

Akram Youth



Dada Bhagwan Parivar
July-August 2025



Editorial

Friends, in last year's issue, published on the occasion of Janmashtami, we were introduced to Lord Shri Krishna as a Vasudev and a future Tirthankar. In every time cycle, there are sixty-three exceptional beings known as Shalaka Purush, who are destined for liberation. One of these is the extraordinary Vasudev. The one who is born as a Vasudev has had a tremendous aura of power and influence in many previous lifetimes. Just the sight of his eyes can startle people. When he walks, it feels as though the earth is trembling. His mere presence causes people to move aside! His characteristics are of a completely different kind.

However, alongside this, Lord Shri Krishna was also a great Gnani Purush, who gave the knowledge of the great Bhagavad Gita to the world. When Arjun, on the battlefield, became immersed in despair at the thought of fighting his own relatives and loved ones, thinking, "How terrible a karma it is to kill my own relatives," Lord Shri Krishna imparted this knowledge to him. He did so to dispel Arjun's illusory attachment and prepare him to fight the war. Even today, people study this in depth in the spiritual as well as the worldly realm.

This issue is an endeavor to gain the correct understanding of Lord Shri Krishna as a Gnani Purush. Herein, through the simple explanations given by Param Pujya Dadashri in the most straightforward language, we get clarity on the matters of the heart of Yogeshwar Shri Krishna.

- Dimplebhai Mehta



Film Premiere

The film based on the script Harry had written, “The True Identity of Lord Shri Krishna,” was complete, and today was its premiere. Amidst the grand auditorium, the red carpet in the lobby, the crowd of people, the camera flashes, and the chatter about the arriving guests, Harry paused for a moment when his eyes fell on the film’s lead actor, Raghav.

Harry (surprised): Raghav?! Man, it’s you? So the Krishna on this poster... that’s you? The makeup is so superb I didn’t even recognize you!

Raghav (laughing): Harry! Oh, wait! So you’re the Harry who wrote the script for this film? (Harry nods his head in agreement). Wow, man! We’re meeting after so many years! Remember our school play? You wrote the script for that one too.

Harry (with a touch of emotion): Yes, our play, “The Butter Thief”! You were in the role of Krishna in that one, too! Who knew you’d become a big-screen actor?

Raghav (becoming serious): But Harry... I have to hand it to you, my friend! What a script you’ve written! For this film, I didn’t just have to play the role of Lord Krishna; I had to understand him. After reading your script, I truly began to fathom the depths of Krishna’s personality!

Harry (reflectively): For me too, Shri Krishna is not just some religious or mythological figure, but he has become like a friend. And your acting brought this friend to life again.

Raghav: You brought him to life in words on paper... I have merely become a reflection of your words.

Both stand for a moment, looking at each other, reminiscing about their childhood memories.

Harry (loudly): Come on, people are waiting. Shall we go?

Raghav (smiling): Jai Shri Krishna! Let’s go!

As the premiere ends, the entire theater erupts with a thunderous applause. The director approaches Harry and Raghav.

Director: Congrats! Harry... now you have to write the second part of this too. Write about the things that the world doesn’t know. And Raghav, keep up your research for the role of Lord Krishna in the next movie!

After the director leaves, Raghav looks a little worried.

Harry: What happened, friend? Why are you worried?

Raghav: Man, it’s about the role for the next film... because understanding Krishna is not that easy.

Harry: But it’s not impossible either. There’s still time before the next film. For now, let’s enjoy this success!

Everyone celebrates. As the party ends, Harry insists that Raghav come to his house. They arrive home together. As soon as they enter the house, Harry’s phone rings.

Harry: Hello... Yes, Dad. But...? Dad, my movie is a hit... Why don’t you understand? Okay, bye.

Harry hangs up the phone in anger.

Raghav: Your dad?

Harry: Man... Dad still doesn’t have faith in me. He says I’m wasting money, not earning anything, and that from now on, I won’t get a single penny. He doesn’t know that his son has now become a successful writer.

Raghav: Hey, chill, Harry. I know your dad. He worries about you; it's just that his way of expressing it is a bit different.

