

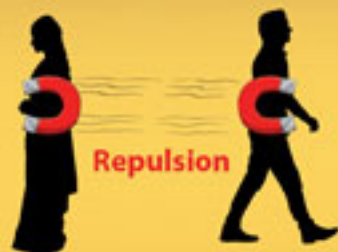
# Dadavani

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There is a property called magnetism in this body.  
This is because the electrical body exists within.  
So electricity exists on the basis of this body.  
So when a person comes across someone with parmanu  
that are compatible with his own, attraction and repulsion arise.  
So the person will say, "My body is getting pulled."  
Hey, if you do not desire it, then why is the body getting pulled?  
Therefore, find out who 'you' are in that case.



## If We Understand the Fault of Attraction, Then We Can Remain Cautious

### EDITORIAL

What a profound Science the *Gnani Purush*, the One who moves about unfettered amidst all circumstances, who rejoices in the absolutely free state, has observed! To become free from sexuality, the *Gnani Purush* has destroyed all the illusion, He has Seen, Known, and experienced the *padgal* (non-Self complex) and the Self as they are. It is a great wonder that in this fifth era of the time cycle, in which there is no unity of the mind, speech, and body, we have received the amazing unrevealed revelations of *brahmacharya* (absolute freedom from sexual impulses through the mind, speech, and body) through the understanding of the Scientific path of *Akram* (step-less path to liberation)!

Absolutely revered *Gnani Purush* Dadashri [Dada Bhagwan] says, "Sexual pleasures are not the poison; fearlessness towards sexual pleasures, that is the poison." *Akram Vignan* makes one fearless in all aspects. However, one should not become fearless towards sexuality; one should remain alert there. In the current edition, of the various faults of sexuality, the fault of attraction has been explained. One does not have the desire, yet why does one feel drawn [towards another person]? Why do the eyes get drawn? Why does one look at another person with a sexual intent? Who is it that causes the body to be pulled? What is attraction? What is repulsion? What is the reason attraction and repulsion arise? Here, Dadashri elucidates the dangers of attraction and likewise, to come out from it, gives the keys of *Gnan* in the form of understanding that is irrefutably in principle.

What does *Akram Vignan* say about the attraction between a man and a woman? Just as a magnet attracts iron, likewise is the nature of *parmanu* (the smallest, indivisible and indestructible particle of matter)! In the same way, the *parmanu* of a man and a woman attract one another. One may have decided, 'I do not want to get attracted,' yet he gets attracted. What this proves is that one no longer has any control here; an external magnetic force is pulling him. Because of *parmanu* charged in the past, when a man and a woman come within a certain field, the *parmanu* get pulled. At that time, one believes, 'I got pulled. I still keep getting attracted.' Actually, it is the *parmanu* that are getting attracted. If one does not become engrossed in that, then the *parmanu* give their effect and discharge naturally. However, because one does not understand the reality of the science, the wrong impression remains. Likewise, one does not refrain from becoming engrossed in the effect due to the intense greed of [tasting the] sweetness. As a result, new charging takes place. Even in that, if there is the awakened awareness of the Knowledge of the Self, and one does *pratikraman* (to confess, apologize and resolve not to repeat a mistake) immediately and returns to the state as the Self, then one becomes free from the effects of *parmanu*.

Through the speech of the *Gnani Purush* which is full of Science, the established principles that provide the awareness to successfully clamber up the 'bank' of attraction without drowning, undoubtedly bring about a permanent solution in face of the tuber of sexuality. The ardent prayer is that for the 'safe-side' of *brahmacharya*, the internal and external evidences are dissolved through *Purusharth* (progress as the Self) using *Gnan*; that we become free from the fault of attraction and undertake the *Purusharth* of becoming free from the tuber of sexuality.

~ Jai Sat Chit Anand

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## If We Understand the Fault of Attraction, Then We Can Remain Cautious

*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.*

### The Chit Gets Stuck Upon Going Outside...

**Questioner:** While sitting at home, the *chit* (inner component of vision and knowledge) does not wander, but the moment I step onto the street, [on the one hand,] there are no streets without women [walking along them], and on the other hand, the tuber of sexuality does not refrain from sprouting.

**Dadashri:** And it is such that you can't do without going out! You would have to go out to buy something, to go to work or to the business, and sexual impulses (*vishay*) will not refrain from arising, and that is why it will not do without doing *pratikraman* (to confess, apologize and resolve to not repeat a mistake) for them. If *pratikraman* is done, then a solution will come about; otherwise, if that attraction (*aakarshan*) lingers, then it will definitely stick [to you]. It is not possible to avoid coming and going outside. In society, it will not do if you stay put at home. You have to go out according to *vyavasthit* (scientific circumstantial evidence) and those [circumstances] will not refrain from sticking to you. The awakened awareness

(*jagruti*) may be present; even then, these are all karmic accounts from the past life, therefore attraction occurs, and so, the problem will not refrain from arising again. The paths that make one wander are such that they attract the *chit*.

The fact is, with the tuber of sexuality that exists, just as a pin gets attracted to a magnet, similarly attraction arises here.

### Attraction Is the Fault of Ignorance

It is nature of the eyes to get drawn. Upon seeing such a beautiful body, the eyes get attracted. How did this attraction happen? It is the karmic account of the past life. Even if you do not want the attraction to take place, it still keeps happening. Attraction is a discharging thing. So where attraction takes place, the knowledge should arise that Dadaji has said, "If the skin were to be peeled off, what would come out?" So, dispassion would arise and then the mind moves away from there. Otherwise, if the mind 'adjusts' with the attraction, then that will be the end of it. Then illicit relationships (*lafra*) would attach. Once illicit relationships form, they do not let go. They do not let go for seven lifetimes; such enmity

would be bound. However, You want to go to *moksha*. Those who want to go to *moksha* cannot afford such business involving illicit relationships. The stock which you don't want; just as if there are shops selling Indian sweets, but if you do not want to buy anything, then would you keep looking at them?

**Questioner:** No.

**Dadashri:** Similarly, women should not look at men [with a sexual intent] and men should not look at women [with a sexual intent]. This is because they are of no use to us. Dadashri used to say that this itself is rubbish, so what is left to see in this?

Once, a great saint was sitting on the terrace reading a book. There happened to be a woman standing at the window in a house across the road, and he saw her. So his eyes got drawn [towards her] and he was a thinker, so the thought arose, 'Why did this happen? This should not happen.' Then he started reading again, but his eyes got drawn again. So he felt, 'This is very wrong.' So he immediately got up and went into the kitchen. In the kitchen, there were some red chilies which had been ground, he threw this into his eyes. Did he do a good thing? Is it the fault of the eyes? Whose fault is it?

**Questioner:** The fault is of the mind.

**Dadashri:** No, the fault is of ignorance (*agnanta*). It is because there is ignorance of the Self! Now, none of his disciples learned to put red chili powder in their eyes. The disciples knew, 'The guru must have become emotional and that is why he put red chili powder in

his eyes, we cannot do that! What is the benefit of throwing red chili powder into the eyes? Instead, if you remember what I have said, then *moha* (illusory attachment) would not arise at all, would it! And that is actually how it is. Is this a falsehood?

### The Entrapment of Contemplation by Getting Pulled

**Questioner:** What if the eyes get drawn but there is no sexual intent?

**Dadashri:** Then there is no problem. You may not have a sexual intent, but what would happen if the other person does? Therefore, you should not become trapped in the pull (*khenchaan*). You should stay away from situations where the eyes get drawn. Take part in worldly interactions in which your eyes do not wander. Danger lies wherever the eyes get drawn, there is a red flag there! You may not have a sexual intent, but what about the other person? You don't feel a pull everywhere, do you?

**Questioner:** No.

**Dadashri:** So, the rule of getting pulled is that one feels a pull only towards a certain person, one does not get pulled everywhere. Now, I will tell you how one gets pulled.

You may not get pulled in this life. Nevertheless, upon seeing a man, you may feel in your mind, 'Oh, this guy is so handsome! He is good-looking!' If this happens to you, then immediately with this, a tuber (*gaanth*) forms for the next life. Through that, one gets pulled in the next life. What beauty? If this is peeled, then what oozes out? Beauty is that which even when it is peeled, nothing bad comes forth from it. This beauty is

not worth seeing. The beauty of diamonds is fine. If they were to be scraped, then nothing would happen. There is no filth in them, is there! The beauty of gold, of silver, is fine. These human beings have qualities, but what kind of qualities are they? They are worldly qualities. If one sets out to praise these worldly qualities, then attraction arises.

You should not even form friendships with anyone; there should not be a lot of interaction. As it is, once a sticky relationship is formed, it does not let go easily.

