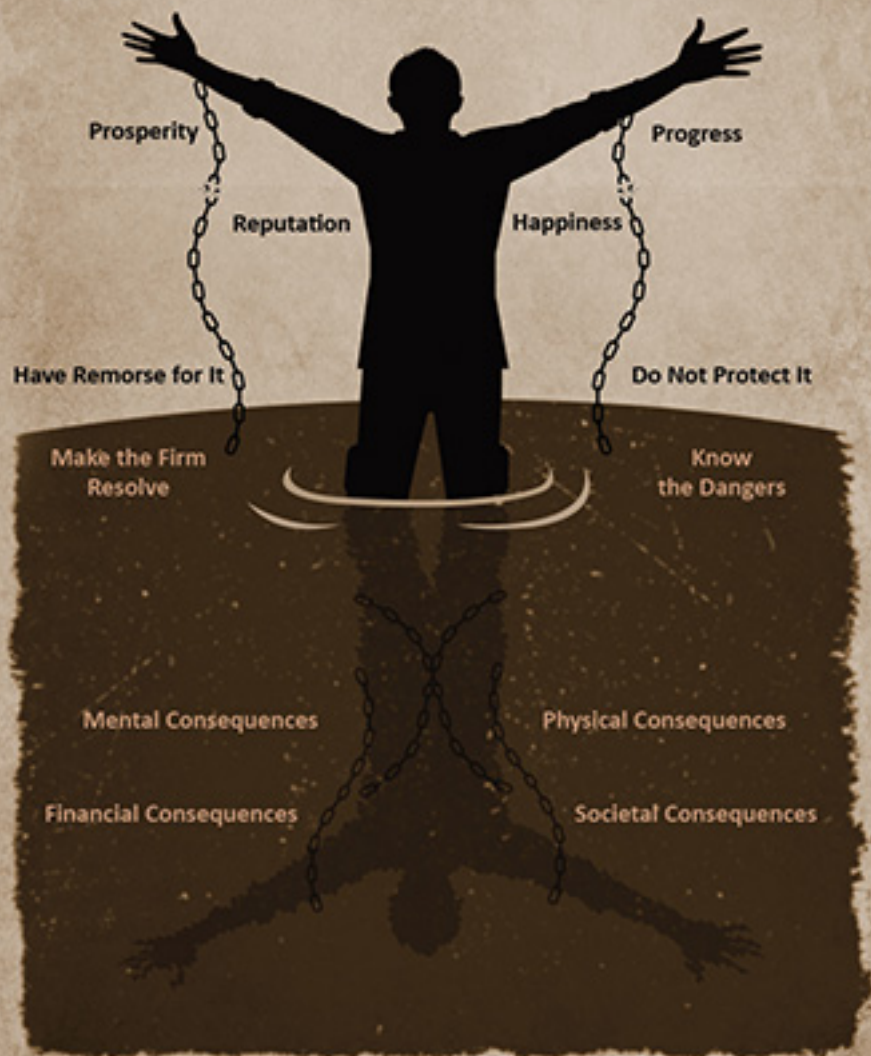


As Expounded by Dada Bhagwan

The Path to Breaking Free From Addiction



English Translation of the Gujarati Book
‘Vyasana Muktinno Marg’

As Expounded by Dada Bhagwan

The Path to Breaking Free From Addiction

Originally Compiled in Gujarati By:
Deepakbhai Desai

Publisher : Mr. Ajit C. Patel
Dada Bhagwan Vignan Foundation
1, Varun Apartment, 37, Shrimali Society,
Opp. Navrangpura Police Station,
Navrangpura, Ahmedabad: 380009.
Gujarat, India.
Tel. : +91 79 35002100, +91 9328661166-77

© **Dada Bhagwan Foundation**
5, Mamta Park Society, B/h. Navgujarat College,
Usmanpura, Ahmedabad - 380014, Gujarat, India.
Email: info@dadabhagwan.org Tel.: +91 9328661166-77
All Rights Reserved. No part of this publication may be
shared, copied, translated or reproduced in any form
(including electronic storage or audio recording) without
written permission from the holder of the copyright.
This publication is licensed for your personal use only.

1st Edition : 2,000 copies, August 2024

Price : Ultimate humility and the intent that
'I do not know anything'!

Rs. 35.00

Printer : Amba Multiprint
Opp. H B Kapadiya New High School,
Chhatral-Pratappura Road,
At- Chhatral, Tal: Kalol,
Dist. Gandhinagar –382729.
Tel. : +91 79 35002142, +91 9328660055

ISBN/eISBN : 978-93-91375-94-2

Printed in India

Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namo Bhagavate Vasudevaya

||2||

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

||3||

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Akram Vignan Books of Dada Bhagwan in English

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani – 9
10. Aptavani- 14 Part 1
11. Aptavani- 14 Part 2
12. Autobiography of Gnani Purush A.M.Patel
13. Avoid Clashes
14. Brahmacharya : Celibacy Attained With Understanding
15. Death : Before, During and After...
16. Flawless Vision
17. Generation Gap
18. Harmony in Marriage
19. Life Without Conflict
20. Money
21. Noble Use of Money
22. Non-Violence
23. Pratikraman : The Master Key That Resolves All Conflicts
(Abridged & Big Volume)
24. Pure Love
25. Right Understanding to Help Others
26. Science of Karma
27. Science of Speech
28. The Current Living Tirthankara Shree Simandhar Swami
29. Simple and Effective Science for Self-Realization
30. The Essence of All Religion
31. The Fault Is of the Sufferer
32. The Guru and the Disciple
33. The Hidden Meaning of Truth and Untruth
34. The Practice of Humanity
35. Trimantra
36. Whatever Has Happened Is Justice
37. Who Am I?
38. Worries

The monthly English 'Dadavani' magazine is available to download on
<https://satsang.dadabhagwan.org/dadavani/>

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Editorial

‘To break free from addiction (*vyasan*) is an extremely difficult task!’ All those trapped in addiction must undoubtedly have this belief! Then, whether it is an addiction to very detrimental substances such as drugs and alcohol, or an addiction to other substances like cigarettes, *paan*¹, and tea. This belief only keeps deepening for those who want to break free from addiction but have been unsuccessful, despite making multiple attempts to break free from it. And many unresolved questions remain for them, such as, ‘I do want to break free from it, but why can’t I? And I am able to break free from it for some time, but why does it take a hold over me once again?’

For this purpose, in this book, absolutely revered Dada Bhagwan imparts a detailed understanding of, ‘What is addiction in the real sense? How does it enter? What supports it? How can that support be removed?’ and so on. Dadashri says that if a person truly realizes what poison is, he would never touch it! Thus, Dadashri ensures that a detailed understanding of, ‘In what ways addiction is harmful,’ becomes set within, such that, that right understanding itself will make a person change his opinion about addiction and one day, he will certainly break free from it.

On the other hand, there are those people who feel that the addictive substance definitely gives them happiness. They too have some questions, such as, ‘I certainly feel that I derive happiness from this, so what about that? I am not able to firmly conclude that the addiction is wrong, so what should I do?’ In response, Dadashri explains, ‘This happiness is not really coming from the addictive substance itself. Rather, you yourself are drawing this happiness today from your own quota of happiness and using it up, so you

¹ betel leaf stuffed with betel nut and other ingredients commonly consumed in India as a palate cleanser, but has stimulating and addictive effects

will be short of happiness later in life. In fact, not only are you not deriving any happiness from it, but in reality, you are actually losing happiness.’

Regarding intoxicating drinks like alcohol, Dadashri raises a red flag, ‘This particular addiction actually makes humans lose their awareness [as the Self]; moreover, it takes them from a birth as a human being to a birth in the animal life-form [in the next life]. What is more, tremendous violence is being carried out against other living organisms [in the production of these drinks]. For those who are [spiritually] developed, these substances should never ever be consumed.’ While explaining the harm that other addictions cause, Dadashri says that *bidi*², cigarettes, and tobacco harm the body, they give rise to diseases such as cancer. They also make people emotional [restless; on edge]. Even the addiction to tea makes the mind restless. Nevertheless, if you are not able to break free from the addiction to alcohol, it is worth switching over to less addictive substances like *paan*, betel nut or cigarettes, and to stop the consumption of alcohol immediately. Subsequently, you should even break free from these other addictions gradually, a step at a time.

All that an addiction does is it robs a person of his independence and makes him dependent on it. ‘To be controlled by such addictions and to remain dependent on them!’ How can one even afford to do that? For all those who are trapped in the treacherous web of addiction, this Knowledge-laden speech of Dadashri will become a guiding light of right Knowledge that imparts entirely original solutions.

In this book, Dadashri has disclosed various ways of breaking free from addiction. One of these solutions is the unique four-step method which comprises of:

² an inexpensive cigarette locally produced usually from cut tobacco rolled in leaf, chiefly found in India

- 1) Maintaining a firm resolve that addiction is wrong,
- 2) Gathering all the details of how addiction is wrong and keeping those details in awareness,
- 3) Doing *pratikraman* (asking the Lord within for forgiveness) and *pratyakhyan* (making the resolve to not repeat the transgression) for every time the addictive substance is consumed, especially after having decided not to consume it,
- 4) Not defending the addiction, even if someone points out your shortcomings regarding this or insults you.

And for those who have not yet formed an addiction, Dadashri also cautions them by saying that a major evidence that causes one to slip into addiction is the company of addicts! There is no telling when such company will make you come into the clutches of addiction. Thus, it is worth remaining cautious of this kind of harmful company.

A person who is himself addicted will certainly get very many keys in this book; but additionally, for those who have a loved one or a family member who is an addict, the understanding that Dadashri has given will provide them with a completely new perspective on: with what understanding they should interact with the addict, such that not only does attachment or abhorrence no longer remain for them towards the addict, but the addict also gets positive reinforcement to be able to come out of the addiction.

Based on the questions that have perplexed various people with different addictions, Dadashri's Knowledge-laden speech has come forth with the intent of giving them a satisfactory solution. An attempt has been made to compile that speech in a way that there is continuity and so that the reader can derive systematic solutions to break free from the addiction. Any mistakes that appear in this regard are certainly not due to Dadashri's Knowledge-laden speech, but rather, errors in the compilation, for which we earnestly ask for forgiveness.

- Deepakbhai Desai

Table of Contents

[1] What Is Addiction? What Can Be Considered an Addiction?	1
[2] How Does an Addiction Develop?	5
[3] The Dangers and Consequences of Addiction.....	11
[3.1] Addiction to Tea, Smoking, and Other Substances	11
[3.2] Alcoholic Drinks Are Extremely Harmful.....	15
[3.3] Associating With Addicts Is a Grave Danger	29
[4] Is It Possible to Quit an Addiction?.....	32
[5] The Primary Solutions to Break Free From Addiction.....	37
[5.1] Break Free From Alcohol Addiction	37
[5.2] Break Free From Other Addictions.....	42
[6] The Unique ‘Four-Step’ Method to Break Free From Addiction.....	45
[7] When Someone in the Family Has an Addiction... ..	54
[8] A Gift of Akram Vignan, Addicts Directed Onto the Path of Moksha	58

Note: For *mahatmas* who have attained Self-realization through *Akram Vignan*, for a detailed understanding on how to break free from addictions, please refer to the comprehensive book “The Scientific Way to Break Free From Addiction.” The current book contains only limited content from the comprehensive volume.

The Path to Breaking Free From Addiction

[1] What Is Addiction? What Can Be Considered an Addiction?

Any Intake That Is Not Necessary for the Body Is an Addiction

Questioner: Dada, what does *vyasan* (addiction) mean?

Dadashri: What does *vyasan* mean? What is the origin of the word ‘*vyasan*’? The word ‘*vyasan*’ originates from the word ‘*asan*’. That which is necessary for the body is called ‘*asan*’, and that which is not necessary for the body is called ‘*vyasan*’. ‘*Asan*’ means intake of food and ‘*vyasan*’ means extra intake; extra *asan*. It is extra; it is not needed. It is something the body can do without. There is a need for food or *asan*, but there is no need for *vyasan*. Smoking a *bidi*³ is not really a necessity, so why are you

³ an inexpensive cigarette locally produced usually from cut tobacco rolled in leaf, chiefly found in India

entertaining it? Substances like tea, *bidi*, *paan*⁴, tobacco, and so on, the kind of substances that you can do without, those are what people refer to as an addiction.

Questioner: What if we have developed an addiction for watching a lot of movies?

Dadashri: There is no problem with that; watching movies is not considered an addiction. An addiction applies to substances that cause intoxication, the kind of substances which you cannot do without at all. They make you completely dependent on them. That which makes you dependent on it, is called an addiction. Whereas, when it comes to going to watch movies, even if your friends are going, you may not go if you don't feel like going. So that is not considered an addiction, it is simply a habit that has become ingrained for you.

Questioner: So then, why isn't an addiction to something considered a habit, and why is watching movies considered a habit?

Dadashri: A habit is something where the mind gets 'food', but the body and the speech do not get 'food'. Whereas in an addiction the body gets 'food'. Going to watch a movie is not considered an addiction, it is considered a habit. An addiction means you have to ingest it from here [through the mouth or through the body]. When it is in reference to things external to the body, it is considered a habit. Any substance [that is not a necessity] that is affiliated with the body, is considered an addiction.