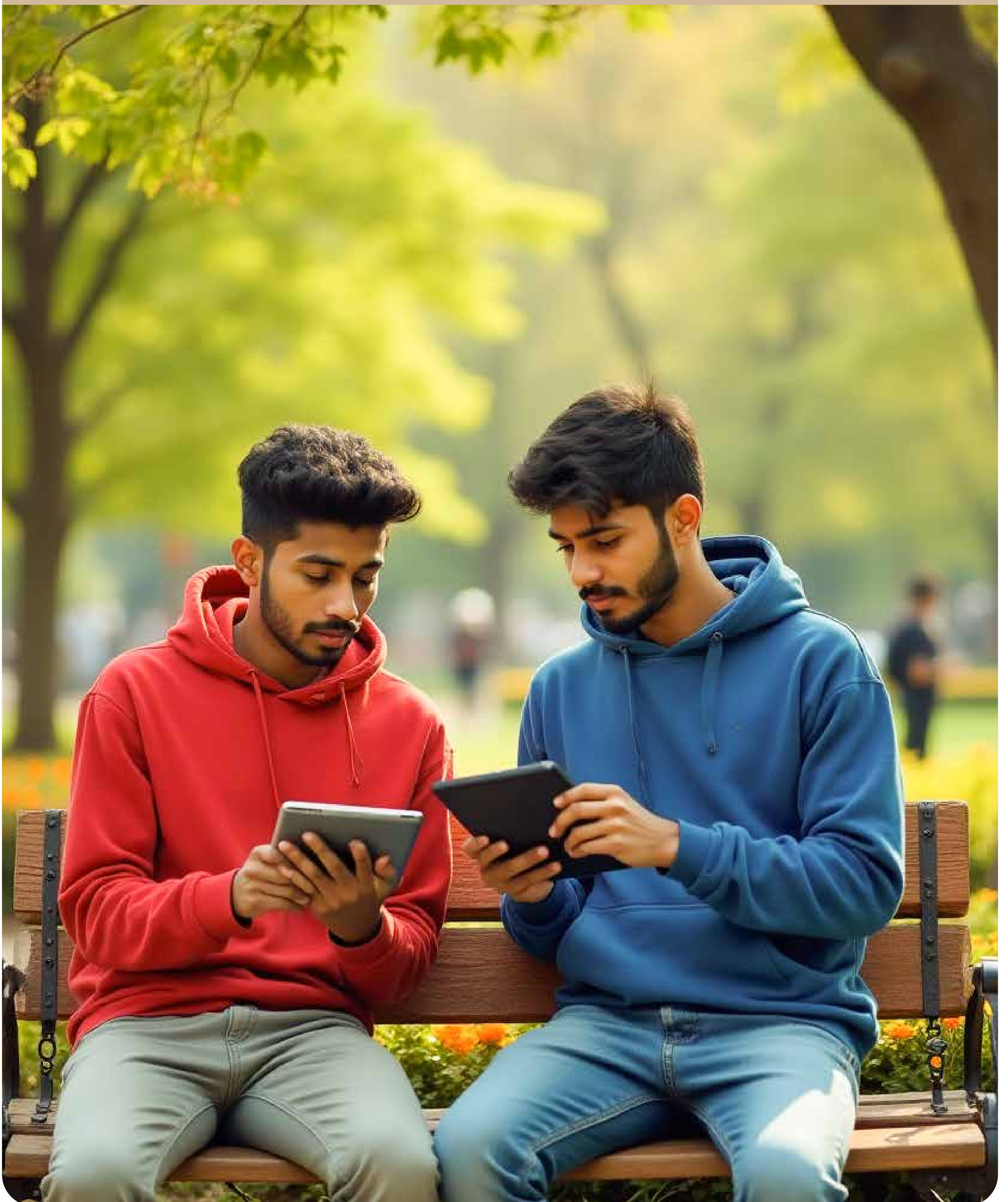
Harry: I know! He transfers money even before I ask for it. But he doesn't hold back when he speaks!

Raghav: Tell me one thing, what's the age difference between you and your dad?

Harry: Twenty-five years.

Raghav: Hmm... Weren't you just asking me the reason for my worrying? Here, read this.

Raghav opens a page on his tablet and has Harry read it.





After Thousands of Years...

Dadashri: When a young man is in college, his father writes him a strong letter, "You do not study and you waste my money. All you do is watch movies and plays." The son shows the letter to his friend and says, "See what my father is like? He is an animal. He is an angry man. He is an angry, greedy and tight fisted man." The young man says that because he does not understand what his father is saying. He cannot understand his father's inner intent. The age difference between him and his father is only 25 years and yet he does not understand his father's intention, so who can understand Lord Krishna's intention after five thousand years? Who can show us his intention? Only the one who is Lord Krishna himself can do so. Who can show us Lord Mahavir's intention? Only Lord Mahavir himself! And the time difference between Lord Mahavir and now is 2500 years!

In the old days a son understood his father even with an age difference of twenty-five years, but **today one does not have the ability to understand what someone twenty-five years older is really trying to say. So how is anyone going to understand what Lord Krishna was trying to say?**



Harry: Hmm... where did you get this write-up?

Raghav: From you...

Harry: From me?

Raghav: Yes... I read the script, and I really liked it. I went to the director to ask what the basis of the script was, where these stories came from. He said he didn't know much, but he sent me the link references that you had put in the script. While browsing that website, I did a little more searching and found out many new things about the Bhagavad Gita as well. Only then was I able to study this character so well.

Harry: It's a small world, my friend! It looks like with these new stories, a second part might just get made!

Raghav: Not 'might,' consider it already made. If you're willing, shall I tell you the new things I found?

Harry: Sure! We can do a lot of good work together. Raghav...if you're not in a hurry today, stay over, my friend. We'll talk a lot.

Raghav: Well, I have to go home for now, but let's do one thing. Let's meet tomorrow morning, Sunday. You say where.