*‘Jenu nididhyasan kare, tevo atma thaay.  
Je je avastha sthit thaye, vyavasthit chitraay.’*

‘Whomever one contemplates upon,  
so the self becomes,  
Whichever temporary state one becomes  
steady in, so *vyavasthit* gets designed.’

Contemplation (*nididhyasan*) means to think, ‘This woman is pretty,’ or ‘This man is handsome.’ Contemplation happens for that amount of time. As soon as the thought arises, contemplation happens. Then one becomes like that. Therefore, it is if you look that this problem arises, doesn’t it? Instead, you should keep your eyes downwards. You should never take a second look at a person who catches your notice. The entire world is a trap. Upon becoming trapped, there is no release at all. Life after life will come to an end, but there is no end to that at all!

### Figure Out the Original Root Cause

The Lord had said, “Do not make this one mistake. Give the punishment to the one who is at fault!” Assess the fault of both, the fault of one and the fault of

the other, and then give the punishment. But people of this world punish one for the fault committed by another! ‘Whose fault is this?’ That should indeed be investigated, should it not? On the one hand, he says, “I want to practice *brahmacharya*,” and then again, he says, “Even though I do not have the desire, the body is still being pulled [attracted].” So then, what remedial action did you take? So then, he would say, “I put less food in the body!” Hey, why are you punishing one for a fault that is committed by another? But how can he understand this point? Think about it, ‘If it is not my desire, then who is pulling [attracting] this body?’ This body is like an iron pin. If you bring a magnet before it, then the iron pin will keep moving. There is an electrical body in this physical body (*deha*). So, when compatible *parmanu* (the smallest, indestructible particle of matter) are found, the body gets pulled. Yet he will say, “From tomorrow onwards I do not want to feed the body, I will now keep this body hungry!” Hey, just figure out the mistake! This is simply *puran-galan* (influx-outflux, charge-discharge). If you have filled in (*puran*), then the outflux (*galan*) will definitely happen. So, figure out the original (*mool*) root cause. But how can one find his own root cause by himself? It is in fact the *Gnani Purush* who can show that. Therefore, seek out a *Gnani*! And the *Gnani* is rarely present; He is in fact very, very difficult to come across!

### A Karmic Seed Is Sown Where the Chit Gets Stuck

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* (Knowledge of the Self) 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 *mishrchetan* (a living person). The *mishrchetan* will file a claim. *Mishrchetan* are such that both have different wishes; they each function in a different way. One person may not have the desire but if the other person wants to indulge in pleasure, then what would happen? That creates ‘factories’ of attachment and abhorrence (*raag-dwesh*). You indeed have the *Gnan*, so you should cleanse the hold [of the *chit*] 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* (current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action), men and women have an effect on each other. Even when they are both satisfied, when they see someone else out there, they end up looking again at a person who they noticed (*drashti mandai jaay*). That is the greatest danger signal. Even finding pleasure when looking at someone with a sexual intent is great danger. 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 satisfied, even then his eyes will inadvertently get drawn towards her. Thereafter, his entire life becomes ruined!

So, what one has to guard against is that a man and a woman should not have any causal talk outside the boundary of the work at hand whatsoever, as that is a terrible disease! Just having such thoughts leaves a person 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:** It is worth disconnecting from that point itself. ‘We’ free you from all other matters, find a way out; but here, [you are dealing with] a living person, are you not? Therefore, both men and women ought to be cautious; it is terribly dangerous!!! One should always keep the eyes cast downwards; there is no other obstruction on our path.

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

### **Analysis of Attraction Due to the Lack of Understanding**

**Questioner:** The *chit* is drawn more only in one particular place.

**Dadashri:** That place should be ‘dug up’; it should be ‘dug out’ and removed. Where is that place?

**Questioner:** One place meaning the eyes are drawn more towards certain parts of the body only.

**Dadashri:** The one whose [eyes] get drawn too much should get married. Instead of looking everywhere with a sexual intent, it is better to ‘fall into one well’ [begin a marital life]. Later on he will not find anyone [to marry] at fifty years of age.

Do you like to steal? Do you like to tell lies, to die [or be violent]? Then, do you like acquisitiveness? All right then, so what is there in sex that you like it?

**Questioner:** I do not like it at all, even then attraction ends up happening. A lot of remorse remains for that.

**Dadashri:** If the remorse remains, then that [attraction] will go away. If the other person were to be Seen as the Self alone, then how would sexuality ever arise? Sexuality arises when you see [a person as anything] other than [the Self], isn’t it? Do you know how to analyze sexuality?

**Questioner:** Please tell me.

**Dadashri:** Analysis means, is sex such that you would like [looking at it] with your eyes? Would you like to hear it through your ears? And if you were to lick it with your tongue, then would it taste sweet? Not a single sense organ likes it. This nose must actually like it, right? Oh, it must be so fragrant, mustn’t it? Perfume is applied, isn’t it? So, when this

type of analysis is done, that is when it is comprehended. Hell in its entirety indeed lies there, but because such analysis does not exist, the people of this world have become confused. That is the very place where *moha* (illusory attachment) arises; that too is a wonder in itself, isn’t it!

**Questioner:** So then why does the attraction remain?

**Dadashri:** Due to the lack of understanding. Just as through the lack of understanding, if some connection [opinion] were to persist, then the attraction would continue to occur. But now, the understanding has arisen that, ‘In fact, it is like this.’ Previously, you did not know the truth and you had never done such analysis, isn’t it! What people believed is what you believed to be true, ‘This [sexuality] is the right path,’ but after coming to know, you now understand, ‘This is a fallacy.’ In this [sexuality], oh my gosh... there are so many dangers that worldly life in its entirety persists due to it and one even takes a beating all day long due to it. In spite of this, it would be alright if the sense organs like it, but as a matter of fact, not a single sense organ likes it at all.

### **Within the Root Cause of Attraction, Wrong Beliefs Have Set in**

**Questioner:** What is the reason for attraction towards specific body parts of women?

**Dadashri:** It is because of our beliefs, wrong beliefs. Why does attraction not arise towards the body parts of a cow? They are simply beliefs; there is nothing else to it. They are just beliefs. If you break these beliefs, then there is nothing to it.

**Questioner:** That belief that forms, does it arise because the circumstances come together?

**Dadashri:** It forms in you because of what people tell you. By saying [accepting] it, [your] belief becomes [strengthened]. And because the belief is formed in the presence of the Self, it becomes strengthened. And what is there to it anyway? They are lumps of flesh!

**Questioner:** Once I had gone to see a breast surgery. Initially, when I saw them, they looked so attractive. However, when an incision was made for the operation, I began to tremble.

**Dadashri:** There is no beauty at all. They are nothing but lumps of flesh. These are all wrong beliefs. The world does not know what this is! The beliefs themselves are wrong.

**Questioner:** How can this wrong belief be cleared?

**Dadashri:** If you have believed a wrong belief to be right a hundred times, then you have to destroy it a hundred times, if you have done it eight hundred times, then you have to destroy it eight hundred times, if you have done it ten times, then you have to destroy it ten times.

**Questioner:** Who is the one yelling from within, ‘Sneak a look, sneak a look’?

**Dadashri:** It is indeed the mind with the wrong belief that says this. Then the *Gnan* you have attained stops you at that time and tells [you], ‘You should not do this.’ When you are out with your friends and one of them says, “Oh! Check that

out!” Then you also say within, ‘Check that out!’ In doing so, the woman becomes an object of enjoyment. So do not look again at women who’ve caught your eye, do not look at women, do not touch them either. This is because all of the effects of sexuality arise through touch.

### Where There Is Attraction, There Is Illusory Attachment

**Questioner:** If a woman is sitting next to me and it causes an undue effect, I feel scared. I literally feel from within, ‘You are doing something wrong.’ Yet I still get attracted.

**Dadashri:** It is in fact the unfolding of karma that draws you, doesn’t it! ‘You’ still have to See that the unfolding of karma is drawing you there. You do not get drawn to them all. If four women are sitting, then you will get drawn towards one and not the rest. Therefore, it is a karmic account from the past.

**Questioner:** While I am working in the office, when a particular individual passes by, only then does my gaze go upwards.

**Dadashri:** Yes, so there is a karmic account there. Therefore, you should keep doing *pratikraman* there.

As long as there is attraction towards anything in one’s vision, one has *moha* there. That *moha* [*darshan moha*; the conviction that ‘I am Chandubhai’] has gone. *Darshan moha* has gone, *charitra moha* (discharging illusory attachment) remains. If change happens simply by looking, then why doesn’t change happen by looking at a wall? There is some ‘animal’ in between that causes the change.



Which ‘animal’? The one that goes by the name of *moha*!

**Questioner:** It is actually when there is a lot of *jagruti* that I realize that some change has happened within, otherwise it is not until so much takes place that I realize the change has happened. I do not realize that at all.

