

# Dadavani

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For the One who wants to go to moksha,  
that man should stop initiating eye contact  
with a woman and that woman should  
stop initiating eye contact with a man.  
Otherwise, there is just no solution to this.



## The Beginning of Sexuality – the Fault of Looking at Someone With a Sexual Intent

### EDITORIAL

There are only five senses to enjoy worldly pleasures and yet their grip [on humans] is so profound and unrelenting that their end is not seen for endless time? This is so because there are endless phases (*paryay*) of each object of worldly pleasure! When one becomes free from every phase, he gets released from worldly [sensual] pleasures. For the one who wants to have the clear and distinct experience of the Self in this body itself, it would be impossible to achieve it without the greater purity of *brahmacharya* (celibacy through mind, body, and speech). As long as there is the subtlest wrong belief that there is happiness in *vishay* (sexuality), the subatomic particle of *vishay* will not get completely exhausted. Until the wrong belief leaves completely, one has to maintain *jagruti* of the utmost subtle form.

It is essential to display the capacity to get rid of the inner and the outer 'evidences' skillfully for the 'safe-side' of *brahmacharya*. To remove the inner *vishay*, right understanding, *Purusharth* (real spiritual effort) of *Gnan*, *jagruti* (awareness) of 'three vision' and eventually *jagruti* of the Science is essential. On the other hand, in external circumstances, it is essential to develop the awareness in worldly interactions of staying away from *drashti dosh* (the fault of looking at someone with a sexual intent), *sparshdosh* (the fault of touching someone with a sexual intent) and *sanghdosh* (the fault of illicit sex). Otherwise, no one can say how deep a well of *vishay* one can be thrown into by the slightest lack of awareness.

Now what is the beginning of *vishay*? It is to look at a woman lustfully, to look under the spell of illusory attachment. If your eyes get drawn towards someone, then what a large seed has been sown such that your eyes continue to get drawn towards that person! It is the vision that has been stuck from the past life, and due to that you repeatedly happen to look at that person. This is because the interest in sexuality lies within. If sweetness prevails in eye-contact, then that too is a grave liability. In the current edition, what is considered: the fault of looking at someone with a sexual intent, the effects and danger of happening to look at someone, initiating eye contact, the eyes becoming drawn towards someone, looking at someone with a sexual intent, the fault of looking at someone with a sexual intent, as well as the solutions for coming out of the fault of looking at someone with a sexual intent etc. have been compiled.

How can you harbor a sexual vision? This is in fact the biggest disease in worldly life. Worldly life arises from the eyes. Worldly life persists on the foundation of sexuality; sexuality is itself the root. This world is actually a factory of fear. Moreover, in *Kaliyug* it has tremendous effects. If you look at someone with a sexual intent, that is an automatic camera, in that do not let a 'film' [photograph] of human beings be taken. You should take a photograph of only the pure Soul. For *mahatmas*, when the *jagruti* that 'I am pure Soul' arises the vision becomes pure. There should be the resolve to 'grasp' the root of sexuality and to never make the mistake of looking at someone with a sexual intent. It is our ardent prayer that *jagruti* remains towards that and *purusharth* commences to make the vision becomes pure by doing *pratikraman* for the mistakes.

~ Jai Sat Chit Anand

## The Beginning of Sexuality – the Fault of Looking at Someone With a Sexual Intent

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.*

*While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

### In the Fundamental Disease of Vision Is Hidden the Fault of Looking With a Sexual Intent

What is the beginning of *vishay* (sexuality)? It is to look at a woman lustfully and under the spell of illusory attachment. But does one see every woman under the spell of excessive illusory attachment? If when seeing one, [sexual] thoughts arise but when seeing another such thoughts do not arise, so there is something wrong. If it were the case that just upon looking at a woman, one would get 'poisoned', then upon looking at every woman, he should get 'poisoned'. If women were indeed the root cause, then upon looking at every woman one should be affected by the 'poison', but that is not the case. Actually, the subatomic particles (*parmanu*) are only attracted to certain subatomic particles.

The *vishay* which animals have no desire for is continually desired by humans. If *vishayo* [the desire to indulge] were only *vishay* [sexual], then if there were two women sitting at one place, one is his mother and the other is his wife, then why doesn't the man have [sexual] feelings towards his mother? This is because *vishay* [the desire to indulge] is

not at all *vishay* [sexuality], illusion is indeed the *vishay*. If you want to put an end to these *vishayo*, then I can show you the way. These *vishayo* [when one looks with a sexual intent] are an automatic camera, do not let a 'film' [photograph] be taken. You should take a photograph of only the pure Soul. Otherwise, there is no such thing as *vishay*. Even the strongest of *brahmacharis* (those who practice celibacy through mind, speech, and body) have become exhausted, that, 'What is this?' Whatever a person remains deeply engaged in is called *vishay*. He is blind to what lies ahead of him and blind to what is behind him as well. Nothing else can be seen at all, such a person is referred to as *mohandha* (blind as a result of illusion that attaches)!

### If Your Vision Spoils With a Sexual Intent, Then You Are Done For

These days everything has simply become like an open market, hasn't it? So, by evening, it seems as though no 'transaction' at all has been done, however twelve 'transactions' would have been endorsed just like that. The 'transactions' happen merely by looking [with a sexual inclination]! Whatever other 'transactions' are bound to happen will happen, but in

this case, the 'transactions' happen merely by looking! If one has this *Gnan*, then that does not happen. If a woman were to be passing by, then You would See the pure Soul within her, but how can others [who have not taken *Gnan*] See the pure Soul? When you look, does a 'transactions' still take place? It does not happen, does it? Whereas before attaining *Gnan*, how many used to take place by the evening?

**Questioner:** Ten to fifteen used to take place.

**Dadashri:** And what if you were to go to someone's wedding? If you have gone to someone's wedding, then on that day you see a lot, don't you? A hundred or so 'transactions' take place, don't they? So, that is what all this is like! That is not your fault, it indeed happens to each and every human being. This is because when anything attractive is seen, the eyes (*drashti*) are inevitably drawn to it. This is so both for women and for men; the moment something attractive is seen, a 'transaction' inevitably takes place! The problem only arises when men and women come face to face with one another; in that situation, it is the 'disease' of the [sexual] vision at the root. Just as, if the vegetables at the market are attractive, we definitely buy and bring them home in the evening, don't we? One buys them even though he does not want to buy them, does he not? He would say, "The vegetables looked very appealing, so I bought them!" Don't people buy mangos that are attractive? If they look very appealing? If it looks appealing, then one makes 'transactions,' doesn't he? Then after cutting it, when the mouth goes sour, he will say, "The money was wasted!" This is what this world is like! All of these are in fact fallacies of

the eyes! The eyes see and the *chit* gets stuck! How are the eyes at fault in this? Who is at fault?

**Questioner:** The mind?

**Dadashri:** How is the mind at fault either? The fault is yours that you were weak, and that is when the mind overpowered you, didn't it? The fault is yours indeed! In the olden days, people would at least contemplate that, 'I cannot look at her; she is my sister, she is my maternal cousin-sister, or such and such a relation.' Whereas nowadays, they do not let anything whatsoever remain unseen [sexually], do they! This is all in fact considered beastliness! Shouldn't there be something like a little discretion (*vivek*)?

In earlier times people happened to spoil their vision with sexual intent with only one or two people! While today, the vision spoils wherever a person looks! As a consequence, one undoubtedly has to go pay off this karmic account. So that means, wherever that person ends up; if they end up in a lower caste, then you will also have to go to a lower caste. There is certainly no way out, the karmic account must to be settled. Now all of these poor people simply do not know about this, do they! They do not know what the liability of this is. Do you know that these people are doing such things? And that you too are doing the same thing. Why is it that you pull away as soon as a scorpion stings you? There is no one to show you that, 'There is something that will sting in this' is there!

Why do spiritually elevated people end up being born in a lower caste? There is only one basis for this, all those who have been infected with sexuality and

sexual impulses (*vishay-vikaar*) end up being born in lower castes. For those who have less sexuality, they are in a higher community, in a higher clan, and in a higher lineage. This is because the vice of sexuality (*vishay dosh*) is less! It is simply because the vision (*drashti*) changes [spoils] that one has to go wherever the other person ends up. Therefore, one has to be cautious. Except for one's own wife, a person's vision must not spoil with sexual intent elsewhere. If one's vision becomes spoiled elsewhere, then he is done for. What I am saying is, "Do not look at any other woman; enjoy the one who has come naturally to you." If you look [with sexual intent] at someone else's wife, then that is equivalent to stealing. If someone were to look at your wife, then would you ever like it?

**Questioner:** No.

For the one who is married, 'we' have introduced just one rule, that, 'You should not look at any other woman with a sexual intent.' And if you happen to look at someone with a sexual intent, then you should do the *pratikraman vidhi* and decide, 'Now I will not do such a thing again.' For the one who does not look at any other woman besides his own wife, whose gaze does not linger on another woman, who sees other women yet a sexual intent does not arise in his mind, and if a sexual intent arises, he repents over it a great deal, then in this era of the time cycle despite having a wife, that is considered *brahmacharya*. Similarly, you should also remain within what is lawful. No matter how good looking she may be, your glance should still not fall upon any girl; you have been told to take care of this much.

