried, our future will become gloomy—devoid of all possibilities—at least for some time and if we do not succeed in our attempt, we shall be dreadfully disappointed and shall lose all zest for life. Either way it would prove to be a painful bargain.

Success is sure on the path delineated above. Saved from conflict within, the individual moves on to inner poise and tranquility.

FAMILY LIFE AND SEX

For an ordinary householder living a family life, sublimation of the sex-urge and its subsequent transcendence is generally considered to be impossible to achieve. But I hold an opinion contrary to the said view. To me family appears to be the only institution where the lesson of sex-transcendence can be learnt best. I have had, on occasions, to witness almost everyday the ease and grace with which married people continue to rise above sex in their daily life. If I am not biased in my observation, I have seen in persons who are outside this sacred institution and who have chosen to lead an unmarried life, only a suppression of the sex urge, resulting in a queer reservedness of temperament and a slowing down of the pace of evolution.

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There are, of course, a few exceptions to it which cannot be denied.

You may very likely ask how sublimation is possible in a family when the allurements for excesses in sexual-life is almost always present due to the constant presence of the wife? It is exactly for this purpose that marriage usually takes place. A mighty storm rages within and the youth gets lost in it. Due to adolescence the sex-urge manifests itself in the grossest of forms. But such a state does not last for long due to physical limitations as also due to the deepening of the marital ties. The desire to sacrifice one's being and to find happiness in completely losing oneself in the husband, dawns upon the wife, and the husband also begins to feel a place for his wife within the bounds of his hitherto restricted individuality. A profound feeling of sincerity exalts their affection to a higher plane. Sex begins to rise above the bounds of man's physical being. Love of a superior kind, belonging to the realm of feelings and other realms above and beyond it, begins to manifest itself. Physical union gradually tends to occupy a secondary position.

A new life makes its entrance into the family. With the birth of the child, the husband and the wife become father and mother respectively and the sphere of sacrifice widens out before them. Finding for itself a fresh support and a novel direction love grows sublime and rises higher. It appears as if there was a complete merger of the two selves. These two grow to live as 'one' in the child. Sex gets purified all the more.

There is no doubt about it that in many the intensity of the sex-force continues right up to the old age. But this is possible only when life is without any specific goal in view and there being no *sadhna* in life. If we are going to accept family as an institution of learning, it will really become so for us.

Novelty is an important factor at the bottom of sexual excitement. He who has never seen a woman gets excited at

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the very sight of her, but the excitement slowly dies away as she becomes his constant companion—the sight of her no longer operates on him with the same intensity as it did earlier. That object of every day experience soon becomes insignificant. The manifestation of the sex-urge in men and women is bound to be of greater intensity in regions where there is an observance of *pardah*, namely, the practice of veiling ones limbs. Instead, where women rub shoulders with men, in the market place, in buses, and in vehicles, where there is an unrestricted mixing of the two, sight and touch lose their efficacy to arouse the passions. An eminent scholar of the west writes : "It (the law of sexual morality) varies inversely as the square of calico. (*) In other words, the greater the veiling i.e. the practice of concealing one's limbs, the greater will be the sexual feelings for the opposite sexes. All this appears to be amazing at first sight, but it bears an important truth. The descendants of the *Kabbiondo* tribe living in Kenya in South Africa, who are absolutely nude are free from incest. Constant association with each other brings about a progressive decline in the susceptibility of the individual to sex-vibrations. It is one of the recognised principles of psychology. (‡)

From whatever has been said above it should have been perfectly clear that while in family life the constant association of the husband and the wife is a source of temptation to each other, it can to a considerable extent allay the intensity of the sex-urge as well. Consequently, on the physical plane, it helps sublimate the urge. That the desire to satisfy the impulse is completely extinguished can only be discerned when an opportunity presents itself to the individual and he refuses to accept it. How else could it be know?

(*) *J. H. Curie, in 'Todays and Tomorrow', quoted in 'Science of Brotherhood' by E. Wood.*

(‡) *'Science of Brotherhood' by E. Wood—Repetition dulls sensibility but improves perception.'*

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Sex dwells in the body and its gross propensity is easily satisfied by physical indulgence. (But it should also be remembered that if we have no specific end in view even this specific satisfaction may not be obtained.) Sex abides in the mind as well. We want an object to love and we want someone to love us. Without it life is desolate and lonely. Such children who have not received parental care and affection testify to the truth of this fact. Those who have not had it in their life-time, even in adolescence as well, their life-bud never blooms. Adolescence is the only period which places the heaviest demand of the said kind on the individual. An intense overflowing love capable of rocking man's entire being is nowhere to be found, save amidst members of the opposite sexes. The same energy is seen to operate on the mental plane as well. Great things of outstanding merits, have been accomplished in this world due to its motivating power. It is the supreme motivating force of life and an antecedent to that consecrated, Love-Divine. By virtue of love alone has literature been produced since time immemorial and the immortal lyrics of poets have been its sublime expression.

Sex is the foremost demand life makes on us and can easily be satisfied within the bounds of family life. Apart from it such an intensity of feeling transformed into love is to be had only in the devotees of the Lord and in the sublime yearning of saints. With the emergence of such devotion man's inner life becomes profoundly harmonious. His life becomes an uninterrupted flow, a flow without any jerks. *Samskaras* buried deep below get resolved to a considerable extent and the fountain of life leaps forth in countless directions. Such love then is most necessary for the evolution of the individual. Besides, an elevating experience of this sort usually stills all coarse sensuality for due to the ramification of the energy on the mental plane the individual enjoys that superior bliss before which the pleasures of physical indulgence become unworthy of reckoning.

We hope it must be clear by now of what great assistance

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the life of a householder—the sweet and tranquil life of a family man—is for the sublimation of sex and how it contributes, finally, to the increase in the individual's pace of evolution. Consequently, one should not be scared of the imaginary difficulties a family life involves.

Several erroneous views on the subject are widely current with the people. One of these holds sex-indulgence to be the foremost duty of the householder, as if a tax were levied on him. Sex-indulgence in no way is indicative of mutual love and affection. Any love resting on it alone is beastly, is something which has no stability, whatsoever. Married life which accepts such a principle lowers down to an animal existence. I have come to know that such a belief is widely popular with a good number of people. True love which is stabler of the two and is imbued with the spirit of self-sacrifice commences only when the said passion subsides.

I have already observed above that the union of man and woman is primarily meant for getting children. The life of a householder commences with an extremely ennobling ideal of 'Yajna'.

There may be difficulties at times when either of the two—the husband or the wife—has no clear vision of the goal to be achieved. When one of the two starts looking upon sex-indulgence and the satisfaction arising therefrom as a daily beverage, the other, the husband or the wife, finds himself or herself in an extremely embarrassing position. The ideal pulls them in one direction and the partner in another. The problem can be solved best by keeping oneself composed and sustained by a patient and intelligently directed endeavour to kindle the spark of the ideal in the other. It is, of course, a time taking process.

While continuing to live in society, it is but natural for those who carry on a householder's life to come into contact with people of the opposite sex. Many are the ways by which people come together in life's sojourn. There is an ideal which proclaims, 'you should shut your eyes, even in the sight of them is a sin'. But in the present set up such an ideal appears

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to me to be neither practical nor of any great good to man. Change your outlook. If we can see brothers and kinsmen in men and if we can look upon all women as mothers and sisters to ourselves we shall no longer be tormented by the surging passions within us. To evade close touch with each other is to suppress the disease. To be afraid is to stop one's progress. The best thing then for us, as also for the society in which we live, is to try to adjust ourselves on all occasions of a mixed gathering of men and women to the best of our ability and in the best of spirits. Along with it, there should be no eagerness on our part to look forward for fresh contacts or strengthening of the ties with the members of the opposite sex. Whatever is good for us in our life time will certainly come. There are, however, every chance of our buried *samskaras* getting revived by such contact, but by constantly keeping the ideal clear before us and by adequate vigilance on our part, our mind is sure to get purified. The same set of circumstances later on will not have the efficacy to arouse our passions. We shall then, abide in the inner peace and tranquility. Our work is sure to get easy if we can always feel the presence of the Divine Mother by our side, especially on occasions where passions are roused.

Our goal is to rise above the distinction of the male and the female. The goal can come within our sight only when we have passed through a rich variety of circumstances, experiences and countless contacts with people and other objects. The individual has to move on fearlessly. If he resigns himself to the 'Mother', She will always be by his side.

He who chooses to remain single can sublimate his passionate-self only by developing an intense, all consuming burning devotion towards the Lord. The Lord's Grace lifts him above the bounds of sex. To have an unbounded faith in Him, to resign oneself completely to His will is the only lesson worth learning. Infinite patience is the only course for people trudging along such a path.



CHAPTER SIX

THE LIFE WE LIVE

What do we eat? How much and when do we eat? What is the mode and condition of our living? Such questions intimately relate to the problem of sex-sublimation. We have to ponder over these.

DIET

The tongue and the reproductive organs are vitally related to each other. It is commonly said that the extent to which our palate is under control, sex also is. Without conceding its truth in regard to each and every individual we might still say that the two mutually exercise a profound influence over one another. If then we wish to make progress in *sadhana* and reach the coveted goal we shall have to regulate our diet.

After one has passed the prime of youth meals should be taken primarily for keeping the body strong and healthy and for replacing the wear and tear which takes place while we work. It should not be for the delights of taste alone. When, however, instead of eating for the sake of living we do the contrary, live in order to eat, the tongue commits incest and violates the limits set to it by nature. We eat a lot and spoil our food for the sake of taste, resulting in undiserable influences on the digestive process and the fluids arising therefore. All these irregularities are responsible for exciting sex.

We can for ourselves know best the quantity of food to be consumed. To me it appears that almost ninety-nine percent of the people eat more than they need, if only they can get. The quantity of food taken should be proportionate to the kind and amount of physical exertion one undergoes every day.

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A balanced diet which includes a lot of green vegetables is best for keeping the body fit. Pepper, spices and other like stimulants and intoxicating substances have no place in our diet. Physical well-being should be our ideal. For a detailed knowledge on the subject, we should consult books on diet and nature cure. '*Ideal Food*' written by Lakshman Narain Chowdhry is a useful book. The book of Shri Janki Saran Verma, "*A Sure Cure of Disease*" and of Henry Benjamin entitled, '*Our Diet in Health and Disease*' will equally prove helpful.

Our diet should be such that it does not cause constipation. Constipation and its associate-indigestion, help in bringing about a state of uneasiness within and a subsequent rousing of the passions. Good food alone is its complete and permanent cure.

MENTAL FOOD

I should also like to put in word or two in regard to mental food. On one hand, physical imbalances stimulate the sex glands, on the other hand mental food-seeing, hearing and reading, not only bring up to the surface mental imbalances, they deeply influence the body as well. Mind full of sexual feelings agitate the body with the like feelings, because the two are closely related.

Any person wishing to reach the goal of sex sublimation will never like to excite the sex feeling within him. The more he is excited the more complicated his problem becomes. The civilized life of today is such that sex-feeling is awakened early in life. Even then, one should avoid such sights, pictures, literature and conversation which help to stimulate it. I am not asking you to be afraid of all that. If we have to have such environments we should fearlessly accept them as occasions for serious self-searching within, but we should in no way extend an invitation to them. If such occasions are good for us, the Mother will bring them in our life, otherwise She will not permit them to come our way.

HARD WORK

An empty mind is the devil's workshop and an empty body no less. One should always see that hands have some work to do and mind to ponder over certain goal by placing it before it. Physical exertion I consider almost indispensable for the sound health of the mind. A quick circulation of the blood all over the body proves extremely beneficial to the upkeep of a healthy mind. The *asanas* of *Hathayoga*, if methodically performed, are not only good for the body, they are of equal assistance in the control of the vital (*prana*) and for the restoration of the lost balance of the entire nervous system, which in turn makes self-restraint easier.

Physical exertion the whole day long is not possible, nor should it be done. Excessive exercises which increase the appetite and on account of which the individual dwells mostly on the physical plane is not good from the point of view of continence. I have come across many an athlete used to taking excessive exercises in their youth who are mentally and physically sick, especially after a certain age. The middle path alone is the royal road to success.

Leaving the mind void is to invite the *satan*. We must always have an ideal before us. Noble feelings and sublime thoughts should continually reverberate in us. Our habits should be so formed that no sooner does the mind fall empty these should come up to the surface to fill up the vacuum. This is only possible when we devote part of our time every day for feeding such thoughts and feelings; otherwise it shall always remain a cherished dream.

REGULARITY

It is also necessary to regulate life to the best of our ability. Those persons who have no set time for taking their meals or for going to bed are never healthy in mind or in body. Circumstances vary with each one of us but despite that some sort of regulation is still possible. This has got to be done. An effort should be made to fix up the time for our

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meals, recreation, study and devotion.