**Dadashri:** There is no awareness (*bhaan*) at all, put aside realizing it! The fact is, there isn’t even any awareness of what’s happening. There should be no attraction – *moha* (illusory attachment), then ‘we’ pardon the rest of the faults.

**Those Who Are Beautiful Are More Likely to Be Objects of Enjoyment for Others**

**Questioner:** Who will have more *moha*; the one with fair skin or the one with dark skin?

**Dadashri:** The one with fair skin. If someone has a fair complexion, then such a person will be an object of enjoyment for others to a greater extent.

Those who have attractive skin are actually fair-skinned and have more *moha*. That is why such a person is more of an object of enjoyment. It’s like that; these are all laws of nature.

All the ‘stock’ [people with an outer appearance] that attracts, the ‘stock’ that is attractive, it all gets ‘traded’. Boys and girls and everyone get ‘traded’!

**Questioner:** On what basis is there such attractive ‘stock’?

**Dadashri:** When there is more *moha*, then it results in ‘stock’ that is more attractive. Such a person is

called *moorchhit* (one who is in a state of unawareness arising from illusory attachment). Once the *moha* decreases, all of the limbs are in proportion, but the skin is not attractive. Those who are well-proportioned are considered to be good-looking. Skin that is attractive is not what is considered as good looks. That is merely a type of ‘market material’ which keeps getting ‘traded’.

The *moha prakruti* is itself the attractive skin. Even the eyes of a person with *moha prakruti* are filled with sexual impulses. Moreover, the beings of today believe, ‘I am so good looking!’ Hey, you have no value whatsoever in this world! You have no aura of spiritual presence and influence (*prabhaav*). On the contrary, the intent that arises right upon seeing [such a person] is one that takes him to a lower life-form and one even loses the *Gnan* that he has.

**Mohaniya Karma Leads to Unawareness**

Beauty is such a thing that it attracts people. Beauty is such that it would attract even a *brahmachari* (one who practices celibacy through the mind, speech, and body).

*Moha* is something that should not be done, yet you become attracted to a person. This happens due to the ‘spectacles’ being spoilt as such. *Dravyakarma* (subtle discharging karma) is in the form of ‘spectacles’. Whatever the kind of ‘spectacles’ one has, that is how one will be.

Now, *mohaniya* has arisen because of the two *dravyakarma*; *Gnanavaran* and *Darshanavaran*. The Seeing [as the Self]

has stopped, the coming into experience [of the Self] stopped; therefore, it is *moha*. Whatever appeared attractive, one got stuck in that. Just like moths; they get stuck to [attracted to] the light; similarly, this one [*pote*, the developing I] gets stuck in all sorts of things. That is *mohaniya* karma, which is the third *dravyakarma*. If he sees something, then why does he get pulled towards it so greatly? It is because there is *mohaniya* karma.

If he comes to the market, he will not refrain from buying fireworks. He would not have bought anything had he not come to the market. If he does not see anything, then he does not buy anything. But *moha* arises instantly upon seeing something; that is *mohaniya* karma. He becomes grossly unaware (*bebhaan*), he even forgets his own self. He even forgets, 'What provision [of money] do I have?' or 'Am I in debt or not?'

### Attraction Is a Blazing Fire

**Questioner:** So we discussed avoiding circumstances [where attraction happens], so does that mean we should remain in one place?

**Dadashri:** No. Our Science is of a completely different kind! For us, 'Whatever is in *vyavasthit*, let it be.' However, You should remain in the *Agnas* in that situation. Where there is a fire, do you not follow the rules? You do not touch the fire even by mistake, do you? Similarly, one should be careful in sexual matters, that this is fire, it is a blazing fire. Anything that attracts you in this world is a blazing fire. You should be cautious there.

**Questioner:** Does that mean that

whatever I see is not Mine, yet if the intent arises there, it should not happen?

**Dadashri:** It is not Yours at all. The *pudgal* (non-Self complex) would never be Yours. If your own *pudgal* is not Yours, then how can another person's *pudgal* be Yours?

Attraction is a blazing fire. The Lord has actually referred to attraction as *moha*. The very root of *moha* is attraction; You should know all of that and keep it in Your attentive awareness (*laksh*), shouldn't You? Shouldn't You know beforehand what the medicine for this is?

This is Science, it is a complete Science! Why does one not touch fire? Why does one remain very careful there? It is because the consequence of that is received instantly, whereas in sex, first there is intense greed (*laalach*). So, one becomes trapped out of intense greed. Touching the fire is better; there is a solution for that. You can soothe the burn by applying something on it; whereas with the other case, it traps you in intense greed, and it moreover gives rise to the next life. This is in fact something that will even push aside our *Gnan*! It is such that it will push aside a Science as great as this. So be careful!

Sexuality alone is like that. It is fine if everything else remains. Sensory pleasures of the tongue do not have counter demands. They do not have *Chetan* (the living entity; the Self), they are *achetan* (devoid of the Knower-Seer; devoid of the Self), whereas this is *mishrachetan* (mixture of the Self and the non-Self). So when it comes to sex, even if you do not have the desire, you still have to yield to

it; otherwise, the other person will make a claim against you and on some occasion, will lead you astray. Therefore, maintain a great deal of *jagruti* there. This sexuality alone is such a thing that it will make you wander life after life. It will even throw out the [awakened] Self 'we' have given you.

### Involvement in Abrahmacharya Leads to Downfall

If a person simply takes care of just this much, that for any sexual attraction that arises, if he immediately does *pratikraman* for it, then his karmic account for the future would remain clear. If he delays it by even two minutes, then it sprouts. If you either dwell (*ramanta*), meditate (*dhyana*), or contemplate (*nididhyasan*) upon a woman sexually, then the tuber of sexuality forms. Then how would it dissolve? It dissolves by having thoughts that oppose sexuality.

Attraction happens due to ignorance in the past life, it is because you did not have the understanding, that is why you had dwelled on it. So the attraction arises once again. So then you should realize that this is some karmic account here!

**Questioner:** I do realize it, yet the thoughts keep arising over and over again.

**Dadashri:** Yes. Attraction can never take place without the thought arising. Whenever attraction is going to happen, a thought arises within. Thoughts arise in the mind and the mind is made up of tubers (*gaanth*). The greater the number of thoughts about a certain topic, the larger its tuber.

When the thoughts arise, they have to be destroyed once again. You have

to keep destroying them as they arise. 'You' have to See each [thought] and do *pratikraman* for it.

**Questioner:** I do understand what a big mistake I had made!

**Dadashri:** It was because you had made the mistake that it arose within, isn't that so! You should know how to destroy even a single thought that arises, shouldn't you! And you have to spend the entire day on this, for two hours at a time, then it will get destroyed, otherwise it cannot get destroyed. You did not think about it while binding it, did you! You slept on your belly the whole night, thinking [sexual] thoughts.

**Questioner:** I did not understand, 'Slept on the belly the whole night, thinking [sexual] thoughts.'

**Dadashri:** He finds something attractive, so then he turns over face down and keeps thinking about it. He then continues to dwell on it. Now, she [that woman] has gone, so why does he continue dwelling on it? The mortal one lies on his belly and dwells on it. He enjoys a taste of one kind. Now if one dwells on *brahmacharya*, then *brahmacharya* will come into effect. When does a downfall take place? It takes place from the time one dwells on sexuality.

You do not have this kind of interference (*dakho*), do you? 'Three vision' remains, doesn't it?

**Questioner:** Even then, I sometimes fall short.

**Dadashri:** Is that so! At that time, do you slap your right cheek with your

left hand? Then what do you do? Give a slap upon saying, 'How dare you?'

If one has dwelled on sexuality, then it should be washed off by doing *pratikraman*. Then, if her teeth and mouth were to be broken, how would she appear? You should see all of that. That is considered 'three vision,' isn't it!

**Questioner:** But despite seeing 'three vision,' I keep remembering it over and over again.

**Dadashri:** Remembering is a function of the mind, what is it to You? 'You' just have to keep on Seeing.

**Questioner:** So, based on that, it is obvious that it has not been destroyed yet.

**Dadashri:** But how can it be destroyed? It will go away once its stock has been exhausted. Until then, You have to keep Seeing however much stock has been filled.

**Questioner:** I become engrossed (*tanmaykaar*) in the thoughts that come for a longer duration [sexually intense].

**Dadashri:** Thoughts will arise; as long as it [the karmic account] is intense, the thoughts will keep coming. When that karmic account ends, the mind will come to a stop. It will then grab hold of something else.

