

# Part I

## Remember Him

### 7 Religion is One

Religion, more appropriately Dharma, is an exercise in the search for Truth. True Dharma is the irresistible will to commune with the Divine Force within.

In remembering God and realizing His Love there is no room for mental and physical acrobatics. Give up all outer appearances of religious attitudes to realize Him. He decides the right time for an elevation to higher states. Do not force anything, let it all happen naturally.

Religion is One. Dharma is co-terminus with Existence. Giving a secluded niche for Dharma apart from the mainstream of Existence ushers in a religion that is formal, denominational and dogmatic. An ivory tower is carved out. The question of good and bad looms before one's scanning mind, and intellectual and ethical theories are piled up. The person in the ivory tower, a recluse, an escapist, may well argue that his or her sole concern is self-culture; and, that social work having as it does no spiritual bearing is an anathema. An escapism in the opposite direction comes in the form of philanthropic activities. Both take life in fragments, idolize suffering in one way or another, and fall apart from the mainstream of life. There is one Integral Existence through all. Every bit of work is worship, philanthropic work not excepted. Relief work, if pursued without any sense of ego and without injury to the mainstream of one's life, need not be profane.

Original Religion was Sanatan Dharma (Eternal Religion). That is the thing. Don't bother for Him, He is within you. He is your Father. He is chanting 24 hours within us. So carry on, do your business.

Work is one's own Dharma.

Don't set your Sundays apart from your week days. Don't divorce life from Religion. Your Existence itself is the way to Him. No physical or mental acrobatics can lead you to Him. How can you get the Absolute? You live It.

What goes on in the name of Religion is all bunk. It's a fraud and hoax perpetrated by the so-called religious heads who have vested interests in all this bluff.

What is the meaning of Religion? Even today we have no clear conception on this subject. In trying to understand Religion by watching the conduct of priests, we have lost everything. They are the spies of Kali. They do business in the name of Religion! They are the ones responsible for religious differences. All your Gurus are included in this bunch. You know they practice business, not Religion. Dharma is doing Dharma. That is, Existence is holding Existence. If that is the real meaning, then since it is the Soul that is holding us, that Soul must be known. That indeed, is Religion. And for that do you have to go into exile? Do you have to read a list of names of gods, put on Tilak (sandal paste mark on the forehead), rub ashes? Why do you have to practice deceptions like putting on saffron robes? He is our very own! To love the Nearest and Dearest of our life, do we have to smear ourselves with powders and snuffs? Nothing whatever is

required! Only through complete self-surrender to Him is everything achieved. That indeed is Dharma (Religion). Again, is Religion a matter of hanky-panky? Taking opium, hashish, pot, drugs, and alcohol? Do take these if you like to, my dear, but why all this in the name of Religion? Religion remains a million miles away from all this.

All worldly religion is superstition.

Kali, Durga and the like (gods and goddesses), are all at bottom One.

Go about doing everything while remembering Him. That is all that is needed. And, remain vigilant all the time that you don't fall prey to any superstitions. Societies and nations get overturned and along with them are overturned the rules and regulations. But, superstitions cannot be removed or thrown off easily. Beware of superstitions at all times. Superstition does not die even with the death of the phantom. For thousands of years, all kinds of superstitions have entered us...do not eat this, do not eat that, Tuesday, Saturday, Friday, and what not! On top of that, there are thirty-three crores (330 million) gods and goddesses, thousands of types of Mantras (mystical formulas), thousands of ways of worship. Beware of all these. And, beware of Gurus who claim to have the keys to Him. There is only one Guru, Who is inside everyone, in all creatures, pervading the whole universe, the whole Creation.

Who cares to know the Truth? Everybody is busy with false superstitions leaving aside Reality.

What is Dharma (Religion)? That you are unable to understand. In the name of Religion, you practice non-Religion. Dressed up as Gurus you sit in Maths, Ashrams, and temples and deceive people. What kind of relationship is there between Guru (human spiritual teacher) and Shishya (disciple)? Depending on how much wealth the devotee has, he or she receives the corresponding degree of attention and prestige. If the cow eats good grass and gets good fodder it will give a good quantity of milk, and so it must be given good quality grass. In the same way, the degree of devotion is judged from how much wealth is expended in constructing temples with expensive marble and decorating them with lots of gold and silver. This is indeed what we call "religion". You get milk by expending wealth, isn't that the idea? What kind of religion is that?

On top of that, who is Brahmin, Kayastha, Vaidya, Mlechha, (various castes) etc.? Is this the kind of birth data that has to be given to get God? What sort of business is this? Please explain to me. What are you doing? It's as if I have gone to hell myself and on top of it, sent others also to hell, as if I have fallen into a ditch and have pushed ten other persons also into it. That is what you do these days with your practice of Guru business.

Actually, there is no Dharma or Adharma (Religion or non-Religion), no virtue or vice. There is only action and reaction.

Tradition is a social concept. Tradition changes but not the Eternal Truth. People have shrouded the Truth with traditions of penance, renunciation, physical and mental methods, rituals and recitals of scriptures. The Absolute is not found by any of these prescriptions. Nor does He divide humanity into sects and castes, holy people and sinners. He is the same in every individual. We have to live normally in the world and not reject it.

All Dharmas are being harmonized.

There is no individual Dharma (Religion). The only Religion is Love, which becomes manifest as one remembers Mahanam.

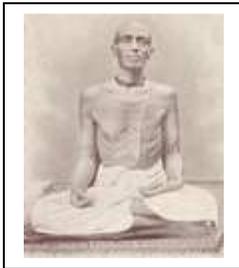
## 8 God is the Guru

Sri Satyanarayan within you is your only Guru (Supreme Guide). He is within you. The Mahamantra (Great Name of God) comes from within you. He alone can reveal Mahanam to you. The Lord residing within you is the only Guru.

Priesthood and Gurubad (Guru business) can never lead one to the domain of purification where the Divine dwells within. Flawless perfection can only be possible when the Divine Creator appears before us, and not through any media or interpreter.

Your real Guru lies within you to embrace you and guide you to your final destination, to the realization of your True Nature which is Divine and Blissful. You do not require any human being as Guru for Self realization. Your Self or God alone is Guru.

His Grace is already present toward His creatures! How can a body-bound person be Guru? Body decays. Does Guru ever decay? Guru is All-pervading. As the Holder of the body, residing in the body, He is the one and only Guru.



