

Dadavani

December 2025



Sexuality and
Sexual Impulses



Alcohol



Intoxication of the Ego



Will you not have to know all these danger signals? They are called suicidal elements. Leave anything that acts as a hindrance on the path to *moksha* and step back. No matter how difficult the circumstances, You should not stray away from Your goal, that is how it should be.

The Results of Various Types of Intoxications

EDITORIAL

As important as the ways are to climb the path of *moksha* (liberation), it is much more important to be cautious of the slippery spots. On this path, more than gaining profit, it is of utmost importance to know how to avoid losses. While ascending higher and higher [spiritually], there are no red flags to caution You of the dangerous points. In the current issue, absolutely revered Dada Bhagwan (Dadashri) shows us the dangers of three types of intoxications: 1. The intoxication of sexual desire. 2. The consumption of alcohol. 3. The intoxication of the ego – believing that ‘I am something.’ Dadashri reveals how each type of intoxication is dangerous.

In *Kaliyug* (the current era of the time cycle characterized predominantly by misery, and almost no happiness), the intoxication of sexual desire makes a human being grossly unaware (*bebhaan*). Just as it remains in one’s awareness that a firework is filled with gunpowder [that is ready to explode], in the same way, due to illusory attachment (*moha*), one does not know what intoxications these living human beings are filled with. When the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) becomes fixated on [an object of] sexual pleasure, one becomes *moorchhit* (one who is in a state of unawareness arising from illusory attachment); therefore, he and a drunkard are one and the same. This intoxication of sexual desire is such that it makes one throw away the Self that has been attained. When attaining this *Gnan* (Knowledge of the Self attained through Self-realization), if You exactly understand that true happiness lies only in the pure Soul, then no happiness will remain in sexuality.

Dadashri raises a red flag regarding the consumption of alcohol, saying that the addiction to alcohol makes a human being grossly unaware, and as the brain gets damaged, he becomes almost lifeless (*jada*). In a drop of alcohol, there is a heavy concentration of moving *tras* (two to five-sensed mobile living beings that experience fear) living beings, which completely destroy one’s [practice of] religion (*dharma*), and can even turn a *Gnani* (the One with the Knowledge of the Self) into an *agnani* (one who is not Self-realized). If one drinks alcohol, then the intoxication of that alcohol makes the self grossly unaware. As a result, all the *Gnan* is lost. Therefore, it is not worth it to even touch alcohol.

The nature of the ego is such that the more it grows, [the more] it says, ‘I know everything.’ The intoxication of the ego (*kef*) of ‘I am something’ remains, and because of that, veils of ignorance over the Self (*avarana*) arise. If *dehadhyaas* (the belief that ‘I am the body’) has not gone away and one says ‘I know’ [with respect to spiritual matters], then that is considered *swachchhand* (to be guided by one’s own will and intellect in spiritual matters). *Swachchhand* breaks the [intent of] total surrender towards the one under whose shelter he resides. Dadashri says that if someone comes after drinking alcohol and says, “Sir, I’ve lost all my senses, please give me a solution for this,” then that person is considered worthy. If you pour water on him, his intoxication will wear off, but this subtle intoxication of ‘I know’ will not wear off.

After attaining *Gnan*, despite experiencing the bliss of the Self, if there remains a tendency to indulge in pleasures derived from interactions that are worthy of disapproval and criticism from the public (*loknindya*) such as drinking alcohol, eating meat, or illicit sexual relations, then the charging of karma will continue. These faults completely destroy the awareness of the Self (*atma jagruti*), and therefore, they must not exist. After *Gnan*, although the ego is considered discharge, it is worth remaining cautious towards it. In this human life, One must become the absolute Self (*Parmatma*). Therefore, the ardent prayer is that by aligning our understanding with the understanding of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), we can become free of all the dangerous points in the form of intoxications, and make the effort to attain final liberation in just one more life.

~ Jai Sat Chit Anand

The Results of Various Types of Intoxications

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

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

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. 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 available on: <http://www.dadabhagwan.org/books-media/glossary/>.

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Three Types of Intoxication:

1. The Intoxication of Sexual Desire
2. The Consumption of Alcohol
3. The Intoxication of the Ego – Believing that 'I Am Something'

The Intoxication of Sexual Desire

Pleasure in Sex Due to a State of Gross Unawareness

Do you still experience pleasure (*mithaas*) anywhere?

Questioner: I do experience pleasure; however, I understand that it is a liability.

Dadashri: As long as you find it pleasurable; regardless of the fact that it appears as a liability, but from the moment you experience pleasure in it, it will someday make you forget the liability. The karma that come into effect are such that they make you forget the liability. And on what basis pleasure is experienced in that is something I simply cannot comprehend. Which part is pleasurable in this?

Questioner: Is it due to illusion (*bhranti*) that pleasure is experienced?

Dadashri: It would be acceptable if

pleasure were experienced due to illusion, but this is not even an illusion. Who would call this pleasurable?

Questioner: The utmost pleasure is believed to be in sex (*vishay*); on what basis is this believed to be so?

Dadashri: That particular pleasure that he has experienced, and he has not seen pleasure [bliss] elsewhere, that is why he experiences a lot of pleasure in sex. If a closer look is taken, then the greatest of all filth lies right there. However, due to that pleasure, one enters into a state of gross unawareness (*bebhaanpanu*). Therefore, he does not realize this. If sex can be understood as filth, then its pleasure would entirely vanish.

People of the world have imagined pleasure in sex. Sex is nothing but filth; how can there ever be pleasure in that? Sex is excreta (*sandaas*). Whatever comes out of the nose, ears, mouth, from wherever else, that is all just excreta. Even the discharge is excreta. Whatever resultant part there is, it is excreta. However, it does not output (*galan*) without being engrossed (*tanmayakar*).

Pleasure According to the Belief of Foolish People

Questioner: There is no true bliss in it, but there is pleasure for a very limited time, yet I am not able to become free of that pleasure!

Dadashri: No, there is no pleasure in it at all! That is merely a belief, that's all! That is merely the belief of foolish people! How can a sensible person believe pleasure to be in sex? That is indeed what astonishes me! When sexuality is analyzed, then it is like scratching an eczematous rash. 'We' have a lot of thoughts and feel, 'Alas! This is all we have done for infinite past lives?!' Whatever it is that we do not like, all of that is in sexuality. There is nothing but stench in it! The eyes do not like to see it. The nose does not like to smell it. It does not appeal to the ears, it only appeals to the skin. People simply look at the 'packaging'; they do not look at the 'goods' [within]. The things that one does not like are the very things that are filled in the 'packaging'. It is nothing but a sack of stench! But due to *moha* (illusory attachment), awareness is lost, and that is why the entire world is caught up in this cycle.

As the sewer near Bandra station [in Mumbai] approaches, do you like its stench? This 'packaging' has a stench even worse than that. There are strange and grotesque parts within that the eyes would not like. There is endless, grotesque filth within this sack [body]! This heart that is within you; what if that very lump were to be removed and placed in your hands? And what if you were told, "Keep it with you in your hands and go to

sleep"? You would not be able to sleep at all, would you? In fact, it looks like a weird sea creature. Whatever it is that we do not like, all of that is in this body. Normally, these eyes may appear very beautiful, but what if a cataract was to develop and you were to see those white eyes? You would not like it. Oh my! The greatest pain of all lies in this. This alcohol that intoxicates; a person does not like the smell of that alcohol. And this sex is the cause of all stench. All the things that are disliked are in it. Now, what must the novelty be in this?! Once a person is free of it, he is a king! Having thought deeply about sexuality, it certainly feels as though this gutter is definitely not worth opening up at all. What immense bondage! This world indeed persists due to this!

That Thirst Can Never Be Quenched

What is every living being searching for? They are indeed searching for happiness (*sukh*). One has so much money, yet he does not find any happiness in it; he has a wife, yet he does not find happiness even in her! So then he ends up ordering a bottle [of alcohol], consumes some of it, and nods off to sleep! Upon sampling these things, he decides that there is no happiness at all in these things. Then he keeps letting go of all those things and he continues to search for other, new things [to gain happiness from], but he never feels content (*trupti*). He does get satisfaction (*santosh*) [from those things], but not contentment. Satisfaction is what arises when one's desire gets fulfilled, so one feels satisfied. When the desire to eat

arises, once you eat, you feel satisfied, but you will not have contentment. Contentment means that you will never have the desire for it again.

Questioner: If we have a desire for something and we do not get it, then intense burning (*balatara*) starts up within, doesn't it?

