

Part I

Remember Him

11 No Spiritual Practices are Required

Meditation, Prayer, Ritual, Penance, Asceticism, Austerity, Renunciation, Celibacy, Charity, Offering, Sacrifice, Yoga, Tantra, Initiation, Revelation, Mantra

Meditation

To be aware of Truth is meditation. When this awareness appears, one realizes Satyanarayan with all hindrances and covers removed.

The Dhyana (meditation) people speak about is bogus.

Meditation is an especially highly developed form of idleness. Haven't you got a profession, a family, any friends? A normal person has, after all, no time for such things.

Meditations, Ashrams, that is also ego. I am doing the meditation. Why? To control desires and senses. It is absurd. Because, when we have come on the earth we invited desires.

Beyond mind. What do you mean by beyond? Nobody knows. Sometimes they think there is something, but that thinking is also mind function.

A person is self-centered inasmuch as he or she is drawn toward meditation, asceticism, and solitude. This is so because in this way duty to others and society is ignored. Whoever is soul-centered in this way is necessarily self-centered.

Meditation, what is the need? You are sitting, doing this, that. It is only humbugism. It is farce in the Name of Him.

No so-called transcendental meditation or concentration will ever be able to reach that plane of Truth unless it is channeled through work.

For Him no meditation, physical acrobatics and austerity are needed.

By counting beads and meditation can you stop desires? It is against Nature. Remembering Him is the only path and do your Karmas (daily activities).

The work done with complete concentration, when one is deeply lost in action concentrating on the work, when the action and the actor become One and the sense of the individual self is forgotten, this becomes true meditation and penance.

When the wholesome communion with the All-pervading Divine Soul and the Supreme Spirit occurs, eventide sets in. No sooner does such eventide approach, than there is the advent of serene devoutness. Faith also comes into being. Flow of respiration turns out to be easy. Sounds of Divine Appellation (the act of calling Name) connote manifestation of Light, and it is that

manifestation which is known as meditation. Divine Appellation is analogous to Divine Semblance. That is the real sanctified Abode. Consequently, the place which is established through the invocation of Divine Appellation, is called the Divine Temple of heavenly appellation or Mahanam. It is the meditation which is called religious contemplation or asceticism.

Whenever the Light appears through the ordeal of such religious contemplation, all sorts of earthly impediments or ignorance veiling the True Nature of things are removed, and thereby the Mercy and Blessings of Sri Sri Satyanarayan are invoked.

All kinds of mental impulses, in other words, the impulses of the organ of sense or action which are inward felt pleasures and pains, gains and losses, selfish inclinations, honesty and dishonesty, tend to create varied impediments and hindrances through cohesive attraction, thereby having the effect of putting bondage and shackles around human beings.

To check and forbear the forces of these impediments (mental impulses) is known as Tapasya or devout austerity. By dint of continued practice of devout austerity, through pure mental coolness, there emits the sparkling vibration of Divine Appellation. Earthly desire, or in other words, ignorance veiling the True Nature of things, is removed and comes to an end. Thereafter, it is possible to stay and remain with absolute peace and happiness. This stage alone, one should know, is the Abode of Almighty God.

Prayer

Love Divine is neither an object of the practices, nor of the prayers, inasmuch as the practices and prayers aim at the aspirations of one's wants. Moreover, although the hankering through prayer at the Lotus Feet of the Divine Being may yield an enjoyment of pleasures, alone it does not bestow Love Divine. The egoistic prayer and practices may bring certain realization commonly called Vibhuti (miraculous powers) of the Divine Being. Love Divine is revealed alone by entering the Vaishnava (state of devotion to God) bower of Vrindavan (playground of Divine Love within) or the Truth Absolute and nowhere else.

Prarabdha initiates Prarabdha (destined unfolding of mental, physical and emotional aspects of life). Prarabdha is intensified by prayer.

If we value the efficacy of prayer, then it should be counted as a vested interest.

Individuals have no power. We cannot carry the burden unless He carries it. We commit a grave error in thinking that it is we who are doing things and not He. When we surrender all thoughts to Him alone this unity is established and then He responds to our prayers.



Dadaji – Bombay 1973



Dadaji in Madras India 1973

Ritual

We have come to this world as so many brimful jars, Purna Kumbha. You are full of Him. You are purified by bathing in this inner fullness of Him, not by any outside ritual.