Questioner: The demarcation between an addiction and a habit is very subtle; no one would be able to figure it out.

Dadashri: No one is likely to do so. The people of the world have no idea at all about what an addiction

⁴ betel leaf stuffed with betel nut and other ingredients; although commonly consumed in India as a palate cleanser, it has stimulant and addictive effects

actually is! They refer to a habit as an addiction, and an addiction as a habit. People have got it all wrong.

Substances That Cause Intoxication Lead to Addiction

Questioner: Dada, so that means that in an addiction the nervous system is involved, isn't it?

Dadashri: The addiction is of the nervous system. Take, for example, cigarettes, tea, alcohol, even this betel nut...all of these are addictions of the nervous system. The nervous system gets affected by the properties of tea. Tea has an effect on the nervous system, but not as much as cigarettes do. Cigarettes affect it a lot more, because of the tobacco in it. Tobacco is such that if someone is just chewing it, even then, it will affect the nervous system. If one is sniffing snuff, that too affects it. All these are substances that affect the nervous system. Whereas if you are drinking milk in the morning, it does not affect the nervous system. So if you have not had a chance to drink milk, there will be no internal disturbance. Milk does not cause one to become addicted to it. The substances that cause intoxication, they are the ones to which one becomes addicted. There is no problem with consuming yogurt, milk, or ice cream. Go ahead and drink buttermilk; there are many other such things that are not habit-forming, aren't there? They do not cause intoxication, do they? A habit of drinking tea may develop; a habit of smoking cigarettes may develop. A habit (*tev*) means to become habituated, it is something that you cannot do without. You should not have a habit of anything, and if a habit has formed, then you should gradually reduce it, or else get rid of it completely.

A Unique Discovery, the Disease Within Makes One Indulge in the Addiction

Questioner: Dada, you said that a habit may form for drinking tea or smoking cigarettes, so then should they be considered an addiction or a habit?

Dadashri: They are actually an addiction. People at large refer to them as a habit, but ‘we’ actually consider them to be a disease. What is considered a habit? It is something that you can let go of. Whereas people say, “Drinking alcohol is a habit that has formed.” Oh mortal one, how can that possibly be a habit? On the contrary, such a person deserves compassion. Why are you telling the poor man such things? People tell him, “Let go of your habit. Let go of it.” Hey, how can he possibly let go of it? That which you can let go of by deciding to let go of it, is considered a habit, and that which you cannot let go of, even after deciding so, is considered a disease. People don’t understand this and so they say, “He has developed a habit, a bad habit.”

This person is drinking alcohol, that too is a disease, and that person is smoking a pipe, that too is a disease; moreover, all forms of addiction are considered a disease. Yet the doctors and the general public make statements like, “You are needlessly giving in to the addiction.” Hey mortal one, it’s a disease. If they were giving in to it needlessly, then they would be able to let go of it the next day. They would be able to quit whenever they wished to. However, it is a disease, so what can be done? Now, when a person smokes a cigarette, the cigarette gives rise to a disease within, and it is that very disease that causes him to smoke. Say there is a person who is prone to flatulence; now, if you happen to observe him when he is eating, you will notice that he is actually eating foods that cause flatulence. The reason being, he is a person who is prone to flatulence, so he is eating foods that cause gas. Hence, it is verily the disease within that is making one indulge in such food, it is the disease within that is making one drink alcohol, it is the disease within that is making one smoke cigarettes. It is all being instigated by the disease within. Now if that disease were to be destroyed, then the smoking of the cigarette would come to a stop. Hence, it is not possible to let go of

these addictions, despite deciding to let go of them. Rather, the addiction is a disease; and if the person is given the right ‘medicine’ for it, then it will get cured.

The addictions are not actually addictions, but they are a disease. This disease can be cured provided it has developed only to a certain stage. However, if the disease has progressed into an advanced stage, then the disease itself will take a hold over the person. Mind you, it is ‘we’ who have said that addiction is a disease. People from foreign countries do not yet know that it is a disease. If they knew that it is a disease, then they would discover a medicine for it. People smoke cigarettes, what is that? It is a disease arising out of a weak nervous system. Now, if some medicine targeting the nervous system is to be given, only then will the smoking of cigarettes cease. If the disease is cured, then you will be able to let go of the bad habit. This is ‘our’ discovery! Some people have this type of disease, other people have that type of disease. If there is a disease, a cure can be found for it. ‘We’ will discover the cure for that disease!

[2] How Does an Addiction Develop?

An Addiction Is a Result of One’s Own Desire

Questioner: Dada, it feels as though addictions are developing naturally.

Dadashri: Addictions are overpowering. If there is one thing that can wield absolute power over the body, then it is indulging in an addiction.

Questioner: Aren’t they developing naturally?

Dadashri: They become natural later on. First one wields his power [over the body by indulging in the addictive substance], and then it becomes natural. The nature of the body is such that the poor thing will function in accordance with whatever you make it habituated to.

But one himself is wielding his power. One should not wield his power over the body.

Questioner: Even though there is no desire within to become addicted, yet it ends up happening.

Dadashri: If you don't want to leave the house, then would you end up doing so? Would you then end up going outside?

Questioner: No, I would not end up going outside of my own accord.

Dadashri: Nothing happens without having the desire for it. Smoking is a result of one's own desire. If one has the desire, then he will smoke; otherwise, he would never do so. It's the same with alcohol; the one who has a desire for it ends up drinking alcohol, the one who does not have a desire for it will not drink it. The one causing the desires to arise is still residing within, and that is why all these people are getting trapped in the web [of desires]. For the One in whom no desires arise, there is no entrapment.

Questioner: The desires that are arising right now, they are arising automatically, so what can we do about that?

Dadashri: You are not giving rise to the desires right now [in this life], but you had done so before [in the past life], hadn't you? How can desires arise without you having given rise to them? If you have the desire to smoke, then you will smoke, and if you don't have the desire to smoke, then you will not smoke. If one does not have a desire to smoke, it's because he hasn't bound such karma. Those who have the desire [to smoke] have bound such karma, and those who don't have the desire to do so, their karma is in accordance with that.

Once the Direct Evidences Come Together, the Addiction Latches On

This man has become entangled in [addicted to] so many substances! Cigarettes and many other substances, so

many addictions! Once the evidences come together, the addiction latches on.

Questioner: In the statement, ‘Once the evidences come together,’ what do you mean by ‘evidences’?

Dadashri: This cigarette is considered a kind of addiction. So what kind of evidences come together? First, one comes across such a friend circle, so even though he doesn’t smoke and he tells his friends, “Smoking gives me a headache,” his friends will still prod him by saying, “Come on, smoke a little at least! Just a couple of puffs.” By repeatedly instigating him to do so, they make him smoke an entire cigarette. And in doing so, smoking gradually latches on to him. Once all these evidences have come together, the addiction latches on to him. And if he is hanging out with good company, with people who don’t smoke, then will smoking latch on to him? So, it is only once all such evidences have come together, that the addiction latches on. Mind you, they have to be direct evidences, not those circumstantial evidences. They have to be direct evidences! They take a testimony from direct evidences in the court of law, don’t they? Eye witnesses, right? Similarly, these too have to be evidences that one can see directly.

Questioner: This habit that forms towards an addiction, does it get formed because of the *chit* (inner component of knowledge and vision)?

Dadashri: It gets formed because of the *chit*, but everyone has the *chit* for sure. People still have the *chit* even right now, don’t they? So why does the habit not form right now? The habit forms because of observing wrong things [vices]. In general, the people of the world like to observe all things that are wrong, so upon observing the wrong things, the habit forms. Thereafter, the habit does not let up.

Questioner: Does the habit form because one wants to compete with others by imitating them?

Dadashri: Yes. And does the person even stop to consider the benefits and the harm of doing so? His friend tells him, “Just take one puff, just one,” so he responds, “Ok, go on then, I’ll take one...” He expresses egoism here, ‘Go on then, I will also take a puff.’ So his friend tells him, “Take a puff like this,” and so he takes his first puff. The first time, he experiences lightheadedness, but he doesn’t pay much attention to that, so the habit of smoking sets in. The nature of the ego is such that one will learn everything, and one will even encounter people who will teach him what he wants to learn. One learns everything by observing. However, once he has become caught in the trap, all of his buddies disappear. All the ‘birds’ fly away. Thereafter, he alone is left behind, lamenting; he walks around carrying a pack of twenty cigarettes! Thus, on the basis of what other people have deemed happiness in, the ego goes searching for happiness in that. Gradually, one gets trapped in it, in the addictions and all that.

Opinions Give Rise to the Karmic Tuber, Which Sprouts in the Next Life With the Right Circumstances

And there are some people who may have never touched a cigarette, but they might have had the thought, ‘Smoking is something worth doing.’ Now, with that thought, a karmic tuber will be formed, which will sprout in the next life. If you are spending time with someone who drinks brandy, you might not drink the first couple of times, but gradually you start thinking, ‘What’s wrong with drinking it?’ Even then, you still do not end up drinking it. Your opinion towards drinking brandy has changed, but you did not end up drinking it right now [in this life]. The suitable circumstances for drinking it have not yet come together, but a karmic tuber for drinking brandy got formed

at that time. What has happened here? Based on that change in opinion, the mind [of the next life] has formed. The karmic tuber for drinking brandy has formed. Now when that karmic tuber sprouts in the next life, you will end up drinking it. The karmic tubers [formed in this life] will further lead to the circumstances coming together once again [in the next life], and the moment you come across the evidence [of drinking brandy], the karmic tuber will sprout. Upon encountering the evidence, be it your friend, or be it a bar, that tuber will sprout.

Questioner: You said that one would get thoughts on the basis of the circumstantial evidences, on the basis of the company of his friends. But the people whom he befriends, or the ones who influence him to do such things, the ones from whom he adopts these vices, the ones who make him start forming his habit, who is it that guides them to make him form that habit?

Dadashri: That is in fact all nothing but nature's doing. That too, the moment you associate with a person who influences you negatively, you will undoubtedly develop bad habits. Now, for you to encounter a person who influences you negatively, there must be some fault of yours from the past life, only then would you come across that circumstance. Nevertheless, if you are able to free yourself from that circumstance quickly, then it would be good. You will certainly become free of that circumstance eventually; however, some circumstances stay with you your entire life. Nonetheless, it is a circumstance, so you are bound to become free from it sooner or later.

Addictions Enter and Leave Based on the Decisions of the Intellect

Questioner: Is the intellect responsible for these addictions?

Dadashri: It is certainly the intellect that is responsible! It is the intellect indeed; it is verily the intellect that decides what is good and what is bad, isn't it! Moreover, it is only after that decision is made, that the addiction enters within; otherwise, it cannot enter just like that. To decide what is good and what is bad is the role of the intellect.

Questioner: Dada, it's like this; if a person smokes a lot and then has a heart attack and the doctor tells him to quit smoking, that is when he realizes that smoking is actually harmful; so, after that he quits smoking.

Dadashri: Yes, so the role of intellect is to evaluate the profit and the loss. When the intellect understands the profit and the loss, when someone shows that to him as in, "What good is going to come of this? There are nothing but problems in this. It's like this and like that..." that is when he comes to realize, "There is nothing but a loss in this!" That is when the intellect will tell him to quit it. It is indeed the intellect that makes him take it up, and it is also the intellect that makes him quit it. Nonetheless, as the intellect does understand the profit and the loss, so I too show a person only this much, "What is there to gain in this? This addiction has taken a hold over you, just like how a person can be possessed by a ghost!" That is when that person is able to understand this. If a person is perceptive and has good moral values, then he will understand right away, "Darn this! This truly feels like I am possessed by this!" And with that, he can break free from it. Once the grip of the intellect loosens slightly, he can break free from the addiction; he breaks free from the addiction automatically. However, the intellect never wants to loosen its grip. Even if a person wants to quit an addiction, such as drinking tea or smoking, the intellect just does not loosen its grip; and if it were to do so, then one would be able to break free from the addiction. But it

just doesn't loosen its grip. Now, when will it loosen its grip? It is only when someone shows it exactly what the profit and the loss is in this!

[3] The Dangers and Consequences of Addiction

[3.1] Addiction to Tea, Smoking, and Other Substances

One Keeps Remembering the Addictions and Undermines His State of Naturalness and Spontaneity

An addiction is like being possessed by something; it is something that latches on. An externally-induced problem has latched on. What's more, once it has latched on, if a person does not get the object of his addiction, he feels as though his entire day is ruined. An addiction is something that should never be nurtured.

Questioner: Has the addiction latched onto us, or have we become hooked on the addiction?

Dadashri: The [object of the] addiction is actually *vitaraag* (devoid of attachment and abhorrence). The tobacco is actually devoid of attachment and abhorrence. Once you get hooked on it, you will keep feeling its effects; after that, you will not be able to break free from the effects. You should have thought it over [before getting hooked on it]. Try forming the habit of drinking tea and compare it to the habit of drinking *ukado*⁵. The *ukado* will not take a hold over you, whereas the tea will, because tea is an intoxicating substance. So from the outset, you should think carefully about with whom you should develop a friendship.

⁵ a natural herbal drink, typically served hot and made with milk or water and various spices

Suppose you have gone on a pilgrimage and you have not had anything since morning, what's the first thing that comes to your mind?