Dadashri: The desire itself is the 'fire'. When a desire arises, it is like striking a match and lighting it. Then as long as it does not get extinguished, the inner burning persists. The inner burning depends on how strong or mild the desire is. If the desire is very strong, then a lot of inner burning will arise. This desire for sexual interactions gives rise to a lot of inner burning, it gives rise to intense inner burning. That is why 'we' have said, "Do not get involved in sexuality at all, it gives rise to a lot of inner burning."

Questioner: No one else has said such a thing before!

Dadashri: People want everything to have loopholes. That is why no one would ever say such a thing! People are at fault themselves, so they would not say such a thing, would they! Only the one who is free from such faults will speak up. This is because having sex just once will not allow a person to become free of the illusion for so many days! Illusion means that one will not be able to come to a decision about whether this happiness is from the Self or from that other [sexual] pleasure; it does not allow this experiential awareness (*bhaan*) to arise! Why do these men forget that this [a woman's body] is nothing but a 'statue' made of flesh? It's like this; out of

moorchha (gross unawareness arising from illusory attachment), as he takes pleasure from the 'statue', he continues to have more *moorchha* for her. And if he does not take pleasure from the 'statue' for six to twelve months, then his *moorchha* will go. After that, he will only see her as flesh wrapped in a silken sheet!

The Extraordinary Experiment of 'Three Vision'

If there were all these pieces of flesh lying in a pool of blood, then would you actually like to look at it?

Questioner: No.

Dadashri: In what way does sexuality continue to exist, is the very thing that is incomprehensible [to me]. People are 'sleeping' with their eyes open, so what can be done with people who are 'asleep'? People actually do not know what is inside the body. If you bought a firecracker, then you would know that there is gunpowder filled in it, wouldn't you?

Questioner: Yes.

Dadashri: So then why does that awareness (*khabar*) not remain in this? With regard to the firecracker, the attentive awareness (*laksh*) indeed remains that, this one is filled with gunpowder, it has not exploded, it has yet to be exploded, whereas this one has already exploded. You realize all that, don't you? And why is it that you don't realize what sort of 'gunpowder' is filled in these living human beings? What sort of 'gunpowder' is filled in them?

Questioner: Bones, blood, flesh.

Dadashri: Right now, if bones and

flesh were wrapped in a bundle with a smooth bed sheet, and if it were brought and placed here, then it would remain in your awareness that within this, lies this, wouldn't it?

Questioner: It can surely remain!

Dadashri: That's good. Those for whom this awareness remains, they are considered to be the king of kings, they are considered to be aware (*jagrut*). Therefore, I remain in a lot of awareness, I remain in tremendous awareness!

The experiment that I had carried out is precisely the experiment that should be used. This experiment is constantly set in place for 'us'; so, even before attaining *Gnan*, this awareness used to remain. Say [a woman] happens to be wearing nice clothes, say she happens to be wearing a sari worth two thousand rupees, even then, immediately upon seeing her, the awareness arises; she appears naked. Then, the second awareness arises; it [the body] is seen without the skin. And with the third awareness, if the abdomen is cut open, then the intestines within are seen, the changes taking place in the intestines are all seen. The blood vessels within are seen, the excreta is seen; in this way, all the filth is seen. Then sexuality would not arise at all, would it! 'We' can see everything through and through (*aarpaar*). Of all this, the Self is the pure eternal element; my vision (*drashti*) extends to that point and comes to a halt. So then how can *moha* arise? People cannot see through and through like this, can they? People do not have such vision, do they? From where would they even

get such awareness? To be able to see in this manner is considered the greatest awareness of all. All the three [stages of] awareness exist at a time. I am telling you about the awareness that I had. The method with which I have won, I have shown all of you the path to win in the same manner. There should be a path, shouldn't there? And that too, it can never happen without awareness [of 'three vision'], can it?

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

Dadashri: You do not know it at all; you do not actually know what 'three vision' is! If one knows 'three vision', then his eyes will never get drawn at all. If 'three vision' can be seen, then such a person will not get involved in it at all. Instead here, due to *moha*, one simply does not come into experiential awareness, and *moha* is a state of gross unawareness!

Illicit Sexual Interactions Are Extremely Dangerous

The 'king' called *moha* has thrown the last die. Nowadays, it is *moha* for sexual pleasures alone that has pervaded everywhere. In the past, there was *moha* for respect, *moha* for fame, *moha* for money; the *moha* was distributed amongst all of these. Today, all the *moha* has pervaded into sexual pleasures alone, and people are living their lives in terrible, intense inner burning.

That which makes you *moorchhit* (in a state of unawareness arising from illusory attachment) and makes you lose awareness as the Self (*bebhaan*) is called *moha*. A man has a beautiful

wife at home, yet he spots a woman on the street. Just as that woman's *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) gets caught up in the *sari* (women's garment consisting of a long drape), in the same way, upon seeing the woman, this man's *chit* gets caught up in her. Therefore, he is considered to have become *moorchhit*. When one loses his *chit*, and it fixates in one place, that is the state of being *moorchhit*! As he has become *moorchhit*, what energy would remain in him thereafter? As he has become *moorchhit*, he and a drunkard have become equal. Then nothing good comes from that.

As long as there is *moha* towards the outer appearance, he should get married. To get married is mandatory and it is very dangerous to get married, yet there is no way out but to get immersed in the danger. The one who has *moha* should definitely get married. Otherwise, he will become like a stray livestock (*haraiya dhor*). He will pay a heavy price if he enters someone else's 'farm' [illicit sex] and he will invite a terrible existence in a lower life-form [in the next life]! By getting married, it means one indulges in what is rightfully one's own, whereas in the other instance, if a thought of that which is illicit arises, then one will go to a lower life-form!

This is the only affliction that takes one to hell, and once a person goes to hell, he will not meet a *Gnani Purush* (One who has realized the Self and is able to do the same for others) again, he will not come across this *satsang* again! The path

of *moksha* will slip through his fingers! Therefore, sexual acts with anyone other than one's wife and thoughts of sexual interaction with anyone other than one's wife will take one to hell! This is the biggest liability of all! Anyone here who makes such a mistake after having taken *Gnan* (Knowledge of the Self attained through Self-realization) will actually go straight to hell. This is because, after having taken *Gnan*, such an action is considered to be a betrayal. It is considered to be a betrayal to the *Gnani* and it is considered to be a betrayal to *satsang*. It is considered to be a terrible betrayal, making one eligible for a life-form in hell. That is why 'we' keep cautioning over and over again. Here, in this *satsang*, if thoughts of such betrayal arise, such interactions will not be tolerated even to the slightest extent, and if it ever comes to my attention that such interactions are going on, then I will set that person on 'fire', I will reduce him to 'ashes' [not allow him in *satsang*]. Over here, this will not be tolerated even to the slightest extent; this gathering is not of that kind. Such a mistake cannot be made here.

Look At the Consequences of Sex!

Hey, how can there be happiness in sexuality? Even a dog would not wander outside if it were given food and drink. In fact, it is due to hunger that the poor things wander around outside! [Whereas] These humans wander around all day after having eaten! So, for humans, the pain of hunger [for food] has been remedied, but now these people are hungry for sexual pleasures. Only if one is headed from the human

life-form to the animal life-form, will he be indulging in sexual pleasures. However, if a human being is going to become the absolute Self (*Parmatma*), then He will not have any sexuality. Indulging in sexual pleasures is the code language of animals; it is beastliness, it is full-on beastliness. So it should not be there at all.

The entire world accepts *brahmacharya* (celibacy through the mind, speech and body). Then, if one is not able to practice *brahmacharya*, that is a different matter. *Abrahmacharya* (sexual interaction) is beastliness amongst human beings. In every place, *abrahmacharya* has been considered as beastliness. That is certainly why *abrahmacharya* in the daytime is considered taboo. This is because *abrahmacharya* is a beastly *upchaar* (way of addressing the sexual impulses that arise). That is why it is done at night, once it becomes dark, so that no one can see or know about it; even our eyes do not see it. Does all this befit human beings? That is certainly why our people had set the custom that it is to be done at night, in the dark. If one indulges in sex in the presence of the sun, then the warning signs of heart failure will become evident, high blood pressure or low blood pressure will develop, and there will be heart failure. Thus, sex is something to be done in the dark. Hasn't it been written [about sex] that, 'Those deeds which need to be kept concealed...' So, sex is the kind of thing that needs to be kept concealed. It cannot even be mentioned to anyone. Nevertheless, the writers of scriptures have allowed it, [with the clause], 'You are getting

married in the presence of other people, so you are entitled to it.'

It Is So Shameful!

Questioner: Dada places greater emphasis on *brahmacharya* and shows contempt towards *abrahmacharya*. But if we follow this practice of *brahmacharya*, then the human population in this world will also decrease, so what is your opinion on this matter?

