

On

Dadaji

English Translation of the original Bangla writing

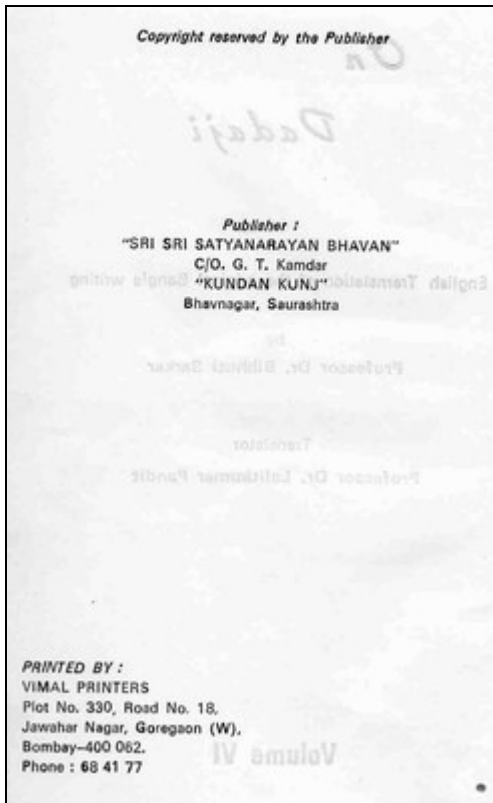
by

Professor Dr. Bibhuti Sarkar

Translator

Professor Dr. Lalitkumar Pandit

Volume VI



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Dada Tatva

(Dada Essence)

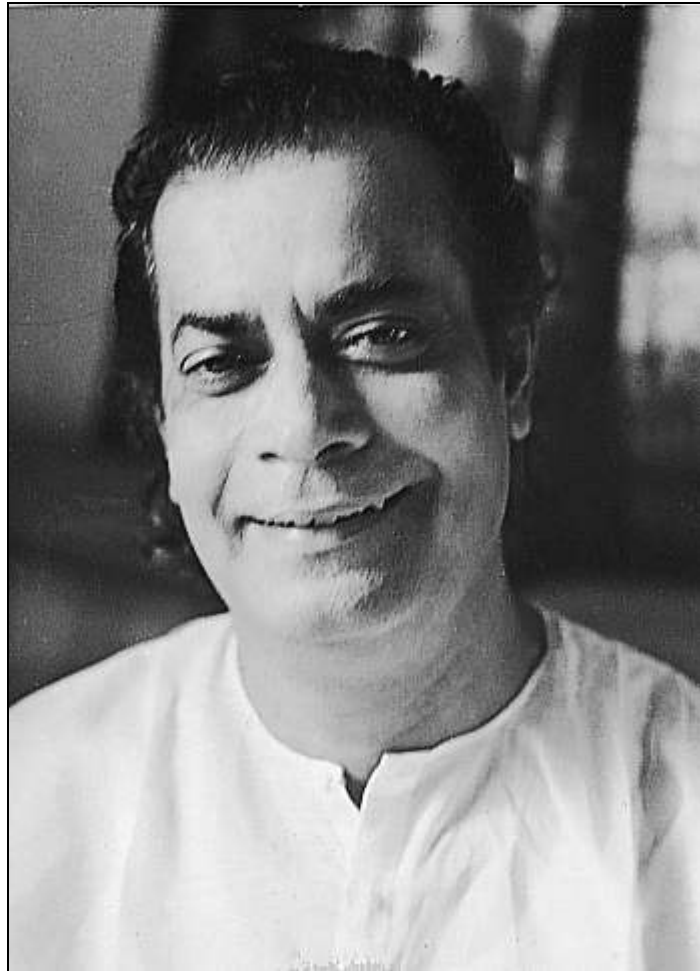
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Dadaji

Translator's Preface

by Professor Dr. Lalit Kumar Pandit

"Dada Tatva" is a gem, of value beyond reckoning, out of the enormous literature about Dadaji, that has been growing steadily over the years. Written originally in Bangla in 1970 by Professor Dr. Bibhuti Sarkar, it is being offered here in English translation on account of its extreme importance as providing an account in one place of the multifarious aspects of Dadaji.