Questioner: Tea comes to mind.

Dadashri: That comes to mind, and when it does, it harasses you. Life should be such that not a single thing like this comes to mind. Instead, these addictive substances keep coming to mind. Anything that keeps coming to mind and destroys your naturalness and spontaneity, is considered an intoxicating substance. You remember tea, you remember coffee. Whereas if you are drinking milk, or eating a *jalebi* (an Indian sweet) or doing anything else, even then, they are not such things that normally keep coming to mind. And perhaps, if for the past fifteen days or a month, you had formed a habit of eating *jalebi* every day, then it may come to mind for a couple of days or so, but nothing after that, you will have forgotten about it. However, if you have the habit of drinking tea and you don't get to drink it one day, and it's already 7 o'clock, 8 o'clock, then you will become preoccupied with tea. What will you become preoccupied with?

Questioner: I would become preoccupied with one thing only, tea.

Dadashri: It takes control over you. It takes control over you, meaning that if someone asks you, "Why are you still sitting around here?" Then you will respond, "Hey, without having tea, how can I possibly have a bowel movement?" So the wretched bowel movement does not happen without tea. What a commotion! What's more, it's not limited to just tea, some people even need to smoke before they can relieve themselves! Just imagine, what an entrapment this addiction is! When you become dependent on something, it means your independence has been usurped. Do you like to be controlled in this way?

Dependency means to be controlled by something else. You have come under the control of tea; you have come under the control of cigarettes. If you don't get to consume these substances, God will not come to mind, but these substances will definitely keep coming to mind. So compared to such a 'God' [addictive substances which have control over you], this God [whom we worship] is better; this God is better than that 'God' in the form of cigarettes! And just how fragrant does it make your breath (!) You smoke an expensive cigarette and your breath becomes fragrant; doesn't it become fragrant? No, the mouth stinks. Even if the person himself can't smell it, others definitely can.

Intoxication Causes the Ruin of Infinite Future Lives

Questioner: Dada, they say that tea and coffee are also not good for the mind, is that true?

Dadashri: Those are intoxicating drinks, aren't they! Even with drinking this tea, what else does it do besides stimulating one? Does it do anything else? When a person drinks tea, it stirs up the energy that already lies within; so with that, this energy that lies within gets reduced. No new energy is being created. When the energy manifests on its own, it is considered natural, whereas in the case of drinking tea, it has been stirred up. When the energy is stirred up using medication, the concept remains the same; the process is the same. Hence, this is stirred up energy. That is why anything that causes intoxication should not be consumed.

Do you have any substances that you are dependent on? Tea, cigarettes or any other such substances?

Questioner: No. But, Dada, I have now developed a strong hankering for *paan* and *padiki*⁶.

⁶ a mixture of smokeless tobacco and betel nut; also referred to as *masalo*

Dadashri: Is that so? Is the *paan* separate from the *masalo*?

Questioner: Yes, so they give you a *padiki* by wrapping up the ingredients in a plastic bag. And the *paan* is separate.

Dadashri: Just look, how fortunate are these people (!) In 1936, I had bought a small ornamental box for storing the *paan*, so that I could eat *paan* at home. So, I placed the *paan* in there and ate them for a month or two. After that, the box has just remained as it was. Hiraba [Dadashri's wife] would keep cleaning it. It was all unnecessary, a useless ornamental piece! However much you gather, you have to remember that much, don't you! You have to remember the *paan* box. You have to go out to buy *paan*. When you reach the *paan* shop you normally frequent, it happens to be closed, so then you have to wait. Hey forget it! How can you stand this? So [I decided] I don't want *paan* or any such thing! Was there already not enough *aasakti* (inner tendency inclined towards attraction that attaches) to begin with, and on top of that, you added this one! People are consuming 'poison' [intoxicating substances] so that they can live! Why are they consuming it? They are consuming 'poison' in order to live. Moreover, this 'poison' is not the kind of poison that kills you right away, it is a mild poison! What kind of poison is it? It allows you to remain alive, it kills you slowly. Is anything wrong with this approach?!

Food does not cause any obstructions [for the awareness as the Self]. If you eat *doodhpak* (milky rice pudding), it will not cause any obstruction; however, if you eat an excess amount of it, then it will do so. So, what else obstructs the [awareness as the] Self? Intoxication. Tea, cigarettes, brandy, and so on; all those

intoxicants. *Gaanjo*⁷, *bhang*⁸, and all such substances completely enshroud the Self. Even tea enshrouds the Self, but tea is a slow poison. It is very slow-acting; if you have consumed it for many years, then it will create a small amount of poison. But it certainly is poison, isn't it! Anything that causes intoxication is a poison. Cigarettes cause a higher level of intoxication; intoxication increases greatly through smoking cigarettes. It prevents one from ever realizing the fundamental truth [his true Self]. Whereas brandy [alcohol in general] actually destroys a person completely. Even stronger than that are drugs like marijuana and *bhang*; they make one high, they make one 'fly' high in the sky, one gets as high as a kite. In comparison to such drugs, alcohol is better. Having said this, all of these substances are like rubbish; it is best if they are not consumed at all! Don't consume any of these substances; you should not get your hands on *bidi* or cigarettes. All of these are poisonous substances. They will cause the ruin of infinite future lives, not just this lifetime. That is why the scripture writers have stated, "Do not consume tobacco and other such substances. And if you are consuming them, then you should break free from them immediately. Otherwise, it will cause the ruin of infinite future lives." So what is the first thing the scripture writers make us break free from? The answer is, from addictions!

[3.2] Alcoholic Drinks Are Extremely Harmful

One Is Prematurely Drawing Out Today, From His Own Quota of Future Happiness

Questioner: How true is it that one derives pleasure from addictive substances?

Dadashri: There can never be any pleasure to be

⁷ dried marijuana leaves, smoked or chewed for euphoric effect

⁸ a traditional drink made in India from cannabis leaves

gained from addictive substances. Who told you that pleasure is gained from addictive substances?

Questioner: Drinking alcohol, eating meat, and smoking cigars, all of these actually give pleasure in the worldly sense, don't they!

Dadashri: How could there ever be pleasure gained from these things? As a matter of fact, you are weakening your own state as the Self by drinking alcohol. By weakening your own state as the Self, you are rendering the Self unconscious! How could that ever be considered bliss? Not only does that addictive substance not give you any pleasure, on the contrary, you are losing it.

Questioner: Upon drinking alcohol, it feels as if we have the strength to face our miseries!

Dadashri: Let me tell you a little bit about alcohol. All these intoxicating drinks, what are they doing? The energies that are lying within you, the energies that are lying within you that you will need later in this life, those energies are being drawn out prematurely, today. What are the intoxicating drinks doing? The energies that were lying within, they were meant to be used on a daily basis; if those energies are used up in just one day, then one will feel depleted or wiped out for ten days on end. The energies that are meant to be used on a daily basis get used up in just one day when intoxicating substances are consumed. On that day, a person may feel elated, but later on, he is rendered useless. The intoxication of alcohol is considered to be stimulating. But later, when the effect wears off, depression ensues. So, it isn't the alcohol that is giving the pleasure. It is verily from your own quota of future happiness that some happiness is being drawn out and experienced today, thus making you intoxicated. Then be it brandy or a cigarette, tobacco or hashish, or any other substance. So you will have to understand this, won't you; what these

intoxicating substances are doing? They are prematurely drawing out your own bliss that is already lying within. They are not bringing out anything new.

How Can You Consume Anything That Makes You Lose Awareness?

What kind of adverse effect do these substances induce?

Questioner: A headache.

Dadashri: No, having a headache is not an adverse effect. The adverse effect is that you will lose your awareness [as the Self]. Mind you, whatever little awareness [as the Self] that you have, that too will go away! So now, why would anyone want to bring about such a state of gross unawareness?

Questioner: In order to reduce their worries.

Dadashri: Do the worries actually reduce? Other solutions should be sought out to reduce the worries; one should not resort to this kind of a solution. Consuming alcohol is not the solution for that. How does alcohol help? It is simply a psychological effect of a kind. These people drink it and roam around in an intoxicated state. Of what use is that intoxicated state? Worries are better than being in that intoxicated state! What would happen if an excessive amount of alcohol is consumed?

Questioner: Then one would stumble around. Yes, all awareness would be lost.

Dadashri: One would come into a state of gross unawareness. It is not worth doing anything that would cause the Self to lose awareness completely.

Questioner: But it's not as though the Self loses awareness, is it? The Self is always in the aware state, isn't it?

Dadashri: The original Self (*mool Atma*) is always

in a state of awareness, but this worldly-interacting self (*vyavahaar atma*), it should not come into a dull state. Any substance that causes that should not be consumed. One should not consume anything that induces a state of gross unawareness. How can you ever consume something that causes you to lose your awareness? Such a thing should never be consumed!

Even this food that we eat, it gets converted into nothing else but alcohol, an hour to an hour and a half after intake. And after that, we feel drowsy and we end up forgetting everything at hand. Now, if you have to write an essay at that time, you will not be able to do so. Once the intoxication wears off, you will be able to write the essay. So all this food is nothing else but ‘brandy’, isn’t it? And on top of that, one is adding that other brandy to the mix! Moreover, these are substances that bring veils of ignorance over the Self (*avarana*). Even the food that we consume brings veils of ignorance over the Self, but one has no choice but to consume food. But why consume something that is optional?

The Veils of Ignorance from Alcohol Do Not Clear Away and They Make One Forfeit His Development

Questioner: Does the effect of alcohol over the self not leave?

Dadashri: How can it leave? Nonetheless, if you have formed a habit of drinking alcohol, then I will help you break free from it, but what can I do [about the first point]? Alcohol actually affects the brain, the brain undergoes changes. And so, layer upon layer of deluded beliefs enshroud the Self.

Questioner: How does drinking alcohol harm the brain?

Dadashri: When it makes you lose awareness, at that time, a veil of ignorance comes over your awareness [as

the Self]. And then that veil of ignorance never clears away. You may feel that it has cleared away, but it does not actually clear away. In this way, as the veils of ignorance continue to accumulate, a person eventually becomes unemotional and rigid. Then he no longer has good thoughts or anything else of the kind. By becoming addicted to alcohol, because his level of [spiritual] development is inhibited, his power to understand decreases. This in turn gives rise to further veils of ignorance forming over the Self. After drinking alcohol, once he has brought on the veils of ignorance over his own Self, he is doomed. New veils of ignorance begin to accumulate over the Self, a lot of veils accumulate. All those veils will make him regress to a lower life-form (*adhogati*) in the next life. So, for those people who are [spiritually] developed, once they have broken free from their alcohol addiction, their brain will have developed very well. So, they should not ruin it again.

When a Human Being Comes Into a State of Gross Unawareness, He Regresses to an Animal Life-Form

Now, why do people drink alcohol? The answer is, they are drinking it because they see others doing the same. And secondly, if they are experiencing some misery brought about by external circumstances, they induce themselves into a grossly unaware and intoxicated state so that they are not affected by that misery. Now, when they come into this state of gross unawareness, when they become grossly unaware in the human life-form, they forfeit a human life-form in the next life, they regress to a lower life-form. Meaning, they get an animal life-form in the next life. The state of gross unawareness is more prevalent in animals, isn't it? Conversely, in the human life-form, as the awareness [as the Self] increases, one ascends to a higher life-form.

This karmic debt that one incurs by drinking alcohol and eating meat, the worldly pleasure that one takes from drinking alcohol and eating meat, in order to repay that pleasure, one has to go to the animal life-form. This world is not baseless! This world is full of repayment. It is only the bliss of the Self that does not need to be repaid! All other pleasures derived from external sources have to be repaid. So you can borrow whatever amount of worldly pleasure you wish to, but note that you will have to repay the same amount later.

Questioner: It makes sense that in the next life, one will have to repay it after taking on an animal life-form, but what will become of him in this life? What are the consequences in this life?

Dadashri: In this life, veils of ignorance come over the Self, so he will become unemotional and rigid, he will become just like an animal. A person will become like an animal after indulging in addictions. There would be no difference between him and an animal, because he loses his awareness [as the Self] completely. As one's awareness [as the Self] increases, he becomes a better person. Humans should be focusing on increasing their awareness [as the Self], instead they are indulging in addictions that are making them lose their awareness completely. So then he will become an animal [in the next life]. This is the means to becoming an animal.

How could one even afford to come into a state of gross unawareness as the Self? What good is a person if he becomes grossly unaware? Do you know what the scripture writers are referring to such people as? They are stating that all the people of the world are 'sleeping' with their eyes wide open! Why are they 'asleep' [unaware as the Self]? It is because their awareness is present only in two places, in their home and in their business. Their awareness is not present anywhere else. They maintain a great deal of awareness in their home and their business, but they have no awareness about what will

happen to them in the next life. So they are considered to be ‘sleeping’ with their eyes wide open, and on top of that, when they drink alcohol, they fall into a deeper state of ‘sleeping’! When he drinks, it is akin to him going to sleep the second time; the ‘sleep’ has been doubled. Not only does the [initial] ‘disease’ not leave, but on top of that, he has gone ahead and given rise to yet another ‘disease’.