Dadashri: Despite carrying out all these operations [of vasectomy and tubal ligation], the proliferation of the population does not decrease, so is it likely that the practice of *brahmacharya* will decrease it? They carry out these operations to decrease the proliferation of the population, but even then it does not decrease, does it! *Brahmacharya* is actually a powerful tool [to attain the experience of the Self].

Questioner: But isn't it considered as having contempt?

Dadashri: It is not considered contempt.

Questioner: Can it not be said that we are expressing contempt towards something that is a natural process?

Dadashri: *Abrahmacharya* is not a natural process; this is actually beastliness. If it were a natural process among human beings, then there would be no need to practice *brahmacharya* at all, would there! These animals practice *brahmacharya*, the poor things; their sexual activity is limited to just fifteen to twenty days during the mating season; after that, they do not engage in it at all.

There is incessant sex, so they

certainly are animals; human beings have certainly become animals, haven't they! That is why I have to say this! This is certainly why such a time has come in which there is a need to carry out those operations; have any cows or water buffalos come across the need for such operations?

It is actually to prevent excessive population growth that humans have resorted to 'castration' [vasectomies]. In the past, they would castrate bullocks, nowadays they are 'castrating' humans. What a shame-inducing thing this is!

These vasectomies that people get done, it is wrong to get them done. Don't people get vasectomies? What does the government say? "Get a vasectomy"?

Questioner: Yes, the government says to get it done, and people go and get it done voluntarily.

Dadashri: The government says, "One, two, and three; there's one [child] and two of you [the husband and wife], and beyond that, get a vasectomy!" Whereas what 'we' say is, even after you have four children, next, start practicing *brahmacharya*! And what does it mean to live a worldly life with the wife and still be in *brahmacharya*? It is acceptable [to have sex] four to five times a month; so over the course of twelve months, that is twelve multiplied by five, which equates to sixty days. But instead, whether it's morning or evening, this is the very 'business' that goes on. So the wife takes advantage of this. For some, the wife goes as far as making the husband address her using respectful terms, such as 'baa' (mother). The husbands plead for it, they beg for sex, these people of India, the descendants of

the *rushimuni* (sages of ancient India who had great spiritual power); this is something to be ashamed of! They beg for sex. Don't you think so? Do you not find this to be shameful?

Questioner: It truly is shameful.

Even the Intellectuals Are Made Fools Before Their Wives

Dadashri: And in fact, they fight every day. They indulge in sex daily, as if they have become dogs. And some husbands even plead their wives for it, "Please, give it to me." Hey *mooah* (a classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die'), you're pleading for it from your wife? Where did you come up with this? Just look, they have become completely animalistic. Very high-ranking officers, they have all become animalistic. Does this suit us? And what if one of these eminent officers were engaging in sex, and his photo was taken at that time; what would that photo look like? What if we were to show the photo to the eminent officer?

Questioner: It would make him shudder with disgust.

Dadashri: So then, would such shame not arise? Would one not be able to visualize his own photo, [and have the thought,] 'Gosh, this is what I look like! Am I like a dog or a donkey?' Would one not feel ashamed by this?

He may in fact be an officer with a commanding personality; on the outside, everyone follows his orders, but while indulging in sex, he just becomes an animal, doesn't he! He does not become an

animal in anything else; even while drinking alcohol, he does not become an animal.

Nevertheless, contempt should not be expressed towards women. The fault is not of the wife; the fault is of your subtle desires for sexual pleasures (*vaasna*). Contempt should not be expressed towards the wife. Women are actually a form of divine energy. There is no contempt towards *vishay* (sexual interactions), the contempt is towards the *vaasna*. Moreover, these subtle desires for sexual pleasures have come about by looking at others and imitating them!

Questioner: Animals do it because they are inclined towards copulating, that is why they engage in it. Humans, however, have the ability to think, yet they are in this state!

Dadashri: But even the attributes like those of animals no longer remain; animals actually remain within regulation. It is when the natural circumstances come together that beastliness [sexual activity] arises in animals. However, for these humans, the beastliness [of sexual interactions] is on a daily basis. Is there any humanity left among human beings anymore? Whereas, among animals, there is no betrayal of trust or anything like that, is there! In contrast, these humans are constantly implicated in betrayal of trust; there is constant betrayal of trust!

Actually, these humans are even more obscene than animals! On a daily basis, this is the mischief they indulge in! They have the inclination only for this. Now, what is sexuality and sexual impulses? The sex through which children are not produced is considered excreta.

The kind of frolic which does not exist in animals, to see that among humans is indeed astonishing, isn't it!

Selfishness Towards Sex Makes One Blind

Questioner: These clashes and *kashay* (inner enemies of anger, pride, deceit, and greed) that take place, the root of that is sex, isn't it?

Dadashri: Yes, all of that is because of sex. One has become an 'expert' when it comes to sex. He has become 'tasteful' [finds immense pleasure] in sex, so there is selfishness within and it is because of that selfishness that clashes take place. When that selfishness is in effect, nothing else can ever be seen. A selfish person is always blind. A selfish person, a greedy person, an insatiably greedy person, they are all blind. The entire foundation of this world rests only on these five *vishay* (pleasures of the sense organs). The one who is free of *vishay* (sensory and sexual pleasures) does not have any clashes.

Questioner: If the *Gnan* is present, can one immediately turn things around?

Dadashri: Nothing can be said for sure, there's no telling when one will falter. Even those with *Gnan* may falter!

Temporary States Teach the Lesson of Dispassion for Worldly Life

What is *Akram*? It means that One has attained *Gnan* without exhausting [all the previously charged] karma. One has not exhausted karma of any kind yet. Hence, one needs to understand the point of the matter. Nothing else poses a hindrance in this. But sexuality is the one thing that can topple the *Gnan*. Sexuality

alone is like that. It is fine if everything else remains. Objects of pleasure of the tongue will not lay a counterclaim against you. They do not have *chetan* (the living entity), they are *achetan* (non-living; devoid of the Self), whereas this [wife] is *mishrachetan* (a living person). So when it comes to sexual interactions, even if you do not have the desire, you still have to yield to your spouse; otherwise, your spouse will lay a claim against you and at some point, may even cause the wandering of life after life. So when it comes to this, maintain a lot of *jagruti* (awakened awareness). This sexuality itself is such a thing that it will make you wander life after life. It will even incite You to cast away the [awakened] Self 'we' have given You.

It is indeed by seeing through the *avastha drashti* (relative viewpoint; the wrong belief 'I am Chandubhai') that all its effects are felt. If he were to understand that when she was a baby in the womb, she looked like this, and once she was born, she looked like this, when she became a small child, she looked like this, later on, she looked like this, currently this is how she looks, later this is what she will look like, when she grows old, this is what she will look like. When she gets paralyzed, this is what she will look like. When she gets carried away on the bier after her demise, this is what she will look like. One who has all these temporary states in his awareness does not need to be taught about *vairaaag* (dispassion for worldly life)! In fact, it is those who become *moorchhit* right upon seeing the state of things in the present time, who need to learn about *vairaaag*. The *vitaraag* Lords (the enlightened Ones free from attachment and abhorrence) were very wise. If any object

came before Them, it would not cause *moorchha* to arise in Them, because They could See that object with respect to all three time periods. 'They' would Know the genesis, the dissolution and all of that in its entirety, that is why attachment did not arise for Them.

The Pull of the Pudgal Throws One Into the Darkness of Sexuality

'You' have been given the Self, and the nature of that Self is *asang* (free from association with the mind, speech, or body) and *nirlep* (to be unaffected by any intents that tend to anoint). However, the pull of the *pudgal* (non-Self complex of input and output) has existed for infinite lifetimes. 'You' have become separate, but the pull of the *pudgal* will not let go, will it! That pull will not go, will it! If *jagruti* is not maintained during the attraction between a man and a woman, then the pull of the *pudgal* will drag one into darkness. [Therefore,] It's only *moorchha* that needs to be removed. There is no problem once *moorchha* leaves. Nothing will be accomplished just by saying, "*Moorchha* has departed for me." *Moorchha* must leave with exactness. And that too, one should have it tested by the *Gnani Purush* by asking, "Sir, please test whether or not my *moorchha* has left." Otherwise, there will be many inner appeals going on such as, 'That's it, now all the *moorchha* has gone, now there is no problem!' So there are many [entities] that make appeals [within], aren't there! Therefore, remain aware! Move away from any place where there is a likelihood that a [sexually related] fault will happen.

As the *jagruti* becomes dim,

sexuality seeps in. After the *jagruti* becomes dim, a veil of ignorance (*avarana*) comes over him. The very energy that preserves this power [of *brahmacharya*], when a veil of ignorance comes over that energy, it becomes blunt. Then, in that moment, the *jagruti* becomes dim. Once that energy becomes blunt, nothing can be done, nothing can be accomplished.