**Questioner:** But when will that karmic account finish off?

**Dadashri:** There is still a lot, an endless amount! This is nothing. This is just the beginning; just a small portion of the overall amount has cleared. But it is nothing much for the one for whom it

is quickly cut off at that point. He does *pratikraman* the moment he sees it and then does not dwell on it, even at night. As soon as the slightest thought arises, if he starts dwelling on it (*ramanta*), then he is considered to have slipped. It is actually due to this dwelling that all these faults have arisen, isn't it! So then he will turn over completely on his belly and indulge; I can see that!

When the vision (*drashti*) changes [becomes sexual], then the dwelling 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 upon seeing a certain person that the *drashti* changes. If causes were laid [in the past life], if there is an ongoing account that carries forward [in this life], and then if the dwelling [prolongation of play] takes place, then realize that this is a very large karmic account, so maintain increased *jagruti* there. Keep shooting the 'arrows' of *pratikraman* for that person. There should be powerful *alochana* (heartfelt confession of a mistake), *pratikraman* (asking for forgiveness for that mistake), and *pratyakhyan* (avowal to not repeat that mistake) in that situation.

So, this will actually come to a stop through *pratikraman*, otherwise it would never come to a stop, would it! Then [after doing *pratikraman*], if the fault occurs, the liability does not remain. But where there is no awareness at all, if attraction happens in that situation, then everything remains as before. So if attraction happens upon seeing [a person], if *alochana*, *pratikraman*, and *pratyakhyan* are done right then and the sexual thoughts are

cut out, then a person can stay afloat; otherwise no one can stay afloat amidst this. So this is actually a very deep hole.

### **If It Is Understood What Attraction Is, Then One Can Remain Cautious**

This entire world persists only due to attraction. God does not have to do anything in this, it is all simply [due to] attraction! That which happens between a man and a woman, even that is simply attraction! The attraction between a man and a woman is just like the attraction between a pin and a magnet. It's not as though attraction happens towards all women. When the *parmanu* are similar, attraction arises towards a woman. After the attraction happens, if one decides that he does not want to be drawn towards her, he will still be drawn towards her. Should he not think in that situation, 'I do not want to be attracted, yet why am I getting attracted?' Therefore, there are some causes! They are magnetic causes!

**Questioner:** Can they be of the past life?

**Dadashri:** That attraction happens even though one doesn't have the desire for it, that itself is considered to be of the past life. It is magnetic for him and it is magnetic for her too. It is in a subtle form in the past life and here [in this life] it manifests in the gross form. So then one will naturally feel drawn. Now, when you get drawn, you feel, 'I got drawn.' However, once you realize the Self, you will then realize that Chandubhai [reader should substitute his/her name here] has gotten drawn.

**Questioner:** This attraction that happens, is it subject to karma or not?

**Dadashri:** The entire world is actually subject to karma, but attraction happens only when your *parmanu* and the other person's *parmanu* match.

**Questioner:** But there is the unfolding of karma in that, isn't there?

**Dadashri:** The entire world is based on the unfolding of karma. Everything is encompassed in this one factor, but if you divide it up, then you get drawn only when your *parmanu* are compatible with the *parmanu* of the other person, otherwise there will not be any attraction.

Getting drawn is something that happens because there is a karmic account of *parmanu* between two people! The attachment (*raag*) that arises currently is not actually attachment. If there is a pin and a magnet, and the magnet is moved back and forth this way, then the pin starts moving. There is no living entity (*jeev*) present in either of them. Nevertheless, because of the qualities of the magnet, both remain attracted. Similarly, when there are similar *parmanu* in the body, attraction happens with that very person.

### **Attraction Is Aasakti Indeed**

**Questioner:** Attraction that happens for a woman is *aasakti* (inner tendency inclined towards attraction that attaches), but when the self gets involved in the *aasakti*, that is attachment (*raag*). What do you mean by this?

**Dadashri:** What is *aasakti* like? Say there is a magnet and there are some pins lying around, then if you do this with the magnet [move the magnet over them], then will the pins move about or not? They will. If you place the magnet close by,



then the pins will stick to it. From where did *aasakti* arise in the pins? Similarly, there is a property of magnetism in this body. This is because the electrical body exists within. So electricity exists on the basis of that body. Hence, the property of magnetism arises in the body. So when a person comes across someone with *parmanu* that are compatible with his own, attraction and repulsion arise, whereas there is nothing for others wherein the *parmanu* are not compatible. Our people refer to this attraction as attachment and abhorrence (*raag-dwesh*). They say, "My body is getting pulled." Hey, if you do not desire it, then why is the body getting pulled? Therefore, who are 'you' in that case?

Even if you tell the body, "Don't go," it will still get up and get going. This is because it is composed of *parmanu*, so this is the pulling of *parmanu*. This body gets pulled when it comes across compatible *parmanu*. Otherwise, why would the body get pulled when you do not desire it? The body gets pulled, to which the people of this world say, "I have a lot of attachment towards this person." We ask, "Hey, do you have the desire to get pulled?" To which one replies, "No, I do not desire it, yet I end up getting pulled." So then this is not attachment. This is actually the property of attraction. So when the body gets pulled, the body becomes active. All of this is indeed the attraction of *parmanu*.

So even with the son, there is merely the *aasakti* of *parmanu*! The *parmanu* are compatible! Your *parmanu* are three and his *parmanu* are three; when the *parmanu* are compatible in this way, *aasakti* arises. If mine are three and yours are four, then there is no interaction. So all of this is in

fact a Science! *Aasakti* may actually be above normal and it may be below normal too. Love (*prem*) is within normality, it is indeed constant. There is no change of any sort that takes place in it.

There is also a reason behind the oneness that remains in worldly interaction. That is a property of *parmanu* and *aasakti*, but there is no telling what will happen at which moment. As long as the *parmanu* are compatible, attraction remains, so oneness remains. And when *parmanu* are incompatible, then repulsion arises and enmity arises. Therefore, where *aasakti* exists, enmity definitely exists. In *aasakti*, there is no awareness of what is beneficial and what is harmful.

If attraction alone was happening, then we would accept it, but it is followed by repulsion. One moment it feels good, later it feels bitter. No matter how handsome a man is, if he says a few bitter words to a woman, such as, "You have no sense," then she will feel, "You called me senseless?" And she will feel bitter. So it is not that there is attraction alone in this world. There is both attraction and repulsion; it is in the form of a duality! This world itself is in the form of duality. So, there is not only attraction, there is bound to be repulsion too. If there is no repulsion, then attraction would never happen again, and if there were to be only attraction, even then everyone would grow weary of it.

### **Attraction Inevitably Turns to Repulsion**

**Questioner:** So it is indeed a rule that once attraction happens, repulsion inevitably comes about as a consequence.

**Dadashri:** Attraction and repulsion is indeed the rule. How long is it considered

attraction? As long as repulsion does not come about, it does not give an effect. When the circumstance for repulsion arises, it starts giving an effect.

**Questioner:** What happens after the attraction starts giving its effect?

**Dadashri:** Then it's over! The person is dead! If touching or any similar acts happen, then come and tell me and I will cleanse that for you immediately.

**Questioner:** No, that never happens, not anywhere.

**Dadashri:** But if it ever happens accidentally, then immediately come and tell me. This is because the attraction of electricity that happens from just one touch, 'we' subsequently have to remove that electricity.

**Questioner:** What is that electricity like? You had said, "The electricity is such that I have to wash it off."

**Dadashri:** The *parmanu* of the other person bring about such an effect (*asar*). The *parmanu* of attraction keep increasing. The *parmanu* of having seen with the eyes are subtle and from the subtle the gross arises, and from that, attraction arises. The attraction continues to grow. Once the attraction increases, it then turns into repulsion. Before the repulsion is about to happen, the act (*karya*) takes place. Subsequently, the repulsion keeps happening. The repulsion begins the moment the act begins. Until the act begins, the attraction continues to take place, and once the act is over, the repulsion continues to happen. This is how the attraction of *parmanu* is.

**Questioner:** So due to the touch,

how far down will the *parmanu* drag one down?

**Dadashri:** Yes, so the attraction of the *parmanu* does everything. The control is not in the hands of the poor fellow, and when repulsion happens, even if he does not wish to separate, the *parmanu* themselves cause the repulsion, they separate them.

**Questioner:** When repulsion happens, do the *parmanu* themselves cause the separation?

**Dadashri:** Yes, they themselves cause the repulsion by entering into [energizing] the influence (*amal*).

**Questioner:** So how do they do that?

**Dadashri:** Their influence gives the effect and then they themselves turn into repulsion.

### The Principle of Attraction and Repulsion

This world is filled with *parmanu*. The very nature of the world is that compatible *parmanu* are attracted to one another. Repulsion and attraction is of *parmanu*. One end of *parmanu* is positive and the other end is negative.

It is only when the positive and negative come together that *parmanu* become attracted.