No one in this world has a way of going from a state of being ‘asleep’ as the Self to a state of being aware as the Self. They have a way of going from a state of awareness as the Self to a state of being ‘asleep’ as the Self. When a person drinks alcohol, he comes into the state of being ‘asleep’ as the Self.

What Should Be Done If Medicine Contains Alcohol?

Questioner: But Dada, some medicines also contain alcohol, so should we not take them either?

Dadashri: You should take the medicine, go ahead and take the medicine. There is no problem if it is an ingredient in the medicine. This discussion pertains to those who drink alcohol deliberately, with the sole intent of just drinking it, not as a medicine, but they are drinking it for their pleasure. If it is an ingredient in a medicine, then take the medicine. However, don’t drink the medicine thinking of it as alcohol. There is no problem with the alcohol that is in medicines. After all, you refer to it as a medicine, don’t you? You don’t refer to it as alcohol, do you?

Questioner: No.

Dadashri: Then there is no problem.

There Is No Telling When It Will Go Out of Limit

Do you ever drink alcohol?

Questioner: Occasionally.

Dadashri: Yes. So what I mean to convey is that from drinking it occasionally, there’s no telling when it

will eventually become a habit, and if so, then it will lead to the person's destruction.

Questioner: What is wrong with drinking alcohol within a limit?

Dadashri: But what benefit is there in drinking alcohol within a limit? A person cannot drink within a limit forever. How long can a person remain compliant to a limit? As long as his life is running regularly, he drinks within the limit. And the moment his life starts becoming irregular [out of order], he starts to drink more alcohol. Subsequently, a person will not be able to control his intake; I have witnessed such cases. When it comes to the intake of alcohol and all such addictive substances, there is no telling when it will go out of limit. Even with smoking cigarettes, there is no telling when it will go out of limit. Tea is also a similar substance, however, tea is the only substance over which one can actually maintain control. Whereas control cannot be maintained over smoking cigarettes. You may be smoking four cigarettes daily, but then someday you may end up smoking six in one day, or eight on another day, or even twelve.

Questioner: But God has given us the energy to be able to keep the consumption of all of these substances under our control, hasn't He?

Dadashri: For how long can one keep it under control? For as long as his life is running regularly. But there's no telling when nature will make it become irregular. The business may undergo some problems; one may begin to incur losses in his business. So during such periods, one may start to drink more, and later it goes out of control. What can a person himself actually control? What capacity does the poor fellow have? These are not substances that can be kept under control. Sooner or later, he will get on the wrong path. If his worries have increased

one day, then he will end up drinking more. And with that, he will have caused the ruin of infinite future lives. So these are substances that should never be touched.

The Gnani Makes a Compassion-Filled Request: Do Not Let Alcohol Enter Your Life

We should never drink alcohol; that is something for those who are less developed [spiritually]. Other people can do whatever suits them, but we should not consume it. By drinking alcohol, we ourselves get trapped [in a vicious cycle]. It will be difficult to break free from it once you are trapped [by it]. Moreover, ‘we’ have witnessed this; people have consequently undergone a lot of suffering because of this. And the poor fellows who are not able to break free from it, they suffer terribly. That is why ‘we’ caution you by raising this red flag. Even now, as long as the habit has not yet formed, break free from it. So don’t fall into the habit of consuming alcohol and the like. I am pleading with you, “Dear fellow, don’t let this enter your life; otherwise, once you get trapped in it, you will not be able to break free from it.” So even if you don’t follow ‘our’ *Agnas* (the five principles that preserve the awareness as the Self after attaining Self-realization through *Akram Vignan*), then at least accept this one request of ‘ours’. Chandubhai⁹, do you have any problem with accepting this request? Will you accept this request?

Questioner: Yes, yes.

Drinking Alcohol Doesn’t Suit Spiritually Exalted People, It Makes People Uncivilized

Dadashri: People in other countries drink alcohol, eat meat, whatever it is they do, there is no objection for them,

⁹ term used by Dadashri to refer to the relative self; name used in *Akram Vignan* to refer to the relative self or the mind, speech and body complex, after attaining Self-realization

the objection is for the people of India. Those who understand the concept of reincarnation are held accountable. Those who do not understand reincarnation, how can they be held accountable for anything? When a small child, a kindergartener breaks a cup, then he cannot be held accountable for it, however, if a mature person breaks it, then he can be held accountable for it. In the same way, these people [who do not understand reincarnation] are just like the small children; they have the liberty to do everything. Indians [and those who believe in reincarnation] do not have this liberty. This is because, we believe in reincarnation, we understand, 'I engaged in this activity, so I will be held karmically accountable for it.' Do we not believe in this?

Questioner: Nearly everyone, almost everyone believes in this.

Dadashri: That is why we cannot join them and mimic what they are doing. You are whole and sole responsible [accountable for your actions], whereas they are not responsible [accountable for their actions] at all. And for you, the awareness regarding the Self has developed to a great extent. Those poor people don't have any awareness whatsoever with regards to internal matters [the Self]. They have wonderful awareness with regards to external matters; the external awareness. They do not have awareness with regards to internal matters.

We have Indian blood, we are the spiritually exalted people of India. We must never engage in uncivilized behavior! We are the spiritually exalted people of India, and such things [drinking alcohol and the like] do not suit us. Are we the spiritually exalted people of India or not? Mind you, at present, our people have become like the uncivilized people. However, as per our lineage, we are the spiritually exalted people of India, so we are capable of improving. Hence, at the core, our qualities are admirable! But the way

things are, if we wander off at any indiscriminate place, then our *sanskaar* (inculcated cultural and moral values) will spoil entirely. Subsequently, one will start drinking alcohol and doing other things. This does not suit us.

Even the Muslims have understood this point, so shouldn't we also understand this?

Questioner: How have they understood this, Dada? How have the Muslims understood this point?

Dadashri: The Muslim saints, they are the ones who had made this discovery, that [once a person starts drinking alcohol] he loses his senses. The Muslims are so strongly opposed to alcohol that if even a drop of alcohol were to fall on a staunch Muslim's skin, he would burn off that much of his skin. He would resort to such a thing only if there's some importance to this point, isn't it?

Those on the Spiritual Path Should Not Have Such Addictions Latched On

You should never consume alcohol or non-vegetarian food. If you analyze this from a scientific perspective, there is a lot of harm in consuming such things.

Questioner: This scientific perspective, in what way is it like that?

Dadashri: Is that even a question to ask? As it is, you are getting ready to acquire four legs [a birth in the animal life-form in the next life] and on top of that, you're trying to figure out how?

Questioner: If you explain this, then I will understand it better.

Dadashri: How much can I explain? It is pointless. First of all, so many living organisms die due to the consumption of these two things; and secondly, you yourself come into a state of gross unawareness as the Self. In the

process of making alcohol and wine, so many living organisms end up dying. Many organisms grow during the fermentation process of alcohol production, so many of those organisms end up dying. Alcohol is actually a concentrated juice made of *tras jeevo* (multi-sensed mobile living beings that experience fear)! It is nothing but a juice comprising of these living organisms! Even the most miniscule drop of alcohol contains so many living organisms that even a *Gnani* (One who is Self-realized) would be transformed into an *agnani* (one who is ignorant of the Self). It contains a multitude of living organisms. It causes one's *dharma* (prevalence in one's true nature) to be utterly ruined.

Questioner: A loss is definitely incurred in the consumption of every item, but it is more with some items and less with other items.

Dadashri: Every item either causes us some harm, or it may even benefit us in some way. It is not always the case that there is only a loss to be incurred in the consumption of every item. However, the consumption of these items actually harms us spiritually, that is why 'we' are saying not to consume them. Even if it is bringing us some benefit in the worldly sense, there is no need for us to consume them; we should follow what is required on the spiritual path. We are Indians, so our path should be a spiritual path, and it should be a peaceful path. We should not tolerate any disturbance in that peace. And those who are travelling on the spiritual path would never have such entanglements latched on. It is more than enough if one simply abstains from these two things, eating non-vegetarian food and drinking alcohol. These are substances that violate the principles laid out by the Lord.

Abstain Not Just From Alcohol, But Also From Wine

Questioner: We should abstain from drinking alcohol, but is it not acceptable to drink wine?

Dadashri: Neither of these are acceptable.

Questioner: So what harm does drinking wine cause? It's like *drakshasava*¹⁰.

Dadashri: Drink apple juice instead.

Questioner: Ok, fine. However, yesterday, you had mentioned that even in drinking wine, there is violence (*himsa*) happening towards many subtle living organisms within it. Well, we also eat wheat. And in the process of growing it, there are so many insects that arise in the wheat fields! Consequently, insecticides have to be sprayed, and so much violence ensues!

Dadashri: But in that case, there is no choice, is there! How can we survive without food? Food is a necessity, isn't it! That [spraying insecticides] is something that has to be done out of compulsion; it is something that one has to do. Whereas in the other case [the consumption of wine], people are consuming it out of a fondness for it.

Questioner: What is wrong with drinking a small amount of wine occasionally, on a special occasion?

Dadashri: How many times in a year do you steal? How many times do you take money out of someone's pocket?

Questioner: No, I never do that, not from anybody's pocket.

Dadashri: But what is wrong if we do it once in a while?

Questioner: Well, that is definitely considered wrong.

By Drinking Beer, the Boundary Has Already Been Overstepped, So One Can Go All the Way to Drinking Hard Liquor

Questioner: I only drink beer; I don't drink wine or brandy, but I do have a beer, occasionally.

Dadashri: Oh, is that so! What benefit do you gain

¹⁰ a traditional Ayurvedic tonic made from partially fermented grapes

from that? Does your energy increase by consuming it? Then what benefit does it give you? What's wrong with drinking water instead? There are many other things that are worth drinking.

Questioner: But Dada, over here, drinking beer is the same as what people do in India where all the friends get together and eat *paan*. This is healthier than *paan*. Just like the culture in India is that people eat *paan*, the cultural equivalent over here is drinking beer. So Dada, what's the harm in drinking beer?

Dadashri: But what is there to gain from it either? What is the need for it? The state of gross unawareness as the Self is greater with hard liquor, and with beer, it is lesser. In the case of beer, one keeps feeling that he is mildly exhilarated. However, by drinking beer, the boundary is inevitably overstepped. As the boundary has already been overstepped, you will end up drinking hard liquor at some point in time. So don't overstep the boundary at all. And you can definitely drink those things if you are going to get an extension [to live longer]! If you get an extension of two to three hundred years, then go ahead, drink such things! But when you eventually have to die, when you aren't going to get an extension, then why consume this?

Dada Cautions Us Without Insistence, Showing Us Where the 'Safe-Side' Is

At least distinguish between what's good and what's bad. Shouldn't there be such discretion? Shouldn't you know what can be eaten and what can't? Humans have this ability to discern this, don't they? [Knowing] 'What should be eaten and what shouldn't be eaten, what should be drunk and what shouldn't be drunk,' that is called discretion. The one who doesn't have any discretion cannot at all be considered a human, can he! The discretion between

what's good and what's bad, what's beneficial and what's harmful. Isn't that discretion needed? What do you say?

Questioner: Yes, yes, it's needed.

Dadashri: Yes, but one does not have this kind of discretion. If you want to drink, then 'we' don't have a problem with that. 'We' simply give you the advice and then leave it up to you. 'We' do not scold you or force you to quit it. ['We' do tell you this much] 'It's worth staying away from it, if you want to be happy.' And even otherwise, 'we' are not objecting to you doing this, it's not as if 'we' tell you to not drink it or drink it; that is not at all what 'we' are trying to convey to you. All 'we' tell you is this, 'Where is the 'safe-side' [safety] in this and what are the benefits,' 'we' show you these aspects. Are you able to understand this? Do whatever you think is suitable, 'we' do not have a problem with that. But 'we' are sharing this with you so that you can understand this. There is still time to pay heed if you wish to. It would be good for you if you pay heed to the words of the *Gnani Purush* (the enlightened One, who is free from the ego and all worldly attachments, and can enlighten others). If you do not pay heed, then it's not like 'we' are going to force you to do so. 'We' are advising you to not drink alcohol, because that is something that people who do not have the right understanding would be engaging in. Those who have the right understanding would not entertain any addictions.

[3.3] Associating With Addicts Is a Grave Danger

Escape From the Controlling Influence of Alcohol Even if You Have to Lie

Questioner: Another thing I wanted to ask is, if at times I am attending a party hosted by someone from here, who is not of our Indian culture, and if at times that person

tells us insistently, “Have some whisky. Drink some whisky,” then what should I do?

Dadashri: Say no...

Questioner: Now if I say no, and he insists over and over again, then wouldn't it be the case that I am doing something wrong? That I'm being insistent.

Dadashri: No, no, no. In such a situation, just tell that person one thing, “Whisky causes great harm to my body, so the doctor has strictly told me not to drink it.” If you say this to that person, then you'll be let off the hook.

Questioner: Should I lie for the sake of the Self?

Dadashri: There is no problem with lying for the sake of the Self. Do not say things like, “I am a religious person.” Instead, tell him, “It does not suit my body. My doctor has told me to abstain from drinking it, he's told me, ‘Don't take even a drop of alcohol. Now, your body cannot tolerate it anymore.’” With that, the fellow will say okay. Look for a way out through any means necessary. If you ever encounter such a situation where you are in a fix, then find a way to escape from it through any means necessary. The one who himself does not want to drink it will find all the ways to escape from it; but the one who wants to drink it will not be able to find any way to escape. If your desire to not drink is wavering, then you will not be able to find a way out.