Where One Lapses in Awareness, One Suffers the Beatings of Sexuality

Sexuality is such a terrible thing that if one slips into it even once, a thick veil comes over the *jagruti*. After that, even if one wants to maintain *jagruti*, it won't be maintained. As long as one has not fallen even once, *jagruti* will remain. At times, veils may come over it, but the *jagruti* comes back immediately. However, if one slips just once, a tremendously heavy veil will come over it, after which the 'sun and moon' will not be visible. Slipping just once causes tremendous harm. The greater the longing for sensual pleasures of the worldly life, the lesser the [spiritual] development. The perpetual cycle of worldly life is dependent on pleasures of the five sense organs (*vishay*). As such, there are pleasures only of the five sense organs, but the pleasure involving a woman is a very grievous one. It then gives off grievous vibrations. Our *Gnan* is so wonderful that if One continues to remain in it, nothing will affect him, and everything from the past will become cleansed. However, one has to remain vigilant in matters of sexuality. There, one should hold the opinion that, 'There is no happiness in this whatsoever and this is nothing but a trap.'

If such experiential awareness prevails, then one can become free.

By Seeing from the Gnani's Perspective, Sexuality Leaves

People believe that there is happiness in sexuality; likewise, one himself has come to believe that there is happiness in it. There is no reason to believe that there is happiness in it whatsoever. This [indulging in sexual pleasures] cannot be considered as happiness at all. If a drunkard were to say, "I am the king of the whole of India," wouldn't we understand that he is speaking under the influence of alcohol? Similarly, it is because of the wrong belief (*bhranti*) that one finds happiness in this [sexuality]. How can there ever be happiness in sexuality? Happiness actually lies within; however, one falsely attributes it to be in others, external to the Self, and that is why there appears to be happiness there. All of this has arisen due to *bhrantiras*. *Bhrantiras* means, for example, the way a dog chews on a bone; have you ever seen that? If there are remnants of flesh left on the bone, then we can understand that the dog would get something out of it, but after that, why does it keep chewing on the bone? It then chews on it with a lot of force, but the bone is hard, like metal. So what happens is that the dog's gums get squeezed and then blood oozes out from them. The dog believes that the blood has oozed out from the bone. So then it eats the bone by chewing at it even harder. Hey, you are sucking on your very own blood. That is how this worldly life carries on. Likewise, these people are just 'chewing' on 'bones', and they are tasting their very own blood.

Therefore, at least bring about some solution now. Since time immemorial, you have suffered beatings again and again, and alas, what happiness is there in it [sexuality]? Shouldn't you at least do an honest check that, 'There appears to be no happiness in this! On the contrary, I am making a fool of myself, this is foolishness that I am doing.' If one puts a stop to sexuality [even with his spouse], then he will end up becoming God, and if one becomes hung up on sexuality [with someone other than his spouse], then there will be no end to the wandering, even after regressing to the lower life-form of hell. That is what 'we' have Seen through *Gnan*. You are convinced now, aren't you? Today, the knowledge that what has happened [up until now] is wrong has come into your realization, hasn't it? This is no ordinary knowledge. To have the realization of the knowledge that 'This is wrong' is indeed what 'we' refer to as knowledge. Once a person begins to turn back, he will get his [spiritual] work done. As a matter of fact, someone who holds up a guiding light is needed. If there is no one holding up a guiding light, then what can be done?

If you see it from the *Gnani's* perspective, then there is nothing but misery in it. There is so much danger in sexuality. There is nothing in the world that has greater fault than the fault of *abrahmacharya*. It is in fact due to inner suffering that one resorts to *abrahmacharya*. The One who has inner bliss would never resort to *abrahmacharya*. When You understand in exactness that bliss lies only in the pure Soul, then the pleasure deemed in sexuality will no longer remain.

The Consumption of Alcohol

Does Drinking Alcohol Help Stop Worries?

Do you ever have worries?

Questioner: Many times.

Dadashri: At that moment, what medicine do you apply?

Questioner: I can't say.

Dadashri: Oh? You can't mention the medicine, can you? Very well... it is a hidden medicine! That secret medicine is not a real medicine.

Questioner: Even my mom says that, but it works.

Dadashri: But does it help?

Questioner: For the moment, only for a little while.

Dadashri: Then what effect does that medicine give?

Questioner: Just that I forget everything for a little while, but then that [worries] is still there for sure.

Dadashri: What kind of adverse effect does it 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? When someone needs to have surgery, say he needs to have his finger amputated. So that he doesn't feel any pain, the doctor applies some medicine to make him numb. Why do you

make yourself numb? You don't have any pain. Those who are in pain need to be made numb.

Questioner: In order to reduce my 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. It is a kind of *moorchha*. 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!

How Can You Consume Anything That Makes You Lose Awareness?

Does a state of gross unawareness arise a little?

Questioner: Yes, it does.

Dadashri: Then how can you allow that? To begin with, you are already in a state of gross unawareness of the Self. Since you have not attained *Gnan*, you are indeed in a state of gross unawareness. And on top of that, you go into an even deeper state of gross unawareness. It drags you further into a state of gross unawareness; in fact, it completely destroys your *jagruti*. Do you not feel that it makes you lose your awareness? It robs you of whatever little awareness you have, doesn't it? Does one become a little wiser after drinking it? What would happen if an excessive amount of alcohol were consumed?

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

Dadashri: One would come into a state of gross unawareness. People would even take his money, report him to the police, and even have him thrown in prison. That is not something worth doing. It is not worth doing anything that would cause the Self to lose awareness.

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. One should not do anything that causes a loss of awareness. Because as it is, human beings are indeed in a state of gross unawareness of the Self. They are indeed full of *moha*, in a state of gross unawareness.

The Veils of Ignorance From Drinking Alcohol Inhibit Ones Spiritual 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.

Intoxicated Drinks Make One Lifeless

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.

Questioner: Yes, after the intoxication of alcohol wears off, waves of misery come.

Dadashri: Yes, at that moment one becomes completely lifeless. It isn't the alcohol that is giving this energy, and it isn't the alcohol that is giving this 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 whatever it is that is already lying within. They are not bringing out anything new.

The Wrong Direction of Going From a State of Awareness to a State of 'Sleeping'

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! Well, what is the reason for that? 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'. How can you ever consume something that causes you to lose your awareness? Such a thing should never be consumed! Therefore, it is necessary to increase your awareness. And in order to maintain your awareness, all you need to do is stop the consumption of alcohol.

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. He immediately becomes intoxicated.

That intoxication is such that it dulls all the awareness of the Self.

Questioner: Does that [lapse] mean the Self is made to be not present?

Dadashri: Yes, that [lapse] is making Him miss out on prevailing as the Knower

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

We should never drink alcohol; other people can do whatever suits them, but we should not consume it. By drinking alcohol, we ourselves get trapped [in a vicious cycle]. Does it happen that you get trapped like that?

Questioner: Definitely.

Dadashri: So then, who would get into such a thing? Who would walk into such an entrapment? And once you become trapped in the claws of alcohol, you will not be able to escape. All those who have gotten trapped have met me. They are not able to escape, and even if they struggle a lot helplessly, they don't get anywhere. Once you become trapped, you will not be able to break free from it. Moreover, I 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. And once you develop a habit, it means you have come under its control.

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’.

Gross Unawareness in the Human Life-Form Leads 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.

Questioner: All the worldly pleasures and worldly happiness that we are getting right now, why do we need to give that up and start working towards our next life? What is the need to give that up right now? We should enjoy that happiness right now!

Dadashri: The happiness that you are enjoying right now will invite beastliness. Nobility will leave, and a

beastly state will come. It carries on this way only because there is no awareness of one’s own responsibility, is there!

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.

For every pleasure that exists, however much pleasure you take, you should understand that it will be your responsibility to repay it. 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.

As One’s Awareness Decreases, One Becomes Unemotional and Rigid

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 they will become an animal [in the next life]. This is the means to becoming an animal.

Alcohol turns a human into an animal. People may call such a person a human, but if God were to come, He would not call such a person a human. That person simply has the body of a human, nothing else. There will be no prestige among such people, there will be no respect among such people, there will be nothing! Otherwise, when the police arrest you, your reputation is going to increase, right?

It Even Turns a Gnani Into an Agnani

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. You should not consume them.

Questioner: Is it scientific, or are you just trying to make us...

Dadashri: It is scientific; it is not baseless. 'We' would not utter even a single word that is baseless. Everything 'we' say is scientific. It is very scientific. [Consuming such things is] Very injurious!