If you keep remembering a person a lot, his 'disease' enters into you. The person you have many thoughts about, that person's *parmanu* enter into you. To remember means to attract compatible *parmanu*. When those *parmanu* exhaust, the remembering will stop.

**Questioner:** At the time of parting, our eyes well up with tears, what is that?

**Dadashri:** All of that certainly has to do with *parmanu*. When there are *parmanu* of attraction, the eyes well up with tears at the time of parting, and when there are *parmanu* of repulsion, then there is joy at the time of parting.

One is alert in repulsion. In attraction, one slips heavily. Attraction is an attribute of the *pudgal*. When one *parmanu* is compatible with another *parmanu*, it pulls it. The body, mind, and *chit* are made of *parmanu*, which get attracted. In many places, repulsion also happens.

**Questioner:** Who decides that this Soul will go into this body and this Soul will go into that body?

**Dadashri:** There is no need for us to decide that. When the *parmanu* of one's karmic account come together, they go there because of attraction. This world is functioning entirely through attraction.

**Questioner:** How does attraction between the body and the Self happen?

**Dadashri:** There is no attraction between the Self and the body at all. The Self does not have attraction anywhere. There are other things that are there along with the Self, it is because of the attraction of these things that there is a pull. All kinds of practices have taken place. If the attraction lasts for a long time, then it turns into repulsion. That is not the inherent nature of the Self, it is the inherent nature of the *pudgal*. *Parmanu* have the attribute of attraction, but as long as one does not attain *Gnan*, it cannot be referred to as attraction. This is because in his mind he

certainly believes, 'I am indeed the one who did this.' Whereas if one has attained *Gnan*, he believes, 'The body got pulled because of attraction, and I haven't done anything, I have simply Known this.'

### Attraction Is the Miraculous Play of the Pudgal

Everything is the pull of *parmanu*. There are two kinds of *parmanu* in attraction and repulsion. One has brought along the *parmanu* of abhorrence (*dwesh*), so he does abhorrence. One has brought along those of attachment (*raag*), so he does attachment. People refer to the attraction (*aakarshan*) of the *pudgal* as attachment. The attachment is not attachment; rather, it is a mistake of the belief. Attachment is an attribute of the attraction of *parmanu* of a compatible nature. It is actually the miraculous play (*karamat*) of the *pudgal*.

Attachment and abhorrence are the tendencies of the [worldly-interacting] self, which lie beyond the level of attraction and repulsion. When there is an obstruction in the attraction, then what arises is abhorrence.

**Questioner:** Do attachment and abhorrence exist because of the existence of the same gender and the opposite gender?

**Dadashri:** It is like a magnet. Attachment (*raag*) is a different thing altogether. People refer to the attraction that arises towards other living beings as attachment; however, that is not attachment in the language of the *vitaraag* Lords (absolutely detached Lords). If there is attraction between *parmanu*, they refer to that as attachment, and they refer to the repulsion as abhorrence.

### Attraction Is the Attribute of Magnetism of the Pudgal

**Questioner:** Attachment [and abhorrence] is an effect of the ego and attraction is an attribute of the *pudgal*.

**Dadashri:** Attachment is an attribute of the ego. Attachment and abhorrence are both attributes of the ego. Attraction is referred to as an attribute of the *pudgal*.

**Questioner:** Does attraction of the *pudgal* remain for the one whose ego has departed?

**Dadashri:** It does not remain for Him, but the attraction towards the *pudgal* remains for the *pudgal*. If the ego has departed for You, then it does not affect You, but it remains for Chandubhai. After attaining this *Gnan*, new interest (*ras*) does not arise. [However,] As long as the old interest has not been pulled out completely, it will not be settled once and for all. Where new interest arises, there is worldly life (*sansaar*). This is merely an effect. These are not causes; this is all something that is discharging. When both causes and effects are there simultaneously, that is referred to as *sansaar*.

If you have not understood the definition of gold and on top of that, you refer to brass as gold, then it certainly means that you have not understood its value, have you? Even when brass is buffed, it looks like gold; however, one should know the definition of gold along with its properties. Similarly, [One should Know], 'What is attraction? What is repulsion?' They are properties of *pudgal parmanu*. This is all a Science. Science means that it should be understood in exactness. It is necessary to understand the point minutely. There is no need to do anything.

### The One Who Does Not 'Like' Within Is The One Who Gets Liberated

**Questioner:** Does one enjoy sex through attachment or through abhorrence?

**Dadashri:** Through attachment. Attachment gives rise to abhorrence. This *mishratchetan* (a living person) is considered a 'file' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life]. However, the karmic account has been bound in the past life, the karmic account of the illusion that arises upon seeing has been bound, so he has no choice, does he! He may not have the desire, he may have decided against it today, but even then he ends up going there in the evening. He has no choice at all. He gets pulled because of attraction. The attraction arises from within and he knows, 'I went.' He goes there even though he does not want to; what is the reason behind this? He gets drawn because of attraction.

**Questioner:** I have a 'file' of *mischratchetan*. In the midst of that, *ajgruti* does remain. On the one hand, a certain amount of 'sweetness' prevails for the mind, on the other hand, I do not like it, the *Gnan* does not agree with this, [it conveys,] 'This is not right.' So it goes back and forth like this.

**Dadashri:** It is certainly that which you do not like that leaves, isn't it! Even if you don't like it, you still have to fulfill that 'contract', don't you? Then that which you don't like no longer clings onto you at all. After attaining *Gnan*, that which you do not like does not cling onto you. It will only cling onto you if there is some liking for it. That which you don't like neither clings onto you nor does it last for long. Whether it's within two years or five years, but it will get resolved.

## You Should Remain Strict Against the Chanchalata of the Body

Remain alert in situations in which you are getting pulled. There is no problem if you are not getting pulled. If you keep getting pulled frequently, then recognize that this is still a 'file'.

**Questioner:** I get attracted to a certain 'file'.

**Dadashri:** Proceed with caution. With our *Gnan* it is possible to maintain the vow of *brahmacharya*. This is because the pure Soul has been separated [from the non-Self]. So it can be maintained; otherwise, it would never be maintained in any situation. [The pure Soul] Dada has given You, when You say, 'I am pure Soul,' it separates completely. There is no doubt about that, there are doubts everywhere else.

**Questioner:** The Self remains separate, so I realize that *chanchalata* (sensitivity of the body) arises when a certain 'file' approaches.

**Dadashri:** Yes, You certainly realize it! For the one who has not become separate, he would not realize, so he indeed remains engrossed. [If One remains separate,] Then One would realize, One would understand that everything has gotten shaken up. Now, he knows what to do at that time, and have the proficiency to [solve] all the circumstances.

So does everything remain stable for you or not? You still become *chanchal* (sensitive at the level of the body), don't you?

**Questioner:** Nothing of the sort has happened to me.

**Dadashri:** It has happened. I see the *chanchalata*, don't I! You do not realize it. You do not realize when your body has become *chanchal*. I can identify the *chanchalata*!

**Questioner:** When thoughts with a sexual intent arise, then I would realize that, wouldn't I?

**Dadashri:** When a sexual intent arises in the mind, when thoughts with a sexual intent arise, then you would realize it. However, if the body becomes *chanchal*, then you would not readily realize it. The body becomes *chanchal*. Rather, the energy to see against it [sexual impulses stirring in the body] should be there. You should definitely remain strict. Instead, this feels good. You should remain very strict, consider it as a fire and keep your distance from it.

## Attraction Towards the Physical Body Dissolves Through Samayik

**Questioner:** A lot of attraction remains towards the physical body.

**Dadashri:** For the attraction that remains, You simply have to maintain *jagriti*. The statement which 'we' have given to you, 'I am completely free from all the associated activities of the mind, speech, and body'; that awareness should remain. And it truly is exactly that way. It is all input and output. If You maintain this awareness, then You do not bind [karma].

**Questioner:** It is when there is no *jagriti* that attachment develops, doesn't it?

**Dadashri:** No, it is not like that. Now, attachment would never arise for You. What is happening is attraction.



**Questioner:** What is happening is attraction; is that not considered a weakness?

**Dadashri:** No, it is not considered a weakness. It [the attraction] and the Self have nothing to do with each other. The only thing is that it does not let you experience Your bliss. So it makes you go through one or two more lifetimes. There is a solution for that too. Everyone over here does *samayik* (be the Self and See the self). So if You set a particular sexual [fault] in that *samayik* and meditate on it, if You See the fault as separate, then that fault will start dissolving, it will come to an end. Whatever you want to dissolve, you can dissolve it here.

You should set the very subject that is bothering you in *samayik*. And keep on Seeing it. All the tubers dissolve merely by Seeing them.

### Withdraw Your Own Intents of Attachment and Abhorrence

**Questioner:** But Dada, there is bound to be attraction and repulsion within the *parmanu* of the body; to make the effort of removing them is like walking in the wrong direction.