Do Not at All Go Near the Fire in the Form of Addiction

Do you have friends of this kind?

Questioner: I do have some friends at college who drink.

Dadashri: When they drink, has this thought, ‘Hmm, I should also taste it,’ ever arisen in your mind?

Questioner: No, this thought has not arisen so far.

Dadashri: And what will you do when it does arise?

Questioner: I will try to resist it at that time.

Dadashri: Is it better to not go near a fire in the first place, or is it better to first get close to the fire and then try to resist going near it?

Questioner: It is better to resist going near it.

Dadashri: No, you shouldn't go near the fire in the first place.

Questioner: Then my friends will abandon me.

Dadashri: No, no, you should have a friendship that is tested. What good is an untested friendship? You should have the kind of friendship where you stand by each other's side in times of real hardship.

Questioner: Dada, I have a couple of friends who want to quit drinking but they aren't able to do so. How can I help them quit?

Dadashri: Don't talk about helping them quit drinking; make sure that you don't start drinking in trying to help them quit it. Those who have tried to help others quit have started drinking even more than them. In fact, you should not let their contagious disease come into contact with you at all, you should keep your distance. Otherwise, one day they will all get together, hold you down and force you to drink.

‘Steer Clear of Addicts,’ This Should Remain in Your Knowledge

You should never befriend people who engage in negative things. Otherwise, you will also be influenced by the negative things they do. That is its nature, the negative influence will wield power over you for sure. It

takes much longer for positive influences to have their effect on you.

Questioner: What you are saying is true Dada, but what if you've been good friends with them since childhood, and yet they are smoking or consuming some other such addictive substance, then what should be done?

Dadashri: Steer clear of them as much as possible. Nevertheless, to steer clear of them is not under your control. You don't wield such authority that you will be able to steer clear of them for sure. But what knowledge should you keep in mind? This knowledge that, 'I should steer clear of addicts.' Then if nature makes you spend time in close proximity with them, it's a different matter. But it should remain in your knowledge that, 'I should steer clear of addicts.'

Questioner: Yes. But suppose my circumstances are such that I have to live together with them, then how can I remain free from addiction?

Dadashri: In order to remain free from addiction, you should come to this conviction, 'Addiction is wrong.' That conviction should not waver at all. Your resolve [to not consume any addictive substances at all] should be firm. If that is the case, then you will steer clear of the addictive substances for sure. But if you say, "There is nothing wrong in consuming that," then it will enter your life.

[4] Is It Possible to Quit an Addiction?

If One Himself Makes the Firm Resolve, Then He Can Quit

Questioner: Many people have become addicted to drinking alcohol. They say, "Even though we do want to quit drinking, we are not able to do so."

Dadashri: If a person has been addicted to it for a long time, then he won't be able to quit it. Despite this, if a person truly wants to quit it, then someday his firm resolve (*nishchay*) will still be effective. If he himself makes the firm resolve [to quit it], then it's possible. Otherwise, it's not possible to break free from it. For such a person, there is no other way out anymore.

Questioner: If he himself makes a firm resolve, then it can happen. But if he makes the firm resolve in this life, then it will come into effect in his next life, won't it? Everything that is going on in the current life is all a result of the past life, isn't it?

Dadashri: Definitely. But if he is able to make this firm resolve, that firm resolve becomes even stronger on the basis of the existing effect of his previous life. So not only will it continue to help him in this life, but it will also help him tremendously in his next life.

Questioner: That makes sense.

Dadashri: Now, when it comes to driving a car, the steering of the car is equivalent to one's firm resolve. This steering of the car is also a firm resolve of a kind. It is the firm resolve that the car should not go off the road. And for those whose firm resolve does not remain steadfast, they should take a vow [to abstain from consuming any addictive substances] and follow it. They have to take a vow. Now if they take a vow from someone like 'us' [a *Gnani Purush*], then it will be effective.

Heartfelt Repentance and Someone Who Can Reform Him Are Needed

Now what is another way through which one can quit an addiction? The answer is, if a person is drinking alcohol, then you should be extremely vexed upon seeing it and maintain this much, 'Alcohol should never be consumed, it

should never be consumed. Just look at the state of this person as a result of drinking alcohol!’ By repeatedly doing this, you will ultimately not be able to drink alcohol. Your karmic tuber (*granthi*) of drinking alcohol will be dissolved from the root.

Questioner: If someone is drinking alcohol and we say, “This is not a good thing to be consumed,” then our own tuber will start dissolving?

Dadashri: Yes, by doing that, your own tuber for drinking alcohol will start dissolving.

Questioner: Suppose we do maintain that smoking is bad, or eating non-vegetarian food is bad; everyone believes that all these things are bad, but they are still continuing to consume them. Despite having the knowledge that these things are not good, they continue to consume them.

Dadashri: All these people who are saying that are saying it ‘superfluously’ [superficially]. How are they saying it? They are not saying it ‘heartily’ [from the heart]. Otherwise, if they were to say it from the heart, then after some time, the addiction would definitely leave! If it is done from the heart, then the addiction has no choice but to leave. So, whatever fault [addiction] you are engaged in, no matter how terrible a fault it is, you should have heartfelt repentance over it; even then, it may still end up happening the next day. Now, there is no problem if the fault happens again, but continue repenting heartily for it.

Questioner: Okay, so is there a possibility that a person can improve?

Dadashri: Yes, a tremendous possibility; however, there should be someone who can reform him.

One Can Break Free From the Addiction Through Knowledge That Fits in His Understanding, and Not Through Theoretical Knowledge

Questioner: When we are listening to the person explaining the points to us, everything stays in line, but then, after a while, it all tends to go back to the way it was.

Dadashri: That is completely wrong. If things stay in line only when you listen to the points about it, and if after some time, the things return to the way they were, then that is all completely meaningless! That is actually equivalent to a film. While you are watching it, you are able to see it and after that, it goes away; that is called a film. So now, I will give you the kind of knowledge that will last! Many people have quit drinking alcohol and eating non-vegetarian food, just like that, simply by listening to ‘our’ speech! ‘Our’ speech can make a person turn around completely! There is tremendous power in ‘our’ speech (*vachanbal*), such that a person can turn around completely! All those people who come to give discourses, they come for a few days and simply give you information on that topic and then leave. Now, theoretical knowledge will not do at all. Simply saying things like, “You should not smoke. You should not indulge in any kind of addictions,” will not do; that cannot be considered as knowledge. Knowledge is something that should fit in the person’s understanding, it should set in his understanding deeply.

Now, when would knowing something and doing it [being able to apply it], be in sync? It would happen if one does not have *shushka gnan* (barren knowledge; knowledge which does not produce any result) but he has *sat gnan* (knowledge which leads to results). Meaning that, if one has the right knowledge, then the knowing and the doing would always be in sync. The right knowledge! As it is, one has not acquired the right knowledge at all.

Otherwise, everything would work out in accordance to his knowledge. For us over here [on the *Akram* path], the knowledge and the doing, both happen in sync. Knowledge that is firm and resolute is needed for that. What kind of knowledge? Such *shushka gnan* will not do. What does *shushka gnan* mean? Just look, the knowledge has actually already been printed on the cigarette packet, hasn't it?

Questioner: It has.

Dadashri: The government has disclosed the knowledge. The government has declared, "Print it on the cigarette packet." And after reading what's written on the packet, these people still carry on smoking. So knowledge should be given in such a way that a person can come to this decision, 'From now on, I will not touch cigarettes.' Whatever people currently know is *shushka gnan*.

Through the Gnani's Charitrabal, One Can Break Free From an Addiction Easily

Questioner: I have heard that when you had gone to America, you had freed many people from their addictions and habits. How did that happen? How do you make people do that? What advice do you give them?

Dadashri: It is 'our' *charitrabal* (the strength of character visible in the relative due to One's inner state of Conduct as the Self) at work! This is because the extent to which One has *sheel* (the highest state of conduct in worldly interaction, which is characterized by the intent to not hurt any living being even in the slightest extent, is free of sexuality, and is characterized by sincerity, morality, straight-forwardness, humility, naturalness, and numerous other such qualities) and *charitra* (the type of conduct whereby One does not hurt anyone through anger, pride, deceit, or greed and has the subtle energy that influences others), that is the extent of His strength [of character]! Complete morality, complete sincerity; that is called

charitra! Complete morality, not lacking by even one percent; complete sincerity, not lacking by even one percent, that is called *charitra!* When One has such *charitra*, everything moves ahead in accordance to what He says.

[5] The Primary Solutions to Break Free From Addiction

[5.1] Break Free From Alcohol Addiction

Switch Over From a More Dangerous Addiction to a Less Dangerous Addiction

Questioner: Dada, I smoke heavily.

Dadashri: What else do you do?

Questioner: I drink alcohol occasionally.

Dadashri: And what about cigarettes?

Questioner: I smoke cigarettes a lot.

Dadashri: Actually, this addiction of smoking has set in from initially smoking cigarettes once in a while. Therefore, one should never ever consume these things. Alcohol and cigarettes are two things that are not at all worth touching. Nevertheless, smoking cigarettes and the like is still not as bad, but this alcohol consumption is a no-no. Alcohol is the one thing that a person should not befriend. If you have ended up befriendng it, then you should break off that friendship. Instead, befriend something else. If you cannot think of anything else, then start eating *paan* instead. The betel nut within the *paan* is such that it causes mild stimulation. After chewing the betel nut within the *paan*, you may feel that you have heightened alertness; such betel nut is available. If you switch over to something like this, then there is no problem. And in comparison to alcohol, even cigarettes

are not as bad. When there is a lot of confusion in the mind, then you can smoke one cigarette just so that the mind can relax. And once the confused feeling goes away, then no more. These other addictive substances are comparatively not as bad [as alcohol], but overall, addiction of any kind is undoubtedly wrong. Having said that, being addicted to a less intoxicating substance is better than being addicted to a highly intoxicating substance. If you have become addicted to a highly intoxicating substance, then switch over to a less intoxicating substance. So at least the mind will have something, tell it, 'Here, take this, from now on, take this instead.' But do not consume alcohol or similar highly intoxicating substances. That is considered madness. It does not suit us [spiritually developed human beings] to consume substances which would cause us to come into a state of gross unawareness as the Self, right!

Smoking cigarettes doesn't cause us to come into a state of gross unawareness as the Self, but it does cause intoxication. It may make the mind alert, but it is very harmful to the body. Even tea makes the mind alert. It doesn't cause us to come into a state of gross unawareness as the Self, but it does make the mind alert. So, it is not good either. And what's more, it makes us become dependent on it. Tea also makes us become very dependent on it, but we do not lose our awareness as the Self. Does tea cause the awareness as the Self to leave? But what about alcohol, what if alcohol-induced intoxication increased for just one day? Alas! People would sit him down in his own home and sign off on important documents! They would keep serving him alcohol and get him to sign the documents. And he would end up signing all the documents! Whereas those who smoke a pipe or smoke cigarettes do not lose their awareness as the Self.

Questioner: Would it be the same effect for those who chew tobacco and smoke cigarettes? Would they be affected in a similar manner?

Dadashri: The effect of smoking cigarettes manifests in another way. In smoking, the energies [of the Self, in terms of awareness as the Self] are not depleted, just like with tea. But what happens internally is that it causes cancer over here, it causes some other thing, some third thing. It keeps laying down the causes for all such things. And it is also the case with cigarettes that the extent to which you indulge in their intoxicating effects, an equivalent amount of harm will definitely be caused within.

Questioner: If a person gets cancer, then he can even die, right?

Dadashri: Yes, that known danger is certainly there, but the harm that this other one [alcohol addiction] causes is more grave. It is equivalent to having cancer on a daily basis; having cancer on each and every day. One loses his awareness as the Self entirely, doesn't he!

We actually have so many other things to drink. Oh my! What a choice we have! A variety of juices, teas and other drinks; there is so much variety, isn't there? There are many other things that one can drink. And what's the problem with drinking soda instead? Hey, there are even those fruity carbonated soft drinks, what's wrong with drinking those? You can drink Pepsi or other soft drinks, and there are all kinds of juices available, too! There are so many other good things to drink out there! And you can even add some almonds to milk and relish that drink. You have the time to make it, and the almonds are inexpensive; all these ingredients are inexpensive. However, people are not drinking these drinks and have instead sought out that [alcohol]. People are not

indulging in the happiness that is right in front of them, instead they are going around searching for happiness that is not actually there.

Attain Self-Realization, That Is the Easiest Way to Break Free From Addiction

Questioner: What is the easiest way to break free from alcohol addiction?

Dadashri: Once, I had met a man in America. He was drinking a gallon of alcohol daily; a whole gallon daily! After I gave him this *Gnan* (Knowledge of the Self attained through Self-realization), that came to a stop right away! From the moment I gave him *Gnan*, he stopped drinking it completely. He now remarks, “I don’t know what grace Dada bestowed upon me, but the drinking of an entire gallon of alcohol came to a complete stop!” Well, this is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)! After I imparted *Gnan* to all of these people, many of them have stopped drinking alcohol. Their demerit (*paap*) karma got annihilated completely. The few people with alcohol dependence whom I have met, they’ve all stopped drinking after meeting me.