The evening meal should be taken early. It should also be light. Before finally retiring to bed our mental food-thought and study should be of the highest order. It has a deep and lasting influence over our lives. Going to bed early as also early rising are both good.

If only we can regulate our lives we shall benefit a lot by it. Besides, we shall be putting our energy and time to the best use and also save ourselves for a good deal of botheration. We shall also have more time to help others.

DWELLING PLACE

The more we live in fresh air and in close touch with nature, the better it be for us. Fresh air is nourishment to us. It is more necessary to us than food and water. On it depends to a great extent the development of our body and mind. Love for fresh air, therefore, is always good. The fascination which nature in the open possesses, fills the mind with sweetness all over. For the married ones, it is not good that the husband and wife share a common room. They should have separate rooms for sleep. (*)

Whatever has been mentioned above in regard to the daily routine of life is at best only an indication of what should be done. The aspirant, ever vigilant, should for himself reflect upon what is good for him and what is not so.

We should constantly keep the goal clear before us and should regulate our life accordingly. Anything which serves as an impediment to its manifestation, be it music, club, cinema or studies, should never be given a place in life.

A severe life of penance is not a serene path to be pursued. The possibility of reaction always lingers on and a forced burial of *samskaras* makes life dull and insipid.

(*) A collection of Mahatma Gandhi's articles—'The path of unrighteousness' is useful.

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Self-restraint should come spontaneously from within as a consequence of our thoughtfulness and lofty idealism. A restraint imposed from outside, disturbs the peace within. Our goal is to let it come most effortlessly in our lives so that we may not even be aware of practising it.

One other thing which has to be borne in mind clearly is that it should certainly not make us heartless and devoid of human sympathy. The spring of life should be constantly fed lest it dries up by an injudicious exercise of restraint.

Recreation brings about a relaxation for the mind. It is the supreme necessity of life. To be ever smiling and cheerful is most essential.



DIVINE ASSISTANCE

Sublimation of sex is a great task. We have already seen in the preceding pages how important it is for human evolution. We have also understood how it is gradually accomplished along with spiritual evolution.

Mythological stories and historical illustrations are simply frightening in this respect. The *rishis* of the *puranic* era performed penances for over thousand years and at the sight of a heavenly damsel were so profoundly stirred that they lost all control over their feelings and fell a victim to the sex-urge. The power of discrimination between the good and the evil also is nowhere to be found in them. If such great *rishis* could fall so low as that, what can we ordinary beings do?—the very thought of it is depressing and makes our heart sink. The work seems to be impossible of accomplishment, at least so for man—so we begin to think.

On the contrary, in the instances of the devotees of the Lord, as also in the life stories of eminent seers, we come across persons who have totally risen above the distinction of man and woman. The saints of the middle ages, like Kabir, were householders and yet spiritually they had risen very high. Their utterances testify to the truth of the said fact. Bhishma Pitamah was a celibate, Sukhdeva was also a celibate and so was Swami Dayananda. The revered saint, Shri Rama Krishna Paramhansadeva, was simply wonderful. He was not to be tempted into passion even while he slept by the side of his wife. In the absence of any turmoil within he was above it all. If then it was possible for him, it is so for each one of us. Dejection eats into the vital of a man, it wipes off all chances of a success.

There are only two courses open for rising above sex;

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one consists in the individual's reliance on his own effort and initiative and the other in depending on the divine help coming from above. And both are to some extent necessary. If you do not work, how will you receive His Grace and Benediction? Divine help will not be for you then. If, instead, you depend on your own effort alone you may very likely become vain and boastful and through that opening many weaknesses may find their way in, making it their stronghold. Besides, other more dreadful enemies may pounce upon you. And then to save you from the disease of arrogance and vanity, the Lord may have to make you realize how debased you are. Egoism is a greater evil than sex.

The right path then is one of your own efforts, coupled with dependence on Lord. Depend on Him and Him alone and not on your efforts. Strive we must. It is our duty. Such a disposition gradually carries the individual closer to the Lord. Then the descent of the benevolent *mahashakti*, the Divine Mother, begins to take place in him, descending through the mind, intellect and the vital (*prana*) it goes on cleansing him. It helps in the awakening of a new consciousness and brings about a complete transformation of man. Sex has no place then in his life and true love awakens, instead.

An absolute reliance on Him and an effort to constantly dwell by His side are both essential. An absence of either of the two will prevent the descent of the Divine Grace and weaken the feeling of one's dependence on the Divine Mother. And for all that is required an unshakable trust in the Lord. 'He is our supreme well-wisher, mother, father, guide, master and friend. He knows our good more than we know it, and by his Divine plan our circumstances would take to make lives shape'. Such a faith is must.

What is all this for? It is not that after rising above sex we stoop to the common pleasures of life. That would be making the Lord an instrument for the realization of our own selfish ends. The Lord will ever remain the Master that He

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is. He can never be an instrument of our will. All efforts should, therefore, be made for becoming His very self, for getting firmly united with Him, for doing His work, in short, for becoming an instrument of His Divine will. Then alone will dependence of on Him materialize and sex-sublimation becomes the Lord's responsibility thereafter. The Mother will protect you for Her own sake. There will eventually be a perfect harmony of your inner being with the *Mahashakti*.

But all this does not mean that the individual should refrain from doing the little he can to change the course of his life. It does not mean that he should cease to be vigilant or should not persevere in his *sadhana*. He should do all that and yet surrender all of it to the Lord.

For securing the descent of the *Maha shakti* and for experiencing a close proximity to the Lord, remembrance of the 'name' - the *mantra*, its devoted repetition and constant meditation are wonderful devices. The 'name' links you with the *nami* (the Lord). Try to charge the 'name' with your feelings, your desire to be close to the Lord and the intense yearning to be His and His alone. You will begin to feel the presence-divine of the 'nami'—the Supreme Lord—through the medium of the 'name'. And that feeling of the Lord's presence will make you fearless and lift you above sex.

But a casual remembrance of the *name* will not do. It should become a constant associate of our lives, amidst all our daily round of activities, such as, eating and drinking, standing and sitting, waking and sleeping, conversations and other like activities. From every beat of our heart should, constantly, flow the sweet ever fresh melodies of the 'name'. In the beginning, undoubtedly, all this will prove tedious, but later on, it will become more and more interesting and finally will come a time when you will not like to leave it. The 'name' will bind you. The feeling of the Divine presence will come to you unsought and you will realize how sex has gradually lost its grip over you. You are no longer its slave, and are becoming its master.

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Which '*name*' should we repeat then ? There are so many of them. The heart is sure to make a choice out of the galaxy of '*names*'. Whatever appeals to you best should, of course, be chosen. If you can get someone to direct you, who has attained poise within, follow him. It will be your great fortune. The problem will become all the more easy.

If you can accept and dwell in the lap of the Lord as that of the Mother Divine and have begun to feel the presence of the Divine *Shakti* in a woman, the benevolent Lord as Mother will bless you with His Divine Grace. Your responsibility will then come to an end.



CHAPTER EIGHT

THE PRACTICAL DIFFICULTY

When there is a violent upsurge of sex-feeling the intellect ceases to function. Old thought out things, resolves and experiences get completely submerged. In a state of extreme helplessness almost like a mad man, the individual is compelled to go in for physical gratification. The reaction of indulgence in the act gives him peace for a while and the fit of passion cools down. Discretion slowly dawns in him, memory is revived and old resolves and ideals return with all their early vividity. The individual becomes aware of his mistake, is penitent and bitterly condemns himself for what he has done. After a brief interval of a few days another upheaval rocks him and the event repeats itself with the same precision. The individual earnestly wishes he does not fall a prey to the urge that he does not waste himself in the act, but he cannot stop himself from doing so. He experiences a strange helplessness within.

To help him acquire control over the said feeling of helplessness is to render a great service to the individual.

It is commonly suggested that one should form firm resolves within oneself. These will lead him to self-restraint. But it by no means is an unfailing device. Failure is sure to crush the self-confidence of a man making it difficult for him to rise again. Even a successful resolve, if it does not rest on an adequate intellectual basis, will result in suppression. Its consequences will not be good.

For gaining victory over sex in its physical aspect one has to be extremely cautious.

Success should always be grounded in our self-confidence. We should try to kindle it. It should be good besides, if we try to ignore our failings in life. Self-confidence

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can be nurtured by adequate auto-suggestions as well as by the thought that. "What man has done elsewhere can be done by me too".

The second requirement is to develop a proper understanding in oneself. What is the necessity of exercising restraint? What is its place in life? How is it related to the ideal we have before us? Why should we not go in for the pleasure of sex-indulgence? All these things and many more besides should be so clear in our minds that there remains no room for any doubt, whatsoever. It is not a work to be achieved all at once. We have to study, to ponder over, and to learn by our experiences. Only then will the intellect gradually attain a stability of its own.

It is in the present context that the need arises of a lofty ideal to which we can stand pledged in life. In the absence of any such ideal, it is impossible for the individual to exercise, nay maintain an adequate self-control over himself. The ideal shapes itself in life only gradually and with adequate perseverance. Proper study and reflection are both essential to its growth. Good company or *satsang* can prove extremely beneficial.

Devotion to the ideal is sure to stimulate our feelings which in turn will strengthen our will. From the depths within, will come the firm resolve that we have to get to the ideal, that will do all that is required of us for its realization. The same resolve applies to self-restraint too. There will be an intense yearning from within to rise above sex.

On the emergence of proper understanding, intense devotion and solemn resolve the problem of self-restraint will become easier of solution. Old habits formed earlier will of course delay the realization of the end but there is no reason why one should grow restless within.

Under the circumstances one has to be extremely vigilant. We are used to seeing outside, we should learn to see within as well. We should keep besides an eye over the ever-changing screen of feelings and emotions and shall have

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to recognise the rising waves of feelings, namely, attachment, enmity, love, hate etc. Each emotion manifests itself in a seedal form at first. With the help of the associate *samskara*, the seed sprouts forth into a new life. Soon with the help of like vibrations in the environment, it develops and becomes so strong that we find ourselves slaves to it. If, as soon as it presents itself in the seedal form, we were to recognize it and know for certain that it is a thief and enemy and has no place in our life, it shall never grow into the virulent form it usually does. As long as it remains a tiny seed, man's intellect can survey the situation and subdue it with the aid of the associate will-power.

While dealing with sex one should know fully well that it satisfies the vital (*prana*) alone and not our innermost being. The desire for more and more of such pleasure relates specifically to the vital plane. We are certainly under a delusion if we took it to be a satisfaction of our inner most being. Our real state is very much above the vital (*prana*), consequently, above sex.

When sex manifests itself and if we remember that it is only the 'vital' seeking gratification and is not in our best interest, it is sure to lose much of its early force. Why should one bother for the satisfaction of another?



N. B. — For a detailed knowledge on the subject, consult 'Adhyatmika Sadhana' Vol. II, by Sri Swami Ramananda, the author of this book

TO RESPONSIBLE PEOPLE

Students ordinarily fail to keep themselves apart from the environmental influences operating on them at home where they pass their infancy and those that are present in schools and colleges to which they go at a later stage. There is nothing astonishing about that, for adolescence sets in by the time they enter into colleges. There is not the same kind of discipline there as is to be found in schools. As a consequence thereof, sex-feelings and undesirable gestures seek an unbounded expression. Furthermore, the association with girls at this stage due to co-education adds to the tension in the environment. Added to that, the love stories of films and novels and poems prescribed in text books mostly abounding in love-themes, all contribute in no mean measure to compel the youth to give vent to the surging emotions within and there is nothing remarkable about it. Besides, the advertisements in newspapers and magazines, talk about heroines of the film-world and love laden songs of radio, all help to stimulate the said propensity in youth. The environment is charged with sex-vibrations all over.

On the one side, therefore, we have so much material for stimulating the said impulse and on the other there is an absolute dearth of proper education on the subject. No effort is made to place any positive ideal before our youth or to make it some what palatable for them. Neither it is done by the parents nor by those incharge of our educational institutions. If, therefore, they are involuntarily carried off their feet they are not the only ones to blame. The present social set up and those responsible for that are, in my opinion, more to blame than the young ones.

Over and above that is the wide spread declaration that the youth of today is getting far removed from the established

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code of morality. he is accused of being sex inebriated. It is said, besides, that he is not prepared to listen to any one. He has lost all faith in the religion and culture of his land. He is being swept along the current of westernisms and western culture. It is quite natural for him to come under the sway of western culture. When the western people were masters of our land, when western culture was the culture of our rulers and western literature taught to us in schools and colleges, how could we in the absence of any concentrated endeavour on our part, escape its inevitable influence?