Questioner: How is it scientific?

Dadashri: You're trying to figure out how? 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 it, 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.

Alcohol is actually a concentrated juice made of *tras jeevo* (two to five-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.

Do you know how many living organisms die in the process of making wine? While making alcohol and wine, a tremendous number of living organisms die. During the process of fermentation, the living organisms that come into existence—a lot of them die.

Questioner: Then there must be living organisms in the process of making yogurt as well.

Dadashri: Yes, even in yogurt, there is indeed nothing but countless living organisms. This whole world is full of living organisms. However, yogurt does not intoxicate you. Whereas, you permanently become bound to the other [alcohol and wine]. It intoxicates a person. It makes one lose their awareness [as the Self] as well as the discretion of what is beneficial and what is not. I am 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. [I tell you this much] ‘It’s worth staying away from it, if you want to be happy.’

Those Traveling on the Spiritual Path Would Not Have Entanglements Latched On

Questioner: Nowadays alcohol is consumed so much that it seems it is being excluded from the theory of demerit karma (*paap*). So where should we draw the line on what is merit karma (*punya*) and what is demerit karma?

Dadashri: It’s like this; if alcohol was not causing you any harm, if it was having no effect on your brain, and if it was not causing any other harm to your body, then how much demerit karma would be bound in drinking alcohol? The answer is, to the extent that there is violence against living organisms in it. So the demerit karma that is bound is not that extensive. But because it affects you, that is why ‘we’ have asked you to stop it. It makes you dull, and that is why it is something to be prohibited.

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 they are 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.

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.

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. Despite that, if it does go off the road, that is a different matter. It may slip due to circumstances or something else, or you may lose your grip and the car could go off the road. Nevertheless, your resolve should not falter.

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.

By Condemning the Addiction, the Karmic Tuber Will Dissolve From the Root

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. Do you understand what I am saying?

Questioner: Yes.

Dadashri: What? You should always say, "It is wrong to drink alcohol."

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.

One Needs to Have Heartfelt Repentance and Someone Who Can Reform Him

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. A doctor with an MD (Doctor of Medicine) or the like will not work there. A person with mistakes will not work there. What is needed is someone who can truly reform you. Now he might say, "I have repented for it. I have done all this, yet the fault has not gone away." No, the fault certainly does go away, but just like the layers of an onion, if one layer goes, does that mean the second layer has gone too?

Questioner: No.

Dadashri: So the layers are indeed decreasing, provided it [repentance] is done from the heart. These people are

saying it superficially. They are only saying it to show others.

Three Places Where One Can Slip in the Akram Path

After attaining *Gnan*, there are only three things that can make one slip in worldly life. You can eat and drink, wear clothes, wear glasses, or go watch a movie, but you should not eat meat. Secondly, you should not consume even a drop of alcohol, and thirdly, do not have any illicit sexual relations. If a thought of another woman [who is not your wife] arises, then do *pratikraman* (to confess, apologize, and resolve not to repeat a mistake). These are the only three places where one can fall; there is nothing else that can make one fall. And by falling, it means one will not find his footing again. That is why 'we' say not to come with 'us', and if you do come, then after falling, you won't be able to find your bones; that's what this is like. Instead of going to such a high [elevated] level, if you fall down from a lower height, then at least you'll be able to find some bones! There are no other treacherous pitfalls where one is at risk of falling. Otherwise, go about your daily routine, run your business, drink tea; there is no problem in that. Tea is also intoxicating, but still, there is no problem if you drink it. At least it will not intoxicate you like the other [alcohol], will it! Whereas, if you drink alcohol, then it will put the worldly-interacting self (*vyavahaar atma*) into a state of gross unawareness, and that will be the end of it. Then all the *Gnan* will be gone! Then you will get a life in hell, and it is the same with having illicit sexual relations. There is no solution for having illicit sexual relations, there is no solution for eating non-vegetarian food,

and there is no solution for consuming alcohol. Make a note of this.

The Intoxication of the Ego – Believing that 'I Am Something'

The Ego Has Obstructed the Light of the Self

The human beings of this world are living on the basis of two things: one is on the basis of the *Swaroop* (One's real form as the Self), and the other is on the basis of the ego. Your very life is based upon the ego. For some, the ego is sensible, and for others, the ego is deranged! People are sitting upon the very foundation of the ego.

Questioner: Is the ego the main reason that all our energies get veiled?

Dadashri: It is indeed because of the ego that all our energies have been wasted, isn't it! The ego is always blind. What does the ego make you believe? 'I understand everything and I know everything,' that's all. It convinces you of that, and as a result, the very thing that truly needs to be Known gets left behind. This entire path [of worldly life] exists only because of the ignorance of the Self. Wherever difficulties arise, it is due to misunderstanding, it is due to a lack of understanding. With understanding, difficulties go away. But there is a lack of understanding, and the nature of the ego is such that the bigger it becomes, the more it tells others, "I know everything, I know it all."

'I Am Something' Is the Greatest 'Disease'

If someone hurls abuse at you, do you get affected?

Questioner: If my ego gets hurt, then of course it affects me!

Dadashri: Your ego gets hurt? If your ego gets hurt, then that is good. It will reduce to that extent. If it keeps getting hurt, it will eventually exhaust, won't it? Do you want to keep your ego 'fresh' [intact]? Do you have a lot of need for the ego?

Questioner: It always remains with us, does it not?

Dadashri: Yes, it remains with you. It doesn't go anywhere, does it! All of this is because of it. This ego is considered a chronic 'disease'. If one remains with 'us', then it will go away; otherwise, people will only make it worse! If someone were to say, "This Chandubhai has no sense," would it affect you in anyway?

Questioner: Of course it would!

Dadashri: Why? Are you a very intelligent person?

Questioner: It happens precisely because I am not.

Dadashri: And if someone asks, "Which district is Chandubhai the Collector of?" Then would you say that you are a Collector?

Questioner: I'm not a Collector, so how can I say that?

Dadashri: It doesn't affect you when you're being called a Collector, so why does it affect you here [when someone calls you senseless]? It is because you believe within that, 'I am something, I am intelligent.'

Questioner: That is why the ego gets hurt.

Dadashri: The ego of 'I am

somewhat intelligent' gets hurt. If you were to sell your so-called 'sack of intelligence' in the market, you wouldn't even get four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee) for it. No one would buy it. Because everyone believes they have a 'sack of intelligence', so who would buy it? If someone were to say something insulting to you, you would immediately feel that, 'I am something. I have been intelligent from the beginning.' That is what you would believe. What do you say? Do you not believe that of yourself?

Questioner: Yes, that's right. From the beginning, I had the belief that 'I am intelligent, I certainly am. What can anyone possibly say to me?'

Dadashri: That only happens sometimes, right?

Questioner: Before I had received Dada's *Gnan*, I used to feel, 'What can anyone possibly say to me!' That was the kind of ego I had. But now, I adjust everywhere.

Dadashri: Does the belief, 'I am smart' remain?

Questioner: Yes, it does.

Dadashri: That is one of the biggest 'diseases'.

Questioner: But now it doesn't remain at all.

Dadashri: No, but does it remain occasionally?

Questioner: The belief that 'I am smart' no longer remains, but I do maintain caution so that no one says anything to me.

Dadashri: Wasn't it something like, 'I shouldn't be pressured by anyone'?

Questioner: Yes, that's right.

Dadashri: The belief that 'I am something,' was there, wasn't it? That itself is the 'disease'! And it is precisely because of that 'disease' that one gets into clashes. Even after attaining *Gnan*, this 'disease' doesn't go away. So if this 'disease' still remains, then remove it. Otherwise, even after attaining *Gnan*, this 'disease' lingers on. Then, when 'we' tell you about it, You understand and you gradually remove this 'disease'. But if 'we' don't tell you, then the belief would remain within, wouldn't it! That 'disease' should be removed.

Questioner: What are the symptoms of the 'disease' of believing, 'I am something'?

Dadashri: There are many symptoms; the symptoms are very similar to those of an *agnani* (one who is ignorant of the Self). He will do according to his own will, and if someone gives him respect, he will feel that it is sweet. 'Diseases' like this have many such symptoms. If he is given respect and he doesn't feel that it is bitter, then the *Gnan* will not remain for him. In fact, if someone gives respect to a person with *Gnan*, he will get fed up thinking, 'Who is this respect being given to? It is being given to Chandubhai. What do 'I' have to do with Chandubhai?' That is why one should be extremely cautious of this 'disease'.