## There Is Tremendous Demerit Karma in Looking at Someone With a Sexual Intent

Looking at someone's wife or someone's daughter even with the slightest sexual intent [binds] tremendous demerit karma. There is no problem if she is your own wife, however, she belongs to someone else, and not only did you remain 'stray' here [like wandering cattle in this life], but even over there [in the next life], you will be stray and jump about with a tail, up and down, up and down! You will lose this existence as a human being! This human existence, which has been acquired with great difficulty, will be lost. So be a little cautious.

I have disgust towards this matter that how can one look at anyone with a sexual intent? How would you feel if someone looked at your sister with a sexual intent? Similarly, what if you were to look at someone else's sister with a sexual intent? But people do not think this way, do they?

**Questioner:** No one would do that if they thought that way, would they?

**Dadashri:** Yes, no one would ever do that. But there is so much gross unawareness, isn't there!

If someone's daughter is passing by and you look at her with a sexual intent, then at that very moment, shouldn't you immediately have the thought that, 'How bad would I feel if someone were to look at my daughter with a sexual intent!'

One can only be considered a human if such a thought arises, but how can a person even be considered human if he looks at any other woman with a

sexual intent? All of that which does not rightfully belong to one should not be coveted, should it?

Do not look at anyone with a sexual intent. There is grave danger in looking outside. That is considered like being stray livestock.

That is why Tulsidas [a saint and poet devoted to Lord Ram] did not have the need to write an entire scripture; instead, he said it in just two sentences:

‘Consider another’s wealth to be stones,  
Another’s wife just like your mother.  
If you do not find God with this much,  
Then Tulsi will become [your] guarantor.’

Krupadudev [Self-realized *Gnani* who lived between 1867-1901] has already become a guarantor and he [Tulsidas] is yet another guarantor. If one ‘eats’ that which is rightfully his, he attains a human life-form, if he ‘eats’ that which is illicit, then he goes to the animal life-form.

### **Illusory Attachment Persists Because of the Results of the Past**

**Questioner:** When the eyes fall on someone, at first the sight falls on the clothes, so the illusory attachment arises from that, doesn’t it? So with regard to sexuality, the illusion arises because of the clothes, right?

**Dadashri:** He is *vishayi* (one who is inclined towards sexuality) to begin with, that is why clothes increase his *moha* (illusory attachment). If one is not *vishayi*, then clothes do not incite any *moha*. If beautiful clothes were to be laid out here, then would *moha* arise? So one finds pleasure, enjoyment in sexuality, there is a desire for it; that is why that *moha* arises. How can *moha* arise for people

who have no desire for sex? Who gives rise to this *moha*? Effects of the past give rise to *moha*. So you should wash that off. Besides, what can the poor clothes do? The ‘seed’ had been sown in the past, so this effect has arisen as a consequence of that. However, *moha* does not arise towards everyone, *moha* only arises where there is a karmic account (*hisaab*). With others, new seeds of *moha* do get sown, but *moha* does not arise. It is actually on account of clothes that *moha* arises, otherwise if the clothes were stripped away, then a great deal of the *moha* would diminish. The *moha* only diminishes in the higher [developed] communities. As a matter of fact, illusion (*bhramti*) persists for the poor guy due to clothes; if he were to see a person who is not wearing clothes, then dispassion would arise effortlessly! Hence the discovery of the *Digambaris* [the Jain sect whose monks who do not wear clothes]!

### **Where the Vision Became Stuck, She Becomes Your Wife**

Dispassion (*vairaag*) was not arising in one man. So I gave him [the understanding of] ‘three vision’. Once he saw through that ‘three vision’, then great dispassion arose within him.

Do you actually have to see in this way?

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

**Dadashri:** Is that so! So *moha* still exists, doesn’t it?

**Questioner:** Yes, *moha* still arises at times. For example, when my wife wears nice clothes and walks around in a certain way, then *moorchha* (a state

of unawareness arising from illusory attachment) arises from within.

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

**Questioner:** It would not arise.

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

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

**Dadashri:** So what is the reason for that? So then, does one have *moha* towards the *Atma*? This wife of yours; your *drashti* (vision) became stuck on her in the past life, this is a result of that.

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

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

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

**Dadashri:** You should tell her, "Even when you go to the toilet, I can visualize it all from the outside and that is why the attraction does not arise."

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

**Dadashri:** But anyhow, she would come to realize, 'How can attraction ever arise if he can visualize me going to the toilet? It looks so disgusting!' But, this too, would be like a bomb exploding, wouldn't it? So this too is an entrapment, isn't it?

**It Is Dangerous to Initiate Eye Contact**

**Questioner:** How can I escape the net of [sexual] illusory attachment that is thrown at me [by someone]?

**Dadashri:** You should not initiate eye contact with that person whatsoever. If you know that she will cast the net, so you should not initiate any eye contact with her.

**Questioner:** Should we not make eye-to-eye contact with women?

**Dadashri:** Correct, you should not make eye-to-eye contact. Even the eyes of a person with *moha prakruti* are filled with sexual intent. When men look at girls, then immediately upon looking at them the *Gnan* disappears. When these girls look at men, then immediately upon looking at them the *Gnan* disappears. Therefore, just don't look at this 'stock' [opposite gender]. Look at the 'stock' that will give rise to inspiration, turn your inner intents around, and turn your thoughts around. This is all rubbish 'stock', market material! Wherever you think, 'There is a trap in this situation,' you should not come across that person at all. Can you not immediately tell that she is a potential trouble?

**Questioner:** I should settle with equanimity with the people I know in worldly life who come to talk to me. But if they have sexual intentions, then what should I do?

**Dadashri:** Then do all your work

with your eyes cast downwards. There you should act as if you are younger than her and that you don't understand anything [about *vishay*]. She will think that you do not understand anything and then she will go away. When you meet someone like her, would she feel that you 'understand' everything? Do you go around trying to show that? That is all considered foolishness.

Do not be swept away into the attraction. Stay away from the situation where your eyes get drawn. Elsewhere, where the vision remains appropriate, engage in interaction there, but there lies a danger where your eyes get drawn. There is a red flag there. When talking with anyone, you should not establish eye contact, you should always look down and speak. It is spoiled merely through eye contact. There is poison in that eye contact and then that poison intoxicates. Therefore, if you have initiated eye contact, and your eyes get drawn to that person, then you should immediately do *pratikraman* (to confess, apologize and resolve not to repeat a mistake). You should definitely continue to remain cautious here. One who does not want to ruin his current life should beware. Would anyone ever deliberately jump into a well?

### The Vision Spoils and Then It Goes Further

**Questioner:** In *vyavahaar* (worldly interaction), giving respect to one another is not considered bad, is it?

**Dadashri:** You can give respect (*maan*), but with your eyes cast downward. The moment one's vision becomes tainted with sexual intent (*drashti bagadvi*; the vision finds someone handsome or

beautiful), You will immediately Know. When it comes to respect, the vision immediately becomes tainted. This is the only liability; there is no other liability.

Will all this help you or not?

For some people it is such that the tuber of pride (*maan*) exists exclusively for the protection of sexuality (*vishay*). Therefore, as soon as their sexuality comes to an end, the tuber of pride will also come to an end. For others, their tuber of pride comes first and then comes sexuality, so it means that their tuber of pride is the basis for their sexuality. Whereas for others, sexuality is basis of their tuber of pride! So that means that when one base becomes unsupported, then the other will vanish.

**Questioner:** Suppose we consider a particular woman as a sister, as a daughter, or as a mother, then we would not have any sexual feelings towards her, would we?

**Dadashri:** Nothing is gained by holding onto such a perspective. Such a perspective will not last, will it! People even have [sexual] interactions with their very own sister! I know of many such cases. Therefore, anything that has been perceived will not last.

**Questioner:** So does that mean that I have to remain cautious in every situation?

**Dadashri:** You indeed have to be very cautious and this is actually Dada's *agna*, is it not? This *agna* has especially been given to all [*mahatmas*]! For the one who wants to win, he shall have to follow this very important *agna* of 'ours'. Besides, anything that has been perceived does not last.

**Questioner:** If one were to See the



other person as a pure Soul (*Shuddhatma*), then there would be no problem, would there?

**Dadashri:** You are indeed to See the other person as pure Soul, but you certainly should not initiate eye contact at all. If someone were to greet you respectfully and utter a couple of compliments, then immediately your outlook towards her will soften and then her vision for you will spoil with sexual intent. Therefore, the moment a person starts to give you respect, consider them as an enemy. There is nothing wrong with someone giving you respect in general during worldly interactions, but when they give you a different sort of respect, then from that point on know that, ‘This person is my enemy, they will take me in a ditch!’

This is indeed the gravest danger of all, there is no other danger apart from this. Besides, anything that has been perceived does not last. Where did you find this concept of ‘perceiving’?

**Questioner:** No, it was just from the question which had come up of, ‘What if one were to see the other person as a brother or a sister,’ then what?

**Dadashri:** No, it is not possible to see through that perspective at all, is it! That perspective does not exist anymore, does it! Meaning, that there is no ‘safe-side’ in seeing through that perspective. How would you know what these people are like? They even look at their own paternal cousin-sister with sexual intent! As a matter of fact, the karmic stock in every home has all become like this! *Kaliyug* has in fact spread everywhere.

With regard to a woman, the vision spoils first. Once the vision spoils, then it

goes further. Nothing happens to the one whose vision does not spoil. Now if you want to have your ‘safe-side’, then do not let the vision spoil, and if the does vision spoil, then do *pratikraman*.