The first thing which I have to ask is 'Have you any regard still left in your bosom for the ancient ideal ? Have you ever tried to live upto it in your domestic life ? Secondly, did you ever try to place the ideal intelligently before your children? Did you strive hard to place the ideal of a celibate life before them by living upto it in your own life? Have you not instead made them luxurious by an excessive fondling and doting?'

The truth is we know how to blame others and think we have done our duty. Merely blaming is no good, instead, it fosters a spirit of rebellion in those whom we blame and they are then not prepared even to listen to the good things we have for them.

The necessity is first to understand the situation from the standpoint of youth. If he behaves so, why ? If we try to reflect over it for a while with sympathy, we shall realize, that, if we were placed in a situation similar to the one in which the youth of today is placed and to have endured the same influences operating on him, possibly we would have behaved no better. Under exceptions to the general observation come those worthy few, who have proved themselves superior to the circumstances in which they were placed. It is no good then blaming the young ones. Their conduct, infact, is symptomatic of a profound malady seeking expression on the phenomenal plane. We should find out the underlying causes and try to cure them of the ailment.

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Due to the said set of circumstances as also due to the various irregularities in life and the food taken, the sex-urge is awakened in many by the time they leave the school premises and in many even earlier while they are still in schools. A complete absence of contact with girls while in school and a sudden association with them in the college—particularly at such a crucial stage of their life along with a slackening in the enforcement of the rigid discipline of schools, brings about a virtual tempest in the heart of the youth. Very few students who are intelligent and have received proper education can successfully face the surging tempest and subdue it or direct the energy to more fruitful channels. But the majority of them are blinded by it. Such a violent outburst of the sexual-impulse verily is a problem for the tottering youth. If we can cure it, we can change them without blaming them unnecessarily.

It's cure is by no means an impossibility. The first need is to give new and tempting directions to the sex-impulse. The educational atmosphere of this country has been sadly influenced by its political subservience to a foreign rule. A genuine taste for the acquisition of knowledge is rarely to be found in the educational institutions, both in the teachers and in the students. If love for knowledge be assiduously cultivated the problem of sex will of itself be easily solved. Apart from love for studies interest has to be awakened in other spheres of life such as in sports, in fine arts and in individual and social reconstruction programmes. Mere books will not do. The greater the revival of interest of the youngsters in the extra-curricular activities, the greater will be the benefit derived therefrom, both from the point of view of shaping their lives as also from the standpoint of solving the problem of sex.

Cultural talk by which the nobler aspects of life, its ideals and life sketches of eminent personalities, can be placed before them. It is most essential. This talk can centre around the life of a particular man of repute or it can even be carried on independently of any such nucleus. But the more we can

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awaken in our young men the power to think for themselves and to express their views independently on the profounder aspects of life, the more will their interest deepen and would do them good in the long run. The establishment of cultural societies in educational institutions and elsewhere is sure to change present texture of society, besides, it can also effect a radical transformation in the heart and mind of the students. Such societies should constitute the glowing centres of life and activity for each school and college. Various methods can be thought of, for making them more lively and interesting. Thoughts should be exchanged on all the vital issues of life the practical problems of our every day life as also the political and the social problems facing us. By it alone can we bring up good citizens who are aware of their rights and duties. The subject commonly prescribed in the curriculum for the various examination do not touch life to the depths. Such societies, therefore, are required in each town and village. Viewed then from a wider perspective these carry on in an important sense the work of educating the masses.

I should wish to make an observation at this place, *viz.* that a thing old and held in reverence by our ancestors should be reverentially followed by us too. This is blind faith. But it should also not be rejected for the same reason. This would then be another form of blind subservience to authority. We should always try to understand with sympathy the ancient ideals in the light of the new discoveries. If it still appears powerful enough to direct society or the individual onwards, it should be accepted, of course, with necessary modifications to suit the changed conditions of the present set up and should be presented to others in its modified form. If not we should be prepared to part with it. On such catholicity alone is proper education possible. The days of acquiescence to an unquestioned authority, are gone for good.

Radio, cinema and the press can be good media for educating the people. But none of these are being properly

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utilized to present the aforementioned purpose of educating the masses. Two things are absolutely essential, Firstly, whatever we give to the public through them should not be filthy, in short, it should not stimulate the baser passions of man. Secondly, it should try to present to the public noble ideals in an agreeable and a more practical form. Today, all the three—radio, cinema and press—are becoming a serious source of menace to the student community. Imposition of an adequate restriction on cinema has become a pressing need of the moment. There should be separate pictures for students and as long as we do not bring about any noticeable change in the taste of the common man, restrictions should be imposed on students seeing pictures meant for the grown-ups. If, in the interest of society, there can be restrictions on the police personnel, why should some restrictions be not imposed on the students?

An overhauling of the press and the radio from this particular standpoint is all the more easy. For radio is directly under the supervision of the government and it is not difficult to exercise a similar control over the press. If work is carried on in such spirits, and with such devotion, then within the span of about ten years the entire complexion of this country is sure to get changed beyond recognition.

That such a terrific upsurge of emotions, and on such a wide scale involves a colossal national loss. On physical considerations alone, few can realize. Its control is bound to result in a noticeable reduction in government expenditure on crimes relating to sex and shall also bring about a marked decline in the number of venereal diseases. If people are strong, both in mind and in body, they will work better with the result that there will be an increase in production and the quality of the work will also improve. The country would then pulsate with a new life all over. It is possible that the day may come, provided we work in the best of spirits, when the country gets free of the evil practice of prostitution, a practice which verily is a curse to the country. The nation shall awaken to a new life altogether. Family life shall also

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become more harmonious. No ambitious nation can afford to ignore such a pressing necessity of the moment. The experiments made by Russia to remove the prevalent malpractices in this specific sphere in their own country are praise worthy to a considerable extent. Today, cases of adultery in Russia are almost negligible. Students are most successfully kept away from the use of cigarettes and tobacco.

It is a great work and needs a lot of energy. Much of it's accomplishment rests on those in whose hands lies the destiny of this country.

The third requirement in this connection is to make adequate arrangement for the dissemination of knowledge on matters relating to sex. The cover of secrecy has not been able to remove the filth. It has, instead, by an unnatural concealment allowed it to stink. Like the other processes of nature on which we have information in abundance, the secret of life should also be explained and the mystery encircling it removed. If we do not tell our children all about it, they shall pick it up from other quarters, from the lanes, the other secret places and from people who can ruin their lives for good. They will also come in possession of opinions which are false and positively harmful. Knowledge on the subject should, therefore, be administered from time to time and in doses suiting their ages. The mothers can do it for the girls and the fathers for the boys. If they are incapable for doing it, teachers can take up the work. Teachers who are morally upright and possess the requisite ability. One will have to educate oneself and also make oneself pure for the purpose in hand. Secrecy or reservedness of any kind is always harmful. In English we have quite a good literature on the subject but in Hindi, there is hardly enough. We need more of it.

The merits and demerits of co-education are still a subject for dispute. We are passing at present through an experimental stage. Co-education in colleges has started only by way of convenience. The number of girls going in for higher education being small, it was not possible to erect

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separate colleges for them. They were, therefore, admitted to the colleges meant for boys. For the present, the results have not been encouraging, atleast, as it appears to me. The atmosphere of most of our schools and colleges these days, has become profusely saturated with sex-feelings, more than it ever was before. The subject for conversation amidst our young boys and the object of their attention mostly are the girls who study along with them. The reason obviously is a sudden contact with the girls particularly in the prime of their youth and the first years of college life are mostly years of reaction. Besides, a taste of the delights of emancipation from the strict discipline at school leads them astray. (*) All the three things, combined worsen the atmosphere of the present colleges.

The atmosphere of schools and colleges is positively harmful. School going students should be made to realize their growing responsibilities and this will be better than the enforcement of any unpleasant discipline on them.

Free mixing of boys and girls prior to their attaining puberty is not bad. If by then they pick up the necessary information on the subject and are kept in healthy environment, there is no danger of their getting spoilt either physically or mentally, than when they are allowed to come in each other's contact without any prior coaching and without any earlier preparation of the background.

If at all it is necessary that the two should come together in the prosecution of the higher studies, we shall have to change many things. In order to maintain the purity of the environment in schools and colleges we shall have to foster a spirit of brotherhood amidst boys and girls and shall have to open out many new spheres for a judicious direction of their energy. Otherwise, serious consequences may follow.



(*) *Such a considerable difference in the environment of schools and colleges is bad. It would be better if they could be helped to realize their responsibility instead of enforcing on them an unwilling discipline.*

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The difference between the two—the East (particularly India) and the West—is more noticeable in their respective attitudes towards sex than in any other sphere. To me it appears to be the key to a proper understanding of the two basically different cultures—the Eastern and the Western. The history of this country is laden throughout with praise for the virtues of a celibate life. Whether they be the *Vedas* and the *Upanisads*, *Smritis* or *Puranas*, all consider it to be a great quality. Of the four *ashramas* into which life was commonly divided, *brahmacharya* occupied the first place. In the *Vedas* we have one whole *Sukta* in praise of the celibate. For the acquisition of *Brahma-vidya*, Indra performed penance for a number of years. That householder is also declared a celibate, who adheres to the law of the periodic cycle. None of the scriptures prescribe the doctrine of indulgence for the sake of indulgence alone as a theory of human conduct. The object of indulgence in the sexual-act consists primarily in the bringing forth of children and it is a great *yajna* (sacrifice), a religious act of the highest order. Conception also is one of the many *samskaras*. Marriage is most essential for each one of us to enable us to get rid of the parental obligation. Unmarried state comes under an exception to the general rule and, therefore, some exceptionally convincing reason must condition its acceptance by us.

The result of such an idealistic view obviously was that we find a very high standard of morality amongst the adherents of that culture in this country. That in most of the eastern countries it is still so can not be denied. But we are not to discuss, for the present, the existing state of affairs

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both in the East and the West. We have only to think of the Ideal.

An entirely different conception, quite opposite to the ideal here in India, prevails in America, England and other European countries. Sexual-introcourse, prior to marriage, followed by an effort to do away with the unpleasant fruit of the forbidden act is an ordinary thing in western countries. According to them there is nothing unusual about it, Very few girls remain virgin before their marriage. Some of the present-day writers of those countries do not even disapprove of the said practice, for in their opinion a discontented sex life is usually responsible for most of the divorces taking place in their countries. Marriage taking place after impregnation and the birth of a child soon after, therefore, is not something unnatural for them.

Apart from the natural relationship of the husband and the wife, there are to be found amidst both the married and the unmarried ones, innumerable other forms of associations, mostly illegitimate in character. The number of divorce cases there is simply alarming. Family loses its organic character. Parents sacrifice thier children at the alter of their personal pleasures. The conception of a celibate life in the sense in which it is accepted here is nowhere to be found there.

What then is the reason behind it all? The western countries are mostly Christian in faith. Lord Jesus Christ himself remained unmarried, was a celibate. He used to say: 'If you cannot contain, marry'. His mother Mary also was a virgin. Lord Christ had given a new direction to the old Hebrew religion. So far as the laws of social living and individual conduct conforming to those laws were concerned, we have a new base given to them in the Sermon on the Mount. But ordinary life continued to mould itself in consonance with the dictates of the Old Testament. The old ideal was essentially negative in strain-'Thou shall not commit adultery'. Any positive ideal which can be extracted out of it, comes to this. 'You may do whatever pleases you

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with you wife'. Infact according to Jesus Christ married state belonged to a lower order of existence, the ideal one being the unmarried state. How then could the question of conformity to any elevated ideal arise in such a damned state of existence?

The result is that we find the same theory common amongst the preachers of the Christian faith. The pleasure of indulgence is a legitimate one, if a person confines himself to his wife alone. There is no evil in that. Such an intellectual support for the guidance of human conduct is quite sufficient. Should anyone then strive to erect impediments on his way to such pleasures ? If he does not do so in the food he takes and in his way of living why then for the pleasures of the flesh ?

The personal example of Jesus Christ formed a nucleus for coming into existence of a distinct order of monks and nuns who chose to lead an unmarried life. Like the Order of Buddha-Bhikkunis it became difficult for them to retain original purity. Evils slowly infiltrated into it. The practice even today is popular to some extent.

The medical science of the present day helps a lot in the concealment of the many crimes pertaining to sex. Impregnation, the price set to the act of sexual-indulgence, is treated along the lines of birth-control measures. Operations also can help in removing the possibility of getting conceived. On top of it comes the statement made by eminent scientists that sex indulgence is one of the various appetites and its satisfaction is of no less importance. The civilized westerner finds himself perfectly satisfied within. To him the ideal of celibacy is the most unnatural form of penance and the source of various ailments-physical and mental.