The Intoxication of 'I Know' Brings About a Lack of Awakened Awareness

This human form is considered a divine energy (*aishwarya*)! In this human form, One has to become *Parmeshwar*

(absolute God); One has to become *Parmatma* (the absolute Self)! Instead, people engage in beastliness and indulge in *artadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others). Where one should be searching for the path to *moksha*, he instead exacerbates the 'disease' of the worldly life, all while parading in the intoxication of 'I know.' The belief that 'I know' is itself the biggest illusion! The belief that 'This is mine' is a grave obsession!

One religious teacher asked me, "Why am I not able to see anything?" I asked, "Dear sir, are you under the intoxication of the ego (*kef*)?" He replied, "Yes, the intoxication of 'I know' remains a lot." I told him, "If You have Known the Self, only then can you say that You have Known. Otherwise, what else is there worth knowing? So, you have the intoxication of knowing that which you do not need to know." [You say] "I know," but you don't know what is worth Knowing. Beyond that, you have taken on burdens that are of no use at all!

Look, you do not have contentment from what you know. Are you still stumbling or not? You are still stumbling, aren't you? The very fact that you are stumbling means that there is still darkness within, and yet you consider that darkness to be light, that's all. If you do not stumble, then You would Know that You are truly in the light. If You truly Know, then that is called light. In the light, you should not stumble; and if you say, "I am still stumbling," then of what use is that knowledge of yours! And if you already

know, then why have you come here? If you already know, then why don't you have your *doodhpaak* (pudding made of milk and rice) and stay home! Sleep peacefully! The religious teacher said, "No, there is still uneasiness within." So I told him, "You have not Known what is worth Knowing. You have known that which is not worth knowing. And what is really worth Knowing, you have never Known."

To have Known means that *dehadhyas* (the belief that 'I am the body') goes away. But in this case, *dehadhyas* has not gone and one has the intoxication of 'I know'; so what will become of him? Even though there is a lot left to know, he will still say, "I know." So first, the intoxication of knowing arises and it brings about *avarana* (veils of ignorance over the Self), and secondly, the curiosity to know something new breaks apart. The very moment the thought of 'I know something' arises, it once again causes *ajagruti* (a lack of awakened awareness).

Questioner: So, should I have the belief that 'I don't know anything at all'?

Dadashri: There is no need to know anything else, is there! That which was worth Knowing, you did not Know. And by knowing all these other things, people have become deluded. Do you know what people have become after knowing so much? Deluded. Now, not knowing is not good, but knowing is very dangerous. In comparison to that, to say, "I do not understand and I do not know anything at all" is the best.

The one with the belief that 'I know' suffers more. To have truly Known is when the light is illuminated within. Should the

light not be illuminated within? No matter how many scriptures you read, if it does not result in the light illuminating within, then of what use are they? That is why 'we' illuminate the light within you.

That Which Decreases the Intoxication of the Ego Is the Knowledge of the Self

Whatever the prominent learned ones, the scholars of the scriptures, the prominent ascetics and high-ranking monks know, that is all relative knowledge (*prakrut gnan*), it is not *Atma Gnan* (the Knowledge of the Self; Real Knowledge); rather, it is relative knowledge. All the relative knowledge out there [in the *Kramik* path], what does it do? It makes the *prakruti* (non-Self complex) cleanse the *prakruti*. By using the *prakruti* to cleanse the *prakruti*, it becomes milder. So, one lifetime gets spent in making the *prakruti* milder, but if he happens to fall into some bad company (*kusang*), he ends up making his *prakruti* even more intense! That is why the Lord has equated this to *gajasnana*. That is, just as an elephant bathes in water, but once he comes out of the water, he throws dust all over his body; the state of these human beings is just like that! The Knowledge of the Self is something that is rare [to attain]; it is extremely, extremely rare! Otherwise, people are just saying the word *moksha* (liberation), it is simply something that is talked about; but it is not so easy to attain. What do the ones with relative knowledge believe? 'I have now known everything!' Hey, what you have known is just relative knowledge! The Knowledge of the Self is what should be Known. For so many lifetimes, they have known the very same

relative knowledge, and what's more, what else are they doing? The *prakruti* is the one that does everything and they claim, 'I did it.' The *prakruti* makes them 'dance', wakes them up, and they claim, 'I woke up.' It is also the *prakruti* that makes them sleep; they are unable to sleep even if they want to, and when the *prakruti* makes them sleep, they claim, 'I fell asleep!'

In fact, 'we' are saying with a guarantee that the entire world is caught up in relative knowledge. Whether a person is reading the scriptures, or studying Lord Mahavir's forty-five *Aagams* (scriptures), or studying the four *Vedas* (Hindu scriptures), 'we' would still tell him that he is caught up in relative knowledge! The difference between the Knowledge of the Self and relative knowledge is similar to the difference between buttermilk and milk. Both buttermilk and milk are white in appearance. Relative knowledge leads to intoxication of the ego, whereas the Knowledge of the Self removes the intoxication of the ego. No matter what type of intoxication of the ego there is, the Knowledge of the Self reduces all of those types of intoxication. If the intoxication of the ego is decreasing, then that itself is the level of [indicator that One has attained] the Knowledge of the Self. Wherever the intoxication of the ego increases, there one is considered to be ignorant of the Self!

The intoxication of the ego increases a lot by knowing the scriptures. Until the Knowledge of the Self is attained, the intoxication of knowing will increase. In fact, it would be great even if one had the constant awareness that 'I do not have the

Knowledge of the Self.' On the contrary, he goes around concealing his intoxication of the ego.

When would you become aware of the intoxication of the ego? When someone tells you, "Your [understanding or knowledge] is wrong." And that intoxication of the ego is dangerous; it is very dangerous. The understanding that causes the intoxication of the ego to increase cannot be a concept that has been expounded by the *vitaraag* (absolutely detached) Lords! However, the intoxication of the ego increases in everyone. On the contrary, the intoxication of the ego increases after reading the scriptures, and when the belief that 'I know something' enters, one is doomed. Therefore, go to the *Gnani Purush* (One who has realized the Self and is able to do the same for others) and surrender at His feet. That is precisely why Krupaludev (a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867–1901; also known as Shrimad Rajchandra) made us free from these futile efforts. Just let it go. In that, with regard to the subject of *saptbhangi* (seven ways of considering things) [on the basis of scriptural knowledge], they would continue to hold discourses for years on end. Hey! Then when will you ever attain *moksha*? Which 'town' [station] have you come to? Otherwise, no one truly cares about *moksha* at all. They do not even have a clue about *moksha*, do they! In order to flaunt, 'I know, I know,' they cause so much turmoil!

In the current era of the time cycle,

all the prominent ascetics and high-ranking monks remain in nothing but the intoxication of the ego. They are saying, “I know” at their own risk, aren’t they! It is not as though we are liable in that! They are saying that at their own risk. Everyone has deviated from the path, but what can be done? They are not at fault in that. Their desire is certainly that of attaining *moksha*, of following the Lord’s directives. However, the current era of the time cycle is very strange, and that is why they are caught up in a loop of misunderstanding.

The Intoxication of ‘I Know’

After merely reading a handful of scriptures, people go around with the intoxication that they have attained the Real form as the Self (*Swaroop*). Actually, they cannot be considered to have attained even a drop of the Real form as the Self! Where *Gnan* (the Knowledge of the Self) is obstructed, there the intoxication of the ego definitely increases. The intoxication of the ego prevents the Knowledge obscuring veils (*Gnanavarana*) and Vision obscuring veils (*Darshanavarana*) from moving aside.

For a long time, you may have had familiarity with the scriptures; you may have read them extensively; therefore, doubts keep arising within. So, the more you know, the more you end up being perplexed. The Lord has referred to such knowing as ‘overwiseness’ [being over-wise]. It is precisely those doubts that prevent one from coming out of this worldly life.

A worthy person is one who is straightforward (*saral*). Straightforward,

meaning that he bends in whichever way he is turned—that is called a worthy person. These days, whom would I truly call worthy? If someone comes to me after drinking a lot of alcohol and says, “Sir, I’ve lost all my senses, please give me a solution for this.” Then I would say, “You are qualified.” If you pour water on him, then his intoxication will wear off. But the subtle intoxication of these people will not wear off. The intoxication of ‘I know’ does not wear off. Would the intoxication of ‘I know’ of these ascetics and monks ever wear off? That is nothing but the sheer intoxication of the ego! And with the intoxication of the ego, salvation cannot be attained; it can never be attained. Salvation is possible only for a *nishkefi* (the One who is free of the intoxication of the ego and doership).

The Lesser the Intoxication of the Ego, the Earlier You Will Attain Moksha

The mental burden of having studied the scriptures is the intoxication of the ego. The lesser the intoxication of the ego, the earlier you will attain *moksha*!