### **The Lord Had Said, “Do Not Look into Another’s Eyes”**

**Questioner:** That vision with a sexual intent, what sort of consequences does it have?

**Dadashri:** A lower life-form. In fact, one reminiscences about the ‘tea’ all day long. The moment he sees the ‘tea’, his vision spoils, then would he be likely to refrain from drinking it? For the vision to not spoil is considered the highest virtue of all.

The Lord had said, “Eat everything in this world, but do not look at the eyes of the human race [human beings] and do not stare at their faces. If you look, then look in a casual sense; do not look with a sexual intent.” If you look at mangos and then put them aside, they will stay put [remain where they are]; it is only one-sided. However, these living creatures will actually latch on and if you put them aside, they will lay a claim. During a wedding, [the host] stands at the door as each guest arrives; does he keep staring at each of them? No. He looks at them in a casual sense, one comes and one goes; that is how one should look at [others]. Before *Gnan*, ‘we’ had decided to only look [at others] in a casual sense.

It would have been better if all these people [of the opposite gender] were not around, wouldn’t it? Our inner intent would not spoil to begin with, would it?

**Questioner:** No, it is actually that

such intents are already within us, that is why the active evidence [other person] comes our way, right? So, we should destroy our own inner intent, then the active evidence will not cling on, will they!

**Dadashri:** Rightly said. That is precisely why ‘we’ are telling you to evade *bhaavnidra* (*kashay* arising out of lack of awareness). These people are such that they will provoke all kinds of inner intents. Amidst that, *bhaavnidra* should not arise; if the body falls asleep (*dehanidra*), it is acceptable.

**Questioner:** But *bhaavnidra* does take over, doesn’t it!

**Dadashri:** How can that be condoned? If a train were coming at you, then you would not remain in *bhaavnidra*. The train is such that it would cause death of only one lifetime, whereas this is the risk [of death] for infinite lifetimes. This world is such that peculiar and strange inner intents can arise, amidst that, you are to understand on your own, whether *bhaavnidra* arises or not. If *bhaavnidra* arises, then the world will stick to you. Now if *bhaavnidra* arises, then ask for strength for *brahmacharya* from the very pure Soul of that ‘shop’ [person] by saying, “Oh pure Soul! Grant me the strength to practice *brahmacharya* with the entire world.” If you were to ask for the strength from ‘us’, then it is definitely great, however the other is direct, it is best to ask from the ‘shop’ with whom the interaction occurred.

Suppose there are beautiful flowers, you would feel like looking at them, right? In the same manner, one inevitably feels like looking at these beautiful, good-looking people, and that is precisely

where one ends up getting a jolt. Smell these flowers, eat and drink, but there is no need to look in just ‘this’ one place; don’t make eye contact anywhere.

**Questioner:** Even if I do not want to look, a beautiful woman still ends up being noticed, then what should I do in that case?

**Dadashri:** At that moment, eye contact should not be initiated.

**Questioner:** What should I do if eye contact is made?

**Dadashri:** We have the tool of *pratikraman*; wash it off with that. If eye contact is made, then *pratikraman* should immediately be done. That is why it has been said, “Do not display photos or statues of an attractive woman.”

### What Is the Cure for the Deluded Vision in Men and Women?

In this world, the attraction (*aakarshan*) of women for men, and of men for women indeed remains up to a certain age. Causes arise simply by looking. People ask, “What happens by looking?” Hey, by looking, nothing but causes arise. However, if the Vision [as the Self] has been given, then causes will not happen by looking. The entire world looks through a viewpoint, whereas only the *Gnani* looks through the [complete] view.

When the vision (*drashti*) changes [becomes sexual], the entry into the play (*ramanta*) begins. There is a reason behind the *drashti* changing; there are causes behind this from the past life. That is why the *drashti* does not change with everyone; it is only upon seeing a specific person that the *drashti* changes. If causes were laid

[in a previous life], if there is an ongoing account that continues [in this life], and then if the current *ramanta* (entry into the play of pleasure) takes place, realize that this is a very large account, so maintain increased awareness (*jagruti*) there.

What these people say is, “I have dirty thoughts about women.” Hey! As soon as you look, a ‘film’ is recorded! It then comes into physical manifestation, and then you complain, “Why is this happening?” The ‘film’ is the cause and that which comes into physical manifestation is the effect. Causes are never created for ‘us’. The One for whom causes are never created is indeed referred to as the absolute Self with a body (*dehadhari Parmatma*). A woman is actually one kind of an effect on the Self. A woman is an effect and a man is an effect. When You are not affected by this effect, then it is correct. From now on, see a woman as the Self, what is there to look at in the *pudgal* (the non-Self complex of input and output)? These mangos can be beautiful but they also rot, so what is there to look at? That which does not rot, does not decay is the Self, that is to be Seen. ‘We’ do not at all have the view that [this is] a woman or [this is] a man. ‘We’ do not enter that ‘market’ at all.

When one sees, ‘This is a woman,’ that is the ‘disease’ of a man within, only then is a ‘woman’ seen. Otherwise, he will only See the Self. And when one sees, ‘This is a man,’ that is the ‘disease’ of a woman. If one becomes free from ‘disease’, He attains *moksha* (liberation). Presently ‘ours’ is a state free of ‘disease’. So such a thought would never come to me. All that prevails is, ‘Only the ‘packages’ are different,’ that is natural;

but there is no problem of the awareness that ‘this is a woman’ and ‘this is a man’. It is only as long as the disease exists within that it shows such a thing. As long as that disease exists, what should we do as a restraint? Maintain awakened awareness as the Self. As soon as you see such a thing, immediately See the pure Soul. To cause such a mistake to happen, that is referred to as ‘*dekhat bhooli*’ (the illusion that arises upon seeing). If a man does not have the ‘disease’ of being in the state as a man, then he will not see ‘this is a woman’, and if a woman does not have the ‘disease’ of being in the state as a woman, then she will not see ‘this is a man’. The Self would be Seen in everyone.

**Questioner:** That much awakened awareness would not remain, would it?

**Dadashri:** If awakened awareness does not remain, then you will certainly take a beating. This *brahmacharya* is for the one for whom a lot of awakened awareness remains.

In the *Kramik* (traditional step-by-step path to liberation) path, one never keeps a woman near him. This is because it is a grave danger. Woman is dangerous for man, and man is dangerous for woman. However, I am saying that women are not at fault in this. A woman is actually the Self, the fault lies in your [relative] nature.

### **You Cannot Put Petrol and Fire Together**

Scripture writers have said, the world has said, “‘Petrol’ and ‘fire’ cannot be placed next to each other.” Nevertheless, here the two happen to be together. Therefore, you have to be cautious that a [lit] matchstick should not fall.

Here, these women and men, each one has been given the tool of *pratikraman* (exact method of reversal from aggression through recall, apology and resolution to not repeat the error). The moment the vision becomes tainted, *pratikraman* should be done immediately, then the liability is 'mine'. This is because you have done *pratikraman*, you have followed 'my' *agna*, therefore all the liability is 'mine'. So then, what more do you want? When Dada is taking on the liability, then where is the problem?

With 'our' *Gnan*, one's vision does not set upon the external [someone] at all, and if it does, then one 'uproots' it and does *pratikraman*. It may set due to the past karmic stock, but one 'uproots' it and does *pratikraman*. There should be a powerful *alochana* (heart-felt confession of a mistake), *pratikraman* (asking for forgiveness for that mistake), and *pratyakhyan* (avowal to not repeat that mistake).

**Questioner:** Tremendous awareness has to be maintained so that the vision does not spoil with sexual intent and the mind remains clear!

**Dadashri:** Of course; if you do not maintain awareness for that, then what else would you do? Those files will stick to you again, even in your next life. Those that have become stuck to you in your past life have to be removed with this *Gnan* [in this life]. You only have to make sure that new ones do not stick to you, don't you!

### By Opening up to Dada Everything Gets Erased

**Questioner:** In accordance to one's nature, in accordance to one's personality traits, if a look with sexual intent at

someone happens, how can that worldly interaction be erased?

**Dadashri:** 'We' have all the remedies to erase that. There is no remedy in this world that 'we' do not possess. 'We' have given these young men the vow of *brahmacharya* (celibacy through mind, speech and body). Now, despite having taken this vow of *brahmacharya*, if he happens to meet a woman, then his eyes may happen to get drawn towards her and his mind may even start to have sexual thoughts; I do not call that a fault. But if that happens, he will immediately erase it. This is because 'we' have already given him the 'soap'. Suppose I am walking along the road and my clothes pick up a stain. If I know how to immediately wash it off, then would I or would I not come to your house [with] clean [clothes]?

**Questioner:** Yes.

**Dadashri:** The mistake made in the past life is what causes you to end up glancing at someone [sexually] in this lifetime. Even if you do not wish to look at someone, it will happen involuntarily. After having looked at someone, even if you do not want the mind to be drawn, it will still get drawn. So, it is a karmic account of your past life, that is why all this happens. In that case, you do *pratikraman* and become free from it. Despite this, if your sight falls upon that person yet again, then do *pratikraman* again. When you do hundreds of such *pratikraman*, that is when you will become free. Some become free after five *pratikraman* and some become free after one *pratikraman*.

**Questioner:** Despite doing *pratikraman*, if it [the mind] goes there, then that is simply a weakness, isn't

it? Or is it that the intention becomes unscrupulous? Or does the mind-intellect-*chit*-ego start to deceive one?