The youth of this country views comparatively the conditions prevailing in the west and the ideal accepted by his own countrymen. In adolescence he is carried away for sometime, but in advancing years he wakes up again. The weight of experience, maturing intellect, and the necessities

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of creeping years, help him gradually in the comprehension of the ideal before him. He can now see the close relationship of the ideal to spiritual progress and yearns to make it his own. Then comes a sincere repentance from within. "If only I could have understood it twenty years before, life would have been something different to what it is now".

We have tried to understand both the ideals and have also studied the background of the western situation. On the basis of the new insight gained, we shall have to decide the course which is best for us and for the entire human race. We shall now view the problem from the standpoint of the present as also from that of the future.

What then is the purpose of human existence? What is the best and the most sublime use to which it can be put? We have plenty of energy and time, what is the best we can achieve out of it, is the foremost question. Pleasure! You will most readily reply. But pleasure is of a number of variety. Which one is to be pursued then? There is a pleasure in the delicious food consumed, in the comfort wealth yields and in the gratification of lust. There is a pleasure in love, in the giving of love, in becoming an object of love, in the appreciation of fine arts and in creative work of any kind. In the serene contemplation of metaphysics, in mathematical exercises, in poetry and in the flights of literature, there is a pleasure too. To some pleasure comes in inflicting pain upon others and to some it comes verily in sacrificing one's life for the good of others. It is a kind of satisfaction and it can be had from various sources. Which one do you place before yourself as the goal of your existence? Very many kinds of pleasures and as much of them as possible, probably many will reply. But to me such an answer does not appear to be the result of a sober reflection on life. One kind of pleasure can at times be antiethical to another. We have to leave one form of it to get to another one. If we have finally to make a choice which one should we prefer then?

The pleasure of the body, the mind, the intellect and

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finally of the *Atman*, is the order in which generally people arrange the diverse pleasures of life in view of their progressive superiority. The greatest evidence in favour of such an arrangement is our own personal experience. The order in which evolution ordinarily takes place also testifies to the truth of the said arrangement. It is only when we move onwards that the latter forms of pleasure come within the range of our experience. Man gradually is moving onwards to the pleasures of the soul or the *Atman*. He is continually transcending the baser kinds of pleasures. Their grip over him is slowly and steadily on the decline. To a person who is making progress, they do not possess the same amount of fascination as they did earlier. That is the course set for us by the Divine. Experience also points in the same direction. As we move onwards the desire for the baser pleasures arises within and instantly is suppressed. Later on the desire as such is extinguished for good. The need for suppression does not arise. (*)

An abundance of knowledge and power often results in an extreme satisfaction within. The progress of the individual increases both of them. He finally attains to that unique state of bliss after which no other desire remains.

‘य लब्ध्वां चा परं लाभं मन्यते नाधकं ततः’

"Having attained to which state the individual thinks of no better gain in life."

The present day psychology rests its conclusions on the study of the behaviour of the common man and of the neurotics. They have not studied the states superior to the present stage of our evolving self.

(*) *Probably some of us would think that such a state is the consummation of the repression of the sex-force. But the serenity and inner poise of such an individual is indicative of its complete absence instead.*

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To them such a supreme state of bliss appears to be impossible of attainment. It finds no place in their discussions. It is not something amazing.

If human evolution be a fact, the best use of our lives consists in accelerating the speed of our evolutionary march—our own as also of others. If acquisition of supreme bliss be finally our goal we shall have to give up all the pleasures which come in our way to its realization. If, instead, knowledge and power be our end, we shall have to work hard for it.

If on the contrary, we try to shape man and the society on the ideal of physical pleasures, we shall invite conflict at each step of our progress. The objects of this world are finite in number and shall ever remain so, but the yearning for them is infinite in character. With the result, that people will continue to quarrel amongst themselves for getting them—society with another society and nations with each other, wage an endless strife. Besides, pleasures lose most of their fascination instantly, as they are enjoyed. For deriving genuine pleasure we shall have to move onwards to a different plane altogether:

The enjoyment of worldly pleasures depends mostly on our senses and these have their limitations. Their use for pleasure's sake weakens them. They get feeble and the limit to the quest for pleasure of itself is formed.

To him, who accepts pleasure as the ideal to be pursued, social laws have a meaning only to the extent to which they help him satisfy the lust for physical pleasures. He does not violate them for the fear of losing them or for fear of courting punishment. His morality then is the policemen's morality. There is no evil in committing theft, but to be caught red-handed in the act is definitely so. Likewise, to inflict suffering on others is not bad, to get it in return is surely bad.

Such a theory leaves no room for duty. The ideal of love and service is not possible and there is no scope for selfless

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sacrifice either. Such a theory, verily is a curse of the present day world, of nations, of societies and of the conflict stricken humanity. It is this which is dragging the individual to his doom.

If we have to live for progress, for the progress of ourselves, of others and of humanity at large, the ideal of celibacy is the best we could accept. It is also the most invaluable for the sake of evolution.

A direction of the vital force to the higher planes helps considerably in the purification, nay in the regeneration of our entire being. We have already discussed it earlier. We shall have to ponder over it most carefully and with an open mind.

The consumption of the vital energy in sexual intercourse constitutes an important event in the life of man. In the animal world, the only thing worth noticing is the natural propriety of the act. The development of individuality at this stage is an insignificant thing and of no consequence. Therefore, the question of 'who uniting with whom' does not arise at all. On the animal plane, it is only an activity in which the sense-organs engage. The act does not exercise the least influence over the mind, the intellect or the *Atman* for these are still slumbering. The attachment of the parent to its offspring remains only as long as the latter needs their assistance. Immediately after the stage is reached, when it no longer needs parental care, both the parents and the offspring come under the same category in every respect.

In man the sex-impulse bears an intimate relation to the mind. The growth of feelings and emotions depend to a considerable extent on the use to which this specific sense-organ is put. The feeling of husband and wife, son and daughter and the many feelings and ideals which relate to family-life, revolve round it alone. A sublimation of these feelings makes a man human in the true sense of the term. They are the truths of planes superior to the animal plane. Mutual love, service, and sacrifice-all belong to the self same

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plane of sublimated feelings. If then we strengthen them by our acts we carry the people ahead on the path of evolution. All activities which contribute to the development of such emotions and feelings in us are worthy of acceptance and those which serve as impediments to it should be rejected outright.

The ideal of '*satittava*' and *patnivrattya*, i.e. of a devoted wife and a devoted husband held out to man by society, teach the sublime lessons of sacrifice, service, and love. If all social restrictions be set aside in this respect, there will be left no opportunity for the development of these subtler emotions in man. Such an existence will be no better than that of a brute.

The relationship of husband and wife is not only one of a physical union of the sperm with the ova. All children born of such a union are sure to be destitute of the nobler thoughts and feelings which go to make a man. Today, we have talks of test tube babies. Experiments of such kinds should be confined to the animal world-alone, but to deprive man of all sublime feelings is criminal; is verily, a step in the direction of animalhood. An experiment was made in Russia with the newly born babes who were taken away from their parents and brought up in the nurseries. But that has only helped to prove that the association of parents and the cosy environment of a happy home alone make a man humane. (*) A man destitute of tender feelings for his mother and father can not be expected to have like feelings of love and sacrifice for his community or for his country. He will not have soft feeling of comradeship either for his brethren. To expect any sympathy or service from him would verily be hoping against hope. The need, therefore, is for an extension and a deepening of the feelings which germinate in the warmth of the home-atmosphere, so that these may promote the spirit of mutual co-operation and assistance and dispel

(*) *Psychology of Childhood to Maternity.*

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therby all chances of a slowly mounting tension or conflict. Their complete extirpation is bound to release the animal in man. It can be of no help in the manifestation of the divine in man.

The purity of the marital relationship can be retained only by conformity to the social ideal of *satittava* and *patnivratya* and rests chiefly on such noble feelings as simplicity, mutual love and devotion to each other. If the husband for the gratification of his love for-pleasure, outsteps the bonds of social decency and associates with another woman, it is adultery. It is so called for it is done merely for the sake of obtaining a paltry pleasure and also because it implies a cold indifference-an absolute disregard for the claims of one's wife.

A civilized society does not permit such licentiousness, for it deprives the individual of all noble feelings and sentiments, such as, sacrifice, love and devotion and with it is lost the serene comely atmosphere of a contented domestic life in which the new entrants subsequently shape themselves. An outstripping of social bounds for satiation of lust can prove suicidal to society and its civilization. That accounts for such severe restraint in this specific sphere of life: The west also has its own rules and regulations regarding it. Adultery verily is a sin. (*)

All that has been said above relates to the marital relationship. What is the necessity of enforcing restraint prior to that stage ? What is the significance of *Brahmacharya Ashrama*? Many would wish to question its propriety. If we demand of the married ones, the quality restraint, we shall have to sow the seed thereof in the antecedent state. Any sudden change in some one's life is not possible. Apart from that, if semen is not conserved and the mind protected from undesirable influences of pernicious

(*) *It is something which has been recognised by the State authorities and taxes are levied on it.*

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samskaras in the initial stages, the body gets weak and the mind sickly. Such a mind is not fit enough to receive those noble ideals. Carnal thoughts begin to dwell in him. Pleasure, henceforth, becomes the sole motivating force of his life. No great work has ever been accomplished without sacrifice and penance. So how can it flourish in a man of the kind described above.

The constraint exercised in the earlier stages helps man to live a restrained life during the later stages of his life. He alone can practise self restraint while being a house holder, who has been doing it in the preceding stage of *brahmacharya*.

Adolescent boys and girls in the western countries who are adepts in the art of sex-indulgence prior to their getting married, can never think of voluntarily accepting any other ideal in life. How is it possible for them to remain within the sacred bounds of a family life for the gratification of the sex-impulse? The consequences are obvious. Divorce takes place so often. A person who feels he can sacrifice his all for this one minute finds himself ready to do so for another woman the next moment and a woman devoted to one so intensely tries to find peace shortly after in the warm embrace of another man. There is no steady devotion, no stability and no repose within. Like flitting butterflies people squander their lives over trifles, like physical beauty and the mental satisfaction accruing therefrom. The result is a foregone conclusion. What tremendous suffering it involves and how depressing the influences working on the child-mind? Besides, it strikes a death blow to the tender feeling of parental love and affection for the child.

Both man and the society in which he lives stoop low from the sublime heights of life's wondrous ideal. What greater misfortune can there be than this?

If we ponder seriously over the western ideal, we can clearly see that there is nothing noble about it. All through there is the blind race for the earthly pleasures. A good

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deal of conflicts arise therefrom in the various spheres of life, accompanying restlessness. The Indian ideal alone is worthy of being accepted. By it the individual is benefitted and also the society in which he is placed. All good things can be had on a payment of the requisite price. It should not be forgotten that this ideal can also be likewise accomplished.

One thing remains to be said on the subject. Some people have started thinking that the slogan, 'Ideal for ideal's sake' is a meaningless. It has never been nor can it ever be practised in life.

The extent to which a nation can influence the people through the medium of education has been amply demonstrated in the history of various countries. But pre-war Germany has done it and Russia is doing it even today. The German nation revolutionised the entire mental make-up of the Germans in their way of thinking which worked wonders in the world. Russia to this day is a living example of the miraculous change which can be so effected. But this does not mean that we entirely agree with the measures adopted by these countries for the fulfilment of their plan. Today we are in possession of a good many weapons more effective for transforming the mind of the people. If a nation so wishes it can within the brief span of say ten to fifteen years, radically change the mental make up of the people, their ways of thinking, feeling and doing things.

The way of bringing about the desired change is certainly not inflicting torture and suffering on the people. Punishment usually results in bitterness. For a proper education of the people what is needed is a complete change in the environment and a gradual awakening of the mind, the intellect and the slumbering consciousness in such a way that the receptivity of the people for new truths progressively increases and the chances of a reaction against them recedes to a vanishing point. The psychologists are aware of many such devices.

Whether such an ideal of self-restraint is popular with

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the people or not, one thing is certain that we can revive it if we so wish and this can still prove effective in the moulding of the lives of the people. The builders of new India must certainly look in the above direction.

Such an ideal is not exclusively meant, for India alone. Humanity, in the course of its progress, will have to accept it. It provides us with the key to the solution of the many problems pertaining to sex in the western countries too.