In Bengal an elder brother is addressed with affection and respect as "Dada". The honorific "ji" is appended in Hindi after names to signify respect. This explains the name "Dadaji" by which Mr. Amiya Roy Chowdhury is addressed with love and respect all over the world...for Dadaji is truly the Universal Elder Brother of all mankind. He has to be, for he is tirelessly moving all over the world on his own, without any organization, to explain to his younger brothers and sisters everywhere that all of us are the children of One Supreme Father and therefore, all manmade differences of religions, communities, castes, and creeds are dangerous superstitions. There is only one language, that of the human heart, and only one religion, that of Divine Love of the One All-loving Father. There is only one "Guru" of all, the Lord, and no mortal can ever take that role. He has thus appeared as the true redeemer in the strife torn world of today.

Since around 1969 Dadaji has been openly revealing his Divine Nature. The greatest scholars of Vedic literature and philosophers of renown, like Mahamahopadhyaya Dr Gopinath Kaviraj, Srimat Anirvan, Mahamahopadhyaya Dr Srinivasan, Professor Dr S. Radhakrishnan, as well as the greatest scientists, like Professor Dr Linus Pauling, Dr William Klein, Dr S.W. Goldberg, Dr Eugene Kovalenco, Dr John Hasted, as well as the greatest literary figures, like Henry Miller, Michael Holroyd, to name only a few, along with numerous Yogis, religious leaders, jurists, journalists, in fact distinguished persons from all walks of life and all communities, countries and climes have been eagerly meeting Dadaji, receiving his love and writing about him. They have all been receiving the divine revelation of Mahanam in Dadaji's presence and as a mark of his all-pervading presence, experiencing his Divine Fragrance all over the world, even when in the mundane sense he is thousands of miles away from them in his small household at distant Calcutta.

To sit near Dadaji, to hear him speak in his incomparable colorful mix of Bangla, Hindi, and English, interspersed with an unending stream of quotations from Sanskrit, Pali and even older languages ranging over thousands of years of human history and beyond, is a heavenly experience. His enchanting smile, his glowing form, his heavenly body Aroma is experiences beyond comparison. Much of his talk is in his native Bangla. How fortunate then that the septum-agenarian Prof Dr Bibhuti Sarkar sat near Dadaji and moved about with him, absorbing every



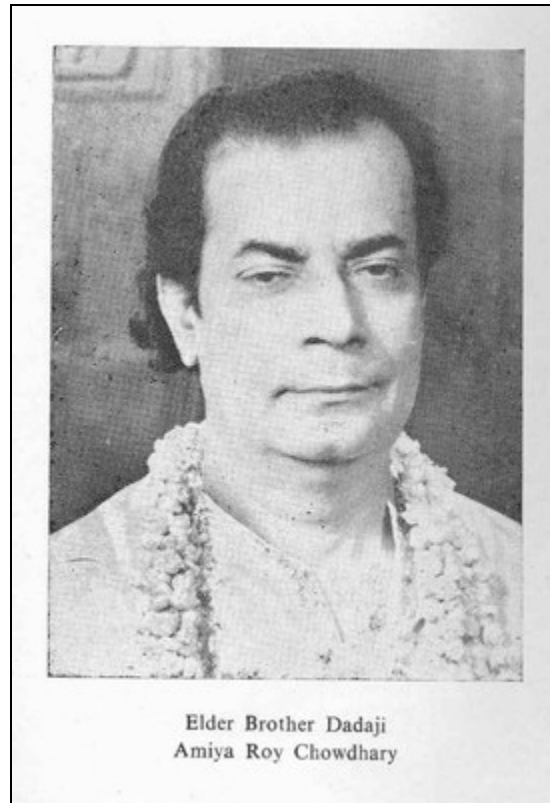
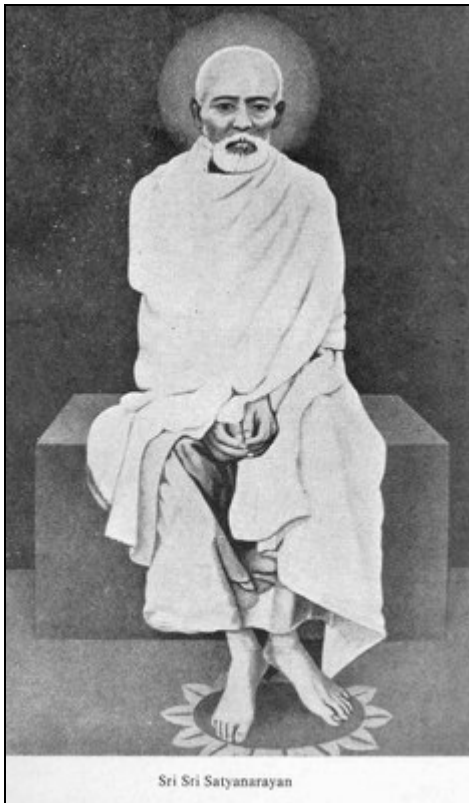
Dr LK Pandit (physicist), Dadaji, Mr C.S. Pandit (editor) 1974 Bombay