Beware of rituals and dogmas. Do not go after the form. Grasp the meaning behind the form.

We must not try to bind Him by any ritualism, superstition or creed.

Without the state of Bliss coming from a direct communion with Him, no other way attached to Sadhana (spiritual practices), or Bhajan (singing praises of God), Jap (ceremonial mental repetition of Divine Name), Tapasya (penance), enables one to come under His notice. Afflicted by desire and staying without the practices of devoted love with complete surrender, such persons following Jap Tap get entangled in their desire and develop the ego.

Jap, Tap, Sadhana, Sannyas (renunciation), Yoga (mental and physical exercises), rites and rituals, no one can know Him through these things because the I-sense, the ego-principle, is lurking behind all these acts. So long as the ego exists one cannot know Him. You can never know Him through mind.

Penance

Why do you punish yourselves for nothing by doing penances and restrictions?

The Self cannot be realized through penance.

Work is penance, indeed. The only penance is to brave the outrages of Prarabdha (destined unfolding process of one's life).

Penance (work) is necessary for Existence in this world, and not for Him.

Egoless work is the only penance.

Silent love is Tapasya or penance. Let not anybody know of this love. If the next person knows of this love, this Tapasya becomes ungentle, loses its integrity, and becomes affected.

Patience is the highest penance.

You must understand that whatever one does in daily life with utmost sincerity, remembering Him or His Name while practicing patience, becomes real penance (Tapasya). This is the highest offering to Him. So go ahead in your work with Him. You will find He has already arranged right things for you in the right time, which the egoistic person cannot achieve.

Asceticism, Austerity

You need not don other robes, sport long beards and matted hair, or renounce your worldly duties and live in seclusion for the sake of Truth.

Will one find Him by growing matted locks, putting on saffron robes, becoming an ascetic? So much one's own is He, so close to one! Does He stay on mountains and in jungles? Environment is in the mind. Are desire, anger, etc., finished by becoming an ascetic, going to mountains, eating vegetarian food? Everything moves under the control of Nature. Making a big house necessitates paying of its taxes. Will the creditor leave one? Is what Nature has given false? Can one get Him by imposing any conditions? Can one reach Him through so many disputations? He is above all this. Nothing of this touches Him. Our own ego alone is involved in all this. How calamitous! We have not realized one does not get Him by donning deception. Putting on deceptive garb means self-deception. Through the help of the garb, you show others what you are not.

Colored robes and matted hair are but expressions of your vanity.

Old age, disease, and death are bound to come to everyone. Can matted locks save one? Will saffron robes keep one safe? To find one's Self, why should one put on a disguise? What kind of conduct is that? Seeing your stupidity, He is pained.

Fundamentally there exists only one Being and that is within you. To realize Him, to come into communion with Him, you need not go against Nature by self-repression. You need not do any undue torture to the body or the mind. Saints and ascetics experience a kind of delight through the practice of austerity, but that delight pertains to the mind.

Renunciation, Celibacy

Dadaji speaks of three stages of life. First comes Sannyas (renunciation), which means complete surrender through evaporation of ego. But, so long as there is Life, there is ego. You cannot do without it. You can only take it as His ego. Your mind then becomes Manjari (budding seed). The picture of a newborn babe in the mother's lap typifies Sannyas.

Then comes the stage of Brahmacharya (celibacy), when one lives in and through Him and feels His Presence in every experience. True Sannyas is a sort of subconscious behavior or reflex action. And real Brahmacharya is conscious perception of One Reality through the manifold of Existence.

While Sannyas displays unconscious will and Brahmacharya evinces conscious feeling, the stage Grihastha is marked by complete merger in thought, feeling and will. The real Grihastha is He, Himself, Who dwells in this tenement of clay.

Actually, Sannyas is the state of one who is Self-poised, one who has no ego attachments.

Sannyas in the true sense of the term, implies the total annihilation of ego and identification with the Supreme I-Consciousness absolutely in everyday life. The five senses also surrender completely to the Self.

Sannyas is possible only when life ceases. A living being cannot be a Sannyasi.

Real renunciation or Sannyas is to be shorn of ego and to be in Swabhava (a natural state of

attunement with the Supreme). We are all Purna Kumbhas (pitchers full of Him). To install this Consciousness in our empiric being is the only necessity.