Who is Guru? What does one gain if the (human) Guru whispers a Mantra in your ear? A human being can never supply the Mantra to know the Truth and get acquainted with Him. What is the use of coming to such a fake Guru? Know the Truth, hold on to Him and be established with It. This was the message of Sri Ram Thakur (1860-1949, image at left) who was then alive, and at that time there was no activity of this person (Dadaji). This one (Dada) has been putting the question: For whom shall a person count the beads? One has to woo one's Nearest, one's own Being.

How does another person come in there? He is favoring us forever with His Grace. The Mahanam is constantly ringing in our hearts. Only the unawakened do not hear it.

Anyone who tells you they can take you to God, is simply not telling the Truth. No person can be a Guru. Every person has a Guru inside.

Don't run after a Guru, run after knowing your Self. Therein lies the whole secret. You have immense power. Use it to awaken from that great slumber.

Guru? Everybody is Guru. Only Prana (Life) is Guru. He is everywhere and He is for all. So, don't believe that man (Dadaji) also. Because He is within this body also, within mind this man (Dadaji) is talking. So don't believe anybody, other than Him. Only He can guide. He can do whatever He likes.

No human Guru, no guide, can help you to know Him. The Lord is within you. Complete surrender to Him, with remembrance of Mahanam in abiding Love, can alone lead you to Him.

The mortal being can never be a Guru by any means. God Himself is the only Guru. What is Guru? Guru actually refers to teaching. But, today Guru has become big business and wealthy institutions. Real Guru is Him. In any circumstances, he (Dadaji) cannot give you anything and he cannot accept anything. If he accepts anything, then he is a business.

Who is He? That is the question. If you are really a lover of Him, you have no need of monetary business for Him.

One does not get Him by donning deception. Putting on deceptive garb (saffron robes, priest collars, etc.) means self-deception. Through the help of the garb, I show to others what I am not. That is why the conduct of priests and Gurus is so deadly injurious as to be beyond comparison. They are all the spies of Kali. Do you understand what these worldly Gurus are? Actually, the one who questions, as well as the one who answers, both are one and the same Being.

The Almighty is as anxious to have you, as you are to have Him. Do not bother with an external guide.

You have only to search Him within.

Guru? Who is Guru? If I am Guru, then you are Guru. Everyone is Guru. This Guru business is a disastrous affair. If I am myself blind, then how can I show the path to another blind person? If my own affairs are not in order, how can I show the way to others? If I know Him, can I then become a Guru? No, for then I will see myself present in everyone. What a strange business. Who is the Guru? What you see around of Gurudom, that is merely a trade.

The human being cannot be Guru. Guru is deathless and Eternal.

Do not run after Gurus, Yogis, priests. Look within instead. Then He alone will appear to exist.

All these so-called and self-styled Bhagawans (Lords), Maharishis (sages), Babas (holy fathers), and Gurus are bluffing innocent people to make money.

Don't be misled by all these charlatans who pass off as Bhagawans and Jagadgurus (God of the world). How can mortals, on whose carrion vultures will peck, be God?

No human being can ever be a Guru. The Guru is within you as the Mahanam...the basal stuff of your Existence. If you are a Guru, why not I? We are all limitations, fragmentation of Truth. But, the Guru is unlimited, Integral Truth. You and I die, the Guru never dies. The self-styled Gurus, Mahants (religious leaders) and Bhagawans are making a business out of God. The worst criminals, these scourges of human society should be stamped out forthwith.

He, Who at all times sees Himself in everyone, how can He become a Guru? How can there be a difference between man and woman for Him? All are He!

Person cannot be Guru. At the time of birth we have come with the Guru. At the same time we have come with Mahanam, Diksha, and whatever It (Truth) is.

Who will teach? Who will guide? Is there anybody who can guide or give Mantra? Yogis, saints? Nobody. If anyone realizes Him, they cannot utter or give Mantra by mouth to anyone! They cannot utter the words, "I am Guru," because the Supreme is everybody, everywhere. How is it possible to say I am Guru, you are disciple? I am within you. That's enough. Have you understood?

Dada is not your Guru. The Lord residing within you is the only Guru.

Everything is His. Everything has the same Power. If one person is Guru or saint, each person is the same.

God alone is the Guru. The moment one poses as an agent, everything is lost.

You must guard yourself against one thing. You cannot do fraudulent use of Him.

It is rabid materialism to take a human being for Guru. You are all idiots.

This cult of the Guru is a fraud perpetrated by vested interests. This stigma on our Eternal Religion must be abolished forthwith. What outlandish and preposterous practices in the Name of Truth!

Expose them (Gurus)! And if you can't do that, get them together and let your Dada disprove their pretensions.

All these Yogis, saints, Sadhus, Godmen, Gurus, this, that. All, each and every one are bluff, full of bluff. Their only interest is to collect money and make institutions.

No human being with finite knowledge and perfection can be Guru. How can finite lead to Infinite, darkness to Light, or ignorance to Wisdom? It is the expression of ego that makes a person boast to be Guru.

Guru is all business exploitation's.

A mortal being cannot initiate another. There cannot be an intermediary between God and a person.

No agent or intermediary is needed by a person to commune with the Lord, the Absolute, Who is within each person. He alone can grant Diksha (initiation).

Anybody who realizes Him, cannot utter the words, "I will guide you." Because those who realize, they look and see everybody is God, everywhere is God. They cannot utter the words, "I am a Guru." They cannot behave like that. Have you understood?

Don't believe any person. If you believe (Dadaji pointing to himself), then....success. If not, then....fail.

A teacher or professor of your worldly language can be spoken of, but how can there be a Guru? By setting up Ashram (religious community) and Math (monastic institution), one indulges in a kind of business only.

The Self plays a dual role, that of the Guru and the disciple at the same time.

You are your Guru and you are your disciple. Other than this, nobody can be Guru.

Real Guru is Immortal and Eternal Truth, our own Self or God. Guru is all the time with us. He never leaves. How can He leave? He is the very Eternal Source of our Life, our Existence.

Make Him the Guru and you will find that He Himself will take you safely to the shore through the stream of life, tiding over all storms by holding the oar Himself.

Whenever there is a movement to uproot the age-old Sanskaras (superstitions), there are always great agitation's against it. Nothing to worry about. As He creates dangers, so He also lays the path of Peace.

No person can be a Guru. Each person has the Guru within, Who is God. Don't look to Gurus, Yogis, Babas and saints. Look within. No person can initiate you into God. This is all humbugism and exploitation. As soon as someone says, "I am the Guru, I am the doer," that person is an egotist. When those who sell God realize Him, they are out of business.