Harry: I'll send you the location... We'll have breakfast together... There's nothing in this small room of mine in Mumbai to welcome you... but there's a Mahadevji temple next to my building. We'll meet at a tea stall there.

Raghav: Done! See you then.

Both part ways.

The next day, after having darshan at the Mahadevji temple, as they are heading towards the tea stall, they overhear an argument between two women on the street.



“Hey, I’m telling you, I will not set foot in this temple! My *dharma* will be defiled. This is considered par-dharam.”

“What are you saying? It’s Lord Shiva’s temple... there’s a large Shivling... How can one’s dharma be defiled in there...?”

“Look, don’t force me. We are followers of Lala (a name for Lord Krishna)... Even my great-grandmother used to worship Him at home... She used to say that it is better to be crushed under an elephant than to set foot in a Mahadev temple.”

“Oh God... alright then... There’s a haveli (a type of temple in the Vaishnav tradition) up ahead, let’s go there.”

“Yes, that’s where we should go.”

Harry and Raghav, watching this spectacle, laughingly arrived at the tea stall. They ordered two cups of tea and got lost in conversation.

Raghav: *Pardharma bhayavaha!*

Harry: Right... Lord Krishna himself said that in the Gita, didn’t he? I heard it in a Bhagavat Katha.

Raghav (surprised): You and Bhagavat?

Harry: Hey, it was for the script, man... But it was interesting.

Raghav: Then listen... I’ll read it out to you in Dadashri’s own words what Lord Krishna truly meant to say.

Pardharma Bhayavaha



Questioner : What is *swadharma*? The Vaishnav religion tells us to remain in *swadharma* and not to go to *pardharma*.

Dadashri : Our people have not understood the word *swadharma* at all. They think *swadharma* is the Vaishnav religion and *pardharma* is all other religions such as Shaivism, Jainism, etc. Lord Krishna said, "*Pardharma bhayavaha*. People understood this to mean, 'There is danger in practicing any religion other than the Vaishnav religion.' All the other religions too say that *pardharma* means there is danger in other religions, but no one understands the true meaning of *swadharma* or *pardharma*. ***Pardharma* means the *dharma* of the body and *swadharma* is the *dharma* of the Self.** Washing and bathing the body, making it fast, etc., is all the religion of the body; it is *pardharma*. There is no *swadharma* in that. The Self is your Real form. Lord Krishna had said, "The religion of the Self is *swadharma* and any other activities such as fasting or penance are activities of the non-Self. There is nothing of the Self in them."

***Swadharma* can only be practiced when one understands and recognizes that one's own Self is Krishna.** A true Vaishnav is the one who recognizes the Lord Krishna within. Today there is no one who has become a true Vaishnav. Not even according to the definition, "*Vaishnav jan to tene re kahiye...*" (A true Vaishnav is the one who...)"

People say, "We practice Lord Krishna's *dharma*," but Lord Krishna tells us every day that, "None of them are my true devotees. They do not follow my *agna* (special directive) even for a day; not even for an hour."





Harry: Man, this Dadashri is an incredible Gnani Purush, isn't he? He always brings something new. And he speaks with such authenticity, it feels as if he was present right there at that time.

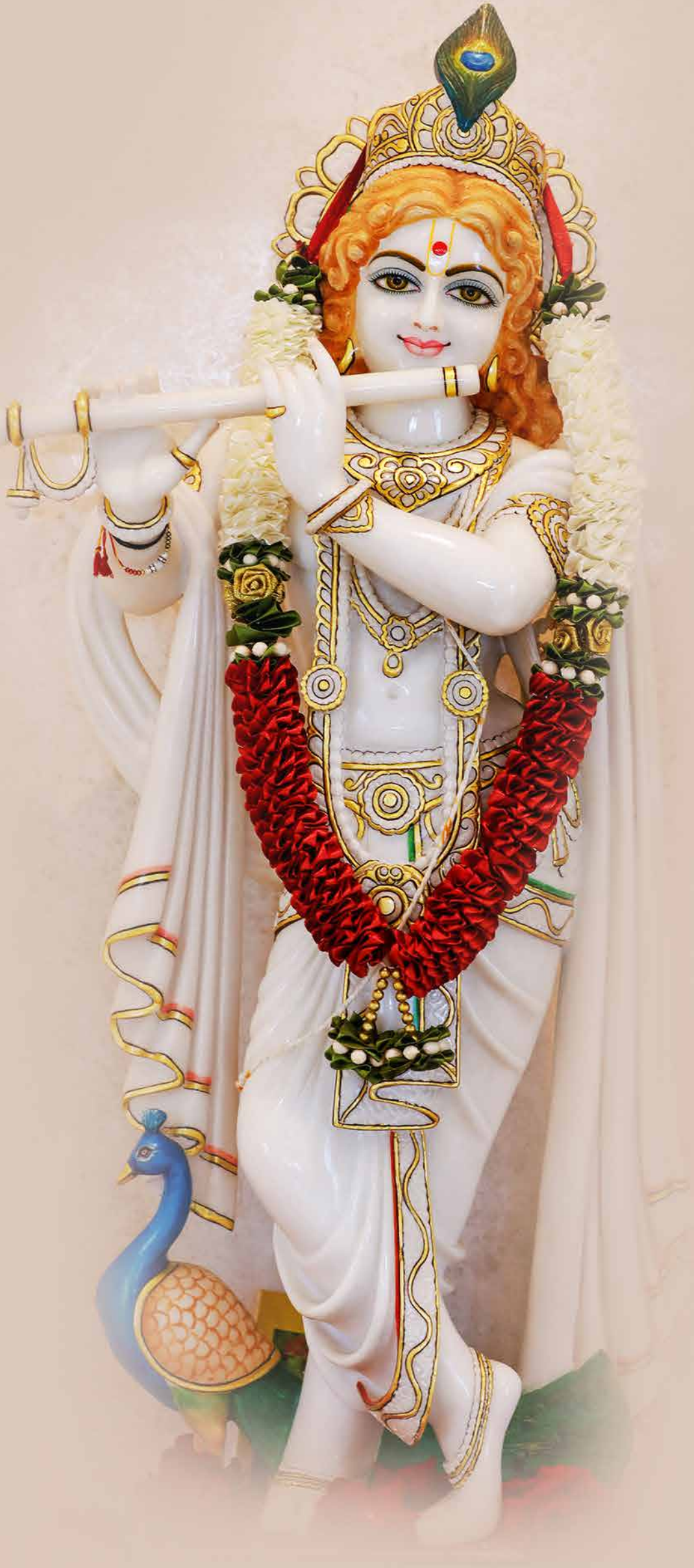
Raghav: Absolutely... And what were those women saying? That there's a haveli up ahead. Want to go? Let's at least go see what a haveli is like.