**Dadashri:** If that action happens even after doing *pratikraman*, then it is *vyavasthit*. It is considered to be in the ‘hands’ of *vyavasthit*, it is the mistake of *vyavasthit* [meaning under the authority of the non-Self; in discharge]. Nevertheless, if it becomes excessive, then for this in particular, you should fast and do such things as a penalty. On that day, you should eat less of the food that your mind prefers; that sort of punishment should be taken up. That is considered as piercing [the target]. When you shoot a bullet and it hits the exact target location, likewise, this is considered as having pierced [the target]. Due to that, karma will not get bound. So when that mistake occurs again, then you should do *pratikraman*.

If it spoils [a sexual thought arises] within, at that time you should do *pratikraman* and wash it off. Then you should come to Dada in person and tell Him that, “My mind had spoiled like this a lot. Dada I do not want to hide anything from you.” Then everything will get erased. ‘We’ will give you the remedy right here. ‘We’ will wash off the faults anyone has incurred.

### Where the Eyes are Drawn, There Is Interest Within

**Questioner:** If the eyes get drawn again and again, if they get drawn to the same place, is that not because one has interest in it? Isn’t that so?

**Dadashri:** Of course, it is interest! Without interest, his eyes would never get drawn, would they!

**Questioner:** There is certainly interest within. When my eyes are drawn towards someone *pratikraman* happens. Then when night falls, my eyes get drawn there again, interest arises, *pratikraman* happens for that, and that chapter is closed. Moreover, I become affected for five to ten minutes. So, I feel what nonsense is this?

**Dadashri:** You should wash it off again, that is all.

**Questioner:** Is that all, should I not keep anything else in mind?

**Dadashri:** You have filled this karmic stock and the responsibility is yours. Therefore, You have to keep Seeing it, you should not become lax in washing it.

**Questioner:** When can it be said that the ‘cloth’ has been washed?

**Dadashri:** You will know yourself that you have washed it when you do *pratikraman*.

**Questioner:** Should remorse remain internally?

**Dadashri:** Remorse should definitely remain, shouldn’t it! As long as its ultimate resolution has not come, remorse should definitely remain. Actually, You should continue to See whether he [Chandubhai] keeps remorse or not. ‘You’ should do Your work and he should do his work.

**Questioner:** Dada, the filled stock of karma that I have, it will change in this very lifetime, will it not?

**Dadashri:** That will all change. Once you decide to change, so then everything will certainly change, won’t it! All these are old losses, now that ‘business’ has been stopped.

## With Awakened Awareness of the Pure Soul, the Vision Becomes Pure

If a woman is standing and you see her and you immediately retract your eyes, but your eyes keep straying towards her again. Your eyes continue to get drawn towards her, then she is considered a 'file'. Therefore, this is the only mistake you have to understand in this era of the time cycle. If a 'file' has arisen in the past, no matter how small it is, such that she causes you to become attracted; if you know she is a 'file', then you have to be alert there. Now what else should you do, after becoming alert? The One who knows how to See the pure Soul, should keep Seeing the pure Soul [within her]. Everything will entirely dissipate with that.

**Questioner:** Along with that *pratikraman* and *pratyakhyan* should be done, shouldn't it?

**Dadashri:** Yes, that surely has to be done, doesn't it!

**Questioner:** The 'file' of attraction does not remain continuously. But when the attraction arises, it is just like if a magnet were here and a pin were to pass, it gets pulled, but I am immediately able to tell that the pull of attraction happened. So, I immediately pull it away from there once again.

**Dadashri:** Whatever You realize is because of *Gnan*, otherwise someone else would become carried away in unawareness. So then you have to do *pratikraman* for it. Then You have to show the pure vision. It is only if you have the 'disease' that the other person will grab on to your 'disease', isn't it? But what if she sees the pure in your vision? You

should make your vision pure; do you or do you not know how to do that?

**Questioner:** Can you please further clarify as to how to purify the vision?

**Dadashri:** Once 'I am pure Soul' comes into awakened awareness (*jagruti*), then Your vision becomes pure. If it does not happen, then five to ten times you should verbally say, "I am pure Soul, I am pure Soul, I am pure Soul," then it [the pure vision] will return. Alternatively say, "I am free from all sexual impulses like Dada Bhagwan, I am free from all sexual impulses," even then it will return. You have to apply this, nothing else. This is a Science, it gives results instantly, and if you become negligent even a bit, then you will be thrown in a different direction; that is how this is!

## Let's Exactly Understand That There Is No Pleasure in Sexuality

'We' had in fact made deep inner intents (*bhaav*) [of *brahmacharya*] since so many lifetimes. Consequently, 'we' had disgust towards sex, and in that way, eventually 'we' became free. 'We' did not like sex from the very beginning. But what could be done? How was I to become free? However 'our' vision was very profound, very introspective, thus no matter what type of clothes [someone] may be wearing, 'we' could immediately see everything through and through. Just like that, through 'our' vision 'we' could see a lot from all the angles. So then, attachment would not arise, would it! The other thing that happened to 'us' was that 'we' attained the bliss of the Self (*Atmasukh*). If you eat *jalebi* (an Indian sweet), the tea will subsequently taste bland. Similarly, for the one who has

attained the bliss of the Self, all sensual pleasures will seem insipid.

Do you not find them insipid? The way it used to seem before, it does not seem that way now, does it?

**Questioner:** It does actually seem insipid, but the illusory attachment (*moha*) arises again.

**Dadashri:** The illusory attachment will end up arising, that is an effect of [past] karma. The karma that have been bound give rise to illusory attachment. But do you genuinely feel that true happiness is in the Self?

**Questioner:** Yes, I feel that is right. That, 'There is no happiness in sexuality' has been thoroughly understood.

**Dadashri:** If you see another woman, then you do not have [sexual] thoughts, do you?

**Questioner:** It happens, sometimes.

**Dadashri:** If it happens, it means that there is still a shortcoming.

**Questioner:** Merely the ordinary kind of illusory attachment arises, nothing else.

**Dadashri:** Illusory attachment will then definitely drag you along, won't it! It is a very difficult thing to win over sexuality. With this *Gnan* of 'ours', it is possible to win over it. It is possible to win over it because this *Gnan* grants eternal bliss.

### **The Fault of Looking With a Sexual Intent Leaves With the Experiment of Three Vision**

The experiment that I had carried out is precisely the experiment that should be

used. This experiment is constantly set in place for 'us'. So, even before attaining *Gnan*, this awareness used to remain. Say [a woman] happens to be wearing nice clothes, say she happens to be wearing a sari worth two thousand rupees, even then, immediately upon seeing her, the awareness arises; she appears naked. Then, the second awareness arises; it [the body] is seen without the skin. And with the third awareness, if the abdomen is cut open, then the intestines within are seen, the changes taking place in the intestines are all seen. The blood vessels within are seen, the excreta is seen; in this way, all the filth is seen. Then sexuality would not arise at all, would it! Of all this, the Self is the pure eternal element; my vision (*drashti*) extends to that point and comes to a halt. So then how can illusory attachment (*moha*) arise? People cannot see through and through (*aarpaar*) like this, can they! People do not have such vision (*drashti*), do they! From where would they even get such awareness? To be able to see in this manner is considered the greatest awareness of all. All the three [stages of] awareness exist at a time. I am telling you about the awareness that I had. The method with which I have won, I have shown all of you the path to win in the same manner. There should be a path, shouldn't there? And that too, it can never happen without awareness [of three vision], can it?

It's just that the current era of the time cycle is so strange! In earlier times, it's not like they used to apply lipstick, powder, and all that on the face, did they? Whereas nowadays, on the contrary, they have devised such things that attract a person; it has all become such a 'market' of illusory attachment (*mohabazaar*)! In

the past, even if [a woman] had a nice body, or was beautiful, there was no such tools to bring about illusory attachment. At present, it is nothing but a 'market' of illusory attachment, isn't it! So even unattractive people appear to be attractive, but what is there to see in this? This is nothing but filth!

Therefore, I remain in a lot of awareness, I remain in tremendous awareness! 'Our' *Gnan* is one that is with awakened awareness; if one wants to turn on the 'light' at a time [during any one period], it is possible to do so!! Now, if at that moment, one does not apply such awareness, then he will be done for. No matter how hard one tries to see the pure Soul (*Shuddhatma*), even then that vision (*drashti*) is not allowed to remain steady (*sthir*). Therefore, the application (*upayog*) of such awareness [of three vision] is required. Therefore, the application of such awareness [of three vision] had been set in place for me before attaining *Gnan*; otherwise, in this era of the time cycle, this 'market' of illusory attachment would certainly finish a person off. As a matter of fact, the 'disease' seeps in simply by looking at women, doesn't it! Now are they not married? They are like this in spite of being married! This is because this era of the time cycle is just so! Will you remember this 'three vision' or will you forget it?

**Questioner:** Despite having the firm resolve, my vision (*drashti*) is drawn towards a particular woman over and again, and in spite of knowing about 'three vision' why do I not see it as it is?

**Dadashri:** You have not known [experienced; *jaanelu*] 'three vision'. If one knows 'three vision', then his eyes

will never get drawn at all. If 'three vision' can be seen, then such a person will not get involved in it at all. Instead, if one happens to look, then on the contrary, he'll have another look.