CHAPTER ELEVEN

IDEAL IN FAMILY LIFE

Indian society of the present times stands far removed from the ideals of the *Smritis*. Many political changes and the favourable and unfavourable drift of times has carried us far away from the lofty ideals of *Ashramas*, not only in practice, but in theory as well. In the ancient Indian culture, glimpses of which we have in the *Upanishads* and in the *Smritis*, emphasis is laid on action and not on an external renouncement of earthly things. The life of the householder is held in high esteem and nowhere do we have any kind of a contemptuous reference for him. The saffron robed *sannyasis* and the escapist number was almost insignificant, if ever there were such men. The preachings of Lord Buddha dealt a sad blow to that badly misconstrued fading ancient ideal of *karma*, with the result that we saw the rise of the *Bhikku Sangha*. Simultaneously, it led to a neglect of the primal sanctity attached to the institution of marriage, the same was true of the followers of the Jain religion. The religion of Lord Buddha passed away in course of time, but, it left indelible traces of its doctrine over our minds. Sri Shankaracharya and other *acharyas* of the middle ages, influenced by the said doctrine, founded the *Sangha* and the *Sannyasa* order. Family life is a swamp, a marsh; religious practices are impossible to perform here, such was the strain which reverberated throughout the length and breadth of the country. Those who were able to do it, renounced the world and became *sannaysis* with the result that the cream amongst men left the world to live a life of their own. 'Praiseworthy are those who have freed themselves from the swamp, we are the unfortunate ones and are bound; pines the common man when he sees the saffron robed *sannyasis*.

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This is both a proof in support of, as well as the result of a fall from the olympian heights of the ancient ideal. *Grahasth Ashrma* is a necessary milestone to be traversed by each one of us in the course of our *Sadhana*. It is the priod of *yajna* when children are produced and man gets an opportunity to co-operate with the Lord in his creative work. It is a period when we learn the sublime lessons of love and sacrifice on the practical plane and can take up with fortitude and ease the great task of sex-sublimation. *Brahmacharya* comes most spontaneously to the householder. He who moves in accordance with the law of periodicity in matters pertaining to sex is a celibate in the true sense of the term, say the authors of the *Smrtis*.

To view with contempt the life of a householder amounts to self-condemnation. It is to declare unequivocally one's passionate nature. It is a mire for us because we have made it so. If we turn it into a place for receiving education or a place for doing *sadhana* it shall certainly become so for us. To be a husband does not by itself teach one to be licentious. Our own inner feeling seeks an outlet whenever it gets an opportunity to do so.

From the point of *sadhana* a well-lived life of a householder is infinitely superior to an unmarried life. There can be exceptions everywhere. The authors of our scriptures look upon marriage as the general rule and the unmarried life an exception to it. From the standpoint of the evolution of average individual also the above state alone is proper and good.

There are innumerable responsibilities one has to shoulder in family life. These alone help to bring out the latent qualities of a man. These inspire us to action, help us in gaining varied and ever new experiences in life, carry us through the diverse oddities of circumstances, pleasant or unpleasant, and sow the seed of equanimity within. The number of childern would depend mostly on our will, if we chose to live up to the ideal of *Brahmacharya*. It can never

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be accomplished, by a mere act of wishing. We shall have to give an entirely new orientation to our lives.

The most important thing deserving mention in regard to family life is the vital difference between sex and love. While love belongs to the region of heart and is satisfied by feelings. Sex is an impulse of the vital plane, and is only temporarily satisfied by physical intercourse. The antecedent to pure love, i.e., love at lower levels is attachment. We wish to make others our own, we want to exercise our right over them and the result obviously in some form or the other is sorrow. All things belong to the Lord and we are aware of it only when we are deprived of that particular thing. Sorrow is a necessary accompaniment of the antecedent state of love. The highest form of it alone deserves being called love and that is pure and selfless. Love feels itself richly rewarded by the mere giving up of oneself for the sake of another. Self-surrender constitutes its basic strain, freedom its true essence and the ever growing peace and happiness within, a sure mark of its invading presence. Even death cannot separate the object of devotion from the lover. By its magic touch the object is made eternal for the lover. Such pure love is not something pertaining to our physical plane for the latter is normally blind. It does not belong to the mental plane either, for it is extremely narrow in its outlook nor does it belong to the intellect or 'egoism' for these are insipid and tasteless. It is, instead, search for an uncommon experience of the oneness of the *Atman*. The *Atman* is eternal. The object of the lover's love is also immortal.

The marital relationship is not a transient one. Those who look upon it as a relationship on the physical plane alone, those who look upon it as an instrument of satiating lust or obtaining other forms of earthly pleasures, for them it is an ordinary bargain like any other kind of bargain. It is a social contract in which money is not of supreme importance. Today, due to the dowry system we

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have begun to look upon marriage as a form of an economic bargaining.

The relation which exists between physical bodies is of a gross kind. It can easily be done away with. Purchases in the market place are made and unmade. Commodities are purchased and sold. But the marriage bond between the husband and the wife, according to the scriptures, is unique, for it implies a reciprocal mingling of the two from all points—mind, intellect and the *Atman*. Then alone can the wife be a partner in the true sense of the term. While remaining two separate units from the socio-religious standpoint, they become one in spirit and such a wonderful thing is accomplished by invoking the presence of the Gods, the *devas* and the *pitras*, to make it sacred and to impress its importance on the minds of the two—entering the holy union. It is a relationship for the performance of *yajna* for co-operating with the Creator in His mighty task of creation, for contributing our little best towards the success of the divine plan working out in the universe.

In fact the said relationship is a very intimate one. The two accept each other on the plane of the spirit. This is the greatest of truths and the two come together with an express purpose in view, *viz.*, co-operating with each other for mutual benefit and for carrying ahead the supreme purpose of the Lord. When the *Atman* accepts the *Atman* not for physical pleasures, physical considerations fall to the background. Physical beauty, giving and taking of money, education, etc., all come to occupy a secondary place. When the two—the husband and the wife—enter into the holy wedlock with such an exalted end in view, mutual adjustment becomes easy to establish. There remains no room for divorce then in such marriage alliances. It is the self-surrender of the husband and the wife to each other. How can it ever be taken back? (*)

(*) *Smirits* accept divorce under special circumstances, but always with the social good in view.

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Such an ideal needs an abstinence from earthly things. In a life dedicated exclusively to pleasure, it cannot be realized, if I very clearly put it. But it is good both from the standpoint of the individual as also from that of the society. The equilibrium and peace of domestic life can be founded on such stable foundations alone. We have already seen the dreadful consequences of the western hedonistic attitude towards life in the preceding pages.

The youth of today will shudder at such a suggestion; all sweet dreams have been reduced to ashes. All hopes thrown to the winds. One had thought of winning the hand of an exquisitely fair maid as one's partner in life and enjoy heavenly bliss on earth but what an ugly looking partner instead ! An educated modern girl would have made life worth living, but instead misfortune falls to our lot. So also will young girls say that the ideal is an extremely difficult one. It does not leave room for the natural pleasures of life.

The first thing which needs emphasis at this point is that the aforesaid qualities soon grow insignificant for the establishment of domestic peace and happiness. If you make a survey of the homes around you, you will come to know that domestic life can be happy even in the absence of such qualities and miserable when they are there in abundance. Besides, such an inordinate love for pleasure carries one ahead on to the steep precipice of a fall and when one wilfully treads the forbidden path he fails to control himself. It is, therefore, neither safe nor good to tread such a path. The ideal alone is worth living for. Then alone is pure spiritual love possible and despite the fact that it is not very pleasing, it still is good and beneficent.

The present age is a democratic one. Equality is the slogan of the day. Women also are claiming perfect equality with the men. The attitude of man towards woman to this day has been both severe and unpleasant in the west as well as in the east. Despite the statement of Lord Manu(*)

(*) *'Where women are worshipped, there dwell the gods' -
Manu Smrti*

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on the subject, the condition of women in India has been deplorable. There should always be freedom for everyone. Only where it is misused resulting in some grievous harm to oneself or to society should adequate checks be imposed on the freedom of an individual. For freedom alone makes one realize the responsibilities of life and helps him make progress.

In this race for equality one thing should not be forgotten. There is a specific place assigned to woman by nature on account of which she enjoys some special qualities of the heart and the mind. On the mental plane, therefore, woman stands as a complementary to man. Both are equally indispensable to each other's progress and hence worthy of each other's respect. If both contribute their best they are sure to benefit by it. If women assert their equality by being untrue to their nature, neither will get any good out of it, be it a man or a woman. Both are the indispensable constituents of society and deserve equal rights and so equality of treatment. All the diverse constituents of society give their best to the society of which they are a part and hence deserve respect. A violation of one's nature and duties emanating therefrom results in insoluble complexes.

Any thing which is good for society is good for domestic life as well. If the wife is subservient to the husband in some respects, so also is the husband to the wife in some other respects. Mutual co-operation and sacrifice alone make family life a success. Both are free as well as bound.

The economic revolution in the western countries and the inordinate desire to be free has compelled women of those countries to take up work in the factories and in the offices for their livelihood. The desire to maintain a high standard of living has also been one of the major influences, with the result, that the number of unmarried people in those countries has steadily increased. They try to find out ways and means to satisfy the lust in them. An ever-increasing restlessness, adultery and finally prostitution, testify to the

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presence of the said tendency in man. From the point of evolution also a self sought burden of an unmarried life devoid of any noble ideal is a curse equally for man and for the society in which he lives.

If the husband looks upon his wife as his property or vice versa, both have failed to understand the true significance of such a relationship. True love is possible only on the basis of perfect equality and freedom. Coercion of any kind ends only in gross sexuality.

What we wish to say is that there is a danger lurking in this mad race for equality. If women in a state of inebriation forget their place in society and develop a challenging attitude towards men, it will not be in the interest of any one. There should of course be equality, but with that it is also peremptory that one realizes one's rightful place in society.

To look upon self-gratification as the supreme end of married life is to deprive oneself of all domestic peace and happiness. If one enters into it with the express purpose of deriving pleasure out of it, one is sure to get disgusted soon and is on the way to quitting home for good. If one really wishes to be happy and to establish peace at home one has to constantly place before oneself the exalted ideal of life, i.e. "family life is a religious duty, a sacred obligation." With its acceptance all complexities get resolved of themselves and the individual learning a lot from such a varied experience comes close to the Lord. The problem of self-restraint and sex-sublimation also gets resolved. For the harmony of domestic life it should not be forgotten that both man and woman are complementaries to each other, are equal and equally worthy of each other's respect. They are co-operators in the divine plan. What is needed is developing a love for liberty and progress. It provides the edifice to the establishment of a free, peaceful life of hearth and home.



CHAPTER TWELVE

BIRTH CONTROL

A study of statistics regarding birth and death rates show entirely different conditions prevailing in the various parts of the world. On the one hand are those countries of Europe where it is increasingly becoming difficult to maintain the present level of population. All sorts of inducements are given to the people by the government for bringing forth babies. Money is given for their upbringing and the greater the number of children, greater is the sum advanced. Taxes are levied on those who prefer to remain unmarried. Despite these measures, the population problem continues to be threatening in those countries. On the contrary, in India and China, where the alarming increase in population in itself constitutes a serious problem. Government is finding it extremely difficult to provide adequate food and employment to all. In Russia, of course, the government is not in the least disturbed by the regular increase in its population for it is able to absorb all of them to its satisfaction.

Economics has succeeded in discovering a new principle governing the population level of countries, *viz.*, an increase in the standard of living is sure to bring down the population level proportionately. It checks any further rise. And the lower the standard of living the greater the likelihood of an increase in the population level of country. Where there is plenty of food there are fewer mouths to be fed and where there is scarcity the number of mouths to be fed is alarmingly huge. Records of past happenings testify in ample measure to the truth of the said theory.

There are several factors conditioning the rise in the population level of a country. The foremost of them is the strength and the intensity of the sex-force. If energy be

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exclusively directed to the physical plane, the procreative ability in men and women is sure to be enormously high. But the birth of babies does not depend on the surging passion alone, for sex-feeling is vitally related to mind as well. It depends on the strength of man's semen and on the fertility of the woman i.e. her power to procreate. Even as seed sown in the field in season and out of season, does not always germinate for after the yield of an harvest it needs rest to prepare itself for the next crop, so also does the mother's womb need time and rest to recover. The length of time required for the flow of the energy towards the reproductive organs determines the number of children she is capable of producing and the interval required before impregnation can take place in a particular case. Mental factors often prove potent in this respect. A strong feeling of repulsion can prevent impregnation taking place for good. One thing is absolutely clear that our thoughts are capable of influencing every fibre of our physical body.

An increase in the standard of living would necessarily imply an increase in the various means of obtaining satisfaction. Better food, clothing and habitation, spread of education and an awakening of the associate interests, increase in the means of recreation, all accompany an increase in the standard of living. Man seeks satisfaction in various ways; namely, through the sense organs, mind, and the intellect. As soon as he begins to experience the delights of the higher planes the flow of energy to the lower centres is stopped forthwith and redirected to the higher ones. The result obviously is that the desire and the ability to go in for the crude pleasures of life grows feeble. It is also one of the basic needs of our evolution. This also accounts for a proportionate decrease in the population level consequent to the increase in the standard of living. People begin to enjoy the subtler forms of pleasures. The flow of energy is redirected from the lower centres to the higher ones. The procreative ability diminishes considerably.