Harry: Why not?

After finishing their tea and breakfast, they both go to the haveli. After doing *darshan* and receiving *prasad*, they sit on a bench outside.

Raghav: This is a lovely temple of Bal Krishna (the child form of Krishna). The devotion of these people is quite different. They worship God as if he were a small child! Why is that?

Harry: Oh, I thought you would already know. There's a story behind it. This story is from five hundred years ago when the path of Pushtimarg was founded...



Pushtimarg

Lord Shri Krishna lived thousands of years ago. In his time, there was no *dharma* called Vaishnavism, nor was there a path like Pushtimarg. Pushtimarg was established by Shri Vallabhacharyaji only five hundred years ago.

Five hundred years ago in Hindustan (India), there was great oppression by Muslim kings. Women feared even going out of their homes or to temples, so no one would step outside. The Hindu religion was on the verge of being wiped out. At that time, Shri Vallabhacharya gave support (*pushti*) to a form of *dharma* that was appropriate for the era, showing a path where one could do *bhakti* while at home. This path of devotion came to be known as Pushtimarg.

Since then, the child form of Lord Shri Krishna, known as Thakorji, has been worshipped through *puja*, *seva*, and *bhakti*. In this path, devotees bathe, feed, and put Thakorji to sleep, performing all His services. Strict Vaishnavas take Thakorji with them wherever they go and consume only pure, home-cooked food. For those whose *chitt* remains absorbed in God throughout the day, this path of *bhakti* is an elevated one.