Picking pockets is much better than the business of Sadhus and Sannyasis (holy people and renunciates).

The whole host of them (so-called Sadhus) propose to lead us to the fountain Source. But, in fact, they are leading us to perdition.

Neither the Sadhus and Sannyasis, nor the Pundits (intellectuals) know anything.

Renunciation and self-denial enlarge the ego and do not eliminate it. They create vanity, a vanity of calculated achievement, a vanity of having a distinct position in the society. Complete silent surrender to Him without any exhibitionism is the only path. Renunciates project their vanity, which leads to complete darkness. A little exhibition of power is of no avail so far as realization of Truth is concerned.

The world is His. Every object, from the moon and stars, to the sun that shines to dispel darkness and give life and joy is His Handiwork. So what does one renounce? And, for what? There is no escape from His Creation, it encompasses one from all sides. God is available here and now, anywhere and everywhere.

Saffron robes and vows of celibacy are against the law of Nature. When I am born, brought up and leave my body in the lap of Nature, how can I deny her demands? For instance, a soldier goes to the battlefield and is determined to fight with the enemy. Suppose he flies away from that place out of fear. He then is in the same boat with the so-called Sannyasi (renunciate), who tries to escape the burdens of family life to avoid the pangs of Prarabdha (destined unfolding process of life).

Brahmacharya (celibacy) does not mean not using sexual organs. It means to be in Him. What does sexual intercourse stand for? Absorption, relishing His Rasa (tasting His Love).

Being a saint or a monk has nothing to do with God, but is only acceptance by tradition. Sadhus and Yogis avoid responsibilities of natural life and become escapists, ritualists, and achieve nothing.

You cannot leave His Creation and find Him elsewhere, can you?

Charity

What is charity after all? By doing charity, one gives indulgence to indolence and evil propensities. On the other hand, the ego of the donor is intensified.

Are not charity and prostitution the same? Are the gifts of Nature I have acquired my property? Who has given me the right to misuse them?

Offering

Money raised for temples and Ashrams is no Dakshina (offering to God) in the true sense of the term. This takes one far away from the goal. Dakshina is actually the remembering of Mahanam, for His Name and He are identical. There can never be a (business) transaction between a thing of the relative plane and that of the spiritual plane.

Have we anything to give Him, our Father? Can the Almighty, our Father, expect any Dakshina (offering of money, flowers, etc.) or earthly offerings from His Children? Decidedly not. If we can attune ourselves to the Mahanam that we received with birth and submit to Him, this at once becomes the only form of Dakshina. For He alone is the Giver, the rest are all seekers.

Sacrifice

What is sacrifice (Yajna)? Does sacrifice take place merely by burning tons of wood and Ghee (clarified butter used in some religious rites)? One has to offer oneself as oblation. This offering must be done so secretly that a second person cannot know about it. Can sacrifice be done with putting on of pompous display? That is only self-aggrandizement. The real sacrifice is inner sacrifice. This is only an inner treasure. In this inner gratification He is present. Is sacrifice conducted by beating drums, pealing bells, collecting people?

Work itself is sacrifice.

Sacrifice is above charity. Charity is giving away as to one's own self. Sacrifice is, however, quiet Swabhava (natural attunement with Supreme Truth). Penance is of a very low plane.

Yoga

The whole life is Yoga. Yoga means to be united.

To see the form as situated in one's own Reality is called Yoga. Have you understood? In the substance is the Light of the form and then again, that of the formless in the form. Again, the coming and going of the form out of and into the formless takes place in Existence. That indeed is life and death. That is why to be firmly situated in one's Reality is named Yoga. Putting one's head down, legs pointing to the sky, performing various kinds of mental and physical gymnastics, does not enable one to anchor oneself in Reality.

All this Yoga, Tantra, scriptures are full of misunderstandings, all strange practices. Truth is outside the reach of the mind. By no means can you get Him through rituals, only through Love.

Yogis and Ashrams are only farce for moneymaking business.

Not through the arithmetic of counting of beads, or through multiform penance, or Yogic practices can one reach Him, even in crores (ten millions) of years.

You do not reach Him by performing physical and mental gymnastics of so-called Yogis and Tantrics. They have the biggest egos! They are only looking for transitory personal power and so doom themselves to greater bondage by inflating their egos. Yoga is such humbug. I consider all these complicated body postures ostentatious self-torture. It is not even a good technique of relaxation. Swimming is far more relaxing. Also, going for walks. Smoking cigarettes also relaxes.