word and every gesture of Dadaji with most childlike love he felt for his all-loving Father, Lord and Dada. He remembered every word better than a tape recorder, every gesture better than a

photographic film. And being himself a great scholar (professor of economics at Calcutta University) and having had the good fortune of being and associate of the great savant and philosopher Acharya Brojendranath Sil, having known the great Vedic scholar Srimat Anirvan, being a great lover of the poetry of Rabindranath Tagore and being well-versed in the developments of modern science and literature, no one could have been more qualified than him to observe, note and write down in beautiful Bangla a record of his experiences with Dadaji. The result is "Dada Tatva" written and published first in 1970. Four year later he passed away at age 82, leaving for us this treasure.

The present translator (a professor of theoretical physics, a researcher in high energy physics) had the greatest possible fortune of meeting Dadaji and receiving Mahanam in 1973 at Bombay. Since then he has been blessed with numerous meetings with Dadaji both at Bombay as well as Calcutta (where he also met and talked with Prof Sarkar several times). He has felt happy beyond measure at his meeting his beloved Heavenly Father, seeing Him sometimes as playful Gopal, sometimes as enchanting Govinda and even at times as the unmoved mover Satyanarayana. He too, like a child, has hung on to every word, every gesture of his most beloved Father. He has, however, been secretly envious of his Bengali brothers and sisters for he could only half understand and half guess Dadaji's colorful expressions in Bangla. There grew in him a profound desire to read the Bangla writings on Dadaji, as well as the letters to devotees written by Sri Sri Ram Thakur and the beautiful divine poetry of the Seer poet Rabindranath Tagore, in nothing less than the original Bangla. So only a couple months ago, he finally, driven by an inner force, started learning the Bangla script. Dadaji himself took charge and assigned him the task of translating "Dada Tatva" into English and lovingly assured him that he will be able to do it within a month's time. When He says it, where is the scope for any doubt! And here, for all to see is another "miracle" of Dadaji in the form of this offering in English of "Dada Essence". He hopes the message comes through even though the colorfulness of the original is beyond any attempts at translation.

May all his brothers and sisters, all over the world, enjoy and benefit from this Essence as much as, in fact, more than he has done! Jai Dada!



DADA TATVA

(DADA ESSENCE)

The first thing that comes to mind as one speaks of Dada Tatva (essence, substance, philosophy, truth) is: why is he everyone's Dada (Elder Brother)? My Dada, my father's Dada, mother's Dada, wife's Dada, son's Dada, daughter's Dada, whole family's Dada, all relatives' and friends' Dada. What a wonderful relationship! His affection is equal towards everyone.

This Tatva or Truth of Dada is something entirely novel in this epoch. Without fullness of vision he cannot be impartial in this manner towards all. He sees no differences; that is why all of us learn to look upon him in an identical manner. Son comes and calls him Dada, father also calls him Dada. And all-loving Dada pours his affection in equal measure on all. With whom everyone is seen pervaded by the Supreme Being can it be otherwise? If we learn to understand truly this sweet relationship then would Dada essence become meaningful to us.