**Dadashri:** No, you should not have the thought of removing them. They cannot be removed at all; they would never evacuate. You have to withdraw your intent from it. These intents of attachment and abhorrence have to be removed. So, you have to maintain *vitaraagata* (the state of absolute detachment), that is all. The *parmanu* are going to keep giving off their effects.

Whatever kind of *parmanu* you have

filled within, those are the very kind of *parmanu* that are going to give a result. That is why we say, “Whatever happens, settle it.” Whatever has been filled will come out. Only, what got pulled out? It is the attachment and abhorrence we for them that got pulled out. The One for whom attachment and abhorrence do not arise is considered *vitaraag* (free from attachment and abhorrence).

### Pratikraman Is Necessary Against Attraction

Where there is attraction, there is *moha*. Where your eyes get drawn, where a lot of attraction keeps arising within, *moha* definitely exists. That is why the writers of the scriptures have cautioned a lot, to maintain a lot of applied awareness (*upayog*) in locations in which attraction is likely to arise, maintain pure applied awareness (*shuddha upayog*), then that place will not torment you. Otherwise, it is a location in which attraction is likely to arise. What do we do in a slippery place?

**Questioner:** We proceed with caution there.

**Dadashri:** Do you not maintain awareness there? And people even shout, “Hey Chandubhai, you’ll slip, come carefully.” Similarly, this attraction is a major area of slip-ups. Hence, a lot of *jagruti* is required here. Set pure applied awareness here. Where attraction arises, See the pure Soul [of that person], do *pratikraman*, do all of that and clean it off. It is not as though attraction arises everywhere.

**Questioner:** Is there a need to do *pratikraman* for attraction?

**Dadashri:** Of course! If attraction

and repulsion is happening to this body then you have to tell Chandubhai, “Hey Chandubhai, attraction is taking place here, so do *pratikraman*.” Then the attraction will stop. Both, attraction and repulsion cause you to wander life after life. What this *pudgal* says is, “You have become the pure Soul, we do not have any problem with that, but when will you attain *moksha*? We were actually in the form of pure *parmanu*, but you indeed ruined us. Therefore, make us pure. Make us as pure as we once were, then you will be free. As long as you do not make us pure, you will not become free.” As long as this *pudgal* is not settled, it will not let you go. That is why ‘we’ have told you to settle all these files with equanimity; ‘we’ have said it so that the *parmanu* can become pure.

The *pudgal* has its own various energies which attract the Self. It is due to these very energies that one has taken a beating, isn’t it! One is the Self, yet he went out to know about the energies of the *pudgal*, that, ‘What is this? Which energy is this?’ So one himself got trapped in it! Now how can one become free? One can become free if awareness of one’s own Self happens.

### Attraction Is Removed Through Three Vision

If the nature (*swabhaav*) of the *pudgal* were to remain [to be as it is] through *Gnan*, then it is not possible for attraction to arise. However, the nature of the *pudgal* through *Gnan* does not exist [as it is] in any human being! The nature of the *pudgal* does remain for ‘us’ through *Gnan*.

**Questioner:** If the nature of the *pudgal* were to remain [as it is] through

*Gnan*, then attraction would not remain; I did not understand that.

**Dadashri:** It means that no matter what types of clothes a man or a woman is wearing, he or she is seen without clothes, that is the first vision through *Gnan*. The second vision means that it is seen as if the skin has slid off the body. And the third vision means that everything that exists internally is seen. Then would attraction remain? Does that remain for you?

**Questioner:** Such practice is increasing day by day.

**Dadashri:** That’s good then. It is good if this is practiced. However, the pull of the *pudgal* that has been there for infinite lives does not leave. So in which instances is this pull likely to cause harm? It is likely to cause harm in the attraction between males and females. So there, you have to maintain a lot of awareness.

### Jagruti Is Required Where Attraction Arises

**Questioner:** I have decided in my mind, ‘I do not want to have bad thoughts about anyone,’ and I do not get bad thoughts, but I keep seeing his face. I do *pratikraman*, yet I keep seeing it, so what should I do?

**Dadashri:** So what if you keep seeing it? ‘You’ should keep Seeing [what is happening]. [And You should keep it separate], do *pratikraman* and remove it, that is all!

**Questioner:** I do not like it when I feel attracted towards him. So I do *pratikraman* for it, yet I continue to see him even more.

**Dadashri:** When you see him, you do *pratikraman*, and when you do *pratikraman*, then it gradually decreases. If the karmic tuber is large, then it will not decrease at once.

**Questioner:** If I see his face and I have bad thoughts about him, then isn't that considered wrong?

**Dadashri:** 'You' are strong, so You should See the bad thoughts that arise, 'Bad thoughts are still arising for him.' If You are strong, then no one can bother You. This is simply the stock that has been filled that is coming out; otherwise, if it has not been filled, then you would not have any [thoughts] about any other boys. There are so many boys, do you have [thoughts] about all of them? Whatever stock you have filled is coming out. Do you recognize it or not, this filled stock? [Thoughts will come] Only for some [boys] you have seen and whom you have looked at inadvertently.

'We' actually tell everyone to get married. Then if you do not get married, then that is your decision. It is better to get married than to not get married and then engage in misconduct. If your conduct attracts public criticism, that is no good. Instead, it is better to get married; otherwise, it is considered the equivalent of stray livestock.

**Questioner:** Public criticism is external, but it harms oneself, doesn't it?

**Dadashri:** So it definitely does harm oneself, but it causes harm to the extent of public criticism. It's not as though it causes harm to a small extent. Once one slips, it takes no time at all! If one's *brahmacharya* is sustained, then it is a unique and effective way for you to become

God! The *Gnani* will show you all the art [of dealing], He shows all the solutions, but one himself should remain strong.

**Questioner:** I may remain strong, but will I not have problems down the line?

**Dadashri:** No, nothing will happen. The grace of the *Gnani Purush* remains with you, doesn't it! If you remain strong, then the grace of the *Gnani Purush* remains, the power of His words (*vachanbal*) remains, so all the work carries on. When one falls short, everything becomes ruined. When you feel, 'What will happen, now what will happen,' then it will get ruined. If you say, "Nothing will happen," then everything goes away. The moment you start doubting, you have slipped.

Our *vidhi* will not allow anything from the outside harm you. But what can anyone do if one deliberately wants to spoil it for himself? Therefore, if you make the firm resolve, then everything flows smoothly.

**Questioner:** A firm resolve is correct. But there are the *Agnas*, there is *Gnan*, but where does the shortcoming appear in *Purusharth* (progress as the Self)?

**Dadashri:** 'We' will take care of all that. 'We' can make all the connections for you. If you have the desire, then 'we' can make all the connections. 'We' have made the connections for these boys, so they do not have a single thought. 'We' do that for them. But tell us once your decision has been made.

### Uproot the Attraction When It Is a Two Leaf Sapling

**Questioner:** This Science of

uprooting the two leaf sapling, of uprooting the two leaf sapling when the tuber of sexuality sprouts; then one will be able to win over it, won't he?

**Dadashri:** Yes, but sexuality is such a thing that when there is oneness with (*ekagrata*) it, then one forgets the Self. Therefore, this tuber is harmful in this way. This is simply because when the tuber sprouts, a person becomes one with it. When *ekagrata* happens, it is considered *vishay* (sexuality). Without *ekagrata* happening, it cannot be considered *vishay* at all, can it! When that tuber sprouts, so much *jagruti* should remain that as the thought arises, one immediately uproots it and throws it out; then *ekagrata* does not happen for him. If there is no *ekagrata*, then there is no *vishay* at all, then it is considered a tuber, and when that tuber dissolves, then work will get done.

**Questioner:** So when that tuber is dissolved, then the interaction of attraction will not take place at all, will it?

**Dadashri:** That interaction itself comes to a stop. The relationship between the pin and magnet ceases. That relationship does not remain at all. This interaction carries on because of the tuber, and these tubers are actually veils! As long as these tubers exist, they do not allow the bliss of the Self to be 'tasted'.

### See the Pure Soul Where Attraction Is Flowing Heavily

The case in which you do not want to get pulled, yet you happen to keep getting pulled, it proves that it is due to a mistake from the past, from the past life. If you get drawn anew, then we can

understand that if you do not want to look, then you will be able to not look; that is how it should be. But this is [an] old [mistake], so in this case, you get drawn even though you do not want to.

**Questioner:** *Purusharth* needs to be done [for this attraction]. To maintain *jagruti*, is that *Purusharth*?

**Dadashri:** Yes, you should maintain *jagruti*. Do you maintain that much *jagruti*?

**Questioner:** That verily is where my entire *Purusharth* is.

**Dadashri:** Is that so! Do you realize that this is a mistake from your past life? What do you realize? Has that come into your experience?