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I do not mean to say that people become celibates. That sex-feeling diminishes in them is also not true. Advancing civilization continues to appropriate all sorts of devices for a luxurious living. But, physical strength goes on diminishing both in men as well as women. India of today amply testifies to its truth. The growing weakness directly influences the procreative ability of the people and Nature applies a brake to the possibility of impregnation itself.

There are several other reasons for the fall in the population level in the western countries. Economic changes helped in the ushering in of the machine age. A disintegration of the joint families followed soon after. There was a rise in the standard of living. Girls had to take up work in the offices, and in the factories for their livelihood. Along with it the deep yearning for freedom from all bonds helped to encourage it and induced the people of those countries to willingly accept an unmarried life. The shortage of the men-folk also subscribed to a considerable extent the determination of the said course in the history of the people of those countries.

Besides in view of the economic conditions, it became increasingly difficult for the average man to maintain a family. People started thinking marriage to be a loathsome burden and children resulting therefrom no less irksome. Apart from that the multiple responsibilities of home-life, the dreadfully insipid job of looking after the children contributed to keeping low the level of population.

In view of the said considerations though the desire for sexual-intercourse continued unabated as before, there was none for the bringing forth of children. Consequently, such measures were sought as would help them get the pleasures of life, but not compel them to share the responsibilities accruing therefrom. The credit for popularising birth-control measures goes to a woman Mary Stopes by name. The medical science both in the east and the west was not unaware of the measures for helping abortion, but in view

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of its serious repercussions on the health of women it was never encouraged. The State laws also proclaimed it to be a crime, but the devices made known to us in modern times are directed mostly to stopping the possibility of impregnation itself.

Due to the easy accessibility of the modern devices, they have been widely used in the western countries, in America too. With the result that man has come into possession of an instrument wherewith he can easily violate the laws of nature, commit excesses by going beyond the bounds of social decency and yet save himself from social disgrace and the responsibility of rearing up children. And why should he not, the pleasure-loving creature that he is, resort to those measures?

Man can cheat himself but not nature, for the latter extracts full price out of him. The lust in him is never satisfied and he loses his way. Its gratification makes both man and women physically feeble and they are soon deprived of the procreative ability which they have slighted so far. It will not be surprising if after a few generation women are completely deprived of the said ability. I consider this to be the foremost of causes which have helped in the slowing down of the population level. The law of Nature also points to the same truth. Anything which remains unused for long gets weak and finally rusts. If we give up walking our legs will grow feeble, if we stop using our eyes we shall lose our vision, and if we do not make use of our hands, the muscles of our limbs are sure to get weak.

Birth-control with the aid of artificial devices would mean that the individual wishes to lose the opportunity he is getting for the sublimation of sex. He does not want to learn the lesson of self-restraint and refusing to do so, he wilfully choses to pursue the path of gratification of the carnal impulse. Such an existence verily is that of the brute. A life devoid of all possibility of progress is a meaningless one. If we do not wish to direct our energies to the higher

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centres how shall it ever go thither ? We go on weaving a web for our own bondage by taking recourse to contraceptives.

You may very likely put this question, 'Are we going to produce babies endlessly?' Who will be responsible for their upbringing ? We do not get sufficient food for ourselves. If there are more mouths to feed by way of children, we shall virtually starve ourselves to death. All this indeed is true. There should certainly be birth control. We are not against it. There should only be as many children as can be looked after with proper care. Beyond that it becomes a source of endless misery. Such children can never grow up into good citizens. But control should be exercised by resorting to the most natural device which implies a regulated life in conformity to the laws of nature. One should indulge in the act only with the express purpose of begetting children and that too in consonance with the law of periodicity, impregnation constituting its limit. Such married celibates are called '*amogha virya*.' Their semen is never wasted.

The suggestion evidently seems to be beyond the reach of the common man. One should, however, not grow nervous about it. All heights to be scaled are reachable, provided an effort is made in the direction. If we prepare grounds for the coming generation, self-restraint would come to them most effortlessly. It will be remarked, if one has woman by his side or in the opposite case a man, it is not always possible to remain composed. Great *yogis* who had practised penance for a long number of years are known to have fallen from the heights to which they had risen. History testifies the truth. The consequences of our mistakes are dreadful and the responsibilities which devolve upon us difficult to discharge. But these are tall talks meant for discouraging us, for hampering our progress is virtually an attempt to look forward to a life of ease and comfort. I know of men who have lived a life of restraint while remaining householders. We shall have to work hard for it. The problem

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will have to be viewed from a wider perspective, namely that of *sadhana*. We shall have to bring about changes in the food we take, in our mode of living, in short, we shall have to change the entire course of our life. We shall have to endeavour hard for the sublimation of sex and for experiencing eternal proximity with the Lord. Then alone will it be possible. Whatever responsibilities come our way for reaching that stage will have to be willingly discharged. There is no other way besides it. There is a muddy pit on either side. To live for those pleasures and to avoid paying the price of indulgence with the help of artificial devices is dangerous. It would verily be stooping low to the plane of the beast. In fact, living only for the sake of carnal delight is wrong. We should free ourselves from it. If we cannot liberate ourselves from its grip by the use of artificial aids, i.e., cannot rise above those pleasures, we should keep away from them. Amidst such irresistible temptations we are likely to lose the ideal and that would be a severe blow to humanity.

Readers: if you feel you possess the required ability to comprehend the ideal, you can certainly mould yourself in conformity with it. An intellectual development to this extent is in itself a proof of the possibility.

The way to do it is to understand it clearly and to realize its importance in our lives. If we are to follow it, why? We should opt for it only after giving proper thought to it and after having considered in details the pros and cons of the problem. To give undue thought to antithetical notions is bad. It weakens the resolve and adds to our worries. One should be prepared to do whatever is needed for its accomplishment. But if the individual considers the yearning for sex-gratification perfectly justified, he can never succeed in the goal of sex sublimation.

A few useful suggestions in regard to self-restraint have been given by Mahatma Gandhi in the preface to his book 'On way to Immortality'. One point which deserves specific

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mention is that the husband and the wife should not share a common room. That will lessen the temptation. Other things have been already stated in the preceding pages.

As one moves from an unrestrained to a fully composed life, it is likely that sometimes semen gets discharged in sleep. Many people think that if it is being wasted why not go in for the act of indulgence itself. It is wrong, equally, from the standpoint of self-restraint as also from that of birth-control. The pleasure born of indulgence depends on an immense waste of the stored up energy in the nervous system. Consequently, it shakes it to the very depths. The discharge of semen is a matter of secondary importance. The sex-glands will continue to secrete semen according to the need of the system. Sex-gratification creates fresh needs, it increases them. Consequently, by moving on the path of indulgence, it is difficult to bring about any change in the nature of the sex-glands. If, therefore, by living a life of restraint nocturnal emissions continue to take place, one need not be anxious about it. It is by no means a disease. It shall disappear in due course. The muscles will gradually grow strong and sturdy and the sex-glands will cease to secrete semen to the same extent. Of itself, will the weakness be removed.

The loss of energy accruing of extreme anxiety and nervousness on that account is infinitely greater than the one incurred by the loss of semen. We should neither be afraid nor be anxious of it. We should instead try to regulate our lives, i.e., take light meals, simple and non-irritant and limited in quantity, endeavour to lift our thoughts on to the higher planes, keep better company, remain cheerful and try to dwell forever in the name of the Lord. In short, we should do whatever little is within our means. The weakness of nocturnal emissions will of itself go and our mind and intellect get clean and serene. Even as a right cause cannot but produce the required effect whether we care for them or not, so also these things are sure to influence us. We need

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not worry but should direct our energies to constructive channels.

The use of medicines ordinarily should be avoided, as it may give rise to serious diseases in due course.



ON TO GLORIOUS MOTHERHOOD

Great is the glory of womandhood ! The woman occupies an exalted place in this mighty universe. The attitude of society towards her, an inherent feeling of being fragile on her part and an absence of serious thinking on this subject, have prevented, nay crushed the emergence of the idea of self-respect in her. In India even to this day, there is scarcely any rejoicing over the birth of a female as it is in the case of a male child. Of course, there are economic and social reasons for it but surprisingly too the same society is seen to worship the goddess Durga in a 'girl', bows reverently before Sita and Savitri and calls upon everyone to look upon the mother verily as an emblem of the divine.

The good fortune of being a mother comes to a woman alone, not to man. It is she who gives each one of us a shape and a form in her womb. Hence is rightly called a mother. It is she who gives us birth and bestows upon us the physical form. Not only that, the milk flowing out of her breast feeds the body and the love emanating from her nourishes both the body and the mind.

Motherhood entails a good deal of responsibility. Valiant mothers are capable of changing the entire history of the land. Worthy men of the world-saints and warriors, intellectualists and men of action-have all found their way into this world out of the mother's womb. They have received their *samskaras* from the mother. The mothers shape the future of a country and so are worthy of our love and esteem. Great is their responsibility. If they could only wish and strive for it, what is there in the world that they cannot accomplish through their progeny. Her child is her strength.

The western theories seen now a days to be influencing women in respect of motherhood as well. Young girls are

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scared of getting married. Their love for ornaments and clothes may stimulate in them the desire for sexual gratification, but the enlightened among these choose to keep away from such allurements. An independent living contains all that, besides, there is not that crushing bond of marriage and no bother of a domestic life either. Why then should we fall in such a snare? Such thoughts awaken in many.

Indian society has always held marriage essential for a man as also for a woman. It serves us with the means to rid ourselves of the parental obligation. It is a sacred duty. We have been endowed with a physical form, by bestowing on others a like form, we rid ourselves of the parental obligation. By so doing man assists in the realization of the divine plan. Such has been the considered view of the people of this land of ours. The changed economic conditions of the present times, the dowry system, an increased standard of living, the mighty wave of freedom and the rising population level, seem to have changed those good old views. The proposition has to be faced by every enlightened young girl afresh.

Such women who accept an unmarried life simply for the reason that the population is on the increase and they should not, therefore, marry, are insignificantly few in number. Perhaps not one. We have started thinking more in terms of the individual. There remain, however, two other considerations—the fear of losing one's independence and the corresponding allurements of the pleasures of a free life. Let me clearly say that the said allurements are intrinsically defective. The normal development of an individual needs mutual assistance. There is both dependence and independence in that, besides, an absolute independence on either side prevents the cosy continuance of any relation whatsoever. Neither can it lead to the establishment of a peaceful home nor can it contribute to the proper upbringing of children. An unbridled freedom mars the peace of a happy home. There is a sphere in which the wife is free and another in which she is bound. So also is the case with the husband.

On To Glorious Motherhood

Educated young girls ought to be good housewives. But the unbridled longing for freedom makes it forever an unrealized dream in most of the cases. It ends in a perpetual conflict and that which could have been fulfilled remains unfulfilled for good. My observation compels me to conclude that educated girls fail to make a happy home despite their getting highly qualified husbands. A lack of proper attitude seems to account for the said failure on their part.

On the country, if the religious feeling, i.e., 'home-life is a duty, a religious act', is kept alive, the question of independence or dependence does not arise. We find a guide who helps to find the right path. The individual likings of the husband or the wife no longer remain the chief consideration in deciding things for them.

Probably a woman may remark: what if we have the aforesaid feeling, is there any guarantee that the husband also shares the same feeling with us? If it is not, it has got to be created. The wife can change the husband to a considerable extent and similarly the husband can change his wife. It will be an attempt paying rich dividends. The above holds good in matters relating to sex as well.

To keep one's body clean and mind pure is a lovely ideal. Her virginity is a priceless possession for the girl. By losing it she can make her future gloomy. Married life can prove a curse to her. Beside, without it she cannot attain to a pure virgin motherhood either. There will no longer be the glowing radiance of divine motherhood beaming on her face, nor the towering influence of *satittva*. A clean spotless life is equally valuable to a girl as it is for a boy.

Married life not only gives us an opportunity to progress it also makes life's sojourn easy from the points of defence as also of economic security. But that is not all.

Married life provides us with the sphere for the utilization of the God-given creative energy. There was a time when the *Vedic Rishis* prayed to the Gods for sons. But times have changed now. There is the need of curbing the

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said desire in man, but never to view it with contempt. Progeny, of course, brings responsibility in turn but it is only a way to discharge one's obligations to society. If society has confirmed on you a form, it is your bounden duty to give others a start in life by giving them a like form. It is a social as well as a religious act and with it is associated motherhood, pure and divine, the sacrifice and peace born of which is known to a mother alone. Others can only make conjectures in regard to it.