By Guru is meant Nam (Supreme Name). It is Nam, Who is Guru. With Guru it is complete Bliss. Nam means Omniscience. Where Nam is firmly established and is constantly attended, an appetite for Nam comes from the faithful recital of Nam and that is happiness Eternal. The place where Nam is set is called Vrindavan, a solitary Abode. Nothing but that Abode attracts heavenly excellence and grandeur. None is dearer than Husband, the Lord. So, God is described as the Lord. And the Nam you have received is God. In this world, without Nam nothing of Nature endures. Only Nam lasts. The relation with Guru (Absolute) is of happiness with love serene. Both disciple and Teacher (Soul within human heart and the Absolute) commingle with Love, with Ecstasy, with Eternal Attraction and then merge into One. Life and all other substances which appear are but manifestations of God. While the human Soul and the Absolute commingle with each other, the debt of the world is cleared. That is, constant practice of Love with Nam, Who is none else but the Absolute, leads to Supreme Knowledge or Reality. And this Knowledge alone expels all other superficial knowledge and takes one to the Bliss Eternal.



Dadaji 1978



Blessing a couple in 1978



Dada holds baby daughter Ivy in his Calcutta home



Morning walk in Lake Gardens in Calcutta



Dadaji smoking



Dada with wife Boudi



Latma Lotus posture



Dadaji 1977

## 9 Language is One

Language is One. Truth is One.

Language. As long as we are talking, we are in mind. That is called language. There are so many languages. Other than mind, beyond mind, there is no language, only Diksha (revelation of Name).

All declaration or announcement is sound only when it is dictated by the inner voice of Truth.

When that sound starts, that is He. That is the first thing.

His Love is the only language.

Sound or Word is the manifestation of the Will. When this feeling was introduced, then derivation of words and language had not fully developed. But, the language starts from its Origin. Thus, at the time of very ancient period, observing the moon, sun, rain, cyclones, thunder, earthquakes and various events in Nature, the primitive people tried to worship them, thinking them as different deities.

Gradually, when people tried to learn by developing their knowledge and struggling against the forces of Nature, when they knew practically the art of the cause and the effect of rain, storm and cyclone, then they did not worship them as deities. In that respect, human beings have become the master of Nature, not completely, but to some extent.

In a similar way, when word and sound are manifested in the form of language, by the desire and will of the mind, then we say that word or sound is something like Brahma (God, the Creator). And of course, it is one hundred percent right, the sayings of the Rishis (seers) that the Creator of this universe is a Poet and His Creation is His Poem. Now we have progressed much on this point.

Prior to sound of a word, a Great Power functions. That Great Power is that Great Will. So also with psychic phenomena, that is also the Supreme Power. But, you see with this spiritual body one cannot continue for a long time, because the physical body cannot absorb that Power. So, that is why the Divine gets pleasure in creating human beings for His Play. This is His great pleasure. Thoughts possess no personal stamp. They are the product of the human race. Philosophy means a system of thoughts, a creation of the mental plane.



Dadaji riding to Utsav Celebration 1978



Relaxing in Bombay 1985

## 10 Teachings and Teachers of Truth

The Shastras (scriptures) have been written only with a view to protecting the world. The Ultimate Truth, shorn of all vestments, is beyond them.

Scriptures (Shastras) are all an affair of our mind creation. How much of Truth is present in them? Truth, falling in the lap of scriptures becomes an obstacle and only creates perplexity. Scriptures are a tissue of half-truths. Truth, of a surety, never submits to the mental molds which scriptures typify.

The ritualism in the scriptures is all meaningless and full of falsehood. Nobody knows anything. This is nothing, absolutely nothing but the business or trade of the priests. A jungle of superstition misguides us and takes us far from Truth.

God is not religious. He cares not for Christians, Jews, Buddhists, Muslims, Sikhs or Hindus. He loves and blesses the atheists also. Why the temples, churches and Ashrams? No scriptures ask for them. They are the business of people who are exploiters. Don't make a business out of God.

I do not know Muslim, Christian, Hindu, Buddhist, or anything. I know One. Because, if Father is One and we have come from Him, from Oneness, then what is the difference between you and me? Nothing.

The one who has the knowledge of Brahma has become Brahman Himself and sees Brahma in every body.

If we can propitiate (gain the good will of) Narayan (the Supreme within), then all the deities, in your language, would be automatically satisfied.

Whatever you tell, do not in the Name of Him give any bluff.

If anyone says he is Supreme, he is worse than a murderer! How can anyone claim himself to be Avatar incarnation of God)? All is Absolute, everyone, everything. Only by our fragmented vision, we see parts.

The Avatars, in your language, also do not find release from the power of Yogamaya. Even Sri Krishna on several occasions was overwhelmed at Kurukshetra and had to call up Sudarshan Chakra (Power of Divine Love). To fall away from the Self-fixed State is to be overwhelmed. Yogamaya will obstruct Him only then. In the state of Samadhi (deep meditation), using your language, only body awareness, no knowledge at all remains. Then, in that Self-centered state, He is freed from the influence of Yogamaya. But again, when He comes back into this phenomenal world, right then, He has to come under Yogamaya's influence to some extent. Whenever He calls up the Sudarshan Chakra, it occurs in the world of duality only.

If anyone says he is Supreme, he is worse than a murderer! Be sure he never realized anything.

Lord Krishna, Christ, did not say, "Worship me, I am Supreme."

From very ancient Ages there are writings about God and demons in the Vedas (religious doctrines). Whatever you say about bad, evil, demon, etc., unless the reverse feelings of good, piety, etc. are there, how can either exist? Actually, good or bad depends on certain stages or conditions. What you now call evil, who knows it will not lead to better? Love alone can make both good and evil merge into values of One. Friend and foe are the same to Him. Everybody is equal before Him. If you are good, then all are good.

I don't understand any of your scripture. Experience of Him will come from them? Leave alone thoughts, even experience gets abandoned in the twinkling of an eye that way. Feelings go to the dogs. Such then is the nature of human love. And that is a way leading to the ditch.

You do not understand the terms Jivatma (individual Soul) and Paramatma (Supreme Soul). All is Atma (Soul). He, Who is in the animate, is also in the inanimate. All this is hanky-panky. These differences in all fields are the doing of the authors of the scriptures. All this is merely a play of the mind, intellect and ego. You cannot find that Supreme Entity by searching the scriptures, you find only doubts. The conflicts and differences come from the mind and intellect.