**Questioner:** Yes, so my own *jagruti* is there that this fault has happened. Now, I wash it off and am ready, 'I' have become separate from it. But then circumstantial evidences come together, a *nimit* is encountered, so then the tuber of sexuality inevitably sprouts.

**Dadashri:** Therefore, the knowledge attained through the medium of the sense organs is such that if there is someone who is very attractive and prone to attachment by nature, then that will throw dust in your eyes. At that time, You have to remain very alert. You are aware that, 'I do not want to look, yet why am I getting drawn?' What You should do in that case is to continue Seeing the pure Soul [in that person].

**Questioner:** Should I do *pratyakhyan* in that case?

**Dadashri:** You should do *pratikraman* and also *pratyakhyan*, you should do both. The reason you should do *pratikraman*

is you had seen something in your past life, that is certainly why this has arisen. Why did you encounter this circumstance? Otherwise, one does not see everyone like that. You happened to see her, so you saw her, but why is there the flow of attraction towards her? Therefore, there is a karmic account from the past. So, you have to do *pratikraman* in this life. Whatever sexual intents you had, whatever desires you had, whatever gestures you made, whatever *sankalp* (all the relative 'my-ness' that stems from the belief 'I am Chandubhai') and *vikalp* (false notion of 'I am this') you had done; you have to do *pratikraman* for all of that and then you have to do *pratyakhyan*, and moreover You have to keep Seeing the pure Soul in her.

### When the Attraction Stops, Vitaraagata Manifests

Currently, after attaining this *Gnan*, the attachment and abhorrence that appear to be happening are actually attraction and repulsion; it is a property of the *pudgal*. However, to say, "This is happening to me," that is attachment. Moreover, attachment and abhorrence are not One's own inherent nature (*swabhaav*). The inherent nature of the Self is not that of attachment and abhorrence at all. The Self by its very inherent nature is *vitaraag* (free of attachment and abhorrence). Attachment and abhorrence is actually the inherent nature of the *pudgal*. Therefore, attraction and repulsion is the inherent nature of the *pudgal*. One (*pote*) believes inherent nature of the *pudgal* to be his own and then says, "Attachment and abhorrence are happening to me." That is the wrong belief.

'You' Yourself are the pure Soul

(*Shuddhatma*). And everything else that remains, the *gneya* (the object to be known) and *drashya* (the object to be seen) that you bring forth You have nothing to do with them. The object to be known can be of this kind and it can be of that kind too. Actually, the object to be known; what arises in the mind is, 'I will have to commit suicide.' But who does this refer to? To him [the ego], right! What does it have to with You? 'You' are the Knower. So this state is of a different kind; it is the *vitaraag* state!

**Questioner:** Before [attaining Self-realization], one is not able to remain as the Knower-Seer (*Gnata-Drashta*) and he says, "No, this is not convenient for me."

**Dadashri:** Yes, that does happen. And now, You can really remain in the Knower-Seer state! You cannot in the former [without Self-realization]. In the former, a little internal pull (*khenchan*) remains, attraction remains. This [state] without any attraction is so wonderful! Wherever attraction ceases, *vitaraagata* arises. That is the case here, your attraction has ceased. Now *vitaraagata* will arise.

'We' too had filled karmic stock in the past [life], but 'we' do not have attraction. 'We' do not have the slightest attraction. Therefore, *vitaraagata* prevails for 'us' over there. The karmic stock has been filled, so the attraction and inner pull that happens right now cannot be considered as attachment (*raag*). Attachment requires a 'doer' (*karta*), there has to be a 'doer' of the attachment. Without the 'doer,' attachment cannot happen. Are You a 'doer'?

**Questioner:** I tend to become



engrossed (*tanmay*) sometimes, meaning I tend to become the doer.

**Dadashri:** Actually, one becomes engrossed where there is interest (*ruchi*). When people count money, do they tend to become engrossed in it or not?

**Questioner:** Yes, they tend to do so.

**Dadashri:** Yes, that is it. There is nothing wrong with that. The Self does not ask, “Why did you get engrossed in it?” The Self verily is the Self. Moreover, that other state [of being absorbed in the non-Self] gradually starts to decrease. This [state] is going towards *keval Gnan* (absolute Knowledge). When *Gnan* prevails continuously, it is known as *keval Gnan*. Whereas at present, one still has to settle the files, isn’t it?

### Now What Remains Is Paudgalik Attraction

It was simply that the belief was wrong. Otherwise, the Self has never been characterized by either attachment or abhorrence. Attachment and abhorrence do not exist in the Self at all. The Self does not possess these properties at all. These are all *aropit bhaav* (false imposition). They are false impositions of what? They are of the relative. Therefore, only your belief is wrong that, ‘I have attachment and I have abhorrence.’ The One who removes this wrong belief is a *Gnani*. That belief is not such that it will get removed. ‘We’ have removed that wrong belief of yours.

**Questioner:** Please explain this in detail; it is a wrong belief and the *Gnani Purush* removes it.

**Dadashri:** What ‘we’ are saying is

that the Self never increases or decreases (*aguru-laghu*) by Its inherent nature, whereas attachment and abhorrence increases and decrease (*guru-laghu*) by their inherent nature. Therefore, the two have no relationship whatsoever. It is simply a false imposition that the self experiences attachment and abhorrence; those are views of worldly interaction. People say, “I have attachment towards this person.” Now, in reality, you have attraction that is *paudgalik* (belonging to the non-Self complex of input and output)! This is because I have given you *Gnan* so the Self has become separate for You, so what remains now? Attraction that is *paudgalik* remains! There is the attribute of attraction in the *puudgal* and the attribute of repulsion. Now, our people refer to attraction as attachment and they refer to repulsion as abhorrence.

This is in fact the science of *parmanu*. The Self has nothing to do with it. However, out of wrong belief, with the attraction of *parmanu*, people believe, ‘I have become drawn.’ The Self never gets drawn.

### ‘I’ am Separate From the Magnetism of Electricity

**Questioner:** How did all of this enter into *Chetan* (the eternal element that Knows and Sees; the Self)? How did this start?

**Dadashri:** The awareness arose for it that, ‘I am getting pulled.’ And if there was the understanding that this body complex (*putadu*) comes in close proximity to that other body complex and because of electricity they are getting drawn to one another. The awareness of

'I am the Knower' did not remain for it. Magnetism arises on account of an 'electrical adjustment'. Therefore, one does not want to get pulled, yet one gets pulled. So it is possible to understand that one (*pote*) himself is not getting pulled. One may have decided, 'I do not want to get out of bed.' Yet half an hour later, he gets up! So internally, he feels, 'I myself am the one who is weak-willed.' You had decided on this, so then why did you become weak-willed? As a matter of fact, another 'ghost' has entered within. So then people asked me, "What is happening here?" I told them, "It is because of an electrical adjustment that magnetism arises."

At the very least, Know this Science of 'Who is doing the pulling?' You do not want to get pulled, so who pulled you away? Which other owner is there that pulled you into this? To which one replies, "I got pulled, thoughts with a sexual intent arose. My mind became weak." Hey, why would your mind pull You? What do You have to do with the mind? That mechanical adjustment is separate and You are separate.

### **One Can Become Free From Attraction Through the Scientific Method**

It is because of electricity that all the *parmanu* become filled with power and that is why the *parmanu* get pulled. Just as in the case of the pin and the magnet, did anyone else get involved? Did we teach the pin to move to and fro?

**Questioner:** Can nothing be done so that electricity does not touch him? Can it not be controlled?

**Dadashri:** We cannot control it.

One can never control an electrical thing. One can control it before making the adjustment. Then once the adjustment is decided, it cannot [be controlled].

Therefore, this body is entirely a science. All of this runs through science. Now, with reference to getting pulled, people say, "Attachment arose for me." Hey, would attachment arise in the Self? The Self is actually *vitaraag*! The Self has neither attachment nor abhorrence. One has simply imagined both of these. That is referred to as illusion (*bhranti*). If this illusion departs, then there is nothing at all.

Besides, it's not as though the attraction is limited to just one type. There is attraction towards boys too. So they [these *parmanu*] have become like a magnet because of this one type of electricity. If the other person's *parmanu* are compatible, then one will get drawn [towards the other person], one will not get drawn elsewhere. We have experienced a magnet, haven't we? Who feels attachment towards whom in this? And here, you do not have attachment towards anybody, do you? Just as that magnet is natural, this too is natural. However, in this case, one ends up saying, "I did it, I am doing it," so it clings onto him! Otherwise, one says, "This ended up happening by me!" Hey, why are you getting trapped! When the attraction happens, [one says], "This is mine, this much is mine." Hey, it is not Yours. The *Gnani Purush* is free Himself, so He frees everyone. He shows us the way to become free through His scientific method; otherwise, there is no other way to become free. Therefore, one needs to understand the path to *moksha*, one simply has to keep understanding it!