**Questioner:** Am I not able to see 'three vision' due to *moha*?

**Dadashri:** You do not actually know what 'three vision' is at all. Due to *moha*, one simply does not come into awareness (*bhaan*), and *moha* is a state of gross unawareness (*bebhaanpanu*)!

**Questioner:** So now, what is the solution so that 'three vision' can be seen?

**Dadashri:** In any case, that is not going to be seen at all. Why even seek out a solution for it? The one who is able to see it, that person is of a different kind altogether; he is a remarkable person!

In this era of the time cycle, so much dispassion (*vairaag*) cannot prevail in a person! Hence, this [experiment of] 'three vision' is a very elevated thing; through that, *vairaag* then prevails. 'We' had done this experiment from a very young age. 'We' made the discovery that this verily is the 'disease', the gravest one. Then 'we' conducted the experiment through this awareness [of three vision], and it became natural (*sahaj*) for 'us' afterwards. 'We' can see everything as it is effortlessly. After opening the lid of the gutter two to four times, then would you not know what is in there? Then if you were to come across such a gutter, would you not realize? Perhaps the mistake may be made two to four times, but thereafter, you would realize, wouldn't you?

**Questioner:** Isn't there any such means, any shortcut, so that even before



using 'three vision', it can be seen clearly, through and through?

**Dadashri:** This itself is the shortcut! This itself is the greatest of shortcuts! As one progresses further by practicing 'three vision', then he sees as it is. Consequently, sexuality gets leaves [permanently]. Any means besides 'three vision' is considered a shortcut to follow the wrong means. 'We' can see everything through and through. This *Gnan* is such that at some time or another, it will make you attain such a vision (*drashti*). This is because the vision of the One who gives *Gnan* is like this; My vision is like this. So a person attains the same vision as the vision of the One who gives *Gnan*. How can *moha* ever arise for the One who can continuously see through and through? Everything indeed falls into place through 'three vision'!

### The Gnani's Awakened Vision as the Self

When it is illicit, people get ready to beat you up; why is that? Because you looted that which is illicit. Do people deliberately loot that which is illicit? No, their vision (*drashti*) has become like that. People have all kinds of vision. Your vision (*drashti*) may be proper, yet she will draw your eyes [towards her]. So in that situation, the problem starts the moment you look at her again, doesn't it! No matter who the *Gnani Purush* looks at, it is not a problem. This is because He has all kinds of 'locks and keys'; no one can influence Him. One can attain all kinds of 'locks and keys' but only after he is free of *vishay* (sexuality). Since the *Gnani Purush* does not have any *vishay* at all, such worldly interactions never arise for Him, do they! When does

sexuality leave? Sexuality leaves through awareness (*jaग्रuti*). Sexuality is not such that it will leave on its own. When can the final *vishay*, even the *vishay* that is rightfully yours, go away? It is when there is awareness.

With 'three-vision', 'we' are able to see through and through in just one second. When 'our' Vision as the Self (*Darshan*) is so high, then how can that disease arise? Now, if there is that much awareness, that is when one can reach the final station. In the entire world, how many people are there with such awareness? There must be a hundred to two hundred people, right? There is not even a single person with such awareness at any point in time. It is only in this era of the time cycle and I am the only one [with such awareness]. Can there ever be people with such awareness? Can there ever be such awareness in someone who possesses a physical body (*dehadhaari*)? One may be a great scientist or psychologist, but he would not have such awareness, would he!!

'We' simply do not have any attachment (*raag*) for the non-Self complex of input and output (*pudgal*)! I do not have any attachment indeed for my own *pudgal*. 'I' remain totally separate from *pudgal*. The one who has attachment towards his own *pudgal* will then have attachment towards another's *pudgal*. From infinite past lives, this and only this (sex) has been indulged in (*bhogavyu*) and yet it does not let up. That in itself is a wonder, isn't it! When one has become an opponent of sexual pleasure for many lives, when one has thought very, very critically about the nature of sexual pleasure with an unveiled vision, when

a state of tremendous dispassion towards worldly life (*vairaag*) has arisen; then it lets up. When can dispassion arise? When one sees it, as it is within.

The One who does not have the 'disease' of attachment, through the grace of such a *Vitaraag* Lord (One who is free from attachment and abhorrence), the disease of infinite lifetimes is removed.

### Your Wrong Vision Is the Mistake

It is not the fault of women, it is the fault of your mistake; the fault lies in your understanding. What fault is it of women? If women were to be at fault, then these female buffalos are also females, aren't they? Why do people not get drawn to them? It is your understanding that is wrong, that is why you get drawn. When 'we' remove that wrong understanding, then everything [sexuality] will go away, and sooner or later, there is no choice but to be rid of this wrong understanding. There is so much filth that the disgust for it does not leave me at all!

**Questioner:** But instead what if we see women in the pure state as the Self (*shuddha swaroop*); in the form of energy (*shakti swaroop*) or as the Self (*Atma swaroop*)?

**Dadashri:** If you see them in the pure state, then that would be great! 'We' see women in the pure state as the Self so 'we' feel a lot of bliss. When You See her in the pure state as the Self, a woman is just a 'packing.' How is the poor lady at fault in that? Actually, the problem lies with you [men]; your vision is wrong. Nothing will affect you if you change your vision. The mistake is that your vision is wrong. How is anyone else at fault in that?

However, all this is not likely to happen so easily. If one gives it immense thought, he can become free from it. But it is such that one would get even tired thinking about it so much. Therefore, if you ever happen to come across the kind of person that by staying with him you become like him, you automatically become like him, his aura continues to influence you, and then you gradually attain that state. Therefore, as a matter of fact, there is no other solution. 'We' had previously seen all the entanglements! 'We' had thought out all the gross aspects and Seen all the subtle aspects through Vision (*Darshan*)! That is in fact why 'we' solve all the entanglements of the world, don't 'we'!

### Worldly Life Persists Due to Darshan Moha

For infinite lives, due to *darshan moha* (the conviction that 'I am Chandubhai') this worldly entanglement has arisen. When *samyak darshan* (right belief that 'I am pure Soul') is attained *darshan moha* is destroyed. Why has the world persisted? It exists due to *darshan moha*. Despite doing so much, why does one not attain liberation? *Darshan moha* is the impediment. If a person ate at night, but in the morning if he is very hungry again, then he will not look at a jewelry shop or a sari shop, he will only see a pastry shop. Why is that? It is because his *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) is wandering only for food. The effect of hunger arises within the body and therefore the *moha* to eat continues to arise within, that is known as *darshan moha*. When the body is hungry for sex, then *moha* towards a woman arises.

Therefore, through *darshan moha* one sows the seeds for the next life, doesn't he! That is why worldly life persists in the next life. A *Vitaraag* is never affected by anything. Therefore, if you want to become free from worldly life, then become *vitaraag*. Yet by what means can you become *vitaraag*? Do something that destroys your *darshan moha*! Worldly life persists due to *darshan moha*.

When you see something nice ladyfingers, your eyes get stuck on it. When you see something nice, your vision gets stuck there. The moment one's vision gets stuck, worldly life arises. This world is not at all worth looking at with 'open eyes' [with illusory attachment]. And top of that this *Kaliyug* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action) gives rise to grave effects. It is through these eyes that an array worldly life arises.

That which reduces your *drashti dosh* (the fault of looking at someone with a sexual intent) is known as *dharma* (functioning as the Self). That which increases *drashti dosh* is *adharma* (functioning as the non-Self). Worldly life is itself the result of *drashti dosh*.

For those who want to go to *moksha*, those men should stop initiating eye contact with a women and those women should stop initiating eye contact with men. Otherwise, there is just no end to this. What would you see if you were to remove this skin? However, these people smell so bad that one wonders, 'What kind of people are these!' In the past era of the time cycle, there were such women, *padmini* women (the highest category of women), who had a wonderful fragrance! Even if she were sitting nearby, her

fragrance would continue to come here. Currently, these men have no worth at all and women have no worth either. It is all considered stock worth discarding, stock worth removing, it is rubbish material! Moreover, the illusory attachment causes one to stick [become attracted] to that. Hey, do you see anything in it that is worth keeping illusory attachment for? Is it because he or she has fair skin? If there are tightly sealed petrol bins here, such that not even air can escape from them, nevertheless if someone were to light a cigarette in the room, then the bins would catch fire. Therefore, men and women should put up a sign, 'Beware of the petrol'.

### Initiating Eye Contact Leads to Spoiling the Vision With Sexual Intent

The heart tends to be engaged in either one of two places; it is either engaged on this side [*brahmacharya*] or it is engaged on the other side [sexuality]. If it detaches from here, it gets engaged in the other, one does not have to wait for that to happen. Therefore, it is worth being very cautious. It is only if we let go from here that it engages over there, isn't it? And you should become cautious before it gets stuck over there. Do not ever initiate eye contact (*drashti mandvi*); walk with your eyes cast downwards only. You do not initiate eye contact with anyone, do you?

**Questioner:** No.

**Dadashri:** Then you are very wise; you have won. Eye contact should never be initiated, even if there is a strong urge [from within the mind]. Otherwise, if your heart is engaged here in this *satsang*, then too, it [the urge] will flee.