Isn't trying to decide the place of residence of the Conscious Being inside the body sheer madness? That a person can ever know Him through the mind, intellect and ego, I am unable to believe. How can one know Him through scriptures? Don't you see, different scriptures say different things about His Abode? Truth is Eternal, but remains shrouded in a mystery.

Truth exists without the aid of dogmas.

Books certainly have some objective reality, and they certainly have some germs of Truth in some neglected niche, but they are mostly covered up by files of verbiage and secretions of the putrefied ego.

Mahaprabhu, Ram, Christ, came with bodies. Body is His Temple. If you do not respect it, will it not retaliate?

Mahaprabhu was pure Consciousness (personified). Krishna too, was of that same order. But, He (Ram Thakur) was even beyond that. They have received Mahanam from Satyanarayan. But, here it is no give-and-take affair.

Who can prevent His manifestation to appear? Some persons may resort to bluffing, but who can hide Him? Mahaprabhu preached "Name is the only path." And people who came after him distorted his personality and his teachings. They got his picture robed in saffron color with his face and forehead marked with ashes, although in reality he was simply dressed like other normal persons. So was Sri Krishna dressed.

In his lifetime, Mahaprabhu was not spared persecutions. Very few people realized who he was. Rup and Sanatan, who are described as Mahaprabhu's great disciples, in fact, they were Nawab's men and it is these two who had Mahaprabhu arrested and put to prison. It was only after Mahaprabhu's demise that they came to know who he was and in repentance they followed his teachings.

So it happened to Sri Ram Thakur. What a tragedy! Their greatness was not known in their time. Nimai Pandit was described first as Prabhu about 200 years later by Binayak Nyayaratna. And, Prabhu became known as Mahaprabhu later. Some people, in their own interest, further distorted the image of Mahaprabhu. He was painted as a person full of superstitions and inhibitions. He has been depicted as a person preparing his own food. He took

food from his mother, and his two wives he married successively. It is said that he quietly left his home without informing his mother and wife. The fact is that he was being so consistently persecuted by the then religious leaders, particularly Tantrics, that his mother and wife advised him to take shelter somewhere else. These so-called religious leaders banished Mahaprabhu from Bengal for his great teachings of universal love without distinction of caste, color or creed.

How could Mahaprabhu have superstitions? He was Narayan Incarnate. All human beings were equal in his eyes. When Mahaprabhu went to Sylhet he became a guest of Ismail Kazi at Daba Dakshin village and had his breakfast there. He had many admirers whom you call Muslims. To Mahaprabhu they were God's creatures. He never made any distinction of Religion.

Once Radha Govinda Nath, a scholar on Vaishnavism came (to Dadaji). He had also appointed Mahaprabhu on the line of his preceding scholars. When asked if he had checked the facts he said no, he did not. Mahaprabhu never gave Mantra through the ears. Mahaprabhu had no human Guru. They say Keshab Bharati was his Guru. What a pity they never cared to know the significance of these two words.(Bharati means body.) Keshab is Krishna. Lord Krishna or Narayan, Who resides within, was his Guru. (See glossary for Keshab Bharati.)

When Ram Thakur was asked who was his Guru, he tried to parry the question. He was a personality of a few words. When pressed, he replied, "Anangadeva." Anga means body. Ananga means bodyless. So these people are always trying to put these personalities who came to earth with Truth in some formulas or restrictions in order to justify their limited knowledge and church orders.

Mohammed? You do not know the A B C D of Mohammed. He said, "Allah is One."

What is God? What do you mean by God? God is not a person. Person cannot be God. Even Christ never said: I am a God. You people do not know the A B C D of Christ. Churches are one kind of business, collecting money. Christ was not a Christian. I am an illiterate person, but I tell you one thing, Christ's birth was in India, Greater India. At the age of twelve he had been to Kashmir. Seventeen years he studied over there. After that he went to Madras, then to Rome. At that time it was doll worship in temples or churches and he asked, "Why are you doing that?" After that he came back to India ultimately.

Crucifixion? What do you mean by crucifixion? Christ was killed? Crucified, what is that? Does crucified mean the body or his philosophy? That is the question. Truth can never be crucified. Even historically speaking, Christ was never crucified physically. His teachings were not accepted. That is crucifixion. But, Christianity spread like wildfire. And, Christ was never a Christian! Christ was a Godly man having direct connection with Him. Each and everybody is direct with Him. Other than God, there is nothing on earth! In that way Christ was talking. And, he died also in Kashmir.

Be of good cheer. The Kingdom of Heaven is within you. Resurrection (overcoming death) and eucharist (Communion) are your birthright. Nobody can dole it out to you. The Son of Man is verily working around the clock within you to that end.

You have been baptized even before your birth.

Does anyone know if Christ had a wife? That is the question. Today one person is dead. Someone writes about that person in 50 years. After 100 years, someone else writes something more. After 200 years, another writes something. After 500 years, someone writes something else. Understand? Nobody knows anything.

The Bible today is not the Bible of long ago. The Gita today is not the Gita of long ago. That Bible is gone. That Gita is gone. Today's scriptures are all mind creations.

Sikhs, they're something. Sikhs, everything is false. Your blood, his blood, my blood....same. Whatever you get here (in this world), it's made by people for the purposes of mind. Follow me? "Sikhs," you are saying. I never think Sikhs. If you talk about God, each and everybody is God. Other than God, nobody is.

By the name of Buddha, there was no person in the world. Buddha is a word of the Pali language. Buddha, that is, Buddu, Absolute. His name was Siddhartha. He was very good. Only, he said again and again, "Don't believe anything. Do your duty and just remember Him."

Such a man (Shyamcharan Lahiri Mahashaya) is rare. Extraordinary! Along with maintaining a household and performing one's duties, it is possible to find Supreme Being and be One with Him. Such a one is the real and true Yogi. Rishis (seers) have also acted the same way. It is possible that for a while, perhaps to save themselves and Religion from the attack of enemies, they took refuge in some jungles. But not for long. The reason is that He must be reached through simplicity and naturalness, not through putting on disguise. It is only one's Self that one has to cherish. That in fact, is already done (destined). That alone is realization. This experience is truly being unified with Him.

Shastras (scriptures) are abject caricatures of the Truth Eternal, an egoistic exercise in intellectual wrangling.

Mahabharata and Ramayana are stories. Nobody knows who is Rama and who is Sita.

Nobody knows the meaning of Gita. Each and everyone is telling in their own interest. Lord Krishna was not a body (person) and Radha (consort of Lord Krishna) was not a body. Krishna cannot be a body. Krishna is Prana (Life). Lord Krishna is within you, also Radha.