If you practice Asana (Yoga postures) you may acquire a sort of power, as for instance flies will not touch your body. But, such powers go off. Be always with Nam. Then the objective with which you have come here will be realized.

Perfect and absolute self-surrender to God and a constant desireless or choiceless awareness of Him charged with single-minded devotion and reliance, is the only perfect or real Yoga. Since then God takes over the entire responsibility for our lives, works His own Divine and Infallible way, and Captains the ship of our Life to its final destiny, realization of our True Nature.

With His Touch your work will be All-blissful, All-joyful. Sadhus and Yogis want to attain this state by efforts, rituals, meditations, and austerities. But they cannot get His Love, a real joyful state. A person gets it only by the natural process of living. Even the Yogis, who try to get it only by austerity, if they ever get anything at all, they get only dry, tasteless, insipid superstitions.



Dadaji early 1970s

Tantra

While Yoga is subjectively oriented, Tantra has more of a firm objective bias. It has yielded a rich harvest of ritualism and a plethora of mystic syllables, diagrams and esoteric Vidyas, traces of which are clearly found in the Upanisads. Tantra gathered momentum by pursuing Sava-sadhana, Preta-sadhana and the sex act as Divine rite. As time wore on the world was littered with such exotic concepts as Kundalini, Satchakra, Bhutasuddhi, Asana-Suddhi, Pancha-makara and the like. What a grand enterprise to schematize the Infinite and to forcibly implant it into body and mind!

But, Tantra professedly has a profound philosophy to offer. In it the ultimate Reality is a perfect equipoise of Siva (masculine power) and Sakti (feminine power). Its goal is to fully awaken the human Soul from its state of slumber and to raise it to the state of Purnahanta (free of egoism), Svatantrya (freedom), Omniscience and Omnipotence through the complete awakening of Kundalini, to be achieved through Samadhi, through a state of equilibrium of Prana and Apana. This state of Moksha is glibly dovetailed with Bhoga! And the entire farrago of Tantric merchandise is laid bare before you to bear on the contingency of Nada, Bindu, Kala, Kama-Kala, etc.!

All this is good talk, but bad logic. It suffers from egoism and mental geometrization, and when achieved is necessarily an effect, limited in space and time. It is transitory and is right under your thumb. This may give you some miraculous power for a short spell of time. But it has nothing to do with Him. In practice, Tantra indulges in perverse sex acts and its multiform seeming sublimation. But the sex act, in fact, no act can ever lead to the Zero experience. To realize Him one can achieve by simple and straightforward means. There is no necessity for mental or physical wrestling. Otherwise such and such wrestlers would have achieved Him much earlier.

Initiation, Revelation

By Diksha (initiation, revelation of God's Name) you realize Him. Genuine Diksha means revelation. You must see what is going on within your Self. That is Truth.

A person is born initiated. One has simply to realize this fact. He is within as Mahanam.

Other than mind, beyond mind, there is no language, only Diksha.

Diksha, Darshan (vision of God), that thing (Truth) is everywhere. But, we could not find It. We have forgotten because of Prakriti (physical Nature) and Maya (Divine Creative Power). When you will be off (ego ceases to exist), then you will find Truth.

Initiation (Diksha) means seeing Him (Darshan). Does the body remain when you see Him? Mantra! Beej! What is all this tittle-tattle you utter? Can a body-bound Guru ever give all these? If a seed has no energy, that seed is dead and no fruit comes of that seed.

How will it do if there is no Darshan? Darshan, however, is an internal affair. If we cannot taste the Rasa of Krishna Leela (relish God's Love), what else shall we do?

Mantra

All is God. He is Infinite, Indivisible, Full. God is we. So who will give Mantra (Supreme Name)? Guru is within. Just remember Him, that is enough.

When I am united with the Husband, Who is Govinda, when I have taken refuge in His basal Existence, how can I utter His Name (there being no separate Existence)?

Other than that One which is within, is there anybody who can tell you, I am giving Mantra?

Whispering a Mantra in the ear of the aspirant during an initiation ceremony is no Diksha at all. It is a fraud and a hoax.

Mantra is already there with you.