In *Dushamkaal* (the current era characterized by a lack of unity in thoughts, speech, and action; an era of moral and spiritual decline), keep a check on where your eyes fall. This is *Dushamkaal*, so beware; even now, beware. The vision should remain utterly pure. In the previous era, people were very uncompromising; they used to poke their eyes out. You should not poke your eyes out, that is foolishness; instead, you should look away. In spite of that, if you happen to look, then do *pratikraman*. Do not lapse in doing this *pratikraman* even for a minute. If you have been errant in eating or drinking it will do, but how can such a vision [with a sexual intent] be held at all? This is in fact the biggest disease in worldly life; this is the reason worldly life persists. Worldly life persists on the foundation of sexuality; sexuality is itself the root.

Not everyone likes sexuality, but these are karmic accounts from the previous [life] time, and once eye contact is initiated, the account starts from that very moment. Then it will not let go of you. It is not as though all of these women attract you. The one who attracts you is due to your past life's account, so over there, uproot it and throw it away, clean it up. After attaining this *Gnan*, there is no problem whatsoever, it is just for sexuality that I caution you against. To even initiate eye contact is an offence, and after understanding that, the liability increases tremendously. Therefore, do not initiate eye contact with anyone. It is simply by initiating eye contact that everything gets ruined. When you look at someone with a sexual intent (*drashti bagadvi*), it does not happen by chance;

attraction only happens if there is an account from a previous life. The original Vision [as the Self] does not get spoilt, only the vision that was spoilt [in the past life] gets spoilt.

### **Energy Derived from the Practice of Brahmacharya Decreases With Drashti Dosh**

If there is one thing worth being cautious about, then it is in matters of sexuality. If sexuality alone is conquered, then that is more than enough. Even before the thought of sexuality arises, it has to be uprooted. The moment a thought sprouts within, it immediately has to be uprooted. Secondly, if eye contact [with a sexual intent] is established with anyone, then you should immediately look away. Otherwise, if that sapling grows a little bigger, then it will immediately sow seeds once again. Therefore, that sapling [of sexuality] has to be removed the moment it sprouts. You will know, 'This is not a rose plant; it is something else'. Then immediately uproot it and throw it away.

Nevertheless, what the Jain religion has said about sex is, 'Ingest poison and die, but do not engage in sex.' Jain religion says, '*Brahmacharya* should not break.' But here in the *Akram* path we have made an exception to that, that if you have a wife, then stay at home and do not look at anyone else with a sexual intent. And if you do not have a wife, then continue doing *pratikraman* [for the mistakes]. This is because the *virya* (final extract of food; semen) that is descending (*adhogami*) can be made to rise higher (*urdhvagami*). *Virya* by nature is always descending. Prevent it from descending, do *vidhi* and do *pratikraman* [and prayers

to follow *brahmacharya*]; by doing so it will all rise higher.

**Questioner:** Is the discharge of semen a natural occurrence of the body or is it because there is some leakage of ours, somewhere?

**Dadashri:** When you look at someone and your vision spoils with a sexual intent, then a certain amount of *virya* (final extract of food) is considered to have exhausted.

**Questioner:** That also happens through thoughts.

**Dadashri:** It exhausts also through thoughts, it exhausts also through vision. The stock that has been exhausted then continues to discharge.

Outside, if you see someone and your eyes get drawn towards that person, then know that it is a seed that was sown in the past and now that seed is growing. So what do you do in that situation?

**Questioner:** *Pratikraman* happens in that situation.

**Dadashri:** You have to constantly do *pratikraman* for that. You should understand that this seed exists within, so it is a grave danger. This *vishay* is a very dangerous thing. You will have to follow the other person wherever he goes [in his next life]. Moreover, the other person may turn out to be your son [in your next life]. So, all these kinds of dangers arise. That is why 'we' remain very strict about *vishay* here, isn't it! 'We' forego of everything else, but 'we' cannot tolerate *vishay*. This is *Akram Vignan* (step-less Science of Self-realization), that is why only this much danger has been warned.

## The Result of the Vision Getting Stuck May Even Come After Thousands of Years

Even the slightest distraction of eyes should not happen. If your eyes get drawn towards someone, then *pratikraman* has to be done all day long. What a large seed must have been sown, that your eyes keep getting drawn! One saint had actually put chili powder in his eyes because his eyes kept getting drawn [towards someone]. But 'we' do not say to do that. 'We' say, "Do not put chili powder [in your eyes]." You should just keep doing *pratikraman*. Why must he have used chili powder? [He believed] It is the fault of the eyes that is why he used chili powder. He says, "Punish the eyes." Hey, the fault is yours. Why do you punish the eyes? He is punishing one for a crime committed by another.

When a woman goes out to buy vegetables, then upon seeing a man, her *chit* gets stuck there. As a result of the *chit* becoming stuck, a karmic seed is sown. So while going along, such seeds are sown with twenty-five to fifty men. This happens every day, so seeds are sown with countless men. This also happens to men in regards to women. Now, if *Gnan* remains in awareness, then seeds cease to be sown. Nevertheless, [even if one happens to sow the seeds], only if *pratikraman* is done will a solution come about. This seed is being sown with a *mishratchetan* (the worldly self that is unaware of the Self). The *mishratchetan* will file a claim. *Mishratchetans* are such that both have different wishes; both deal with things differently. One person may not have the desire but if the other person wants to indulge in pleasure, then

what happens? That creates ‘factories’ of attachment-abhorrence (*raag-dwesh*). You indeed have the *Gnan*, so you should cleanse the stickiness by Seeing the pure Soul (*Shuddhatma*). Otherwise, if the *chit* gets stuck, then its result may come about even after two to five thousand years!

Due to this *Kaliyug*, men and women have an affect on each other. Even when they are both satisfied, they look out for something else, then eye contact is inadvertently established. That is the greatest danger signal. There is even great danger in finding pleasure when looking at someone. If you are a man who yearns for respect (*maani*) and if any woman gives you respect (*maan*), then your eyes will be drawn towards her; similarly, if one is greedy (*lobhi*) and if his greed (*lobh*) is fed, even then his eyes will inadvertently get drawn towards her. Thereafter, his entire life gets turned upside down!

So what one has to be careful of is that a man and woman should not have any small talk whatsoever; otherwise, that is a terrible disease! Just having such thoughts leaves a man in a state of gross unawareness (*bebhaanpanu*)! Then when will awakened awareness as the Self ever arise? Therefore, beware of this much! Is there anything difficult in this?

**Questioner:** That is where one should remain vigilant.

**Dadashri:** That is precisely where one has to maintain distance. ‘We’ free you from other matters, find a way out; but here, [you are dealing with] a living person, are you not! Therefore, both men and women should remain cautious; it is terribly dangerous! One should always interact with the eyes cast downwards;

there is no other obstacle to our path. Even at home, talk only of this which the children. Then everyone at home will realize that it is not worth raising the eyes.

There are varieties of ‘packings’! There is not likely to be an end to this, yet, much awakened awareness does not remain either. So simply decide that, ‘Come what may, I never want to establish eye contact.’ Otherwise, you will sow large seeds which will ruin your next life! You will have to follow her wherever she goes [in her next life] and then you will be ruined.

### **Where There Is Vishay, the Self Has Not Been Known**

If there is anything that hinders one on the path to *moksha*, then sexual pleasures with a woman is the only thing that hinders, and that too, a lot of hindrance is caused merely by looking [with a sexual intent]. This is the only danger in worldly interactions; this is the only danger signal. There is no danger signal everywhere else. That is why I have told these boys [those following *brahmacharya*], “Just do not initiate direct eye contact with women!” And if they happen to make eye contact, then ‘we’ have given a solution for it. Apply the ‘soap’ [*pratikraman*] and wash it off. In this current era of the time cycle, the poison that is most threatening is indeed *vishay*. The people of the current times are not such that the poison will not affect them. The poor fellows are delicate! If one wanders around any which way he pleases, then would he or would he not be affected by the poison? In fact, it is because one follows the *Agna* (special directives) that he is not affected by the

poison, but what if he did not follow the *Agna*? If a person breaks the *Agna* just once, then he will immediately be affected by the poison! They certainly do not have the capacity, do they!

However, as long as there is sexuality with a woman, one should never expect to attain *moksha*. As long as there is *vishay* [indulgence in pleasure], it can be said that one has not Known the Self. If he looks at women with a sexual intent, then he has not Known even a fraction of the Self. He has not experienced the bliss of the Self! Otherwise, how wonderful is the bliss of the Self!

All one needs to conquer is sexual pleasures regarding women! So if one looks at women with a sexual intent or even has thoughts regarding that, then he is doomed. The entire foundation of *moksha* has vanished.

### **When the Illusion That Arises Upon Seeing Is Averted, Then All Forms of Sorrow Cease**

Shrimad Rajchandra has said, “When the illusion that arises upon seeing is averted, then all forms of sorrow cease.” (*Dekhat bhooli tade, to sarva dukhno kshay thaay.*) In the scriptures you read that you should not have attachment (*raag*) towards women, and yet you forget when you see a woman; that is referred to as *dekhat bhooli* (the illusion that arises upon seeing). The *Gnan* I have given You is such that even *dekhat bhooli* no longer remains for You; You can see the pure Soul. No matter what the external ‘packing’ [body] is like, what do You have to do with the ‘packing’? The ‘packing’ is going to decay, burn away; what is going to be gained from the ‘packing’?

This *Gnan* has been given so that You can See the pure Soul, so *dekhat bhooli tade* (the illusion that arises upon seeing is averted)! What ‘*dekhat bhooli tade*’ means is, the perspective that shows the relative (*mithya drashti*) that is currently there, if that perspective changes, and if the perspective that shows the Real (*samyak drashti*) arises, then all forms of sorrow cease! Then it does not allow that mistake to happen; the eyes do not get drawn.

