

Dadaji reciting shlokas and addressing a gathering with an explanation

Translated into English language by Rini Das
Edited by Kumar

In a transcendental state Dadaji sings a hymn which according to HIM expresses the 'Vedantic' concept of salvation (*Sanyas Marg*). Later, while addressing the visitors, HE said, the egoistic feeling that 'I am the doer' and the expectation of the results of karma is the cause of bondage. But performing ones duty (karma) is inevitable. Consider your Karma (duty) as HIS karma (duty), and continue to perform. By shunning away Karma (duty), you cannot attain Mukti (Salvation).

After the Buddhist stage of criticism to the Vedic rites, there appeared the Vedantic phase in which the Vedic religion is tried to be reformed. The philosophers like Shankaracharya (*Advaita Vedanta*) and Kumaril Bhatta (*Mimansa*) tried to re-establish the Vedic culture. But these two paths eventually lead to atheism (*Nirishwarvada*). Then came Mahaprabhu (*Sri Chaitanya*) who was earlier known as Nimai Pandit. Later he gave up the sheer intellectualism and brought the Bhakti Movement in the field of religion.

One must do his duty, either in his consciousness or in his unconscious stage. What is 'Anasakta karma' (action without expectations)? In the beginning the action which is full of attachment, later evolves with surrendering to God. Then the 'karma' has been transformed into the 'Anasakta karma', but doing duty is a must for individual. Without it there will be no outcome and 'Prarabdha' cannot be eliminated.

In front of the visitors Dadaji explained the philosophy of Mahaprabhu in the following 'sloka', which means 'among *Jnana*(Wisdom) karma and bhakti, bhakti is the highest means to attain the 'Anushilon of Krishna ' (culturing the consciousness of Krishna).

HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA
RAMA RAMA HARE HARE

With continuous utterings of this mantra, one has the revelation in his mind that Krishna is the 'Prana'.

PRANA HI KEVALAM
PRANAMAYAM JAGAT

Krishna alone is the soul. There is only existence of the soul, the universe is full of soul.

THE PRANA IS DHARMA
THE PRANA IS KARMA.

Lord Krishna is 'Pranaram' (ultimate rest of the individual)

The attainment of '*Krishnabhakti*' is not an easy matter. In the Geeta, Arjuna asked the same question to Lord Krishna. He confessed to Krishna by saying that our mind is inconsistent and deviating like wind. How can we control our mind? Krishna assured Arjuna that '*Abhyas*' (practice) and by '*Bairagya*' (withdrawal of mind from worldly affairs) one can develop this divine characteristics. Then Dadaji referred to the Vedantic Script from '*Viveka-chudamani*' written by Sankaracharya. In that book he described the qualities of '*Satyaguna*' (divineness) as for example:

- . *Prasada* (feeling of satisfaction)
- . *Atmanubhuti* (awareness of Inner self)
- . *Parama Prasanti* (absolute satisfaction)
- . *Triptipraharsan* (feeling of delight)
- . *Paramatma Nistha* (loyalty to the absolute)
- . *Sadananda Rasa* (always having a feeling of happiness).