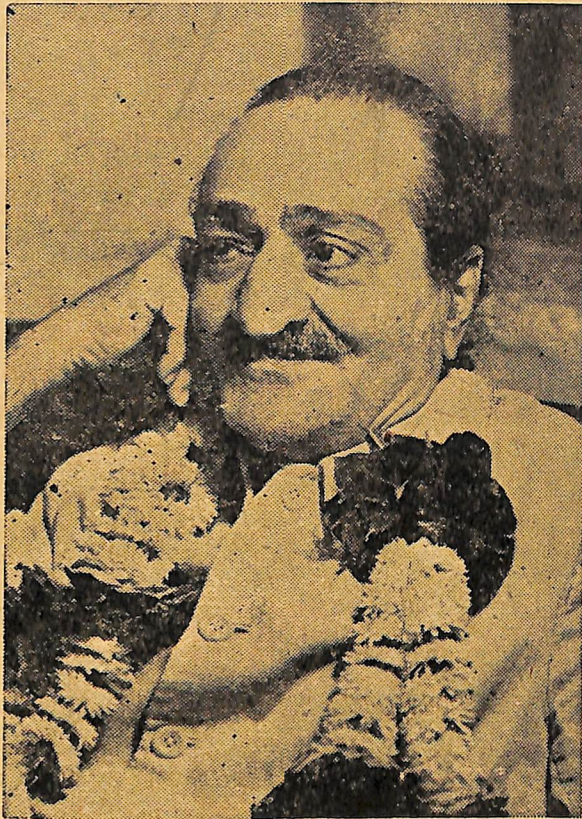


*Problem of Sex*

**A DISCOURSE**  
By  
**AVATAR MEHER BABA**



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# MEHER BABA

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### *Meher Baba* *on* *The Problem of Sex*

SEX is decidedly one of the most important problems with which the human mind is confronted as long as it does not step outside the domain of duality. It is one of the things which are so to say 'given' in the make-

**The arising of the  
problem of sex**

up of human nature and has to be dealt with. Like every other thing in human life sex also comes to be considered through the opposites which are the necessary creations of the limited mind. Just as the mind tries to fit life into a scheme of the alternatives of joy or pain, good or bad, solitude or company, attraction or repulsion, in relation to sex, it has a tendency to think of indulgence and repression as alternatives from which there is no escape. It seems as if man must accept the one alternative or the other. And yet he cannot whole-heartedly accept either alternative because when he tries repression he is dissatisfied with his lot and longingly thinks of indulgence and when he tries indulgence he becomes conscious of his bondage to the senses and seeks freedom by going back to mechanical repression. The mind remains dissatisfied in *both* the alternatives

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and there thus arises one of the most vital and complicated problems of human life.

In order to solve the problem of sex the mind must first understand how both of these alternatives are equally the creation of imagination working under the deluding influence

**The opposites of indulgence and mechanical repression are equally disappointing**

of craving. Craving is implicitly present in the repression of sex as well as its gratification; both presuppose the vitiation of consciousness by the operation of lust or the desire for sensations. The mind is therefore inevitably restless in either alternative. Just as when there are clouds in the sky there is gloom and lack of sunshine, whether it rains or not, so when the human mind is shrouded by craving, there is diminution of being and lack of true happiness, whether this craving is gratified or not. The mind which is restless with desire creates an illusory idea of happiness in the gratification of desire, and then knowing that the soul remains dissatisfied even after gratification of desire it seeks freedom through repression. Thus *in search of happiness and freedom the mind gets caught up in the opposites of indulgence and repression which it finds equally disappointing.* And since it does not try to go *beyond* these opposites its movement is always from one opposite to the other and consequently from one disappointment to another disappointment.

Craving thus falsifies the operation of imagination and presents the mind with the option between the two alternatives of indulgence and repression which prove to be equally deceptive in their promise of happiness. How-

**The false promises of the opposites**

ever in spite of alternate and repeated disappointment in indulgence as well as repression, the mind usually does not renounce the root cause of unhappiness which is craving, because, while experiencing disappointment in repression it is easily susceptible to the false promise of gratification and while experiencing disappointment in gratification it is easily susceptible to the false promise of purely mechanical repression.



This is like moving within a cage. The gateway to the spiritual Path of internal and spontaneous renunciation of craving remains closed for those who have not the good fortune to be awakened by a Master. But

**Internal and spontaneous renunciation of craving is made possible through awakening**

true awakening is the entering into the path of wisdom which in the course of time surely leads to the Freedom and Abiding Happiness of Life—Eternal.