Krupadudev has said so much, yet one says, “The illusion that arises upon seeing does take place; the moment I look, I make that mistake. When the illusion that arises upon seeing is averted, then all forms of sorrow cease.” So I have given this method to avert the illusion that arises upon seeing, so when this woman passes by, See the pure Soul within her. If you See the pure Soul, then nothing else remains to be seen. The rest is considered to be ‘rust’ that has accumulated. Some may have red ‘rust’, some may have yellow ‘rust’, some may have green ‘rust’, but all you have to see is the iron, right! And if the ‘rust’ is seen, a solution has been given for that. If you get trapped due to circumstances, then there is no issue, but it should not happen out of your own desire. Even the *Gnani* may get trapped due to circumstances.

This sexuality exists because it has not been thought through. Just as by giving thought to it, do you or do you not recognize profit and loss? And if one does not give thought to it, then he will not recognize profit and loss, will he? Likewise, if one were to give thought to it, then sexuality would never persist. However, this era of the time cycle is such that in the midst of stinging pain, one no

longer has awareness of what is beneficial or harmful to oneself, meaning, 'What is in my best interest and what is not in my best interest?' Secondly, even though the nature of sexuality has been thoroughly thought over with understanding, whatever sexuality persists today is because it had not been thought through in the past life. That is why the *dekhat bhooli* does not get averted, does it! You may not have had a sexual thought, but if you happened to see such a thing somewhere, even then you will immediately make that mistake. You see (*dekhe*) and you forget (*bhooli*); does that happen or not?

What does *dekhat bhooli* mean? It means deluded vision (*mithya darshan*)! It is fine if *dekhat bhooli* arises for everything else, but what is the solution for *dekhat bhooli* when it relates to sexuality and an immoral character? If you have attained *Gnan*, then you will recognize your own mistake that, 'This is where I made this mistake, this is where I had looked with a sexual intent.' In addition, one even washes it off by doing *alochana-pratikraman-pratyakhyan* (to confess-apologize-resolve not to repeat that mistake). But for the one who has not attained this *Gnan*, what can the poor guy do? He has no choice but to believe a terrible misconception to be true. Is this not a wonder! As a matter of fact, it is not a problem for the one who has attained *Gnan*. As soon as he looks with a sexual intent, he immediately washes it off.

If pure applied awareness (*shuddha upayog*) prevails for You, then no matter what the intent of the other person is, it will not affect you!

This *Gnan* that 'we' have given you will bring an end to illusion that arises upon seeing! When You only See the pure Soul in the other person, then how can any other intent arise for you? Otherwise, one would get attached to even a dog. If it looks cute and attractive, then attachment arises for it. However, if You See the pure Soul, then would attachment arise? Therefore, You should only See the pure Soul. This illusion that arises upon seeing is not likely to be averted, yet if gets averted, then all forms of sorrow cease. If you have the divine vision, then the illusion that arises upon seeing is averted, otherwise how can it be averted?

**Questioner:** What happens when the illusion that arises upon seeing is averted?

**Dadashri:** When the illusion that arises upon seeing is averted, then all forms of sorrow cease, *moksha* is attained.

**Questioner:** Does that mean that one should not have attachment [towards her] and that he should forget her?

**Dadashri:** Our *Gnan* is such that attachment certainly does not arise, but when attraction takes place, at that time if You See the pure Soul in her, then you will not become attracted to her. *Dekhat bhooli* means as soon as you see her you make a mistake! So long as you do not see her, you do not make a mistake. As long as you are sitting in your room, nothing happens. However, when you go to a wedding and see her, then the mistakes happen again. If You continue to See the pure Soul there, then no other intent will arise, but if such intent arises due to the force of karma from the past life, then the solution is to do *pratikraman*



for it. As long as you were sitting at home, no sexual thoughts arose, whereas when you went to the wedding sexual thoughts arose. As the circumstances came together, the thoughts arose. This illusion that arises upon seeing can only be averted through the divine vision. It cannot be averted other than the divine vision.

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

### **That Which Has Been Worshipped Since Time Immemorial Goes Away With Understanding**

**Questioner:** So is it true that sexuality goes away with understanding? As the understanding increases, sexuality goes away!

**Dadashri:** It only goes away with understanding. If one understands that the snake is poisonous, and if it bites you, you will die immediately, then you would stay away from that poisonous snake. Similarly, an understanding should set in regards to this.

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

**Dadashri:** Since time immemorial this is what has been worshipped, this is what has been believed to be the truth, hasn't it!

**Questioner:** That is okay, but why is a war still going on between the past

worship and the current Knowledge of the Self (*Gnan*)?

**Dadashri:** One does not have the energy to think in detail, does he!

**Questioner:** Is it lack of energy or is it the lack of desire?

**Dadashri:** No, there is lack of energy. One has all the desire.

**Questioner:** Now, I feel that the energy is indeed present.

**Dadashri:** All the energy is indeed present, but it has not manifested, has it!

**Questioner:** So then how can the energy manifest?

**Dadashri:** It is when one thinks about it day and night; if one ponders over it constantly, as to what is worth worshipping in it and what is worth doing; as one begins to think upon it, it instantly starts to become clear within.

**Questioner:** So then that simply means that one should get rid of this interaction at any cost?

**Dadashri:** That is why 'three-vision' is used, isn't it! And if one has thought it through, then even 'three-vision' does not have to be applied.

**Questioner:** The interactions we face during the day, those interactions are mandatory. Those are verily the obstacles that prevent his progress, because he simply has no time to think.

**Dadashri:** So instead of that, the best thing is that if your vision (*drashti*) gets fixed somewhere, then uproot it and do *pratikraman*, that is all.

**Questioner:** The mind does not

continuously follow one principle. When the vision repeatedly gets spoilt, to do *pratikraman* or do something else; such principle does not last continuously. Even 'three-vision' does not remain at a time. It should remain continuously, and if it [the developing 'I'] has been given detailed closure and inner satisfaction, then it progresses forward.

**Dadashri:** Such details also have to be supplied. As much as possible, one should first uproot it, then it will work. All the cotton that has been planted in one's own farm should be recognized as cotton, such that, 'Look, this is cotton.' Therefore, just remove everything else that has grown. That is referred to as weeding out. If one weeds it out in this way, then that is all. If it is abolished the moment it grows, then that is all. It is not something that can be abolished beforehand. It is not possible to know about the seed until it sprouts. Upon sprouting one should recognize that this seed is of a different kind.

**Questioner:** But if one has the *nishchay* (established Vision as the Self), then the moment something else sprouts he would recognize it, wouldn't he?

**Dadashri:** When another seed is seen to be sprouting, in short the best thing to do is to uproot it and throw it away.

**Questioner:** One should not hold onto just this one principle, he will have to move forward, won't he?

**Dadashri:** At that moment, one will find the way again. At that moment all the circumstances will come together on their own.

### Vyavahaar-Nishchay Charitra

The reason why I am giving the

understanding of *brahmacharya* to all these people is because the path of liberation exists on the foundation of conduct (*charitra*). You should indeed keep the foundation of conduct strong. For the attainment of *moksha* (final liberation), that thing is the only main thing.

*Vyavahaar charitra* means that one's conduct is such that it does not hurt any woman, he does not look at any woman with a sexual intent. Conduct [a vow of *brahmacharya*] that is followed for a fixed period of time is considered good. One gets to practice it, doesn't he! Once you take the vow, problems simply end, don't they! Thereafter, thoughts will know that he will feel insulted, so they deliberately decrease.

It is the greatest thing to accomplish *charitra* with the support of the *Gnani Purush*. The *charitra* of the *Gnani Purush* is the greatest; even His mind never spoils.

Even thoughts about *vishay* should not arise. And if a thought of *vishay* does arise, if only an intent arises in the mind, then you should wash it off. However, it should not arise in speech, behavior, or thoughts; you should become that pure. And if sometimes a thought slightly arises in the mind, then you should do *pratikraman* for it. This is referred to as *vyavahaar charitra*. In *nishchay Charitra* One actually becomes God. The One who comes into the Conduct as the Self (*nishchay Charitra*) has actually become God! Without absolute Knowledge (*keval Gnan*), the Conduct as the Self cannot be complete, it cannot be in the complete state.

Worldly conduct (*vyavahaar charitra*) is conduct of the non-Self

complex (*pudgal*), conduct that is visible to the eyes and the other is conduct as the Self; when that arises, One is considered to have become a God. At the moment, all of You have attained *Darshan* (Vision as the Self), then You will come into *Gnan* (experience as the Self); however it will take a while for it to manifest as *Charitra* (Conduct as the Self). Nevertheless, this is *Akram Vignan* and hence *Charitra* does begin for sure, but that is difficult for you to understand.

**Questioner:** What are its distinguishing characteristics in that?

**Dadashri:** It is like this, that *nishchay Charitra* takes place on a very small scale. Seeing-knowing through these eyes is not considered as *Charitra*, and seeing-knowing through the intellect (*buddhi*) is not considered as *Charitra* either. The eyes are not used in it, the mind is not used, the intellect is not used. Thereafter, the Seeing and Knowing that takes place, that is *nishchay Charitra* (Conduct of the Self).

But this is not something to rush into. This *Darshan* (Vision as the Self) that has been attained is more than enough, is it not! If One can see his own faults and does *pratikraman* for all of them, then that is more than enough!