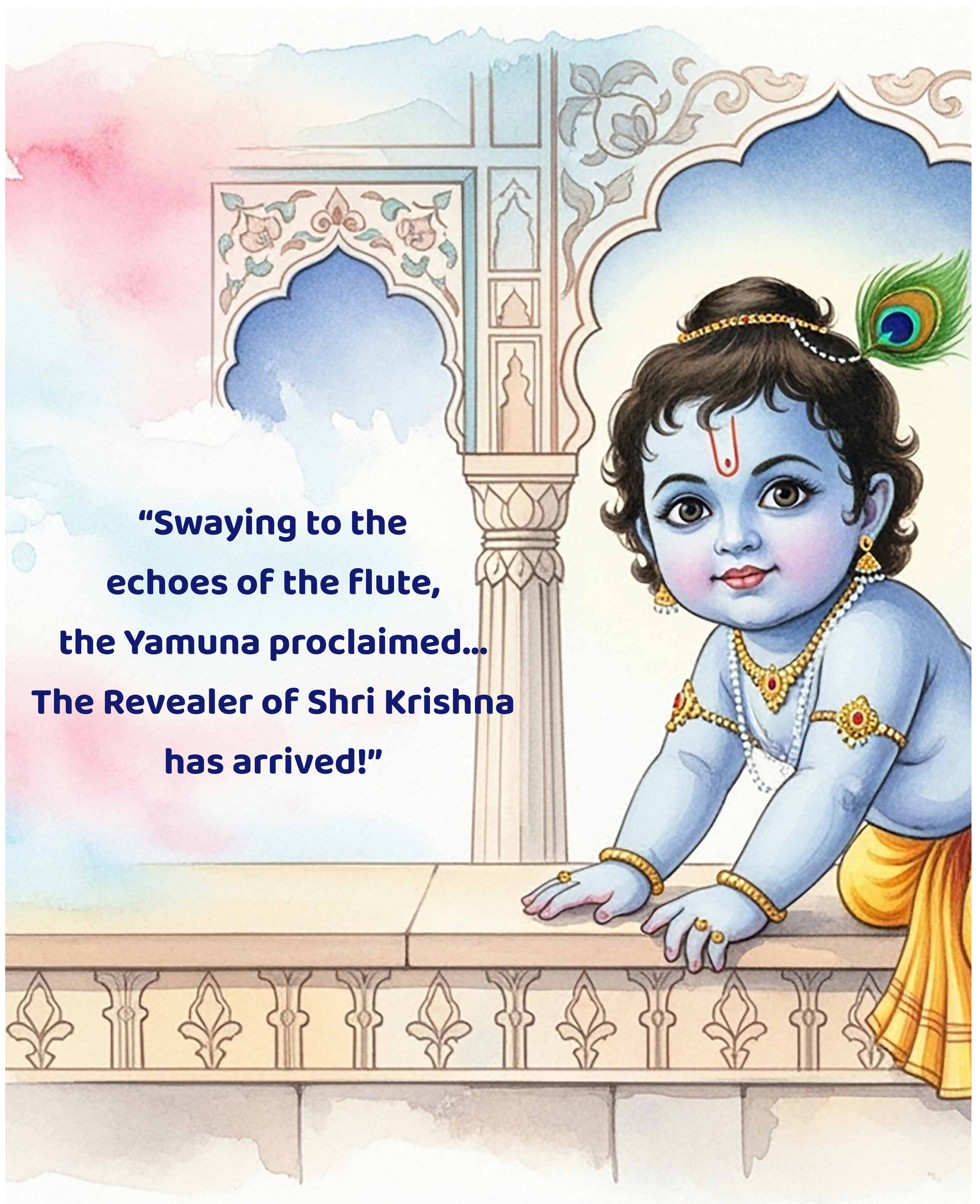
Raghav: Oh, now I understand.

Harry: And it is also said that the path of *bhakti* will continue for five hundred years, and then *Atmadharma* will come to light. And you know what, this Dadashri has given such a path of *Atmadharma* in which one can attain Self-realization even while fulfilling all worldly responsibilities!

Raghav: Yes, I was also surprised when I read it. But after reading his words, I have faith in him.

Harry: We should go to the Adalaj Trimandir sometime. Will you come?

Raghav: I was just about to ask you the same thing. We will definitely go there.



As Harry and Raghav were walking and talking, they saw a sadhu dressed in saffron robes sitting outside the temple. Harry and Raghav offered him some prasada and money as alms and struck up a conversation with him.

Sadhu: Stay happy, my sons.

Raghav (pausing for a moment): Baba... how many years have you been here?

Sadhu: We don't count the years... We live wherever God keeps us... I have spent my entire childhood and youth here in the refuge of God.

Harry: Oh... so you have lived your entire life here? Have you ever had a direct realization of God?

Sadhu: To tell you the truth, son... it hasn't happened yet... but it will, I have faith, it will happen.

Raghav: When did you decide to wear these saffron robes?

Sadhu: Son... since childhood, I did not like worldly illusory attachments... Then I found a Guru... From him, I understood that one must renounce all worldly illusory attachments, only then can God be attained... That's it, since then I have set out on this path!

Harry: Wow! We will pray... that you have a direct realization of God soon...

Raghav: Baba... do you keep a phone?

Sadhu: How can I, son... I am a renunciate... why do you ask?

Raghav: I know of a place... perhaps your search will end there... I wanted to send you the address...

Sadhu: Write it down on this paper...

The sadhu offers a piece of paper. Raghav writes down the address for Adalaj from the website and gives it to the sadhu.

Raghav: Go here, and tell us about your experience later. Jai Shri Krishna!

Sadhu: Jai Shri Krishna!

As Harry and Raghav walk away, they talk.

Harry: Man... there are people who dedicate their entire lives to Lord Krishna. Then why don't they attain His direct realization?

Raghav again has him read a page on his tablet.



True Renunciation

Dadashri: Lord Krishna has shown two paths to *moksha*: One is *sanyas* i.e. renunciation and the other is *nishkam yog* i.e. to work without expectations of reward.

Sanyas is a very high-level word but no one understands it. People have started to call people who wear ochre clothes a *sanyasi*. *Sanyas* means to take *nyas* i.e. to place or to deposit. It means to retrieve the self from the mind, body, and speech and place it in the Self. Such a person is a *sanyasi*. One cannot become a *sanyasi* until a Gnani Purush gives him the knowledge of the Self. A man cannot be in his home if he is in the farm and he cannot be in the farm if he is in his home; a person can only be in one place at a time. Similarly, a true *sanyasi* remains only in the Self. God has said in the Gita, "Study the Gita (*abhyas kar*)." Now people have studied it so much that the *abhyas* has turned into *adhyas*; their study has become the only focus and agenda. The Lord had said to do *abhyas* in order to remove the *adhyas*, but instead, the *abhyas* turned into *adhyas*!