A *kefi* (one with an intoxicated ego) can never attain *moksha*. [To believe] ‘I know something’ is considered a grave intoxication of the ego. The intoxication of that ego prevails even whilst sleeping. Only a *nishkefi* can attain *moksha*. A *kefi* can never attain *moksha*. When you were reading the scriptures, when you were grasping them, were you doing that as a means to attain *moksha*, or by increasing the intoxication of the ego, have you made the scriptures a means to wander for endless lifetimes? With regards to the

intoxication that a drunkard experiences, as soon as water is sprayed on him, it will wear off immediately. However, the intoxication of 'I know something' that arises from reading the scriptures can never wear off.

Come to 'us' with only two things. The first thing is, come with the intent that 'I do not know anything at all [about the Self],' and the second thing is, come with absolute humility (*param vinay*). This belief of 'I know something [about the Self]' is actually an intoxication of the ego.

It Is Simply Swachchhand and the Intoxication of the Ego That Obstruct

The Lord has said that a *nishkefi* will attain *moksha*. Intoxication is the gravest form of subtle ego. It causes one to suffer a lot of beatings. Someone or another will surely point out one's gross ego to him. He will come across someone who will tell him, "Hey you, why are you walking around so pompously? Bend down a little [be humble]!" And so he will come to his senses. However, this subtle ego of 'I know something', 'I have achieved certain means', 'I know something', such intoxication will never go away.

Swachchhand (to be guided by one's own will and intellect in spiritual matters) is actually a very detrimental 'disease'. You should know its root. It will fare you well to know it, otherwise it will lead you astray! The root of *swachchhand* in fact inevitably remains for everyone. That is why, one should remain aware all the way to the end. Do you think it takes a year or two for [the root of] *swachchhand* to grow

into a tree? It actually becomes large within a moment!

Do you know what the root of *swachchhand* does? It makes a person break the total surrender (*aadhinta*) he has towards the one whose shelter he has taken. The root of *swachchhand* is actually very detrimental. If it departs, then one has indeed become a *Gnani*. As long as it is there, there is no promise of success. There is only that much difference between you and the *Gnani*. For you, the root in the form of *swachchhand* has not gone.

What *swachchhand* does is that it creates divisiveness where the intellect without divisiveness (*abhed buddhi*) has arisen. It will create divisiveness by showing, 'If I do it this way, only then will my value be maintained.' *Swachchhand* is a direct form of poison. The most treacherous pitfalls are *swachchhand* and the intoxication of the ego!

Spend One Life in Total Surrender to the Gnani

That is why 'we' have said not to leave the oneness of this *satsang*. Otherwise, one will go off trying to establish something on his own. But he won't know how to do anything, and people will push him and throw him out! This is not acceptable; how can it possibly be [acceptable]? How long can a fake tiger keep roaring? Would it work if one put on a disguise of a tiger and roamed around? That would not give any result. That is why 'we' have said, 'The root [of 'I know'] should never sprout within you.' You have to spend this life in total surrender [to the *Gnani*]. Do not let go of

your total surrender. This is because if you try to establish something of your own, people may gather, but that will harm you as well as them.

There was one person here who had gone off and started something of his own. In a few places, he did things in the name of Dada. He held large assemblies and did everything. But I told him, “Hey, in the end you will suffer a beating. How long will you disguise yourself?” [The hope was that] he would turn back from his ways, that he would not become obstinate; yet, greed-laden temptation (*laalach*) set in, and it said, ‘Let me go do something on my own.’ He was such that he could gather a crowd. Once, he managed to gather over a thousand people. This was because he had somewhat of an impressive personality and grandeur! But I cautioned him, “If you let go of your total surrender towards Dada even a bit, you will go to hell. Where are you going to get the words from? You will have to use my words when speaking to people. The words I have spoken will do, but if you go on saying new things [of your own], you will go to hell!”

That is why I have to caution him. Such greed-laden temptation also exists; the desire to become independent of Dada! One finds enjoyment in independence; there is a kind of interest in it. But put an end to that interest! Remain immersed in this—immersed in this *satsang*, and in this *satsang* alone!

Questioner: But Dada, rather than seeking independence, there is a desire to show off to people that ‘I know something’.

Dadashri: That itself is a mess, isn’t

it! He believes that ‘I know everything,’ and yet he knows nothing. So now, spend one life in total surrender.

The Belief That ‘I Know’ Is a Suicidal Cause

Questioner: In this path to *moksha*, can it be said that the biggest obstructing cause is the belief that ‘I know’ or ‘I understand’?

Dadashri: Yes, that is a suicidal cause.

Questioner: Please elaborate on this a little more. What are the signs that it has left and what are the signs that such a fault is present? And how can awareness be maintained against it?

Dadashri: All negative worldly interactions happen because of this fault. Those [interactions] that are considered negative, all of them happen because of this fault. The main fault is the belief that ‘I know’! All other faults follow after this. Everything has sprouted from this fault. If the subtle pull of insistence (*khench*) remains, then it is certainly because of this fault, otherwise one would be straightforward. You should get along with others the way you do with ‘us’. Why do you get along with me? Wherever you naturally get along with others, that is a natural and spontaneous thing. What effort do you need to make there? To get along with someone you have difficulty getting along with is effort.

That disease [of ‘I know something’] exists within every person. This *Gnan* increases alongside this intoxication of ‘I know something.’ If the obstruction of this intoxication of the ego were not there, then the *Gnan* would fit very nicely and grow very beautifully.

Questioner: Even when I don't want that intoxication of the ego, it often comes up.

Dadashri: Yes, that will happen; it will happen naturally.

Questioner: How can that intoxication of the ego come to an end?

Dadashri: You should not let it arise in the first place. Otherwise, once it arises, the intoxication of the ego will not stop; it will not go away. So, you shouldn't even let it arise. You have to maintain such awareness that it doesn't arise.

Questioner: Can one truly know that the intoxication of the ego does not arise [anymore]?

Dadashri: Such a person's face will be radiant. He will look very beautiful; even if he is dark-complexioned, he will appear very radiant. Otherwise, people's faces look ugly! How is it possible not to be able to tell? Can you not recognize whether a bunch of vegetables are fresh or two days old? It's just like that. This is not a subtle matter, is it? You can tell right away by looking at it from the outside. Everyone has the intoxication of the ego to some degree or another. Only few people become free from this; those who have understood it. Where there is the intoxication of the ego, beauty will not be visible. All this happens due to *ajagruti*. If there is *jagruti*, nothing like this will happen. In a state of *ajagruti*, such wrong tendencies arise, but not in a state of *jagruti*.

After Gnan, the New Sapling of 'I Know'

Questioner: Dada, if that sort of

fault is arising, then how should we maintain *jagruti*?

Dadashri: If there is tremendous *jagruti*, then the fault will not arise. In fact, this cannot even be called *jagruti*, can it! If *jagruti* had been present, then that sapling would not even sprout, would it! That sapling of the intoxication of the ego has sprouted only after attaining *Gnan*; it has certainly sprouted afterwards. At the very moment *Gnan* was given, all the old saplings were destroyed, but later, this new sapling arose. If there were *jagruti*, then this would not occur. Whatever it is, it is all due to *ajagruti*. And there is an abundance of *ajagruti*. Not just a little *ajagruti* related to one or two mistakes, but when there is so much gross *ajagruti*, then this emerges. Otherwise, it would not arise at all, would it!

Questioner: In this, what kind of *jagruti* should remain?

Dadashri: All kinds. It should be such that the sapling does not sprout. Why should it even arise? The fact that it sprouts is itself a sign of *ajagruti*. That means the *jagruti* is lacking to that extent. Otherwise, why would it arise? Why does *jagruti* arise when *kashay* occur? Even if the other person is overcome with *kashay*, You end up becoming aware. And You even become aware when *kashay* arise within you! Whereas this is more treacherous than *kashay*; it is a suicidal element (*aapghati tattva*)! It will destroy you! After attaining this *Gnan*, if the intoxication of the ego increases, then imagine how wrong one's understanding must be! The intoxication of knowing *Gnan*!

Questioner: Dadaji, *kashay* arise

due to circumstances. When those circumstances come together, *jagriti* can remain, but it is not something that can remain constantly. Whereas this intoxication of the ego; is it something that is constantly there within?

Dadashri: It keeps on sprouting, and it also keeps getting ‘watered’ [nurtured]. There is *ajagriti* day and night. That is precisely what I call suicidal! To have Known is when all kinds of intoxications of the ego go away.

Questioner: Right now, if I am talking to someone about Dadaji’s *Gnan*, then the first thing that comes to my mind is, ‘I know it.’

Dadashri: Yes, that is exactly this ‘disease’, isn’t it!