In the ear, human Gurus are giving Mantra. What is the utility? At the time of birth, we have received that Mahamantra (Great Name of the Supreme) and Diksha (initiation). So, who will give, other than Him? That is the thing that Dadaji is to convey. That is His Message.

A human Guru whispers some words into the ear of the disciple and orders that they be repeated over and over. How does the human Guru know these words? They come from the mind. What arises from the mind is a distortion of Truth. Certainly these words do not come from Him. The human Guru in his or her own interest gives the Mantra. A regular income is thus assured from a business in the Name of God. What a calamity! Can there be a greater crime?

Yes, Jap (Name repetition) and Dhyana (meditation), whatever you say, have a use at one time. But whose meditation or Name repetition will we do? That we need to know in advance. When Nam (Supreme Name) and Nami (the Named) become One, then there is Supreme Bliss, then all is perfect.

Why do you go for Jap? He has been doing It (Mahanam) round the clock. You just try to listen to that.

How can I give you Mantra? Tantra? Everything is within.

Ego is not being eliminated with the help of Mantras and penances, rather these things enhance its bondage.

It is futile to compare the Mantra given by so-called Guru and the Mahanam you have received direct from Sri Sri Satyanarayan.

What indeed is muttering the Name thousands of times? All these are superficialities.

This is all jugglery, do you understand? Repeating Mantras and meditation are another form of egotism. Can one get Him by millions of repetitions of Mantras? Has He told you to go to Him with a treasury of numerical digits? What is the meaning of Laksa Jap (hundreds of thousands of Name repetitions)? In an instant Laksa Jap is done, if the Laksha (aim or target) is toward Him. Doing Laksa and Laksa of Name repetition is of no use if He is not kept as the Laksha.

Why count beads or utter a few words not having a direct relation with Him? He is within you. You remember Him and try to love. You cannot have anything with meaningless external exercises. Nam is ringing in your heart. Nam alone will put you on the line of communion.

Mantra? Why do you bother? It will come automatically. Automatically you will understand.

It is He Who is your Guru. He has been constantly ringing the Mantra in your heart. If you want to hear it, do approach Him and pray for His favor. He is waiting for your prayer. Pray for the Mantra, but not under any condition nor for fulfillment of your worldly desire. It should be in one mind and in earnestness, and you will get It (Mahanam).



Dada blesses famous Sadhu 1973



Dada in Bombay 1971



Dada in Madras 1973



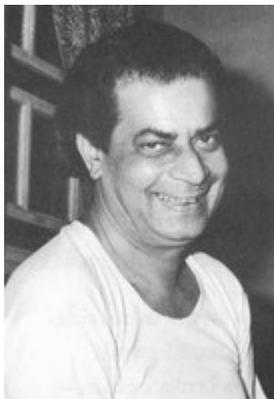
Dada in Madras, India 1973



Dadaji (center) in Bombay 1971



Dada in Bombay 1972



Bombay 1971



Bombay 1973

12 You are the Temple of God

Become a disciple of God. If you are One with Him, you are the Temple, the world is the Ashram.

Do you know what is meant by Ashram? Actually, Ashram is one's body, the real Ashram.

All those saints, Yogis, Sadhus, Gurus, they are hankering after their businesses. Ashrams, temples, churches, this, that. What is the utility? We have taken the Ashram, the body. He is within us. All these buildings and institutions, that is business exploitation.

He is within you. It is futile to seek Him in the exterior world, in holy shrines and holy places, or in Maths (religious institutions), Mandirs (temples) and Ashrams.

Your Tirtha (holy place) and Atirtha (unholy place) are the same. Countless Tirthas always accompany all of you. Ignoring that Tirtha, we are giving vent to such stupendous lies, running hither and thither, through thick and thin.

Why should one build a Math or Mandir to have communion with the Absolute? Wherever He resides becomes a Mandir and this body where He resides becomes a Mandir too. This universe too is a Mandir. And, one can have communion with Him in this Mandir without building a Mandir outside, which only demonstrates the ego of the person.

People say Jagannath (Lord of the Universe) is sitting here (in the Jagannath Temple in Puri, in the state of Orissa, India)! How can that be? How can you confine the Lord of the Universe in a little spot and do all kinds of things in His Name?

Your body is the Shrine of God. Mosques, churches, temples, and synagogues make Him into a dead matter.