But another influence is seen to operate these days. The love affairs in clubs, the dazzling glamour of parties and other like recreations are so very tempting to mothers that they have started thinking breast-feeding of babies as entirely troublesome. The work is entrusted to the nurse or to some one else. All they have to do is to give birth to the babies and if they could be saved even from that so much the better. It is gross selfishness and betrays an ignorance of the consequences arising of such an attitude. The mother not only feeds the baby with her breast, the overflowing love emanating therefrom, nourishes both its body as well as mind. It is capable of bringing tenderness within the child, a feeling of love for the mother, and of rousing in him the spirit of self-sacrifice. These feelings can later on be directed towards society and towards one's country as well. Selfish mother by sheer neglect can make a child cruel and selfish unawares. If they grow up to behave wildly, there is nothing extraordinary about that. The duties of a mother do not end with the birth of the child. These are concerned further with its upbringing as well. The mother by virtue of being a mother is the centre of all noble sentiments and she shall have to tune herself in accordance with these for the sake of her children, for society, as also for her own benefit. So such women who place their comforts above all things fall from the heights of an exalted motherhood. Love and sacrifice alone make a mother what she is. These lift motherhood above all temporal relationships. Fatherhood is insignificant as compared to it.

On To Glorious Motherhood

Girls will have to prepare themselves for this noble responsibility. Mere purity of the body and a clean mind will not do. Intellectual brilliance as well as a soft, tender heart is also required. We do not want uneducated mothers for the regeneration of our country. We are in need of educated mothers aware of their responsibilities, well-versed in the art of tending children, good in understanding child-psychology and possessing the requisite ability to build up a happy home and mothers who verily are the living emblems of sacrifice. They will be mothers who can give birth to a progeny worthy of free India. Whose hallowed memory enables his progeny to hold their head high and bow in deep reverence before the mother. Divine mothers, the Goddesses!

The grounds have to be prepared right from early childhood. As long as the girl is innocent and unable to realize its importance, the work has to be done by the parents. But when she begins to understand things, she should do it for herself. Adultery makes a woman unworthy of her position as a mother. The body must be healthy as also the; mind. Health is the foremost of things. Sickly mothers who are anaemic will bring forth sickly babies. Their food should be nourishing and not something which caters to taste alone. The latter kind of food does not build the body nor it makes the mind pure. A greedy woman brings forth similar children. We shall have to keep our mind clean by constant prayer and devotion to the Lord and love and service to the needy, to those in distress and to the dear ones. A strong mind is an infinite reservoir of strength. Children of resolute will are born of valiant mothers. The intellect has got to be whetted but not for the sake of sharpness alone. It should be directed to acquire an understanding of all those things which help in the discharge of her responsibility towards her home and the children that are to come. It is most essential. Besides, she needs spiritual force and self-confidence to give her added strength.

We do not need doctor-mothers, advocate and engineer mothers. We need women who are mothers first. If a woman

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can be that it is more than what can be expected of her. If she cannot be that, howsoever, qualified she may be otherwise, she is incompetent from the wider interests of the country. She is not performing her duties well. She is depriving the nation of the invaluable contribution she alone is capable of making. Motherhood not only is great, it is the greatest glory, a woman can attain to.

Mothers ! do not think the progeny is yours. None can deny it. But the society, the nation and above all God has an equal right over them. This feeling is also the cure to the exclusive attachment a mother has for her child.

There remains one more problem to be solved. Is there then no scope for an unmarried life in society? Yes, there is. One must first question oneself as to the motive behind the urge. Is it the fear to be bound? Or is it the desire to enjoy the pleasures of an unbridled life? Is there the fear of a family life? If such be the case it is good if you accept a family life. All these fears will be set at rest. An unmarried life need an intense yearning to live for, an exalted ideal to help sublimate the sex in us. Such profound yearning can be one of sacrificing one's all in selfless service or it can be the maddening anguish which pines for the Lord. Anything lower than this does not qualify a person to accept an unmarried life. If it is done there are chances of life getting misdirected, ending up in enormous, undesirable complications in society. If this does not happen, the suppression of the sex-urge certainly retards the progress of the individual. The mind gets sickly and the *Atman* crushed, at least for sometime to come.

It is not easy, therefore, to renounce the great honour of motherhood and live an unmarried life. It should be chosen for the realization of some great purpose. Otherwise to neglect it would involve a contemptuous disregard of one's own self from the point of view of the Lord's plan of evolution.



CHAPTER FOURTEEN

TO THE YOUTH

With the advent of youth sex is deeply roused. An enormous energy is experienced within. It seeks an outlet. If it is not directed to constructive channels, it carries the individual to undesirable ones. That would be detrimental to the interests of both the individual and the society. That accounts as well for the present unhealthy atmosphere prevailing in schools and colleges and the mighty youth power is also not released in highly energised channels.

Education for the purpose of getting employment, confines one's interest to examinations alone. To get through them somehow remains the only ideal before students in general. Standards are so uncommonly low that you need not work throughout the year. An average student gets through by working scarcely for a couple of weeks or months before the examinations. The pressure of examinations is not exacting enough for him. Any other interest in pursuits of a special kind in which he may have to toil hard is not created. Extra-curricular activities are hardly encouraged, not even ten per cent of what is needed. Social programmes, cultural debates, educative lectures and tours are not considered essential. The mind of the students remain, for the most part, idle. The surplus energy, due to the awakened impulse, finds for itself all sorts of violent courses of a damaging nature for its expression. Teasing gestures, damaging activities, futile conversations and vulgar recreations are indulged in.

Intelligent boys must know that they are in possession of an enormous energy. If they put it to constructive use, they will not only be free from all conceivable violence pertaining to sex, they will accomplish so much that their future shall brighten up

Time and energy is the only wealth a youth has. To remain idle is to kill time. Not only that, it verily is an invitation to

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undesirable feelings and emotions. An empty mind is the devil's workshop. All sorts of pranks come to the mind. One must never be idle. So to keep oneself busy one has to direct one's interest to positive channels. To acquire merit, understanding and knowledge is an excellent ideal to be pursued during student life. Those who study merely for the examinations are narrow in their pursuits. If instead, they try for the highest efficiency in their subjects of study the examinations are sure to take care of themselves. To get through the examinations-willy nilly-will no longer be our primary concern. General knowledge of an average student in the western countries as compared to the Indian student of the same age is infinitely superior. Apart from that, love for fine arts and creative expression in those spheres help in the formation of many *samskaras*. Besides, a general information on subjects like diet, exercise, social etiquette and self-discipline is also essential.

Do you think if you waste time you harm none save yourself? You do harm yourself but along with it you cause a greater harm to the society and to the country of which you are a member. Young persons like you build up a nation. If they waste time and grow up to be ignorant, uncultured and idle, the nation will also grow up to be so. If, on the contrary, people are industrious, cultured and possessed of knowledge, the future definitely will be brighter. We cannot afford to lag in this race of world superiority. The responsibility rests on the shoulders of the youth of this country. They are the makers of the nation and not simply isolated units in themselves. If on realising this enormous responsibility every moment is properly utilized, the condition of this country is sure to change early.

The future of a nation is not entirely inconceivable which consists essentially of idlers, young eagle-eyed men who for ever keep their eyes fixed on the fruit of their labours, and who are not yet awakened to their duties. It would not be least surprising if such people on getting reins of the Country misuse their power. It is no wonder if they stoop low to accept

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bribe. It is quite natural for them to indulge in all sorts of malpractices in their trade, be corrupt traders and soil the fair name of their country. The quality of the young people determines the quality of the citizens of a society, and accordingly the nation will become.

The future of a country is going to rest on the shoulders of the youth. The old ones will all depart. If on realization of their great responsibility they do not prepare themselves for the task ahead, their own future as also the future of this great country will be in peril.

A misuse of energy is positively destructive. Not only is energy wasted, the individual picks up all sorts of evil practices. If the present day youth does not learn to behave nicely with their grown-up sisters, it is the result of a misdirected energy and the thoughtlessness born of it's misuse. The misuse consists in utilizing the energy for indulging in futile conversations, reading rotten books and seeing obscene pictures. Undesirable *samskaras* are acquired thereby. How can thoughtfulness flourish in such a filthy environment? Civilization needs today that the youth be the protector of the honour of his sisters, class-mates and other grown-up girls. He should not be the one to rob them of their virginity. To be educated does not mean should learn to be licentious.

In all the things we observe now-a-days, the onset of adolescence is not the only factor to blame. Absence of any positive ideal to direct life constitutes the greatest of evil. If an ideal or perspective is not there before the youngsters, their conduct should not surprise us. The need is for effecting a radical change in the environment of schools and colleges. Students and teachers of understanding can help bring about the desired change.

The cure to the restlessness experienced in youth consists in a spirited acceptance of an ideal for ourselves. It should be harmonious to the needs of the student life. It should also help in the building up of our personality and prove of equal benefit to society as well. Secondly, hard work is also essential. Other things have already been mentioned above.

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There remains now the problem of marriage. My young friends usually build up dreams of their life partner and subsequently of their married life after the pattern of the heroines they come across in novels and in films. It is an age absolutely devoid of experience. One is not aware then whether a film-actress can really prove to be a good housewife or not. In fact the world they build up is far removed from the grim realities of life. Even if they do get an extremely fair maid as their wife, it is not necessary that their dream comes to a consummated fulfilment. For a good housewife it is not at all necessary that she be of a fair skin, a graduate or a songstress divine. Instead, sacrifice and an amiable disposition, alone go to make a good housewife. There should be in her an insight into the ways of behaving with people all around and that does not come merely by graduating, instead it is some times lost.

That charm of a lovely figure does not continue for ever. Advancing age and disease soon deprive you of it. If beauty gets mingled with arrogance, it is no good at the very start. Secondly, you have also to rise to some standard of expectations of your wife. If you are not so there will be hardly any joy in store for you. The truth is that love resting on such foundations is always feeble. Lacking in depth and devoid of the spirit of sacrifice, it keeps vacillating. The desire for sensuous pleasure being intense, it carries us headlong to bestiality. That which is true of beauty holds good for other things as well. The educational qualifications and other like attainments of your wife may be a source of pride to you. These may help you hold your head high in society, but if these are just unqualified attainments-destitute of the virtue of self-sacrifice, home-life will be of no good.

Instead of weaving pleasant dreams and sowing the seed of despair, it will be better if you get ready to face the realities of life. You have either been married or are about to marry, you may make all possible enquiries to make sure of things from your side, but if you expect too much, it is just possible you may have to face disillusionment on all sides. The truth

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is you have to make a home and both the husband and the wife are required to play their roles. If both try to discharge their duties judiciously they can make a good home. If you have already been married, accept the relationship as it stands and in good spirit. Try to better it. Pondering over your worries would greatly add to your suffering.

In the present context I should like to make a reference to the dowry system. The boy is a sharer in the earnings of his father but the girls receive her share in the form of dowry. This is the economic side of the problem. Any sane father who loves his children would do whatever he can for his daughter. To compel him for anything is not good. The dowry system is the capitalist's stronghold in the matrimonial market. Many young girls are deprived of suitable grooms and fathers keep sighing when they see their daughters growing up. It is an insult to the fair sex. To say 'I shall accept your daughter provided you give me so much. I am unable to accept her for so and so is offering more' denotes sheer thoughtlessness and an unending greed for wealth. It not only pollutes our feelings, becomes the source of infinite sorrow even after marriage, particularly to the girl and her father. In Bengal this evil custom has resulted in the suicide of many a young girls.

The need for its abolition is acute. Young people can take it up and it is worth doing. The spirit of our own grown up sisters and daughters calls for help.

An escapist tendency which seeks to get out of the bounds of marriage is revealing itself these days in young men. There are reasons for that. But looks like in the present context, I have to repeat all those things which have been mentioned by me earlier. An ennobling ideal coupled with a deep yearning for reaching it alone qualifies you to accept such a life. Otherwise, in the interest of a harmonious development of ones personality one has to accept the responsibility.

To keep your body clean and mind serene is not only the need of your own future, it is also the need of the future of your country. Purity is a great strength. A wrecked body,

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while still in the prime, would certainly darken the future. You will be able to accomplish nothing of outstanding eminence in your life and the nation will also be deprived of your best services. You will have to help in the great work of procreation. And for this, restraint is most essential. If there is restraint during student-life, there are chances of its continuance in the later years as well. Otherwise, progeny born of blind lust will bring you no good nor any to the country. You have to build the future of your country and that shall depend mostly on the kind of children you bring forth.