Krishna has to be born in the prison of Kamsa (ego). When that ego, suffused with Love nestles in Him, then is Kamsa killed. He (Krishna) cannot wield weapons. Beyond the state of Krishna there is no "I am in Him" state. There, "I am in I."

You read the Gita or a love fiction instead....is there really any difference between the two?

The Dharma-Kshetra and Kurukshetra in the Gita symbolize your body. The Pandavas and Kurus are the forces of good and evil battling within you.

He sent us here to relish Rasa (the taste of His Love). That is why He gave us the mind. He, Himself, is holding us fast all the while. The seat of mind is Sahasrara, and Govinda resides in the heart. When the mind slowly moves down to the heart, it becomes Radha, and then starts the Leela (Divine Play of Love) of Radha and Govinda.

That is verily in the Abode of Piety (Dharma-Kshetra) where Govinda resides. Conscience in the state of ecstatic Joy is called Sanjaya. The five Pandavas are the five sense organs. It is in Vraja (Supreme State) that the Name and the Named are the same. The emotion immanent in Name is the Gadadhara potency. Its manifest form is Krishna Chaitanya (God Consciousness). Name Itself is but Krishna Himself.

A person cannot interpret the Bhagavad Gita. How can limited mind interpret Truth? Who is Dhritarashtra? The mind, the blind king, is he. Who is Arjun? He is the Jiva, the human being pursued by doubts and confusions. And, Krishna is not another man in a nice crown. He is the Lord within, Who alone shows the path to Arjun. And Kurukshetra? It is not a piece of land

somewhere. This body is the Kurukshetra. Only when the constantly running mind, the horse, has tired out can the Asva-Medha be performed.

The Gita originally consisted of 27 Slokas (verses) only. Before the Kurukshetra War there was no Sanskrit language. So, it was spoken and written out in some other language current at that time. It was revealed in the form of a message around 28 B.C., in the Sanskrit language. The Gita is the import of the Upanisads. The Gita is His Manifestation. When the Eternal Leela manifested Itself, that is the Gita. It is Dhyana. It is not for reading. Who can grasp the import of the Gita except Yogeswara (Supreme Lord)? The Gita means equipoise, fortitude, continence. If you can understand the very first Sloka of the Gita, then the entire Gita is understood.

The first Sloka is: Oh, Sanjaya! What did my own ones and the Pandavas do, when they were arrayed for War in Kurukshetra, which is Dharma-Kshetra?

Who is Dhritarashtra? Why is he blind? Who are Pandavas? Who is Sanjaya? What is the nature of the War? Is it a family feud coming to a gory head in the plains of Kurukshetra a geographical region?

Rastra means physical body, which is a product, a gift, of physical Nature. Dhrita means attached. Dhritarashtra, therefore, means "one who is attached to the body" and necessarily to the physical Nature as such. The body implies physical Nature. The body is the center of gravity of all our mundane relations. If your body is not, then you have no son and daughter, father and mother, brother and sister, friends and relations. The matter does not end here. If the body is not, then all your likes and dislikes, your attractions and aversions are not, for want of support and sustenance. All these are embedded in and have immediate and inalienable reference to the body. So, in the ultimate analysis, the body here implies one's physical body and its sphere of proliferation, the physical Nature, one's friends and relations, as also one's affective system of the mind. Who then is Dhritarashtra? Verily, one who is attached to the physical mental complex. It is the mind then, in its aspect as agent, director and experiencer that is Dhritarashtra. This is the symbolism of Dhritarashtra, father of the Kauravas in the Gita.

But, Dhritarashtra was a King. Yes, the mind also is King. The mind is the King of the organs. The mind is a benevolent and indulgent King, granting the organs free pasture. But, it is a tyrant to the eye sores of the organs. And, Dhritarashtra is blind. Is he really blind physically? Had he really been blind, how could he become a King? How could he fight? He was a champion wrestler who defeated many. He was blinded by filial affection. He could not see Krishna. He could not realize Krishna in spite of seeing Him. He thought it was all magic (what Krishna did). He is therefore blind.

The mind is also blind. The five sense organs show off in five different ways to it. That is to say, it sees nothing and is blind. Krishna, Who is Prana (Life), is near it. But, the mind does not see Him. As a result, it is blind. It is ill-fated to be born blind, for it (mind) is under a legion of restrictions.

What are the restrictions? The mind cannot see the things of the world by itself. It has always to depend upon the five senses and they present a babble of pictures to it. The laws of physical Nature impose diverse restrictions on the mind. Thus, the entire spectacle of the world is veiled from the purview of the mind. Where there is mind, there is meaning. The mind sees the pageantry of this world, but in fact it sees nothing. The mind itself is a penetration of opposites. It is the matrix of all polarization and contradiction.

The mind was not, it became. He came and the mind came along. When an urge to relish Rasa came to the surface, the mind appeared. There is no mind in Bhuma (Infinite). It is in a nascent (original) state in Vraja (Divine State). The mind is fully manifest in this world. We came here to relish Him. But, we are relishing the Rasa of Prakriti (physical Nature, mind) instead. The mind is characterized by finitude and it thrives on idolatry of space and time.

Radha was born blind, so goes the story, and Lord Krishna opened her eyes. The newly wedded bride is veiled by the principle of Rasa of physical Nature. Who will lift the veil? Certainly the Husband, Govinda.

Who are Pandavas? When the five sense organs severally achieve their Prasad, that is, are poised in Govinda and finally blend together to be fused into One, they are called the five Pandavas. When one realizes that it is Govinda, Himself, Who is commercing with the things of the world through His senses; or, that the senses are having intercourse with Govinda only through all their activities, then one's senses are said to have achieved Prasad. These Pandavas never go to Vyasa Kasi, the place of Mahajnana (Supreme Knowledge). Vyasa Kasi is the domain of discrete, logical, fractional knowledge. These five Pandavas are situated in the chest as five lamps. When the five Pandavas which are Pancamrita (five kinds of Nectar) emerge, the Dhritarashtra or the mind has to submit to them. A person then becomes Nectarine and gets Divine Vision, and can see properly, even with physical eyes.

When Govinda and Pandavas are merged they are having a hearty banquet of the pageantry of the world. Relish itself encompasses One. This relish is at the Root of all Existence. This is the zenith of Prasad that is attainable by an embodied Jiva (human being).

Who is the wife? It is Prakriti, the mind, that is female. The wife cannot be renounced except by Him, Who alone sees nothing but Infinite all about.