Maths and Ashrams are another name for building up property.

Churches are one kind of business for collecting money. Christ was not a Christian.

Ashram is this body. That is the main Ashram, because Govinda is staying with us, a moving Ashram.



Dadaji 1973



Dadaji 1976



Dadaji 1977

13 The Only Sin is Ignorance

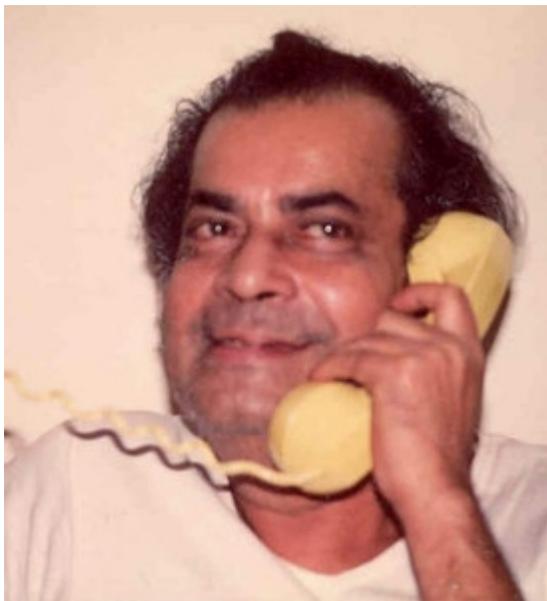
There is no original sin you have come here to expiate for.

If there is any sin at all, it is ignorance.

Superstition and ego these two are, in your language, the great sins. Before all else, you have to obtain release from the hands of these two. Your Kali's spies (Gurus, priests) indulge in these superstitions and ego self-aggrandizement by decking themselves as spiritual intercessors for the sake of their self-interest. Therefore, to get Him you have to keep these two sins at a distance. All kinds of superstitions have kept us overwhelmed. The ones you call Guru and priest have kept you in darkness. They themselves have no clue and they will show the way to others?

The only sinners are spies of this Kali Yuga. These charlatans go about deceiving innocent fellow human beings by practicing the Guru business (religious business), by putting on deceptive garb. The Lord alone is Guru.

Good, bad, virtues, sins are all in the mind.



Dadaji 1978 Los Angeles California USA



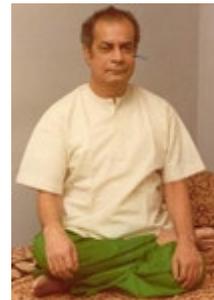
Dadaji smoking at Utsav 1978 Calcutta



Dadaji 1974



Dadaji and wife Boudi at Disneyland 1978



Dada 1977

14 Good and Evil are Reflections of Mind

The fundamental substance is One only and that is Eternal. It has no end or beginning. There is only One Entity. If we can understand the real Essence behind truth and falsehood, Religion and non-Religion, virtue and vice, good and bad, then, in the worldly sense we shall see no difference in these. The reason is that His Nature is All-merciful and All-graceful. The Grace and Mercy constitute the real form.

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.

Whatever you are doing, don't bother for evil and good, truth and lies. That is mind function. That is nothing.

Vice and virtue, good and bad, honesty and falsehood, for the purposes of society, family and nation, all these are required. But, to find Him one has to go above all these.

If you have faith in Him, no problem. Good, bad, don't look after all these things. Because, is there any good? It may be opposite or not. Who is good? Who is bad? We do not know. The idea of sin or virtue, good or evil are only the creations of mind. They reflect the needs of society and therefore bear no value. Correct or not?

He is bad. She is a good. He is rich. She is a poor. It's temporary. That's His Leela. Leela means play, His Play. You need not concern yourself with virtue and vice. Go on doing everything while enshrining Him in your mind. All responsibility revolves on Him.

We are telling bad. We do not know what is bad and what is good. Because we are functioning within the mind. We are the most foolish of fools. Who is good or who is bad we do not know. Today I can tell you he is good. Tomorrow I am telling you he is a bad man. What is good and what is bad? Don't go for judging I am telling you. Just try to take Name.

Man is bad and good. One day you say, "I love you." After three days, (you say) something different.

^The vices you have done are virtues you have achieved. But, don't you be doing either vice or virtue now.