Today, no one understands a single word of Lord Krishna. *Sanyast yog* means to not have the awareness of 'I am the doer', in all that one does; this is the definition of a true *sanyasi*! There is not even a drop of *sanyast* in today's so called *sanyasis*. Placing the self in the Self is *sanyast yog*. A complete *sanyasi* means *dharma sanyas*. This is the last *sanyas* of ours. Here the self remains in the Self, it prevails in the pure Soul. Our religion is beyond this world! In the religions of this world, one takes *sanyast* from the Self and puts it in the body!

Lord Krishna has said that a true *sanyasi*, whether he has renounced the world, whether he is a family man or any other, is the one who has these three qualities:

1. He does not have the pride of doership.
2. He does not have any infatuation.
3. He has no desires.

Harry: Wow! Now, who can explain such a profound point to people? Whether you are a renunciate or a householder on the outside is not important. The inner state is what matters!

Raghav: Yes, no one has understood what true renunciation is. I remember a funny story about a renunciate. Shall I tell you?

Harry: Of course! I always learn something new from your stories.



The Tulsi Decoction

There was a sadhu. In order to attain the Self, he renounced the worldly life, his wife, and his children, and set off into the jungle. Now, coming from the heat of a city like Ahmedabad to the coolness of the Himalayas, he felt good at first. His spiritual practice began. As time went on, winter arrived with its biting cold, and the sadhu caught a cold.

For a few days, he managed. But then the cold became severe, he developed a fever, and his head began to ache. At that moment, the sadhu remembered his wife, thinking, 'If she were here, she would have made me a tulsi decoction to drink and massaged my head.' But then he pushed the thought away and decided, 'I'll find tulsi in the jungle myself.' So he went into the jungle to search for tulsi and found a plant. He made a decoction from it, drank it, and felt better. Then a thought occurred to him: 'I should plant this in front of my cave, so there won't be a problem the next time I get a cold.' So he planted the plant in front of his cave

and began to nurture it, watering it daily. As time went on, the plant grew large.

But one day, a big rat came and chewed through the entire plant. The sadhu became worried, 'I nurtured this plant with so much effort, but all that hard work has gone to waste!' So he thought of a solution for the rat: 'Let me get a cat! That way, the rat will run away and the plant will be safe.' So the sadhu got a cat. The rat fled, but where was he to get milk to feed the cat every day? So the sadhu thought, 'Let me get a cow, then I can feed its milk to the cat.' And so he got a cow.

Then the sadhu thought, 'But who will do all the work of milking this cow and cleaning up after it?' Finally, for the sake of the cow, he got married and brought home a wife. And so, his worldly life was right back where it had started.



Harry: Hahaha... So he renounced worldly life, but his mind came right along with him, didn't it!

Raghav: Exactly. Anyway, are you hungry, Harry?

Harry: Yes...

Raghav: Look, the temple's dining hall has just opened. Let's go in, have *prasad*, and talk in peace.

They both go into the dining hall. After getting their plates served, they sit down to eat.



O Living Being, Why Do You Worry Needlessly...?

At the next table, a Sheth (wealthy businessman) and his wife are talking. His elderly mother is also sitting with them. Judging by their attire, they appear to be from a wealthy family, devotees of Lord Krishna, and frequent visitors here.

Shethani: Oh Lord, I come to Your temple every day, I perform Your *seva*, I have the morning *mangala darshan* and the night *shayan darshan*. Now I ask for only one boon: that my daughter finds a good groom!

The Sheth is sitting at the table. He is eating with one hand and checking his mobile phone with the other.

Sheth: Oh god! The market is down again. And those factory workers are on strike.

Shethani: Stop it now. Your body is here eating, but your mind is in your factory. You don't even notice what the food tastes like.

Sheth: So what should I do? Who am I earning for? For you all. Our girls are grown up, ready for marriage. I have to save up for them, don't I!

Shethani: Oh Shrinathji! Give my daughters such a husband that we don't have to give anything in the *paithan* (wedding gifts from the bride's side)!

Harry (softly): Now tell me, is this Shethani a devotee of God or God's boss? Just look at the order she placed: a son-in-law without a *paithan*!

Raghav: And didn't God himself say, "O living being, why do you worry needlessly? Krishna will do what He wants!"

Ba (Grandmother): Son, everything will be alright. Why do you worry? "Krishna will do what He wants!" And our daughter has brought her husband with her in her destiny. Besides, the boy isn't waiting to be born; he was born long ago. It's just a matter of time until they meet!

Sheth: What, Ba? Keep your advice to yourself. I am the daughter's father. I have to worry, don't I!



Harry: Unbelievable! They have so much comfort and luxury but they don't enjoy it, and they worry by calling the future into the present.

Raghav: That's why Lord Krishna says, "Enjoy what you have received; do not worry about what you have not received!"

Harry: Now, devotees like these live as if they are without support. A true devotee, on the other hand, has such spiritual dignity! They have no worldly desires. They are completely surrendered to God. Whereas these people are surrendered to their spouse and children.