Internal and spontaneous renunciation of craving is different from mechanical repression as it is from indulgence. *Mind turns to mechanical repression of craving because of disappointment; but it turns to internal and spontaneous renunciation of craving because of disillusionment or awakening.*

The need for indulgence or mechanical repression arises only when the nature of craving is not clearly grasped. When the aspirant becomes fully awake to the inevitable bondage

**The opposites of indulgence and repression are relative to craving**

and suffering entailed by craving it voluntarily begins to disburden itself of craving through intelligent understanding. *The question of indulgence or repression arises only when there is craving; the need for both vanishes along with the complete disappearance of craving.*

When the mind is free from craving the mind can no more be moved by the false promises of indulgence or mechanical repression.

However it should be borne in the mind that *the life of freedom is nearer to the life of restraint than to the life of indulgence* (though in quality it is essentially different from both).

**Restraint is nearer to freedom than indulgence**

Hence for the aspirant a life of strict celibacy is preferable to the married life, if restraint comes to him easily without

any undue sense of self-repression. But such restraint is for most persons difficult and sometimes impossible and for them the married life is decidedly much more helpful than a life of celibacy. For ordinary persons married life is undoubtedly advisable unless they have a special aptitude for celibacy.



Just as the life of celibacy requires and calls forth the development of many virtues, the married life in its turn also nourishes the growth of many spiritual qualities of utmost importance. *The value of celibacy lies in the habit of restraint and the sense of detachment and independence which it gives.*

**The possibilities of celibacy and marriage**

But as long as the mind is not altogether free from craving there is no true freedom. In the same way, *the value of marriage lies in the lessons of mutual adjustment and the sense of unity with the other.* But true union or dissolution of duality is possible only through Divine Love which can never dawn so long as there is in the mind the slightest shadow of lust or craving. Only by treading the path of inner and spontaneous renunciation of craving is it possible to attain true freedom and unity.

For the celibate as well for the married person the path of inner life is the same. When the aspirant is drawn by the Truth he longs for nothing else ; and as the Truth increasingly comes within his ken, he gradually *dis-*  
*burdens* himself of craving. Whether in celibacy or in marriage he is no longer swayed by the deceptive promises of

**The path of perfection is open in celibacy as well as in marriage**

indulgence or mechanical repression and he practises internal and spontaneous renunciation of craving until he is freed from the deceptive opposites. The path of perfection is open to the aspirant whether in celibacy or in marriage ; and *whether he begins from celibacy or from marriage will depend upon the sanskaras and the karmic ties of the aspirant.* He cheerfully accepts the conditions which his past life has determined for him and utilises them towards his spiritual advancement in the light of the ideal which he has come to perceive.

The aspirant however must choose one of the two courses which are open to him ; he must either take to the life of celibacy or to the married life ; and he must at all cost avoid a cheap compromise between the two. *Promiscuity in sex-*

**The necessity of a clear choice**

*gratification is bound to land the aspirant in the most pitiful and*



*dangerous chaos of ungovernable lust*; and as such diffused and undirected lust veils the higher values, it perpetuates entanglement and creates insuperable difficulties in the spiritual path of internal and spontaneous renunciation of craving. Sex in marriage is entirely different from sex outside marriage. In marriage, the *sanskaras* of lust are much lighter and are capable of being removed more easily. When sex-companionship is accompanied by a sense of responsibility, love and spiritual idealism, conditions for the sublimation of sex are much more favourable than when it is cheap and promiscuous.

In promiscuity the temptation to explore the possibilities of mere sex contact is almost formidable; and it is only by the maximum restriction of the scope of mere sex that the aspirant can arrive at any real understanding of the higher values which are attainable through the gradual transformation of sex into love. But if the mind once tries to understand sex through the increasing of its scope there is no end to the delusions of which it must be a prey, because there is no end to the enlarging of its scope. In promiscuity, the suggestions of lust are necessarily the first to present themselves to the mind and it is *doomed to react to people with the limitation of this initial perversion* and thus close the door to deeper experiences.

Truth cannot be understood by skipping over the surface of life and multiplying superficial contacts; but it requires the preparedness of mind to centre its capacities upon selected experiences and to free itself from its limiting features. This process of discrimination between the higher and the lower and the transcendence of the lower in favour of the higher is made possible through *whole-hearted concentration and a real and earnest interest in life*; but such whole-hearted concentration and real interest is necessarily precluded when the mind becomes a slave to the habit of running at a tangent and wanders to many other possible

The dangers of  
promiscuity

Infinity is attain-  
able through the  
intelligent handling  
of marriage

objects for similar experience. In married life, the range of experience in the company of the partner is so wide that the suggestions of lust are not necessarily the first to present themselves to the mind, and there is a real opportunity for the aspirant *to recognise and annul the limiting factors in experience*. By the gradual elimination of lust and a progression through a series of increasingly richer experiences of love and sacrifice, he can finally arrive at infinity.



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