## Tattva Drashti and Avastha Drashti

After attaining this *Gnan*, You have attained the right belief of 'I am pure Soul,' and so You have learnt to See the eternal element [the Self], and You are able to See the temporary states (*avastha*), but the temporary states are not Your form (*Swaroop*). After having attained *Gnan*, sometimes if ever the *Gnan* were to become engrossed in the object to be known (*gneya*), through *tattva drashti*, it would feel as though, 'This is actually Chandubhai's, it is not mine.' An eternal element has infinite temporary states; the presence of the temporary states 'radiates' across. It is similar to the situation where the sun is behind the clouds, yet you can ascertain the presence of its temporary state by the rays of sunlight radiating through [the clouds]. It is indeed because we see any person through the wrong belief of 'I am Chandubhai' (*avastha drashti*) that we are influenced by them. Attraction and repulsion exist verily because of this wrong belief of 'I am Chandubhai,' not because of the right belief of 'I am pure Soul.' In a temporary state, as soon as one believes 'I am [that],' a magnetic property immediately arises within and attraction begins. The right belief of 'I am pure Soul' means it is a complete perspective (*sampurna drashti*). *Nishchay drashti* (the Real viewpoint; right belief of 'I am the Self') refers to the eternal element, whereas, *vyavahaar [drashti]* (the relative viewpoint; wrong belief of 'I am Chandubhai') refers to the temporary state.

All these effects are caused simply by looking through the situational perspective. If you see through the situational perspective, then attraction and repulsion will occur, whereas if You See

through the elemental Vision, *moksha* will take place. If You See someone through the elemental Vision, then You will benefit, whereas if you see someone through the situational perspective, then you will become lost in precisely that. The entire world has become lost by seeing through the [physical] eyes. Through the elemental Vision, the Self can be Seen in others.

## A Science Through Which One Does Not Become Engrossed

**Questioner:** When I happen to look at someone this way, things stir up within. And if I don't happen to look at the person that way, then there is nothing. But once I end up looking sexually, the effects of the sensitiveness of the body (*chanchal parinaam*) arise within.

**Dadashri:** The look [sexual vision] is separate from You. So you happen to look at the person, what is it to You? However, if you try to become engrossed in it, what can the vision do, the poor thing? Would your eyes get burned when you set out to worship a ceremonial bonfire (*holi*)? So your eyes do not get burned by just looking at the bonfire. This is because you are simply looking at it. Similarly, there is nothing in this world that can attract you, but if things are not straight within, then the attraction will arise!

**Questioner:** There are two kinds of visions. In one vision, we see the blood, flesh, and bones beneath the skin, and what is there to be attracted to? And the second Vision is that there is the pure Soul in her and there is the pure Soul in me. Of the two, which vision is considered higher?

**Dadashri:** You have to use both the visions. You already indeed have the

Vision that 'She is pure Soul.' And the second vision should be used as it is when attraction arises, otherwise illusory attachment (*moha*) will arise.

**Questioner:** Yes, that is correct. If I see, 'I am pure Soul and she too is pure Soul,' then there is no attraction.

**Dadashri:** There will not be [any attraction], but one cannot maintain that much *jagruti*. When attraction happens, he forgets the pure Soul. Attraction only happens when one forgets the pure Soul, otherwise there will not be any attraction at all. That is why 'we' have given you such *Gnan* that you can see the Self.

Even if you do not want to get attracted, the eyes will get drawn. Even if you keep diverting your eyes, they will keep getting drawn there!

**Questioner:** Why does that happen? Is it because of the old *parmanu* that are there?

**Dadashri:** No, you made a mistake in your past life, you had allowed engrossment to take place; this result has ensued because of that. So now you should not become engrossed in the attraction again and remove the mistake by doing *pratikraman*. And if you become engrossed again, then you have made a new mistake, so you will get the result of that in the next life. So 'our' science is such that one will not become engrossed!

### **When One Does Not Become Engrossed, He Has Conquered Attraction**

**Questioner:** When a magnet and a pin come close to each other, attraction occurs. Now, when can attraction be eradicated?

**Dadashri:** It will certainly remain forever. It will remain as long as the iron is within its attributes. If the magnetism wears off, then the attraction will go away. Wherever attraction happens, when one becomes engrossed in that attraction, he gets stuck. The attraction may take place, but if one does not become engrossed in the attraction, then he will not get stuck. Then there is no problem if attraction takes place. There is no problem if attraction has taken place, but the one who does not become engrossed has won.

**Questioner:** How can one realize that he has become engrossed (*tanmayakaar*) in this?

**Dadashri:** 'Your' opposition to it would be there. 'Your' opposition in itself is Your inclination of not becoming engrossed. 'You' do not wish to become stuck to any association with sexuality, so Your opposition is there for sure, isn't it? The fact that the opposition is there is indicative of separation, and if you get stuck by entering into illusion, then *pratikraman* needs to be done.

**Questioner:** My objection is indeed there through firm resolve, nevertheless it so happens that there is such unfolding of karma that I end up becoming engrossed in that. What is that?

**Dadashri:** If there is opposition, then you cannot become engrossed, and if you do become engrossed, then you are considered to have stumbled. So when you stumble in that way, there is definitely *pratikraman* for that. But do not make a habit of stumbling; do not become habituated with stumbling. Would a person slip deliberately? If there is sticky mud, if there is a bog, would people

have a habit of deliberately slipping in it or not? Why do people slip?

**Questioner:** It is the nature of mud, and the person has walked on it, that is why.

**Dadashri:** He actually knows the nature of mud, and so he sticks his toes in the mud [as an anchor], he makes all kinds of effort. Despite making all kinds of effort, if he falls, if he slips, then God pardons him for that. So if he subsequently makes a habit of it, then what would happen?

**Questioner:** It should not become a habit.

**Dadashri:** If you happen to slip, that is not in Your hands, it is not in Your control. That is why the greatest thing is Your opposition, tremendous opposition! Subsequently, You are not responsible for what happens. If you are absolutely against stealing, then you are not guilty even if you end up stealing. This is because you are against it.

**Questioner:** I am definitely against it, nevertheless I make mistakes, what is that?

**Dadashri:** If you subsequently make a mistake, there is no issue with that. God has no problem with you making a mistake in that case. God does not make a note of that. This is because one receives the result of making the mistake immediately. He does feel pain, doesn't he? Otherwise, if he were doing it for pleasure, then he would feel happy about it.

**Questioner:** How much does one's own wisdom work when it comes to sexuality?

**Dadashri:** If One has attained *Gnan*, then all his wisdom works.

**Questioner:** If One has attained *Gnan*, the *prakruti* still plays a role to a certain extent, doesn't it?

**Dadashri:** No, the *prakruti* weakens through *Gnan*. If You are not in agreement with sexuality, then it weakens.

**Questioner:** Even when I am not in agreement with sexuality, I still get drawn.

**Dadashri:** You will get drawn. Even if you get drawn, You should Know all of that. Besides, you have never made a strong resolve (*nishchay*).

**Questioner:** I want it so that a mistake will never be made.

**Dadashri:** Your *nishchay* should be there, that, 'This is my *nishchay*.' After that, whatever nature does is not in Your hands; it is scientific circumstantial evidence. There is nothing anyone can do in that.

**Questioner:** That means that such circumstances should not arise for me at all. But how is that possible?

**Dadashri:** That would never happen, would it! That is not possible as long as the world exists, as long as worldly life exists. When would that happen? As you progress, you will encounter fewer such circumstances; gradually, such a stage will arise on its own. The stage as a *Gnani* is like that, and there is 'safe-side'! All His circumstances are favorable.

**Questioner:** Is His *vyavasthit* designed that way?

**Dadashri:** Yes, it is designed that way. But that does not happen right away. For you, it will be after many miles are covered that the road will arrive.

~ Jai Sat Chit Anand



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## Does the Fault Lie with the Vision or the Ignorance?

Upon seeing a man, this woman may feel, 'Oh! This man is so handsome, he is good looking!' If this happens, then promptly, a tuber forms for the next life. Through that, attraction arises in the next life. What beauty is there? If this is peeled, then what oozes out? Beauty is that which even when it is peeled, nothing bad comes forth from it. This beauty is not worth looking at. The beauty of gold, of silver, of diamonds is fine. If they are scraped, then nothing happens; there is no filth in them, is there! These human beings have attributes, but what kind of attributes are they? They are worldly attributes. If one praises these worldly attributes, then attraction arises. So it is a different matter if religious attributes, the attributes of Gnan, are praised. Otherwise, this world is not worth praising. Only the pure Soul is worth understanding.

- Dadashri