Who is Sanjaya? It is conscience suffused with great Joy of Him. It is the Middle I serving as a link between the Big I (Atma) and the Small i (Jivatma, the mind). Dhritarashtra (mind) says, "I do not like to hear those sermons. Tell them to Sanjaya." Though hearing, the mind will turn a deaf ear to it. Though understanding, the mind will not grasp it. So, Sanjaya (conscience) is one who has Divine Vision and can be a detached spectator of the entire warfare from a physical distance. This is conscience or the Middle I. Conscience is identified with Arjun, who resides at the region of the heart and implies a state in which the mind becomes a Navamanjari (newly budding seed). The intellect, saturated with Consciousness, grows transparent; Prana is turned into Ananda (Supreme Bliss); and, the three (heart, mind, intellect) are fused into One.

Was the Kurukshetra War waged in the geographical plains of Kurukshetra? It was a historical World War that reduced the world into shambles, taking toll of a half of the population of the world. But, is the Kurukshetra War in the context of the Gita an external warfare? Had it been so, the Gita would have been no better than a novel or a drama. What is it then? It is an internal warfare. The war is constantly being waged. It is a war against oneself, a war between "i-and-mine" on one side, and "I-in-Him-and-His" on the other. With a view to relishing the affections of the mental principle He manifested, rather evolved Dhritarashtra (mind), Kauravas (representing evil), and Pandavas (representing good).

Now, what is Dharma-Kshetra? No one understands the meaning of the word. He (Govinda) is there (in the body), so it is Dharma-Kshetra. The Kshetra (body) is there. When He manifested in it, it became Dharma-Kshetra. Dhritarashtra (mind) came into the body so Govinda came too, and then it became Dharma-Kshetra. They are like two brothers. But, Dhritarashtra (mind) could not see Him. So it no longer remained Dharma-Kshetra (body with God within); it turned into Kurukshetra (battleground between the mental constructs of good and evil). All creatures are Dhritarashtra. Unless one comes into the realm of physical Nature, one cannot have any experience of His Rasa (the taste of His Love), and the struggle starts instantaneously. That is why it is Dharma-Kshetra Kurukshetra.

How fascinating is the role of Dhritarashtra! He (representing the individual, man or woman) has come along with Govinda like a Siamese twin. But, he (individual mind) has usurped the patrimony all for himself, depriving Govinda of Its co-lateral share. He (individual mind) came from the ocean of Existence through a wily jerk, as a wave, to know Him and to relish His Rasa. He came from the deep crevice of Sri Hari, from the Bhuma, where Existence lies in state over Existence Itself. He came as a Brahman, but turned forthwith into a Candala, into one who eats corpses. For the vital fluid, the sap of all Existence, His Rasa has run out of him. He (individual mind) emerged from deep down in the calm, unruffled, unfathomable Rasa, where he lay coiled in icy embrace of Govinda. He was encompassed by the self-enclosed vibration of

Govinda. But, he took it in jerks, in jolts, in Quanta and thus turned the entire world show into a mammoth carcass.

There in the aquarium of Rasa he (individual mind) lay in isolation, being spoon fed by his ego and the senses. The senses were idolized, and he thought he had unassailable sovereignty over a vast empire securely governed. He won't listen to Krishna, the Life Principle, the Mahanam. And he (individual mind) would hoodwink conscience (Sanjaya) to do his bidding. The Pandavas, the Krishna-oriented senses, he would deprive, denude and denigrate. But, conscience cannot be hoodwinked for long. So, the War becomes unavoidable. What was at once Dharma-Kshetra and Kurukshetra, is now reduced merely into an egoistic Kurukshetra (inner battle between "i-and-mine" and "I-in-Him-and-His"). And, the blind King fancies all the while that Sanjaya (conscience) is well under his thumb.

We are all Dhritarashtras. A grim battle is waging within us every moment of our Existence. The Pandavas (good) and the fond Kauravas (evil) within us are arrayed for a global warfare to clinch the issue once and for all: To whom does the world belong? To Dhritarashtra or to Krishna? And, if we have enough patience and fortitude, enough childlike unmotivated submission, Sannyas in one word, which is the essence of the Gita, the Pandavas are sure to come out in flying colors.

The five senses then achieve Prasad (relishable Grace). The mind, the intellect and flow of Life mingles to shape into Arjun, who resides near the inmost recess of the heart, the habitat of Govinda. The design of the Lord behind the Creation of the world, a manifestation of Vraja Leela (Divine Play), will thus be amply actualized. That is the far-reaching import of the first verse of the Gita: The relish of Vraja Rasa (taste of Supreme Love) through Karma Yoga (acting with awareness of Him), attained through loving Sannyas (unmotivated submission) to the Lord.

Was Dhritarashtra blind? How then did he become a King? How then could he go over to Russia and wrestle with Jalandhara? He was a champion wrestler and defeated Mandaram, as also Risabha of America. Jarasandha was no match for him. He is blind because he could not realize Krishna. Pandu and his sons could however realize Krishna. Gandhari divorced Dhritarashtra. They did not live together (as wife and husband). Duryodhana was a Bhakta (devotee), but he was a Karma Yogi (dedicated to work). Yudhishthira was of a quiet nature. Bhima was also such to a great extent, a simple goody-goody man.

Arjun, however, was crafty. He was a great scientist. He argued, "I am doing everything, but the credit goes to Krishna." So when the War ended, he said to the eldest brother, "The vision of the Universal Form (Viswarupa) and the solar eclipse are all magic. Krishna is a debauchee." He even asserted that his mother Draupadi and Subhadra had, all of them, illicit connection with Krishna. The mother in sorrow left for Hardwar. Draupadi also did so much as to leave them.

Six years after the end of the war, Krishna advised Yudhishthira to perform the horse sacrifice, forbidding him divulge his name to Arjun. At the other end, he gave two missiles to be thrust on Arjun. Arjun was killed by those missiles. But Krishna brought him back to life. When one is in tune with Him, one is invested with Brahmopavita (the sacred thread of Brahman). Is it inherited by the child from the father?

The world was of four geographical divisions. Lanka and its adjacent lands belonged to Europe, that is Ravana. Patala (the nether regions) was Mahi-Ravana (America). And, the third was Sapta-dvipa, comprising the major tracts of China and Russia. All the rest were included in Bharata (India).

Scriptures only produce arguments about the Absolute. He cannot be explained, certainly not by scriptures.