Questioner: Is it possible to quit it just like that? Is it possible to quit drinking it after meeting a *Gnani*?

Dadashri: Yes, it is possible to quit consuming all of that. After meeting a *Gnani*, it’s possible to break free from anything in this world! Moreover, I am ready to give you all the happiness you want. If I give you such a thing that will prevent suffering from arising ever again, then would you or would you not let go of drinking and all that? I will give you permanent happiness. But now, for a short duration, stop drinking for the next two to three months, stop drinking for the next fifteen days to a

month, so as to allow the foundation to become ready.

Questioner: Yes, I will stop drinking it. I can definitely do that.

Dadashri: Yes, go ahead, stop drinking it for fifteen days! After that, if you feel, ‘Dada, I surrendered this to you but I don’t feel satisfied,’ then you can start drinking again. What are you going to lose? It’s not like I’m binding you with this agreement, am I? But at least try to stop drinking for the next fifteen days.

Many Vanik¹¹ people also confessed, “Dada, we do drink a little every now and then.” I told them, “No, this doesn’t suit you.”

Questioner: For the most part, nearly everyone has stopped drinking it, Dada. Upon attaining this *Gnan*, one automatically quits it.

Dadashri: Yes, they are now quitting it. They’ve stopped consuming both things, meat as well as alcohol. Many have quit doing so. They had given me a promise, “Dada, from now onwards, I won’t drink.” They had taken it up only because of the suffering they were feeling, because they were not at peace within. Now, if they remember Dada, even then it is very good! From the moment they say the word ‘Dada’, they feel at peace. The word ‘Dada’ radiates [does the work; has an effect]! What does it do?

Questioner: The word ‘Dada’ itself radiates.

Even After Quitting It, One Should Never Say ‘It Is Good’

Questioner: All the damage that has been caused to the brain as a result of drinking alcohol, the damage

¹¹ members of the merchant caste in the traditional Indian caste system

that has been caused to the brain cells, how can that damage be reversed?

Dadashri: There is no solution for that. For that, as the time passes by, the damage will start to heal. As you go through a period without drinking and as time passes by, the damage will begin to reverse. It will not happen immediately. You have stopped drinking, haven't you? If yes, then what should you do now? You should always say, "It is wrong to drink alcohol."

Questioner: Oh, I see. Even after quitting it, I should keep saying that.

Dadashri: Yes, even afterwards, you should continue saying so. You should never say, "It is good to drink alcohol." Otherwise, it will start to have an influence over you once again. You should never have this belief, 'It is good to drink alcohol.'

[5.2] Break Free From Other Addictions

Ask for the Energies to Break Free From the Addiction and Turn Your Intention Around

Questioner: What should I do to quit smoking?

Dadashri: The fact that you have ended up smoking [in this life] is based on [the intents you had made in] your past life, but you should now nurture this intent in your mind, 'Cigarettes should not be smoked.' You have ended up smoking based on [the intents you had made in] your past life. Even if you don't want to smoke, the circumstances that tend to come together are such that you end up smoking. Therefore, you should nurture the intent, 'Cigarettes should not be smoked,' then in your next life, you will not smoke. You had nurtured the intent to smoke in your past life, that is why you have ended up smoking [in this life], but now if you

turn that around by nurturing this new intention, then it is possible to quit it. What is this like? You can nurture the intention to quit smoking. Whether you are able to quit smoking or not [in this life], is a different matter. If you nurture this intention today, then it will give result at some point in the future. So, from now onwards, keep saying, “Dada Bhagwan, please grant me the energy to quit smoking.” Keep saying that.

The Solution of Singing ‘Aseem Jai Jai Kar Ho’

Questioner: Please show us another solution [to quit smoking].

Dadashri: You can start singing, ‘*Dada Bhagwan na aseem jai jai kar*’ (‘Infinite glorious salutations to Dada Bhagwan, the Lord within’) one time in the day. With that, the mind will gradually become stronger. Once that has been achieved, ‘we’ will do a *vidhi* (special inner energies attained from the *Gnani*) for you. Will you like singing ‘*Dada Bhagwan na aseem jai jai kar*’?

Questioner: Yes, Dada, definitely, I will like it.

Dadashri: You can do this wherever you want, you can sit in your room and sing it for a while. Sing it for a minimum of eight minutes. If you can sing it for longer, that’s great. If you find the time, then it’s good, but otherwise, you should at least sing it for eight minutes. Doing that will help you. This is a ‘vitamin’ that helps internally [for the Self].

The One Supporting the Addiction, and the One Taking Away the Support Is Verily You

Do you smoke cigarettes? Do you smoke cigarettes or drink tea?

Questioner: I do. I do not smoke a lot, but I do

drink tea. I am addicted to tea and my intake of tea has increased a lot. In fact, I like drinking tea. Dada, where it is something that is liked, what should be done?

Dadashri: Yes, well, you may like it. However, when you are served tea that has not been made to your liking, at that time you will feel, ‘Darn it, there is no substance to this tea. It would have been better if I hadn’t drunk it.’ After that, your opinion for tea will start changing. The opinion will continue to change, until it gradually becomes non-existent. As it is, all of this is persisting because of opinions alone. You indeed are the one who supports it, and the one who takes away the support is also you. Nevertheless, don’t try to experiment too much on this. Don’t experiment on things that are needed on a daily basis. The reason being, this [drinking tea] is not so harmful, is it! There are many other experiments that are still pending. A little bit of tea is okay, it makes the mind feel delighted. It gives you momentary pleasure in the morning and in the afternoon. However, the moment you say, “It’s good,” it latches on to you. When you say, “It’s bad,” it flees.

Questioner: I should say, “It’s bad.”

Dadashri: Don’t say, “It’s bad.” Rather, if you say, “I don’t like it,” then you will start to not like it. And if you say, “I don’t like it,” on a daily basis, then you will eventually break free from drinking it. But the fact is, what will you gain from letting go of everything? This [drinking tea] is not very harmful. However, don’t engage in those other vices, things like smoking cigarettes or drinking alcohol; don’t fall into those vices. Those of you who are engaged in such vices, make sure you gradually quit them. As for something like tea, let it be. This is because, you have to live in worldly life, so some intoxication is needed. So let this remain, but get rid of those other vices.

[6] The Unique ‘Four-Step’ Method to Break Free From Addiction

Step 1: ‘Addiction Is Wrong,’ Keep this Knowledge Present

Even if You Can’t Quit It, the Knowledge That ‘This Is Wrong’ Should Prevail Constantly

Questioner: I have a really bad habit of smoking cigarettes. I am able to quit smoking but then I end up smoking again, so please show me a step-by-step way through which I can quit it permanently!

Dadashri: For that, you should maintain only this much, ‘It is wrong to smoke, smoking is a bad thing.’ With that, you will break free from smoking.

Questioner: Yes. Dada, I do have the knowledge that what I am doing is wrong, and I don’t like it either, yet I am unable to quit it, so what should I do?

Dadashri: It is not a question of you being able to quit it. Always maintain this belief, ‘It is wrong to smoke.’ And even if you can’t quit it, it should constantly remain in your awareness that, ‘This is wrong.’ ‘It is wrong to smoke,’ this knowledge should prevail constantly, it should never leave, not even for a moment. As you start to understand the knowledge, meaning you understand in what way ‘This is wrong,’ from that moment on, you start to destroy the karmic tuber from the root. This is provided you understand that ‘This is harmful to me,’ provided you have gained such knowledge. It is the right knowledge alone that gives one the illumination in this world. If you attain such knowledge, then you can destroy [the karmic tuber] from the root.

Step 2: Gather All the Facts About ‘In What Way Addiction Is Wrong’

First, You Break Free From It at the Level of Understanding, and When the Time Comes, You Break Free From It Exactly

Questioner: If it constantly remains in my understanding that ‘This addiction to smoking cigarettes is wrong,’ then will I really be able to break free from it?

Dadashri: You will certainly be able to break free from it at the level of understanding. What does it mean to break free from it at the level of understanding? It means only by understanding, you have managed to break free from it only at the level of understanding. You have not yet broken free from it in exactness [at the level of external conduct]. It takes time for you to break free from it in exactness. At first, it is by understanding; you should be able to break free from it at the level of understanding, and subsequently, you will be able to break free from it in exactness.

Questioner: So does that mean that if it becomes set firmly at the level of understanding, then the possibility of it coming into effect [at the level of external conduct]...

Dadashri: That’s it, then it cannot refrain from coming into effect at the level of external conduct. It is inevitable. The understanding is what is needed in actuality; once it actually comes about, it means that the understanding has come into effect. The effect does not need to be brought about, it will automatically come into effect! Suppose there are two small vials placed here. Both contain a white powder; one contains vitamin and the other one contains poison. The vial

containing poison is labelled as ‘poison’ and the vial containing vitamin is labelled as ‘vitamin’; but it is a white powder in both vials. Now if a small child has seen his father take the vitamin powder, then the child will get the urge, ‘Let me also taste what my father is taking.’ Now, he can end up taking the poison instead of the vitamin, that can happen, right? Is that possible or not?

Questioner: It is possible.

Dadashri: Both vials contain a white powder, they are identical in appearance, and the child doesn’t know how to read. So one might ask, “Now what should the father do in such a situation?” He should give his son the understanding, “Son, look, if you ingest anything from this vial, you will die.” However, by simply telling the child, “You will die,” it doesn’t mean that the child has come to know what the father meant to say. Just because the words have been spoken, does it mean that the child knows what the father means? So the child asks, “Father, what does it mean to die? Where will I go?” So the father explains, “Do you remember your uncle? When he had died, he had to be taken away after his body had been tied to a bier.” So the child comes to realize what death means, that it’s something like this, that once a person dies, he is taken away. So once he has somewhat understood this concept, he will not touch the vials. He will not touch them only after it has become set in his understanding. Likewise, the understanding [about how an addiction is harmful to you] has not yet set in. Moreover, that requires time. Time is also a factor in this equation. That which has come into one’s conviction and that which has come into one’s understanding will not refrain from coming into effect at the level of external conduct; this is an irrefutable fact.

As the Conviction Sets In, the Fondness for It Decreases and Its Harmful Aspects Become Evident

Once the conviction sets in [that addiction is harmful], the harmful aspects of smoking cigarettes will start to become evident to you, and that is when it will come into your experience. Earlier, you had a fondness for it, so you couldn't see the harmful aspects at all, could you! When you would get a cough, you wouldn't attribute it to smoking cigarettes, you would downplay it by saying, "Well, coughs come and go." Now you will start seeing what harm the cigarettes are causing; its harmful aspects will start to become evident to you. From the moment the fondness towards it decreases, you begin to see its harmful aspects. And in the case where you have a fondness for something, even if it has detrimental effects, you won't realize it. If you are fond of someone, even if that person has any faults, you will not be able to see them. But when that fondness decreases, those faults will really become evident to you.

Step Three: Have Remorse for the Untoward External Conduct and Ask for the Energy Through Pratikraman, the Opinion Changes and the Addiction Comes to an End

Questioner: This person chews tobacco and he simultaneously also reinforces the intent (*bhaav*), 'It is wrong to chew tobacco.' Even then, he still ends up consuming it, so what else should he do for this?

Dadashri: The one who is chewing the tobacco should do *pratikraman* (ask the Lord within for forgiveness). The reason for that is, do you know why he should do such *pratikraman*, in this context?

Questioner: *Pratikraman* is to be done because even though he ended up doing this deed [of chewing tobacco]

as a result of his *prakruti* (the relative self with inherent characteristic traits), he has remorse for doing so, he wants to quit doing this deed. The purpose is something like that.

Dadashri: Yes, the remorse was felt, but what is the purpose of him doing *pratikraman*? It means that although he ended up chewing the tobacco, [by doing *pratikraman*,] he has opposed the opinion [that ‘It is good to chew tobacco’]. His opinion about that has changed. Once his opinion changes, it means that the lifespan of the addiction is nearing its end. The addiction is persisting because of the opinion.

Say a person is addicted to smoking *bidi* or cigarettes, so before that happens, first his habit of smoking becomes reinforced. And up to that point, he even feels good about it. But after a while, he grows weary of it and thinks, ‘What a nuisance! Now, I want to quit smoking this.’ He keeps saying, “I want to quit smoking, I want to quit smoking.” So, from that point onwards, his opinion about smoking has changed. The habit had formed because he was in favor of the opinion ‘Smoking is good, I should smoke.’ But now his opinion has changed, so he will break free from the addiction of smoking, that is for certain. Now there will be no action [cause]; only the reaction [effect] is remaining. So, as long as he is not giving rise to any [new] action, the reaction will eventually come to an end. The moment the opinion changes, it is as good as you breaking free from the addiction. People do not make you change your opinion. All I am doing is making you change your opinion. I don’t want to change any of your actions. All I am doing is making you change your opinion.

By Having Remorse and Asking for the Energy, You Will Become Free of the ‘Contractual Agreements’

Dadashri: Are you able to understand this? Did you understand it or not?

Questioner: Yes, Dada.