Raghav: That's exactly why God spoke of taking *sanyas*! But true *sanyas*!

Harry: Now I understand... who to call a true devotee.

The one who hands over their worries to God - that is a true devotee!

The one who lives with the spiritual dignity of what they have received - that is a true devotee!

The one whose life is dependent on God - that is a true devotee!

The one who has no desires left - that is a true devotee!

The one who offers their all to the Lord - that is a true devotee!

Raghav: And... the one who has formed a true relationship with *Brahma* (the Self) - that is a true devotee!

Harry: Wow! You've become a poet too! Tell me, what does "The one who has formed a true union with *Brahma*" mean?

Raghav: *Brahmasambandh* (union with the Self). The connection to *Brahma* is not formed by wearing a *kanthi* (string of beads offered by the guru, worn around the neck) in childhood or by accepting a guru. *Brahma* means the Self. When a union is formed with the Self, that is the true *Brahmasambandh*. Look at this.



Brahmasambandh

Questioner : What is this process of *brahmasambandh*, where one unites with the Self?

Dadashri: When you experience the bliss of the Self, the intense desire to know the Self increases and thereafter the union with the Self is established. When you do not forget the Self for even a second, that state is called *brahmasambandh*. Then you will not have any worries. You will have a constant awareness of the Self after 'we' give you the Knowledge of the Self, and that means that a true union with the Self has occurred. Otherwise, the ritual of tying a *kanthi* is meant to keep one in good conduct. Today, there is no true union with the Self, in any religious path. How can someone help you achieve a union with the Self when he himself has not attained it, when he is not Self-realized? Vallabhacharya had given support to the path of Vedanta. What kind of worldly conduct existed in the time of Vallabhacharya? People used to do the *darshan* of a religious teacher and the religious teacher used to do the *darshan* of the pure Soul within them. Everything has changed now because of the strangeness of the current era of the time cycle. If people do *darshan* of a religious teacher and he does not do *darshan* of their pure Soul, then the religious teacher himself loses out. Now who would understand this? Now this current era of the time cycle is coming to an end, so all the relative religions are going to reach new heights. 'We' will reset these relative religions which have been 'upset', by 'upsetting' them again!



Harry: Wow!

Suddenly, Harry becomes lost in thought.

Raghav: What happened? Why did you get so serious?

Harry: Raghav, can I ask a question?

Raghav: Yes, go ahead.

Harry: Tell me, why are we working so hard on this film script?

Raghav: So that the film turns out well, people get to learn new things, they like it, and the film becomes a hit.

Harry: Then aren't we ourselves going against the words of Lord Krishna?

Raghav: Which words?

Harry: *Nishkaam karma* – didn't God say in the Gita, "*Karmanyē vaadhikaaraste, mā faleshu kadachan*"? Do the action, but without the expectation of a reward. But we are doing this work with the hope that the film will be a hit, aren't we?

Raghav: Good question. But actually, not expecting a reward for the action is not *nishkaam karma*...

Harry: Then?

Raghav: For that answer, you have to turn to Dadashri's own words... Read this.

Nishkaam Karma

Dadashri: People say that *nishkaam yog* means, “Do what you have to do, but without expectations of a reward.” Well, not even a bug would leave its home without any expectation! No one would do any work without some expectation of a reward! Would anyone go to a shoe store without expecting to buy a pair of shoes? No one would go to the market if he knows he will not be able to buy any vegetables today. Nevertheless, we have to say, “Do your work without expectations of a reward.” What this does is, while working, this statement will remind you that, ‘The Lord has said to work without expecting a reward,’ and because of this, the reward will be good.



If people could truly do work without expecting rewards, they would make progress, but they have not understood what Lord Krishna said. What the Lord said was, “When you go to buy vegetables, expect to get vegetables, however, having bought them, if they turn out bitter, then that is your reward. Therefore, do not have expectations for any reward and do not have attachment or abhorrence. Accept whatever happens in the end.” Maintain composure if your pocket gets picked. Do not lament over it. Maintain equanimity there. If you go out to buy a sari, naturally you expect to get a sari, but do not get depressed if it turns out to be a bad one. Accept the sari as it is. Do not expect anything more than that. Do not attachment or abhorrence; that is what Lord Krishna is trying to say. You can go to a shoe store, but do not harbor feelings of right or wrong, like or dislike. Therefore, *nishkaam karma* is to not harbor like or dislike for the result of any effort.

Harry: Beautiful! How practically it has been explained. To work without expecting the reward is not *nishkaam karma*. But to not have attachment or abhorrence towards the reward that comes, that is *nishkaam karma*!

Raghav: Right. The world makes this very mistake. They misinterpret God's words and say not to hope for the reward. And then they just sit by idly.

Harry: Tell me one thing, Raghav. If it took us this long to understand these small details about Lord Krishna, then the Gita is such a vast and profound scripture. How will the whole thing be understood?

Raghav: It has already begun. True *sanyas, pardharma bhayavaha, nishkaam karma*... all of this is mentioned in the Gita.

Harry: Oh, I see!