Right from the time of the Rigveda there were two types of Brahman, one pursuing study and teaching, the other one born of Brahma. Those who tilled the land were Sudra. The police were called Ksatra. The Rigveda along with the six ancillary sciences subsequently directed soldiers be recruited from youngsters. Then came rectification. And, after that appeared caste distinction. This distinction reached its zenith after the Kurukshetra War. Because of that World War, there was an all out destruction. One sixth of the population survived. This handful of people became maimed. Then evolved the primal language. Then there was no civilization worth the name. The books they started writing from then are current even to this day.

Look what I shall tell you. The Vrindavan Krishna Bhagawan of one Dvapara Yuga has been mixed up with the Dwarka King Krishna of another Dvapara Yuga. Even before that Dvapara, He had come in His Full State. To His devotees He had spoken only 27 Slokas (verses) of Gita. But, that was not in this Sanskrit language. Sanskrit is only a language of the last four or five thousand years. Mahaprabhu came and reminded us of the same Vrindavan message. But, are we able to understand His message? Everyone does only hanky-panky. Who grasps Truth? Nor does anyone try to grasp It.

The Kurukshetra War really took place in that very Dvapara Yuga. And, that was like World War. The map of India was then different. In that War such wholesale destruction took place that no signs were left for historical proofs. They had then the skill to make far more destructive weapons than the atomic bombs. Great skill in the application of science was present at that time. But after the destruction, once again all came to be created anew. Everything remained in the Infinite Space. That is why gradually they began to be revealed.

Where will you find the proof of that war? Only in the essence of the universe of phenomena, or in your language, in the kingdom of thought has all remained preserved, so that it could be revealed through the medium of language. It is only language that has been describing our collection of phenomena. Then a lot of hearsay also got introduced. That's how truth and falsehood have gotten mixed up in the history.

Look at the matter of Mahaprabhu. It is a matter of a mere five hundred years ago. But, how has Mahaprabhu been dressed up? You don't know anything about him. He displayed an extraordinary Leela (Divine Play). Did he say the world is illusory? Did he not break all caste differences and superstitions? Did he not fight against Math and Ashram? Did he not travel around the whole of India on foot? Could he not have written Nyaya Shastra (Indian logic)? He showed the simple, natural path of remembering Name for emancipation, realization and liberation.

When humanity has fallen into the spell of terms like Jagat (world) and Maya (illusion), and when people go to Maths and Ashrams in search of God, then once again He becomes manifest. The straight and simple road He shows through the example of His own conduct in life. But, people do not learn it, even after seeing it. Again they fall victims to the same jugglery. Again making Maths and Ashrams in His Name. Mahaprabhu, Ram, Krishna never practiced such conduct, just like this one (Dada points to himself).

Satyanarayan transcends even the Krishna state. It is the essence of Vacuity. Here all is not; yet, all is. Infinite is in infinitude. I and thou are merged in One. Even pure devotion is not. Beyond the plane of Radha-Krishna state, the body evaporates and Prema withers away. Satyanarayan transcends the plane of Leela. Govinda delivers Mahanam and the Omnipotent Will is His too. No potency of Will even does ruffle Satyanarayan. You must be naked (of ego and desires). The ascending order is Kaivalya, Vraja, Satyanarayan. From a particular viewpoint, Vraja is beyond Kaivalya. First is the stage, that of Vipradasa. Then one is elevated to the stage of Brahman (emotional transport). And, at long last, is manifested Vacuity. We have come here for

Vraja and not for Satyanarayan, for that state is Void. None has pierced through the solar orb, only Mahaprabhu. The solar orb is beyond Vraja, and beyond that is Kaivalya. There is a region of Kaivalya also below Vraja. Through Yoga or "Neti, Neti," ("Not this, not this"), one can not even reach Kaivalya (highest expressible stage of Truth), which is below Vraja.

There is a little bit of vibration in Kaivalya. But, in Satyanarayan that too is not.

The ancient seers of India held high the torch of Truth and gave a call to the entire humanity, whom they described as the Immortal Children of the Immortal Reality, to know Truth. These seers made no distinction and created no division amongst humanity. They handed over their glorious experience to posterity.

In later years, people forgot their noble teachings and in the name of Sanatana Dharma (Eternal Religion) they misled the people. In their ignorance they have created a world of their own, abrogating to themselves the sole repository of Truth and denying the right of knowing the Truth to other persons. Prescriptions of penance, renunciation, Jap (mechanical mental repetition of Supreme Name) and Tapasya (penance or austerity) are advocated by these so-called religious people to realize the Truth. Whatever may be achieved by these practices, these people go nowhere near the Truth and they fall into a perpetual abyss of ignorance.

Truth is One and Indivisible. To create a split in the Oneness of Truth is a grave error and unless the angle of vision is changed Truth will never be realized. There is no significance in renouncing the world to follow the spiritual path, as we know from the lives and teachings of Rishis (seers) of the Vedic Age.

Truth resides in every heart. The One, Who is our Guide, is Govinda. Residing in our hearts, Govinda becomes the Nam (Supreme Name) that is echoed and re-echoed constantly in our internal world and in the vast universe outside. He alone is our Guru, and enables us to see our Reality and to realize Truth. It is Nam Who is our Guru, and the Nam Itself is God. No mortal person can take the role of a Guru.

People following Jap Tap (Name repetition and penance) get entangled in their desire and develop ego. The Supreme Being cannot be realized by Sadhan (spiritual practices) and Bhajan (singing praises of God). In this world, without Nam nothing of Nature endures. Only Nam lasts. He is known only by Swabhava (living in a natural state of attunement with Him) and Love; by remembering Him and mentally recalling His Mahanam. He is not subject to any condition.

Sri Krishna, Sri Chaitanya Mahaprabhu and Sri Ram Thakur gave a clarion call to humanity saying, "Truth is One, humanity is One, and language is One. That is the Sanatana Dharma (Eternal Religion) or Truth." We failed to respond to that call.

Patience results in strength. Bliss comes through energy. Wisdom leads to virtue and moral excellence. Let us bear with patience and fortitude the compulsions of Prarabdha (destined unfolding of life) and the compulsions of mind which lead us to feelings of happiness and misery, gain and loss, near and distant, good and evil. These create various confusions and take a person to numerous attractions and ultimately to bondage. To bear the force of these compulsions with patience is Tapasya (penance). While practicing this Tapasya, the Name of God lights the mind thus purified. When the Nam is firmly set in, the desire is removed and complete Bliss reigns. This is Veda (sacred doctrine). This is Shastra (scripture).