Dadashri: Now, the second thing that you can do is nurture the nine *Kalams* (nine statements of Dadashri's in which one asks for the energy to the pure Soul within for the highest spiritual intents). I had written down the nine *Kalams* on a piece of paper for one man. He used to smoke heavily, so, I composed a tenth *Kalam* for him, a *Kalam* related to smoking.

Questioner: Related to smoking!

Dadashri: 'I am asking for forgiveness for smoking, for making others smoke, and for instigating others to smoke.' I wrote all of that down for him in detail. I told him, "Now, recite these ten *Kalams* daily; and in particular, recite this tenth *Kalam* twenty-five to thirty times on a daily basis." Within two months, he had stopped smoking.

For those who drink alcohol, if they add on a tenth *Kalam* to the nine *Kalams*, as in, 'I am asking for forgiveness for all the drinking I have done until now, for whenever I have made others drink, and for whenever I have instigated others to drink. From now on, I will not drink anymore.' If he says this on a daily basis, then the drinking will come to an end! Even if he is currently drinking, it will come to an end eventually! Regardless of whether he is drinking alcohol or consuming other addictive substances or engaging in other vices, if he keeps asking for the energies (*shakti*) and if he feels remorse for his actions and repents saying, 'For whatever alcohol I have consumed up until now, I am repenting for that mistake. Now, please grant me the energy to not drink anymore.' Despite doing this, if he still ends up drinking, he should keep asking for the energy to not drink. By doing so, he will start to become free of the 'contractual agreements'. Otherwise, the inherent nature of the non-Self complex (*pudgal*) is such that it will make you slip up. Thus, this intention should keep being nurtured.

Step Four: Never Defend the Addiction

Despite Wanting to Quit, You Extend the Addiction by Twenty Years When You Defend It

Questioner: Suppose, it is in a person's understanding that addiction is wrong, he is asking for the energy to not indulge in it and he is also unwinding the wrong opinions that had been formed, yet, he is not able to break free from the addiction, then can you please explain where he is still making a mistake?

Dadashri: What mistake is he making? He is extending the addiction of smoking. He does want to quit smoking, but along with that, he is himself increasing its lifespan! He keeps extending its lifespan as he goes along, extending it by twenty years. Now, how would its lifespan be increased? Well, he knows that smoking is harmful. He even says so daily, "It is not worth smoking any day. The fact that I am smoking is definitely wrong." For ten years, he holds onto this belief that smoking is bad, but if one day someone tells him, "Why are you indulging in something so harmful?" at that time, he ends up protecting the addiction by saying, "No, there's nothing wrong with it!" That in turn extends the lifespan by another twenty years. So even though his opinion about smoking has changed, he has ended up extending the addiction. When he says, "There's nothing wrong with it," the karmic tuber of smoking that resides within him realizes, 'This boss is insincere towards his decision to get rid of me.' With that, its lifespan gets extended by another twenty years.

The fact is that this addiction is actually an effect brought forward from the past life, but what is the new thing that happened in this life? What damage did being in a state of ignorance of the Self cause? The answer is, it caused extensive damage. It has caused him to bind a karmic account [of addiction] for the next life. So because

of that, he will never be able to break free from it. The reason being, [in a state of ignorance] he will have inevitably ended up protecting his mistake. Don't you think that he would protect it?

Questioner: He would. Not only that, he would also bring to light all the counterarguments in its favor, and so the addiction would keep getting encouragement.

Dadashri: Yes, so then he will not be able to quit smoking.

Questioner: Yes, there are many who say this while smoking, "I am smoking away my miseries. I am turning my miseries into smoke!"

Dadashri: Yes, they are smoking away their miseries, aren't they! By saying so, they are protecting the addiction of smoking. What are they doing? They are extending the lifespan of smoking. Now, in this case, what should they actually say? They should say, "Dear fellow, this smoking is a weakness of mine. This much of weakness is still there, but I will get rid of it now.' Is there any problem in saying that straight up? But the mortal one doesn't remain straightforward, does he!

In Order to Preserve Your Reputation, You End Up Defending the Addiction

If someone tells you, "Why don't you quit smoking cigarettes!" Then you will respond, "No, what's wrong with smoking? There is no need to quit it." When you defend yourself like this, that is considered as protecting it. When you justify that you are doing nothing wrong, it is considered as protecting it! You end up protecting it one way or another. And yet from within, you actually want to quit smoking. However, just because you want to preserve your reputation in public, you end up protecting it. Oh mortal one, what reputation did you have to begin with, that you are making attempts to preserve it? You should

admit your weakness by saying, “You’re right, this is definitely a weakness in me. You have noticed it today, but I can see it all the time.” Is anyone ever going to call a weakness a strength?

Questioner: Dada, do you know what I do? Just to preserve my reputation, I declare to my family that I do not smoke, but then I secretly go and smoke in the bathroom.

Dadashri: Instead of smoking secretly, it is better to do so in public, so that the public can at least make a judgement about what kind of a person you are, smoking away in public! So expose yourself in public. Rather than making people come to see what Chandubhai’s reputation is like, you should expose it yourself in public by telling them that he has no willpower. And if someone is shaming you in public, in front of a thousand people, even then you should say, “You’re right, this is a weakness of mine.” Those who expose their own weakness, eventually achieve their goal. Anyone can declare their weakness privately.

Questioner: You had once advised us that we should use discretion. You had said that there is no need to justify it by repeatedly saying it is a weakness.

Dadashri: Yes, that is true. There is no need to justify it by repeatedly saying it is a weakness. It’s like this; as far as the weakness is concerned, you should maintain the firm resolve that ‘I want to come out of this weakness.’

The Entire World Is Trapped Because They Don’t Know the Right Way to Break Free

What will you do now? What will you say?

Questioner: That’s it, Dada. I have to accept my weakness.

Dadashri: Yes, you should accept it. If something is wrong, you should definitely accept that as being wrong. You should admit it outright, “This is a weakness of mine.” If you declare it clearly like this, then it will come to an end. So this is the way to do it. I am the only one who is saying this, mind you. I am the only one who is revealing the right way to break free from the addiction. The entire world is trapped because they do not know the right way. The method is completely different, isn’t it! ‘We’ have never protected anything after knowing it to be wrong. And if you are protecting anything in this way, then put a stop to it. It extends the lifespan of the mistake. Every circumstance is prone to dissolution, but by protecting it, these people keep on extending the timeframe of its dissolution, and that is why it is still persisting. That is why ‘we’ are saying, “Hey, why don’t you adopt this way!” And that too, it will all go away methodically.

Questioner: Dada, this discussion is at such a subtle level, it is nowhere...

Dadashri: It can never be found elsewhere. This is not to be found in books or in any other place. The fact of the matter is that I can See all this in my *Gnan*.

[7] When Someone in the Family Has an Addiction...

If One Gets Ample Love From the Family, He Will Not Turn Towards Addiction

Questioner: Would you please show me a way to help my husband come out of his bad habits?

Dadashri: In order to help your husband come out of his bad habits, you will have to improve first. I sit here having improved myself; and as a result, when people come

to me, their bad habits gradually start to decrease. Therefore, once you have improved yourself, all the bad habits of your children or your husband will start to diminish.

Questioner: Dada, my husband cannot break free from drinking brandy, so what should I do in this situation?

Dadashri: Why don't you give him so much love, that he doesn't need to drink brandy anymore, that he stops drinking it! When a person doesn't feel loved at home, that is when the mortal one goes out and drinks. If he feels loved by the family, then he will let go of all of those bad habits. People are ready to give up everything for the sake of love. It's because he doesn't feel loved at home that he falls in love with brandy or some other thing, or else he keeps wandering off to the beach. [If we were to tell him,] "Hey mortal one, what's wrong with this place? Why don't you stay put at home!" Then he would respond, "I don't like staying at home at all." That means, you will have to find a solution for this; how long can this go on like this? Increase the love that is currently there at home. Even your children will be pleased and all the running off outside that your husband was doing, he will stop doing that and he will instead come back home.

Don't Scold Them for Having the Addiction; Give Them the Right Understanding

Questioner: Dada, if our children are eating meat, drinking alcohol, or consuming other such substances, then what effect would those substances have on them? And how can we stop them from consuming these substances?

Dadashri: It is possible to do so by giving them the right understanding; it will not happen by beating them. You should tell your children just this much, "Son, it does not suit us to consume such substances. We are from a

respectable family; this does not suit us. What's more, it is detrimental to your health." Converse with them in this friendly and loving way, instead of scolding them or beating them. You cannot scold them or beat them, therefore you should try to give them the right understanding. Explain to them, "Son, this does not suit us. It is detrimental in this way and that way." Despite explaining once, if they don't listen, then you should try explaining it to them again. Even after that, if they do not listen, then try explaining once more. When the force of their unfolding karma diminishes, the understanding that you had shared with them will present itself to them. That will happen when the force of their unfolding karma diminishes. So, when you should share the right understanding with them every day in this way, that will make them start thinking, 'What my father is saying is correct. He is telling me that this does not suit me, but I still end up doing it, even when I don't want to.' As they come to the decision that, 'What he is saying is correct. He is correct,' they will eventually turn around.

However, if you keep nagging them and telling them off, then the poor children, they have an ego, don't they? They'll think, 'Why do you keep telling me off? I actually don't want to consume it, and yet you're telling me off for it!' And so, they will retaliate by doing just the opposite. In fact, the children will decide, 'You can tell me off right now as you please, but I will do as I please.' So, the feeling that had been arising in them, the right understanding that was presenting itself to them that, 'This is wrong, this is harmful,' that instead gets reversed. And what's more, they end up making the firm resolve that 'I am going to continue consuming it.' They'll say, "Do what you want, see if I care!" And if you go further and beat them up over this issue, then they will decide, 'When I grow up, I am not going to let him off without beating him.' This is how it will play out!

Whether It Is a Disease or an Addiction, Both Are the Result of the Unfolding of Karma

People keep scolding their children all day long, they nag them, they beat them. But when the children fall sick, they don't scold them. Why is that? If they happen to fall sick, then would the parents scold them?

Questioner: No, then they would not do so.

Dadashri: Why is that? That too is happening as a result of the unfolding of karma and so is this [the addiction]. They too must have some kind of *antaray karma* (obstructing karma), that must be why it [the addiction or the disease] takes a hold, isn't it! Just as a person may get typhoid at the age of twenty, that too is a disease of a kind, which has come about as a result of the unfolding of karma. Likewise, if a person is smoking cigarettes or eating out in restaurants, that too is a disease of a kind, which has come about as a result of the unfolding of karma. All of this definitely happens as a result of the unfolding of karma. If a person comes across the relevant circumstances, then he will end up going down that route. People will even comment, "The mortal one has been tainted by bad habits." But the fact of the matter is, the mortal one is subject to circumstances, so how can anyone deem him to be at fault? This is how it is.

In fact, if a person is naturally meant to improve, then he will improve. Never has it been the case that a father has improved his children. Especially where the father himself has not improved!

Questioner: But if we look at it from that context, no one is perfect, right?

Dadashri: What do you want to do with being perfect? Being perfect is of no use to us. However, you do

at least need to have enough understanding, so that you can carry out your worldly interactions. Whatever worldly interactions you're involved in, you should be able to carry out those worldly interactions commendably, shouldn't you! You should at least see to it that your children don't go down the wrong path because of you, shouldn't you? At least for the children that have been born into your own home, forget about those of the neighbors. If you have the capacity, then you can even guide the neighbors' kids too, but if not, then at least guide your own children on the right path. Your worldly interactions should be commendable!

[8] A Gift of Akram Vignan, Addicts Directed Onto the Path of Moksha

Dada Never Asks a Person Why He's an Addict

Questioner: If a person has a smoking addiction, or an addiction to tea, then can he attain *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death)?

Dadashri: There is no objection to anyone attaining *moksha*. *Moksha* does not raise any objections. The one who becomes straightforward (*saral*) attains *moksha*; irregardless of which living being becomes straightforward. *Moksha* itself is of a straightforward nature. Anyone who becomes straightforward will attain *moksha*. One will eventually understand for himself that, 'On account of this smoking and tea addiction, I am actually remaining in bondage. These things have latched onto me.' Once he realizes that, he will break free, of his own accord, from these things that have latched on.

Questioner: Dada, even alcoholics have come to you, yet you have never asked them, "Why are you drinking alcohol?" nor have you told them, "You should not drink alcohol!"

Dadashri: Such things should not be said to them. What did ‘we’ tell them instead? “I have no problem with the fact that you’ve become an addict. But do *pratikraman* with God as your witness, for the addiction that you have developed.” When people raise objections by stating, “Why are you drinking alcohol?” the mortal ones are instead making the matter worse by causing him to extend his addiction and are in turn harming him!

Questioner: But Dada, what about those who believe that there is happiness only in that?

Dadashri: He may be believing that, that may be so, but mind you, he would still have this feeling within, ‘Drat it, what I’m doing is wrong!’ It’s just that he doesn’t say anything out loud. He would actually be feeling very fed up with the situation. The karmic impressions [of being addicted] are an effect brought forward from the past life; the karmic impressions of this life are not like that. In fact, in this life, he is feeling remorse, ‘It would be better if this didn’t happen.’ Wouldn’t he be feeling remorseful? What kind of remorse would he be feeling? ‘It would be better if this didn’t happen.’ Despite that, he inevitably ends up indulging in the addiction; the karmic impressions brought forward from the past life are at work!