Questioner: Then how should I talk to people, Dadaji?

Dadashri: But those talks will not have any substance, they will not lead to any results! How would they possibly ‘fit’ [set in the understanding of] the other person? The belief of ‘I know,’ is a major ‘disease’!

That is why ‘we’ say, first ‘we’ set it [the level of understanding] with the other person. Since ‘we’ do not have that ‘disease’, it gets set easily. ‘We’ do not have that ‘disease’ at all. ‘We’ do not have any of these kinds of ‘diseases’. By sitting near ‘us’, all ‘diseases’ go away. You should keep asking questions and get your [spiritual work] done. Simply sitting here will not do you much good.

When a conflict occurs with someone and, while going to talk to him, if the belief of ‘I know’ remains in your

mind, then the entire situation will be ruined. This is because the level [of understanding] will not match, will it! In fact, the level will not align at all!

Become Alert Where the ‘Disease’ Arises

Questioner: Dadaji, the *jagriti* should be such that the moment a wrong thought arises, it is caught immediately, at every second, right?

Dadashri: Yes, it is more than enough if it is caught. It must be caught the moment it arises. That is why ‘we’ tell you to pluck it out as soon as it sprouts; if you see another one, then pluck it out as well. But how can that be possible without *jagriti*? And that too, tremendous *jagriti* is needed. How can you even have that expectation? So you cannot have such an expectation, can you!

That is why you need to apply a solution. If someone comes and tells you, “Your *Gnan* is very deep and profound,” at that moment, understand that the ‘disease’ is about to arise. This is the direct cause for the ‘disease’ to arise! You should become very alert there.

Did you ever experience sweetness in this matter before? The day you experience sweetness is the day it [the ‘disease’] will sprout. And if you experience sweetness again, it will sprout long shoots. Just like the shoots of a mango tree! When two leaves sprout, the shoots reach a certain height, then when another two leaves sprout, they grow even taller; they continue to grow in this manner. When you drink the ‘sweet water’, they will grow. If you experience sweetness upon hearing someone say, “Wow

Chandubhai, you have become a *Gnani*!", then it has sprouted within!

Now if that happens, You should apply another solution and erase it immediately. The 'disease' of the seed that has been sown [in the past life] is naturally bound to manifest [in this life], but here, there is a solution for it. This spiritual Science (*Vignan*) that we have does not lack any solutions, does it!

Questioner: No, here every single sentence is such that it drives away all 'diseases'.

Dadashri: Yes, we have solutions. The root of this lies in [the compliments you receive like] "Everything has turned out so great." If you experience the sweetness of that, then it will burst! And it is sweet, isn't it! Sweet enough to make you forget about *moksha*.

Questioner: But it is dangerous, very dangerous for the path to *moksha*.

Dadashri: It is dangerous, it is that which destroys the Self (*atmaghati*)! If someone says such a thing, you should reply, "Brother, only I know where I truly stand; how could you possibly know?" Then he will calm down. Are you here to become someone's guru?

Questioner: Dada, it is worth becoming free from this.

Dadashri: It is a very dangerous trap! 'We' are pointing out all the treacherous pitfalls. If 'we' do not point out the treacherous pitfalls, then things would go wrong.

The Treacherous Pitfalls on the Path to Moksha

Will you not have to know all

these danger signals? Do you think you can ignore them?

Questioner: No, they are all very dangerous.

Dadashri: They are called suicidal elements.

Questioner: And they do not allow one to progress further, nor do they let any new *Gnan* unfold.

Dadashri: They definitely won't! They will destroy everything! They will even shatter whatever is already there. So, leave anything that acts as a hindrance on the path to *moksha* and step back. That is considered as being on the path to the goal, isn't it! 'You' should not stray away from Your goal; no matter how difficult the circumstances, You should not stray away from Your goal, that is how it should be.

Do You ever progress according to Your goal? Do You ever go off track? It has all become natural and spontaneous, hasn't it?

Questioner: Well, 'I' do have to keep 'cranking the handle' within.

Dadashri: 'You' have to keep cranking it? But do the ones [with the mistakes; the intellect and anger, pride, deceit, greed] within listen to You? Right away?

Questioner: Right away.

Dadashri: Right away? It takes no time? That's good. The extent to which they listen to You, that is a sign of being separate. That is a sign that You are separate from them to that extent. The Self does not have any 'bribery'. Where there is 'bribery', they do not listen to anything.

When You are accepting their 'bribe', they will not accept Your view. If You set out to 'taste' it, then they will not listen to You.

This worldly interaction will indeed take one in the other [worldly] direction, won't it! Since time immemorial, that is the one path that has been followed, isn't it! Regarding worldly interaction, one has formed a habit of that side, hasn't he! So even when he [file number one] goes towards that side, You have to steer him towards Your own goal. If an ox sees the old path that it is used to walking on, it will continue to walk down that path. Now You should follow the path according to Your goal. Do not go along any other path, go along this path. 'You' should say, 'Go this way.' And if You do not take a 'bribe', then they [the ones within] will immediately act according to what You say. But once You take a 'bribe', it will lead to a beating; it will lead to a beating in all matters. Hence, You should not deviate from Your goal.

Questioner: What is that 'bribe' like?

Dadashri: One goes and 'tastes' it. And upon 'tasting' it, if he finds it sweet, then he will sit there. After having 'tasted' it, he will then 'drink' some more, a 'bottle' or two.

All these are considered deceptive intents. He wishes to progress according to his goal but he also has a deceptive intent, so how can the two coexist? He should maintain a pure and clear intent without accepting any 'bribe' or 'gratuity'. In fact, he has a habit of 'tasting' transient pleasures, so he sits there and dwells in the transient pleasures.

Questioner: So is it the transient pleasures of the *prakruti*?

Dadashri: What else? One has become habituated only to that, hasn't he! So You should say, 'No, now I need to go this way. I don't want any transient pleasures. I am going to act according to my goal.' The transient pleasures of the *prakruti* will lead one into a web of entrapment.

That which sabotages Your goal is Your enemy. How can You afford to have Your goal be destroyed? Here, you should make your mind so firm that, 'No matter what happens in this life, even at the cost of this body, but I want to accomplish some [spiritual] work in this life.' This much should be decided upon. Then the work will definitely happen on its own. 'You' should decide on what is required for the Self. When all this [*Gnan*] is available to You, there should be no laxity on Your part.

~ Jai Sat Chit Anand

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The Result of Troubling Others

Questioner: What kind of karma causes the physical happiness or unhappiness we experience?

Dadashri: Many people kill and torture cats and dogs unintentionally. When they cause misery to these animals they are not aware of the consequences they will have to face. Killing kittens and puppies and dissecting frogs, has its repercussions. Whatever you do will come back at you. These are all your own 'echoes' (effect).

Questioner: So the pain given to other bodies will be reflected in the same way?

Dadashri: Yes. That is it. The slightest misery you give to any living being will return to your own body.

Questioner: Would a person not be in a state of ignorance when he dissects and cuts all these animals? Does he still have to suffer even though he does not have feelings of animosity toward his victims?

Dadashri: If by accident your hand falls on burning charcoal, you will suffer the consequences. So nobody lets you off, whether it is in ignorance or with awareness, knowingly or unknowingly. Only the suffering is different. All these people suffer because of their own accounts. That is why the Lord has told us to practice *ahimsa* (non-violence) through the mind, body, and speech. If you want to be happy, then you must not hurt any living being, even slightly.

Questioner: Then should a *mahatma* (person who has received *Atma Gnan*) not become a doctor?

Dadashri: Whether to be a doctor or not is a different matter. It will continue to happen according to one's *prakruti* (inherent nature). His intent should be non-violence so in his next life, he will not have a career in medicine. How can anyone who has the intent not hurt anyone in the slightest, kill even a frog?

Questioner: But on the other hand, he is helping people by caring for them. It benefits people.

Dadashri: That is the way the world functions. It is relative. You cannot call it a benefit.

(From Param Pujya Dadashri's Gnanvani)

A Protective Fence in the Form of the Five Agnas

The current era of the time cycle is such that there is *kusang* everywhere. From the kitchen to the office, at home, on the street, outside, in the car, in the train; there is *kusang* everywhere. Because there is *kusang*, the *Gnan* 'we' have given You in two hours ends up becoming devoured by *kusang*. Would *kusang* not devour It? For this reason, 'we' have given the protective fence of the five *Agnas*. If You maintain this protection, then there will not be even the slightest change in Your inner state. This *Gnan* will remain in the same state as It was when It was given. If this fence breaks, then it [*kusang*] will consume the *Gnan*, it will destroy the *Gnan*. Therefore, continuously remain in these *Agnas*.

- Dadashri