Dadaji 1978



Dadaji, Peter Mayer-Dohm, and Abhi Bhattacharya in Germany 1979



Dada and Abhi 1984

From ancient times the sages of India have addressed the human race as Children of Nectar, Sons of God. Sri Prabhu Jagatbandhu was one among them. Before Jagatbandhu another great saint, Nimai Pandit, preached the Religion of Love in this whole land (India) about five hundred years ago. Nimai Pandit, known as Sri Krishna Chaitanya or Mahaprabhu, dedicated his life to preach Prema Dharma (Religion of Love). That is, irrespective of race, religion and color, all people are holy, being the Children of God.

And very recently another saint, Sri Ram Thakur (1860-1949), appeared as Satyanarayan amongst us to declare once again that Truth is Eternal and Indivisible, that all people are Children of God and their languages speak the same Truth.

Sri Prabhu Jagatbandhu, a follower of Sri Chaitanya, dedicated his life to preaching the Religion of Love. Like Sri Chaitanya, Jagatbandhu lived for redeeming the life of the outcast, the neglected and the downtrodden of humanity. Jagatbandhu preached Hari Nam amongst them. Jagatbandhu says, "Oh, you fortunate ones, you have committed a sin by not extending a helping hand toward the less fortunate, downtrodden brethren of yours. Look at them, they have also known Truth. They are awakening to the Reality."

Because of all these artificial barriers of castes and creeds, customs and manners, our Sanatana Dharma (Eternal Religion) has deviated from the path of Truth. Five hundred years ago, Sri Chaitanya declared that the greatest Religion in the world is the Religion of Love.

About a hundred years ago, Prabhu Jagatbandhu appeared and reminded us once again that we should love our neighbors irrespective of race, religion and social standing. He had to face strong opposition from the conservative, vested interest strata of society. But he lived up to his ideal, Sri Chaitanya. Prabhu Jagatbandhu preached that Krishna Chinta (God Consciousness) is not the monopoly of any group or sect. On the contrary, it is a rich legacy, an inheritance maintained for the entire human race. It may seem rather strange, but the fact remains that Prabhu Jagatbandhu did not take any Guru or preceptor to help him in his spiritual path. Neither did he act as a traditional Guru by taking disciples. He says, "To enjoy a spiritual life it is not necessary to ignore the materialistic world. If you want to realize the Creator, start realizing the beauty of His Creation first."

I met Prabhu Jagatbandhu at his Faridpur (Bangladesh) Ashram where he lived for seventeen years. There was something unusual about this saint and Yogi. Far from being self-centered, Prabhu Jagatbandhu's sole occupation in life was the welfare of humanity. No doubt it is a fact that our Creator, the Omnipotent, the All-powerful and the Eternal, cannot be fathomed by intellect and reasoning. But all the same, it is possible to realize Him through Prema Dharma. Since we are part and parcel of Him, there is no doubt that God-realization is within our action and desire. Ever since we are born inside the womb of our mother the sound of Mahanam pervades our Consciousness. From that moment onward, all throughout our life, He is there with us. He is in our heart of hearts. By remembrance of Him as Mahanam, we realize we are part of the Great Being, Who is holding the entire Creation together.

People visit holy places in search of God. But where is the necessity to do that when God is there right inside our heart? Know yourself and you will find God. Our Souls are part of that Eternal Soul (Paramatma). So all people are equals, irrespective of their differences.

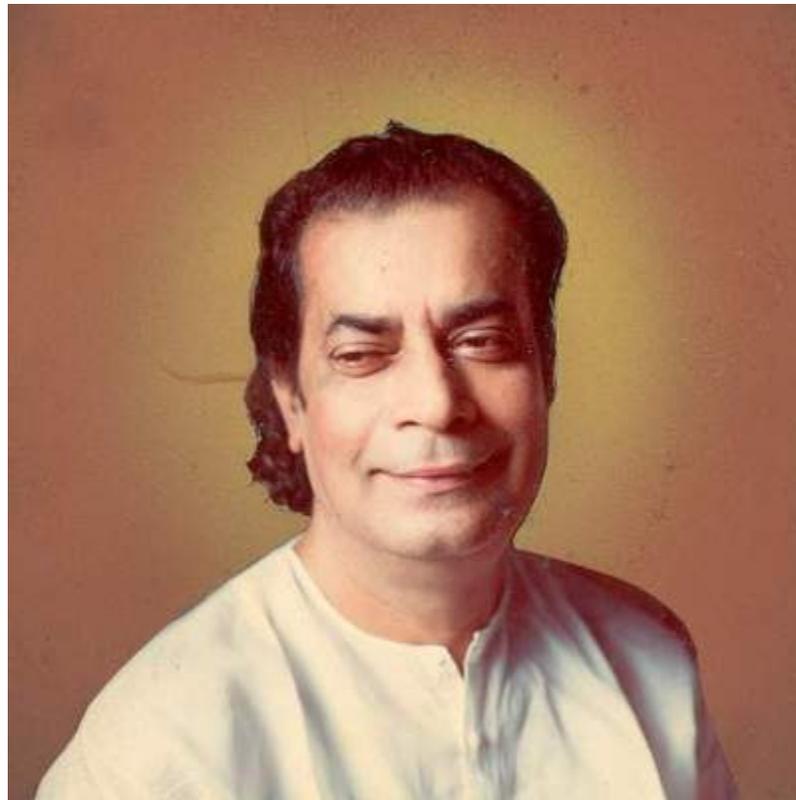
Sanatana Dharma (Eternal Religion) preaches that Truth is Indivisible, human expression is the same everywhere, and all human beings are the Children of God. We don't have to undergo penance to get to God. Do children undergo penance to get the love of their Father? It is not formalities of Name repetition, penance or austerity, etc., but it is love that moves our Heavenly Father toward us. Remember that Mahanam and desire Him. Call Him in loving tears and He will be there with you.

To live a God-seeking life, one must cultivate the habit of patience. Patience is strength. Strength is bliss. And true knowledge is our real welfare. Thought of God is true meditation. Let us control our mind, our intellect and our senses, and we will be able to control all the distractions

of life. Only by proper meditation can we avoid being swayed over by profit and loss, happiness and misery. Thus, we are able to get rid of the selfishness that separates us from our brothers and sisters. By cultivating the habit of patience and by remembering Mahanam with love, we move toward God realization. The love of humanity and desire to serve all will bring blissful Peace to our hearts. This is Veda. This is scripture.



Dadaji talking about Truth – Bombay 1971



Dadaji – Bombay India 1971