Raghav: Even so, I found a very interesting piece of writing. Read it. In it, Dadashri explains the entire Gita in just two words!

Harry: Really, in just two words? Such a shortcut! Show me quickly, where is it?



The Secret of the Gita! In Just Two Words!

Questioner: Why did Lord Krishna tell Arjun to fight the battle of Mahabharata?

Dadashri : At that moment Lord Krishna was the evidentiary instrument for these words. Arjun was overcome with worldly attachment. In spite of having the duty of a warrior, he was overcome with illusory attachment for his brothers and teachers who were posing as his enemies. To remove this delusion, Lord Krishna cautioned Arjun and said, "Remove your illusory attachment. Come to Your true nature. Be the Self. Do not become the doer or the non-doer of karma." Lord Krishna knew about *vyavasthit* and so whatever he uttered was within the laws of *vyavasthit*, but people do not understand this and so they question why the Lord, being a Gnani, would say, "Kill them all." This instruction was applicable for that moment, but it was not an instruction for the duration of his entire life. Seeing all his relatives around him, Arjun was overcome with attachment and affection. Lord Krishna knew that his attachment was temporary and that is why Lord Krishna spoke to him as a evidentiary instrument. He told Arjun, "You are a warrior and your *parmanu* are such that they will not refrain from fighting. This I can see in my Gnan, that your *vyavasthit* is thus. Therefore, do not have this illusory attachment. In order to kill, carry out your actions without attachment. Do not have this ego of, 'I am killing all these people.'

Lord Krishna had attained the divine Vision (*divyachakshu*) from Lord Neminath and only thereafter did He give instruction in the Gita.

Lord Krishna is trying to say only two words in the Gita. People cannot understand those two words and that is why he had to create the whole Gita and just to understand the Gita, people have written commentaries. Lord Krishna himself says, "Only one out of a thousand people will understand the gross (*sthool*) meaning of what I am saying in the Gita. Out of a thousand such people, only one will understand the subtle (*sookshma*) meaning of what I am saying. Out of a thousand such people, only one will understand the subtler (*sookshmatar*) meaning. Out of those who understand the subtler meaning, only one will understand the subtlest (*sookshmatam*) meaning of what I am saying." Now out of three and a half billion people, who would qualify to understand what Lord Krishna was truly saying? Only the one who has become Krishna Himself, can say what Lord Krishna was trying to say in the two words. No one else can. Today, 'we' have come as Krishna, so whatever work you need to get done, get it done.

What did Lord Krishna mean? When a person dies, what is it that leaves when people say, "He left the body"? That which leaves is the content and whatever is left behind is the packing. What you see with your physical eyes is the packing, and the content is within. There are varieties of packing. Some are in the form of a tree, some in the form of a donkey, some in the form of a man or a woman, etc., but the content within each is the same. The packing can be in any form; it can even be rotten, but a businessman is not really concerned with the outer packing. He is only concerned with the content within. Similarly, you should do darshan of that content within.

Lord Krishna says, "The content that is within is precisely what I am; that verily is Krishna. Recognize Him and you will find what you are looking for. Otherwise, even if you sing the verses of the Gita for millions of lifetimes, you will not make any progresses." Whatever Lord Krishna is saying is conveyed in these two words: 'packing' and 'content', but these so called 'smart people' try to find the meaning in the Gita and publish books in the process. They do not know how to extract the essence of His message, and then they write volumes of commentaries and criticisms in trying to extract that essence. They do this out of their own intellectually driven agenda, in order to gain recognition and fame. But the entire inner intent of Lord Krishna is encompassed in these two words.

Harry: Man, we got so much content for the next film today.

Raghav: That's it, then. Start writing. A fantastic script! All the best!

Harry: Man, did you pay attention to what Dadashri said? "Today, 'we' ourselves have come as Krishna. Get whatever [spiritual] work you want done."

Raghav: Amazing! I think we shouldn't wait too long to go to Adalaj, right?

Harry: Exactly! Next Sunday?

Raghav: Done!

Harry and Raghav part ways with a newfound energy. Both get busy with the preparations for the upcoming film. As they continue to understand Lord Shri Krishna, they become more and more impressed by his personality. Even more so, their curiosity to know Dadashri, the one who gives the true identity of Shri Krishna, continues to grow.

Poem

Vansalivala, morpinchvala ke jeni Dwarka sonani che...?

Khub pujaya che pan pura samjaya nathi, je atmajnani che...

Hradayno nitar shu che, Shrimad Bhagavat Gitano saar shu che?

Kurukshetre Arjunne samjaavyu, mukti shu che ane sansar shu che?

Khud khudne olakhvani, vaat karine kahyu che swadharma shu che?

Bandh na pade e sthitie, jai samjaavyu nishkam karma shu che?

Badha bodhno atmasakshatkar ja ekmatra aashay che...

Shri Yogeshwar pote pan kahe, pratyakshanu mahatva atishay che...

Divyachakshue goti lo, aavu atmajnani virat swarup...

Tamaro atma jagadi de, tame ene janjo ShriKrishnarup...



By Dada's Youth