**Questioner:** What more is to be done in particular for *vyavahaar charitra*?

**Dadashri:** Nothing. What else can be done for *vyavahaar charitra*? To remain in the *Agnas* of the *Gnani* is *vyavahaar charitra*, and if ever *brahmacharya* were added to that, it would be best, and only then it is considered true *Charitra*. Until then, it cannot be considered *vyavahaar charitra* entirely; *vyavahaar charitra* is

not complete. When one receives the vow of *brahmacharya*, that is when the completion of *vyavahaar charitra* is attained.

### Pratikraman Is Required With Complete Awakened Awareness

‘You’ should say, “I have no desire for any temporary thing of this world,” five times in the morning. ‘I’ meaning, ‘I am pure Soul’, and the one who desires is Chandubhai, and Chandubhai is dependent on *vyavasthit*. Whatever is in *vyavasthit*, so be it and whatever is not in *vyavasthit*, so be it as well. If this much is maintained, then you will be able to recognize if any interest arises within. On the whole, it is not likely that other interests will arise, but the environment of this current era of the time cycle has become so immoral, that if a woman sees a man or a man sees a woman, then they should not establish eye contact. Otherwise, no other faults are likely to arise. Or else, you should recite the above mentioned every morning, because as such, you do not have that kind of *vairaag* (dispassion for worldly life). You do have *jagruti* (awakened awareness), but the complete *jagruti* that is required in its entirety does not remain because the analysis [of *vishay*] has not been done yet.

*Jagruti* is considered that which when one looks at a woman or looks at a man, or whatever he looks at, before any attachment arises, he is able to see their entire karmic account. A person looks beautiful because of their skin, whereas, how would he look if the skin were removed? This bale of hay that is tied over here, what if the cloth covering it were to be removed; then what would

it look like? The One with the awareness actually Sees everything in that manner. When is One considered to be completely aware (*jagrut*)? All this is indeed seen in the same way. However, the current era is so crooked that it does not allow the awareness to last, therefore one should remain cautious. Otherwise, early in the morning, say this five times and remain sincere towards that.

Had I given this *Gnan* in the fourth era of the time cycle, then I would not have had to caution people this way. This fifth era of the time cycle is very difficult, it is a very crooked time, there is too much crookedness; crookedness meaning deceit. Just call it a collection of deceit! So what 'we' are saying is that there is no danger in meeting a woman, but if your eyes get drawn towards her, then that is the danger. Therefore, do *pratikraman* in that situation and put the case aside. Even the scripture writers say, "Walk with your eyes cast downward."

### **When the Vision Does Not Spoil That Is Known as Brahmacharya**

It is due to the fact that one can not see 'as it is' that *moorchha* (gross unawareness arising from illusory attachment) arises. As long as one is not able to see a woman 'as is', through and through, the vision will not unveil. When the mind unveils sexuality 'as it is', then the vision will unveil. Alternatively, if he practices *brahmacharya* for a year and not a single thought of sexuality arises, then the vision will unveil.

If you look elsewhere with sexual intent (*drashti bagde*), then it is considered a sign of extensive regression towards a lower life-form.

If a man and woman can practice celibacy here, then they would experience the kind of happiness the celestials do. Thereafter, worldly life would feel like a celestial world. The one who does not establish eye contact wins. But if he does establish eye contact, then that is the end of it. Eye contact should not be established at all. To look at someone with a sexual intent is considered wrong. When one does not look at someone with a sexual intent, that is known as *brahmacharya*. If your intentions are bad, then everything spoils. You have to remain strong in one thing, don't you? Ascetics in the past have taken poison for this one thing. This is because that poison will kill for just one life, whereas this *vishay* will cause destruction of infinite lifetimes! And as soon as the thought of anything sexual arises, get rid of that thought; otherwise, a seed will be sown from it. If that seed lingers, then after two days, it will definitely 'kill' you. It will sprout again. So as soon as the thought sprouts, uproot and throw it out and do not initiate eye contact with any woman. If your eyes get drawn, then divert them away, recall Dada, and ask for forgiveness. If the intent that, 'This sexuality is not at all worth pursuing,' constantly persists, then the 'farm' will become cleansed. Even now, if one stays under my shelter, then he will accomplish everything.

When *drashti dosh* (the fault of looking at someone with sexual intent) departs, the world will be seen as it is. By sitting with the experienced One whose *drashti dosh* has departed, your *drashti dosh* departs. It will not go by any other means.

~ **Jai Sat Chit Anand**

**Pujya Deepakbhai's Satsang & Gnan Vidhi Programs**

**Amreli**

**3 March** (Tue), 7 to 10 pm - **Satsang** & **4 March** (Wed), 6-30 to 10 pm - **Gnan Vidhi**

Venue : New Khedut Talim Kendra, Liliya Road, Amreli (Gujarat).

Ph. : 9924344460

**Dhoraji**

**6 & 8 Mar.** (Fri & Sun), 7-30 to 10 pm - **Aptputra Satsang** & **7 Mar.** (Sat), 7 to 10-30 pm - **Gnan Vidhi**

Venue : Leuva Patel Samaj, Jamnavad Road. Dhoraji (Gujarat).

Ph. : 7777979894

**Veraval**

**8 & 10 Mar.** (Sun & Tue), 8 to 11 pm - **Aptputra Satsang** & **9 Mar.** (Mon), 7-30 to 11 pm - **Gnan Vidhi**

Venue : Opp. Sai Baba Mandir, Veraval - Junagadh Highway, Veraval (Gujarat).

Ph. : 9924344459

**Porbandar**

**10 & 12 Mar.** (Tue & Thu), 7 to 9-30 pm - **Aptputra Satsang** & **11 Mar.** (Wed), 6 to 9-30 pm - **Gnan Vidhi**

Venue : Chowpaty Party Plot, Opp. Hathi Ground, Chowpaty, Porbandar (Gujarat).

Ph. : 9574001243

**Adalaj Trimandir**

**19 March** (Thu), **Special program on occasion of Pujya Niruma's 14<sup>th</sup> Death Anniversary**

**20-21 March** (Fri-Sat), 4 to 7 pm **Satsang** & **22 March** (Sun), 4 to 7-30pm - **Gnan Vidhi**

**PMHT Shibir at Adalaj Trimandir**

**6 to 10 May** (Wed-Sun) - **Time to be Announced**

**Note :** This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atma Gnan*.

**Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2020**

**20 to 24 May - Spiritual Discourses & 23 May (Gnan Vidhi)**

**Note :** This retreat is specially for Non-Gujarati, Hindi Speaking people in India. For more details, please contact on 079-39830400

**Pujya Deepakbhai's UK - Germany Satsang Schedule (2020)**

UK: + 44-330-111-DADA (3232), email: info@uk.dadabagwan.org, Germany: +49 700 32327474

Date	From	to	Event	Venue
01-Apr-20	07:30 PM	10:00 PM	Aptaputra Satsang	Shree Birmingham Pragati Mandal 10 Sampson Road, Sparbrook Birmingham, B11 1JL
02-Apr-20	07:30 PM	10:00 PM	GNAN VIDHI	
03-Apr-20	07:30 PM	10:00 PM	SATSANG	<b>Maher Centre,</b> 15 Ravensbridge Drive, Leicester, LE4 0BZ
04-Apr-20	07:30 PM	10:00 PM	SATSANG	
05-Apr-20	10:30 AM	12:00 PM	Aptaputra Satsang	
05-Apr-20	03:30 PM	07:00 PM	GNAN VIDHI	
14-Apr-20	07:30 PM	10:00 PM	Aptaputra Satsang	<b>Fortpitt Gramar School</b> Rochester, Chatham Kent , ME4 6TJ
15-Apr-20	07:30 PM	10:00 PM	GNAN VIDHI	
17-Apr-20	07:30 PM	10:00 PM	SATSANG	<b>Harrow Leisure Centre (Byron Hall),</b> Christchurch Avenue, Middlesex, <b>Harrow, HA3 5BD</b>
18-Apr-20	10:30 AM	12:00 PM	Aptaputra Satsang	
18-Apr-20	07:30 PM	10:00 PM	SATSANG	
19-Apr-20	10:30 AM	12:00 PM	Aptaputra Satsang	
19-Apr-20	04:00 PM	07:30 PM	GNAN VIDHI	
20-Apr-20	07:30 PM	10:00 PM	SATSANG	
24-27 Apr-20	All day		Akram Vignan Event	<b>Willingen, Germany</b>

## If You Continue to Do Pratikraman for However Many Drashti Dosh Happen, Then You Will Become Free

In this Dushamkaal, keep a check on where your eyes fall. Eye contact should never be initiated, even if there is a strong urge from within. The vision should remain utterly pure. In spite of that, if you happen to look with a sexual intent, then do pratikraman. If you have been errant in eating or drinking it will do, but how can such a vision (with a sexual intent) be harbored towards someone at all? This is in fact the biggest disease in worldly life. To even initiate eye contact is an offence, and after understanding that, the liability increases tremendously. Therefore, do not initiate eye contact with anyone. It is simply by initiating eye contact that everything gets ruined. When you look at someone with a sexual intent, it does not happen by chance; attraction only happens if there is an account from a previous life. In that case, you do pratikraman and become free from it. Despite this, if your sight falls upon that person yet again, then do pratikraman again. When you do hundreds of such pratikraman, that is when you will become free.

- Dadashri