What do you know about what is bad and what is good? What you call bad one day, you call good the next day and visa versa. A person is so helpless. You can do nothing on your own. All this is mere mind function. How can you judge anyone? Think of a young woman, mother of a small child. She has no money or means of earning. The child is hungry and crying for food. The Lord has given her the child and also the heart of a mother. To feed the child, she sells her body. Would you call that bad? Who are you to judge? No, no, He does not see any faults of anyone. He is so merciful. He is only touched by inner love and devotion. A man may go to the brothel, but if he sees only the Lord, even there, and remembers Him with love, such a man is truly His devotee. Salutations to him!

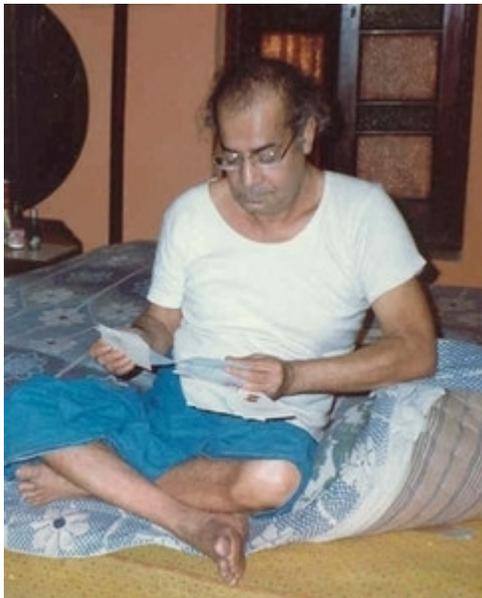
Virtue and vice are not. There are only action and reaction.

If virtue and vice are the same, or if one is totally unaware of all these, then who will murder whom? Does the object of murder then remain? These are all matters of mind function. Virtue and vice are all committed by the mind. Mind is taken up with the senses. Animals are not pestered by mind, the same is the case with trees. But are they above human beings? If there is mind, there are senses. Without them how can there be realization? Mind has to be turned inward. Then inside and outside will become One. Then will you be awake. By His Grace you will do everything and then also do nothing.

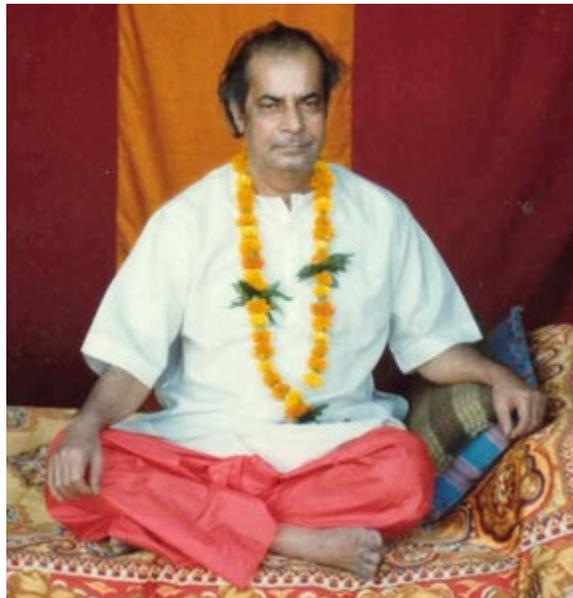
Intellectuals quarrel on the question of virtue and vice, good and bad. These ideas are reflections of mind. He is above all these things.

There is nothing called evil curses. You shouldn't even think of such a thing. He has destined your Prarabdha; what is to happen will happen. When He is driving this chariot of yours, there's nothing called evil or good. He is driving the chariot in the way He wants and He is not affected by the surrounding environment. You may feel the time is bad, but He might be thinking that it is good for you. You might think someone has cursed you, but it is not that. You yourself bring your Prarabdha. That is, when you curse another, and the charioteer within is making you do this, the bad time is fast approaching you yourself. Why pay heed to the curses of others? If you believe He is the Master, He is the Supreme, He is making all things run, He is the breath within you, He is your very life....if you believe that the Supreme is all pervasive, He is everywhere, in everybody in the same way, then you are not bothered by the idea of good and evil. The curse comes from the mind and is based in anger. It's simple anger. No need to pay any attention to it.

Curses have no effect for the Protector is within you.



Dadaji reads mail at home Calcutta 1982



Dadaji in Gujarat India 1982