Such a great work needs preparation and penance. There should be restraint in life. Life should not be for enjoyment of pleasures. It should, instead, be dedicated to the cause of one's country, to the service of the Lord and to performing one's duties. You will then realize that it alone is the path to genuine happiness.

The desire to procreate sets a limit to sexual-gratification. This ought to be remembered. All else is adultery. A householder who lives a life of restraint in conformity to the law of periodicity in respect of procreation is a celibate in the true spirit.



अग्ने नय सुपथा राये स्मान्
विश्वानिदेव वयुनानि विद्वान्।
युयोध्य स्मज्जु हुराण मेनो
भूयिष्ठाँ ते नम उक्तिं विधेम॥

Lead me on to righteousness through the path divine,
Knowest thou O Lord ! of ways which
lead us on to yonder goal,
Destroy the wickedness whatever
is within us, O Merciful One !
We supplicate to Thee in reverence again and ever
again.

The End

APPENDIX

Letters written in English by Shri Swami Ramanandji, M.A. to an aspirant for solving sex problems and in Sadhana.

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Shri Ram

DIGOLI,
Almora, 2-8-49

My dear . . .

There is *Kama* in you. You have been satiating it all the years of married life. The sex glands have developed the habit of forming semen and getting periodically discharged. The vital in you is used to receiving the shock of sexual intercourse periodically and hence craves for it. These are the facts. You want that you should be able to check all this so that you be not driven to the extent of physical action, because that comes in the way of your *sadhana*.

Now, this approach to the problem creates a conflict and it seems as if you are pitched against the vital. What is it with which you will conquer? The intellect "Poor thing" it goes under when the *samskara* surges. It comes up only when it is too late. Moreover, as long as "Your conquest" (If it be possible sometimes) is based on the intellect on reasoning, it is on very slippery ground. You will have again and again what you consider a fall.

The *samskara* has to be exhausted totally. That is the permanent solution of the sex problem. By pitching yourself against the vital, you merely suppress it for sometime, if you succeed. It is liable to rebound with still greater force. But if the *samskara* wears away, we shall be beyond the danger of a so called fall. This can't happen in a day. The more the higher Shakti descends in you and raises the normal pitch of your consciousness the sooner will the *samskara* be exhausted.

The right attitude is to look ahead, to aspire to a union with the Lord, to aspire to become totally His and try to do as much *sadhana* as possible. Go ahead with as much speed as is presently possible. Do not take the lapses seriously. In fact I refuse to take them as lapses. They are normal for the

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position where you stand. If you shift your ground within due to inner advancement, they will automatically fall away.

I am telling you in so many words, that I do not take them seriously. I want you not to take them seriously. When the urge comes, know that it is the *prana* crying. Do not fear it. Do not struggle to suppress it. Bow down before the Mother. Bow down seriously and sincerely and ask for orders of Her repeating the 'name' to put yourself in touch within. There will be a positive or a negative urge. If it is negative, the *karma* will automatically cool down. If it is positive, know that the Divine wants you to go in for it. Your *samskara* yet demands *bhoga*. This *bhoga* when thus accepted actually leads to the exhaustion of the *samskara*. It is actually *sadhana*. Do not expect that by so doing you will gain a mastery at once. This is the ego crying for the mastery. Your mastery actually consists in following the Divine will. A day will come when there will be no more necessity of *bhoga* for your spiritual advancement, for the normal exhaustion of the *Kama-samskara*. The inner being will emphatically declare, "Enough of it. I do not want it any more," The problem would then have vanished for ever.

I do not consider sex a sin. I do not consider it a hindrance to spiritual advancement in every case and at every stage. I regard sex also as divine and a necessary factor for evolution at a particular stage. That stage passing, it passes away.

This radical outlook may raise a few problems. The *sadhaka* may be thus continuing his sex-life, produce children, which is a great liability on both the husband and wife. I would advise such a couple to use birth control measures. Some harmless apparatus may be used, but no drugs. I must tell you that this is the last resort. I believe, if a little care is taken in choosing the days of meeting it is possible to do without such an apparatus. (The married ones can tell these things from experience.)

You may also think: *Kama* is so much decried in our *shastras* and this young Brahmachari is putting forth such

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an unorthodox view point ! It is dangerous and serious what I am telling you. But it is that which if followed, will rid a sadhak someday forever from the influence of *Kama*. You will smoothly outgrow it, without any inner or outer torture, without any suppressions, without any frustrations. The so called 'failures' will draw you as much nearer to the Divine, as will the success. But to take these things as 'failures' or 'successes' is fundamentally wrong. That you understand I hope.



Shri Ram

DIGOLI,
Almora, 16-8-49

My dear . . .

Your letter of the 9th instant to hand.

As there are periods in females, so there is a sort of a cycle in man as well, during which the sex urge becomes dominant. You may have marked it. The period when comes tends to madden, but if one knows that it is not going to last for ever in a few days, it will be automatically over, one can take it more serenely. In some people who are habituated to sex-life, a stoppage of it sometimes leads to nocturnal emissions. If it so happens, it is not to be taken seriously. In course of time they automatically stop. There is no comparison at all between sexual intercourse and a nocturnal emissions. With every such period passing away, the intensity of the urge will weaken. Keep ready for the stormy periods.

As you move ahead in *sadhana*, and when the current makes a sweep of the *samskara*, you may again and again feel that the urge is back again in great violence. You have

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only to know in that case that it is the Mother cleaning up. The *samskara* is being thrown up to be washed away. There would be numerous such wash-ups and with every one you will become less sexed. Woman would cease gradually to be a woman. The characteristic difference and the consequent reaction will also be going away.

I must here tell you, the more you feel shy of the opposite sex, the more it binds you down. Contact with the opposite sex, which comes naturally, actually exhausts the sex in *sadhaka*. I have seen persons getting normalized in this regard as a result of the mixed camp. To avoid women because they are women is to call down upon oneself the nemeses of the Divine. And it is a fact that the more the suppression of sex, the greater the bashfulness and the tendency to run away.

Prana is that which is responsible for our physical existence. It develops a consciousness of its own and acts as a being with independent life. It has its likes and dislikes and wants to perpetuate its existence. I wonder if you have cared to read the *Adhyatmic Sadhana*. You could have understood it from it. You will do well to thoroughly understand the two books along with the one which is to be out soon.

Kama seems to be coming in the way of one's *sadhana*. Union with Lord is possible only when we are clean thoroughly, clean so that our further sullying is impossible. With the dross of *Kama*, etc., lying within us, with the vital and the emotional in us yet being full of lower *samskaras* we cannot have actual union. All that cleaning up has to be done before the consciousness can permanently have an abode in heights. These urges and upsurges, these ups and downs, tortures and frustrations and these tremendous storms all contribute to exhaust this dross from within once we have pledged to live for Him. When the storm comes we should greet it as a cleansing process. Just as a naturecurist takes crisis which throws out the foreign matter and relieves

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the body of it. The crisis is painful, no doubt, but it is absolutely necessary for the better health. Similarly, each storm is painful but absolutely necessary for the inner cleansing. After each storm you will feel lighter than you felt before its commencement.

It may be asked: 'Is there no short cut? Can we not avoid this painful process?' I know of no such method. We should be brave to undergo it. The Divine will sustain us all through, once we understand it properly and recognise the hand behind these storms.

Be cautious: Even when we say that we give the credit to the Divine for success, that *Aham* may be lurking within and asserting itself in the same breath.

The wise ones give all to Him-credit and discredit-both. When one understands, one cannot be partial even to the Divine. In fact both credit and discredit become one. That verse "*Gun tumhar samjhain nij dosha; Jehi sab bhanti tumhar bharosa*" (गुण तुम्हार समझई निज दोषा। जेहि सब भँति तुम्हार भरोसा।।) is good for children to make a start.

He who has charm for sex-life, and knows and wants nothing higher, will go in for it in spite of any such view point as laid down in my last letter, and he should. He needs more experience before he qualifies anything higher. A check which comes prematurely does more harm than good in the long run. Price has of course, to be paid before one becomes capable of a higher understanding. That price has of course to be paid before one becomes capable of a higher understanding. That price is blundering and suffering. Yes, he may feel that he is performing *sadhana*, whereas he is actually going further in *Prakriti*. That mistake, however, is corrected. Nature knows how to do it. Suffering is a great and unfailing teacher.

A *Sadhak* not only needs an external guide he also needs a perpetual wakefulness. Without wakefulness, one cannot learn from experience easily.



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Shri Ram

CHITAI,

Almora, 26-8-49

My dear . . .

I hope you have got my communication dated the 16th instant. This is in sequence of what I wrote.

There remains one serious problem regarding sex in married life. The husband and wife are not always on the same level of evolution. There are cases where either of the couple has realised the necessity of remaining content, whereas the other is yet hard in the grip of passion. The aspirant when faced with such a life-partner does not know how to behave. He may feel miserable. What course should he take?

The path is clear enough. He has to gratify his life-partner but to a reasonable minimum on demand for such gratification. However, it is his duty to try to educate the life-partner. An all round education with emphasis on higher values and a persistent attempt to create higher interests will, in due course, have its effect on this side of life as well. A proper understanding about sex and its place in life and relation to *sadhana* is, of course, necessary for every one. But mere education will not go all the way. Experience here, as elsewhere, is a necessary factor in the use of a new higher consciousness without which the inner being is not ready for the lift. Some need more of it, while others less. There was a time when the aspirant also stood where the life partner stands today. Let one not feel miserable, because his lot has fallen with such a low developed one. The powers know your Karmic demands and necessities of evolution and have ordained accordingly. Accept your lot joyfully.

One is not rid of sex, merely when the inner being has outgrown the necessity of physical action and has rejected

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it. That is just the beginning. The sex is rooted in the *Prana* (vital) and has gripped the emotional as well as the mental planes. The sex-desire and sex-association (the *vasana* and *samskara*) have to be absolutely rooted out from there before one is perfectly free from sex. This is a task which demands patience, and is quickened through an outlet in the physical if it comes unsought for. The aspirant, therefore, by thus continuing sex activity for the sake of his partner will be rapidly exhausting her or his *samskara*, or else he or she will have to exhaust it at the super-physical planes. If it is done in the proper spirit, the spirit of sacrifice, it is laudable and has much greater value, for it strikes at the very root of *Aham* as all sacrifice does. Know that the Mother will release you from the obligation of physical sex-activity as soon as you do not need it. She can do that. Her ways are numerous !

It is to be clearly realised that the other partner does not bind one down to sex. He or she will surely bind if you are ignorant and you need your bonds to be strengthened so that you may emerge all the stronger when they are broken. But if aspiration is born, if the self is ready to outgrow sex, the partner will actually help you to strike off your bonds of sex, by providing opportunities for the exhaustion of the *samskara* rapidly. What an aid in spiritual evolution becomes the life-mate!

Sex is not merely physical action. That is the animal part of it and a necessity for continuation of the race. Difference between man and woman covers a very wide range of the *pranic* field and it outgrows into the emotional and mental. That also must go and it can go through association with the other sex in social life. That uneasiness which is felt at contact is due to this difference (I may call it electrical or *pranic*) and is due to *samskaras* latent within. If you accept the place of other sex in life, and cease to shun, gradually you will feel normal. The sex difference will cease to exist for you.

Woman is the representative of the Divine Mother.

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Accept Her as such. Don't you see how She cleans you of this sex as wife through self-sacrifice; as mother, sister, daughter, etc., in many other ways. Shun her not or else she will become the *Chandi* (the Fearful) for you. You cannot escape Her. The more you try to run away, the more she will hold you in her grip. If you accept her as *Mahalakshmi*, she will be a veritable Mother, working day and night for rapid growth and release from the lower *Prakriti*.

Women have to accept man the same way. She plays the same role (as men play for them) and does the same work. He becomes *Rudra* (the Dreadful) if you hate man.

Don't you realise now that sex is Divine ? Don't you see that sex is *sadhana* ? Don't you see that there is nothing to fear, if you bow down before the Divine Mother and follow Her lead. She has already arranged things so well for your growth.

During the course of our *sadhana* the higher centres are affected first and hence the mental and emotional vehicles are first cleansed. As a result there continues the hold of sex in the physical even when it is almost uprooted from the higher vehicles. One can actually see the storm raging in the vital. One need not fear such storms. Gradually the *Shakti* begins to work in the vital and transforms it. One has to watch on and let her work unobstructed. She will do the needful.

Do not be afraid, nor be taken in by the passing storms. Try to remain in touch with the Divine *Shakti* and see Her at work within you. Have faith in Her. Recognise the storms as they come and let them spend their force. The quicker the *Shakti* works, the quicker will She release you from the bondage of the vital. Hence turn your face towards Her. Therein lies the solution of all your problems.



The End