Those Who Would Not Be Accepted by Anyone, Dada Accepts Them

Questioner: Yes, but even if the grace of the saints and of Dada Bhagwan is being bestowed, a person has to first become deserving of that grace, and then he should make the effort to bring a change in his external conduct, shouldn’t he?

Dadashri: The fact is, that is indeed why ‘we’ have disclosed this *Akram* path (the step-less, direct path to Self-realization), *Akram!*

Questioner: *Akram* means there are no *kram* (steps; rules, customs) at all on this path.

Dadashri: No *kram* at all. This is because in the course of the *Kramik* path, people have become bankrupt, they have come into a state of insolvency. Whatever state they are in right now, if they try to correct that state, then it is such that they will come into a state of insolvency. So when would they ever be able to correct that state?

Questioner: It would take a very long time and they would suffer.

Dadashri: What's more, not a single attribute improves. How can it, when it is not improving for the monks either! That is why 'we' analyzed this scientifically that, 'Currently [in this era of the time cycle], this *Kramik* path (traditional step-by-step path to attain the Self, characterized by penance, rituals and austerities) will not work.' That is why 'we' had to adopt a different path, the path of *Akram Vignan* (the spiritual Science of the step-less path to Self-realization). It is a spiritual Science that is entirely irrefutable in principle; the kind that gives instant results! It doesn't focus on changing a person's external conduct. The external conduct will change automatically, once all the karmic stock that one has brought forth from the past life comes to an end.

Questioner: On the *Kramik* path, they talk about renouncing.

Dadashri: They keep telling people, "Renounce them, renounce them. Renounce all of these addictive substances." They make people renounce the addictions right from the get go, only after that do they allow them to get onto the path. So what can be done for these poor people [who can't break free from their addictions]? Shouldn't there be some hospitals for them? That is why

‘we’ accept everyone in this ‘hospital’. Those who are not accepted by anyone, they are accepted here. And if I had told you on the day prior to giving you *Gnan*, “I will give you *Gnan* on the condition that you come here after renouncing your addictions immediately,” then you would have fled from here.

His Own Disease of Worldly Life Is Cured, That Is Why He Can Cure the Disease of Others

Questioner: Dada, such people would certainly be considered as patients, wouldn’t they?

Dadashri: They are all nothing else but a patient! That is precisely why they have to drink alcohol. Why do they have to drink alcohol? Why do they have to smoke cigarettes? It’s because they are suffering a disease. Why do they have to drink tea? It’s because they’re suffering a disease. Smoking and drinking alcohol are all nothing but diseases. They are diseases, so find a cure for them.

Questioner: But Dada, you have opened such a ‘hospital’ where you are not even asking a person where he picked up the disease or even what his disease is! You are simply curing them of their disease.

Dadashri: It is an offense to ask him where he picked up the disease. As far as disease is concerned, this worldly life itself is a disease; it’s just that there are various designs of this disease of worldly life. But they all have the same name: the disease of worldly life! The designs may vary. There are all sorts of designs, but the disease is of just one type: the disease of worldly life! My disease of worldly life has been cured, that is why I can cure you of yours! Yours has been cured, hasn’t it? Is it all fine now?

Questioner: Dada, you have given us the medicine for that disease of worldly life, so now it has no choice but to be cured, right!

Dadashri: Yes, of course. Isn't it a wonder, the disease is actually getting cured! That too is a wonder, isn't it! Besides a *Gnani Purush*, there is no other cure for this disease of worldly life. There is no other medicine for this disease of worldly life besides that of going to the One who has Himself become cured of that disease. How fortunate you were, that you met this Dada, who cured you of your disease in no time!

And this Science of 'ours' is such that, you can break free from all of your faults. What does this Science of 'ours' do? It cures the disease of worldly life. The extent to which the disease is cured, that is the extent of the protection one gains. The extent to which the disease is cured, that much the health improves; this Science of 'ours' is such that it protects one's health and it prevents the disease from arising anew. This is how our Science works. Diseases of all kinds get cured here, the diseases of the body also get cured, the disease of worldly life also gets cured, the work for *moksha* also gets done; all of that happens.

Jai Sat Chit Anand
(Awareness of the Eternal Is Bliss)

Glossary

Gujarati Word	English Translation
<i>Akram path</i>	- the step-less, direct path to Self-realization
<i>Akram Vignan</i>	- the spiritual Science of the step-less path to Self-realization
<i>asan</i>	- that which is necessary for the body
<i>bhang</i>	- a traditional drink made in India from cannabis leaves
<i>bidi</i>	- an inexpensive cigarette locally produced usually from cut tobacco rolled in leaf, chiefly found in India
<i>charitrabal</i>	- the strength of character visible in the relative due to One's inner state of Conduct as the Self
<i>chit</i>	- inner component of knowledge and vision
<i>Gnan</i>	- Knowledge of the Self attained through Self-realization
<i>Gnani</i>	- One who is Self-realized; can also refer to the Gnani Purush
<i>Gnani Purush</i>	- the enlightened One, who is free from the ego and all worldly attachments, and can enlighten others
<i>Kalam</i>	- statement in which one asks for energy to the pure Soul within
<i>Kramik path</i>	- traditional step-by-step path to attain the Self, characterized by penance, rituals and austerities
<i>moksha</i>	- ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death
<i>nine Kalams</i>	- nine statements of Dadashri's in which one asks for the energy to the pure Soul within for the highest spiritual intents
<i>paan</i>	- betel leaf stuffed with betel nut and other ingredients commonly consumed in India as a palate cleanser, but has stimulating and addictive effects
<i>pratikraman</i>	- asking the Lord within for forgiveness for making a mistake
<i>pratyakhyan</i>	- making the resolve to not repeat a mistake
<i>shushka gnan</i>	- barren knowledge; knowledge which does not produce any result
<i>vyasan</i>	- addiction

Daily Prayers

Nav Kalamo - Nine Deep Inner Intent

1. Oh Dada Bhagwan, give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent.
Give me the absolute energy not to hurt, even to the slightest extent, the ego of any living being, and to conduct my thoughts, speech, and action in a manner that is accepted by all.
2. Oh Dada Bhagwan, give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent.
Give me the absolute energy not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech, and action in a manner that is accepted by all.
3. Oh Dada Bhagwan, give me the absolute energy not to criticize, offend, or disrespect any living preacher, monk, nun, or religious head.
4. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to, dislike or have contempt for any living being, even to the slightest extent.
5. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to speak any harsh or hurtful language towards any living being, even to the slightest extent.
6. If someone speaks in harsh or hurtful language, give me the energy to speak kindly and softly in reply.
7. Oh Dada Bhagwan, give me the absolute energy not to have, nor cause anyone to have, nor instigate anyone to have, even to the slightest extent, any sexual faults,

desires, gestures, or faults related to sexual thoughts towards any living being, be it male, female, or of bisexual orientation.

Give me the absolute energy to be continuously free from all sexual impulses.

8. Oh Dada Bhagwan, give me the energy to not have excessive temptation towards any particular food taste.

Give me the absolute energy to take meals with a balance of all tastes.

9. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to criticize, offend, or disrespect any being, be they present or absent, living or dead.

10. Oh Dada Bhagwan, give me the absolute energy to become an instrument for the salvation of the world.

Pratah Vidhi - Morning Prayer

- I bow down to Shri Simandhar Swami. (5)
- I bow down to Dada Bhagwan who is the embodiment of pure love. (5)
- May no living being in this world be hurt, even to the slightest extent, through this mind, speech or body. (5)
- With the exception of the exclusive experience of the pure Soul, I have no desire for any temporary thing of this world. (5)
- May I attain the absolute energy to remain continuously only in the Agnas of the manifest Gnani Purush, 'Dada Bhagwan'. (5)
- May the absolute Knowledge, absolute Vision, and absolute Conduct of the Science of Absolutism of Gnani Purush 'Dada Bhagwan' manifest in exactness, completely and totally. (5)

Namaskaar Vidhi - The Vidhi of Salutations

- With the live presence of ‘Dada Bhagwan’ as my witness, with utmost reverence and devotion, I bow to Tirthankar Lord ‘Shri Simandhar Swami’ who currently lives in Mahavideh Kshetra. (40)
- With the live presence of ‘Dada Bhagwan’ as my witness, with utmost reverence and devotion, I bow to the ‘Om Parmeshthi Lords’ who currently live in Mahavideh Kshetra and other Kshetra. (5)
- With the live presence of ‘Dada Bhagwan’ as my witness, with utmost reverence and devotion, I bow to the ‘Panch Parmeshthi Lords’ who currently live in Mahavideh Kshetra and other Kshetra. (5)
- With the live presence of ‘Dada Bhagwan’ as my witness, with utmost reverence and devotion, I bow to all the Tirthankar Lords who currently live in Mahavideh Kshetra and other Kshetra. (5)
- With utmost reverence and devotion, I bow to all the celestial beings who protect the spiritual reign of the Tirthankar Lords. (5)
- With utmost reverence and devotion, I bow to all celestial beings who protect without partiality. (5)
- With utmost reverence and devotion, I bow to the twenty-four Tirthankar Lords. (5)
- With utmost reverence and devotion, I bow to Lord Shri Krishna. (5)
- With utmost reverence and devotion as the Self, I bow to the omniscient One, Shri ‘Dada Bhagwan’ whose subtle presence is in our world (Bharat Kshetra). (5)
- With utmost reverence and devotion, I bow to all the ‘Self-realized mahatmas’ of ‘Dada Bhagwan.’ (5)
- With utmost reverence and devotion, I bow to the ‘real Self’ in all living beings of this universe. (5)

- The real Self within all living beings is divine, and therefore, I see the divine Self in all living beings. (5)
- The real Self within all beings is the pure Soul, and therefore, I see the pure Soul in all living beings in the world. (5)
- The real nature of all is eternal and elemental and with this Knowledge, I see the entire world. (5)

Pratikraman Vidhi

Three-Step Process of Reversal from a Mistake

Note: ‘You’ are the pure Soul, and *pratikraman* has to be done by ‘Chandubhai’ (file number one) who committed the errors. Here, You will ask file number one to do *pratikraman*. This is a three-part process:

1. ***Alochana***: Heart-felt inner confession of one’s mistakes.
2. ***Pratikraman***: Process of apology coupled with remorse for any wrongdoing.
3. ***Pratyakhyan***: Sincere pledge to never repeat the mistakes.

With Dada Bhagwan as a witness, oh pure Soul of [insert the name of the person you have hurt], who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.

* Recall internally the faults in which you have hurt the other person through anger-pride-deceit-greed, sexuality, and so on.

Contacts

Dada Bhagwan Foundation

India :

Adalaj : Trimandir, Simandhar City
(Main Center) Ahmedabad-Kalol Highway, Adalaj,
Dist.: Gandhinagar - 382421, Gujarat, India.
Tel : + 91 79 35002100, +91 9328661166-77
Email : info@dadabhagwan.org

Bangalore : +91 95909 79099

Delhi : +91 98100 98564

Kolkata : +91 98300 93230

Mumbai : +91 93235 28901

Other Countries :

Argentina : **Tel:** +54 9 11 58431163
Email: info@dadabhagwan.ar

Australia : **Tel:** +61 402179706
Email: sydney@au.dadabhagwan.org

Brazil : **Tel:** +55 11999828971
Email: info@br.dadabhagwan.org

Germany : **Tel:** +49 700 32327474
Email: info@dadabhagwan.de

Kenya : **Tel:** +254 79592 3232
Email: info@ke.dadabhagwan.org

New Zealand : **Tel:** +64 21 0376434
Email: info@nz.dadabhagwan.org

Singapore : **Tel:** + 65 91457800
Email: info@sg.dadabhagwan.org

Spain : **Tel:** +34 922302706
Email: info@dadabhagwan.es

UAE : **Tel:** +971 557316937
Email: dubai@ae.dadabhagwan.org

UK : **Tel :** +44 330-111-3232
Email : info@uk.dadabhagwan.org

USA-Canada : **Tel :** +1 877-505-3232
Email : info@us.dadabhagwan.org

Website : www.dadabhagwan.org



Break Free From Addiction in This Way

In order to break free from addiction, the awareness that 'It is wrong to indulge in this' should remain constantly. Say someone is smoking cigarettes; now even though he does not like to smoke, he is not able to quit smoking, so then he should keep asking God for the energy, 'God, please grant me the energy to not smoke, to not cause others to smoke, and to not instigate others to smoke.' By doing this, he will be able to break free of the 'contractual agreements'. If someone comes and tells you, "Why are you indulging in such things? It is wrong!" Then at that time, you should not protect your addiction of smoking. If you don't protect it, then it will come to an end.

Even if you are not able to break free from your addiction, the firm resolve that 'This addiction is one hundred percent wrong,' must not waver. The strength of your resolve is needed; 'we' are ready to add the power of 'our' words to that. Everything will naturally fall away on its own, just through the power in 'our' words!

- Dadashri



May the original lamp light a series of lamps

dadabagwan.org



9 789391 375942

Printed in India

Price ₹35