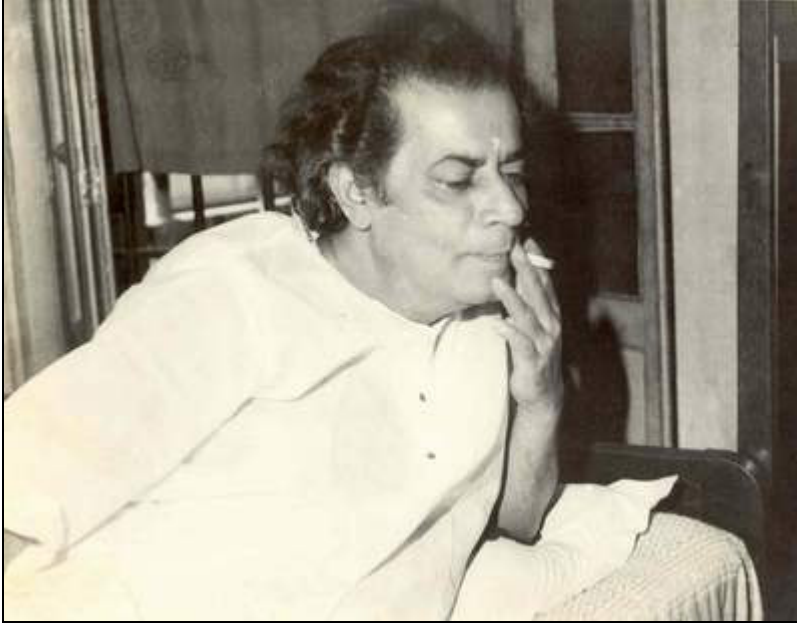
Dada says that before all else you must learn to think that all humanity is one community. In Dada's behavior there is complete equality towards the rich and the poor and towards all communities. He, who is conscious of the infinite, the eternal and the supreme, sees all as one. If the substance is one, then indeed must all be one. If the substance is one, then indeed must all be one. Dada says that relationship is never with the body but with Him who is within the body. He, who is within you, is within me too; where then is the difference? Body is ever changing, ephemeral. But He, who is within the body, is unchanging, eternal.

Why does he introduce now the name Dada? This, indeed, is a big question. Born Amiya Roy Chowdhury, right from early boyhood he used to disappear from time to time. And he used to adopt several assumed names. At that time he was not using the name Dada nor was he revealing his infinite supernatural power. He certainly did show it from time to time only to saints and hermits. There was some purpose in that. Dada says, at first he thought that by going to these people, who had decked themselves as gurus (spiritual preceptors), he could show to them their mistake and prove to them that gurudom is all false so that common people would be freed of the superstition of gurudom.

But Dada says that this effort of his proved fruitless. The reason is that gurudom (guru business) is so enticing that the gurus did not agree to give up their greed and allurements for it. Then Dada had to declare war against the gurus. At present, introducing himself as Dada, he is openly attacking gurudom and is showing some manifestations of his supernatural power. This then is the fundamental tenet of Dada, his Dada essence.

Dada criticizes guru business! He shatters the prevalent religious beliefs. He wishes to establish Truth. Seeing any kind of disrespect for Truth by use of a religious mendicant's garb, Dada protests vehemently. Truth must prevail in the natural course. What is not in Nature can never take place. There is much in Nature that is latent, unmanifest. That is why it is said that what does not exist can never happen. For this reason Dada tells one to move under nature's control. That which is in the nature is natural. In grasping this there could be differences depending on differences in experience and attainment. Thus we are all devotees, but who is who much of a devotee is determined by his attainment.

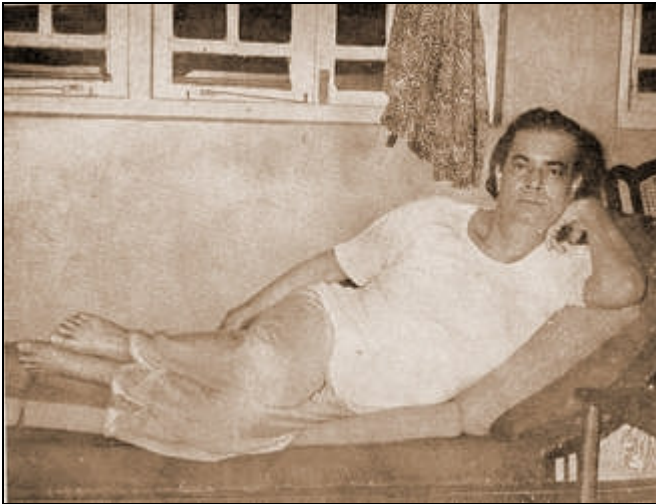
We could not imagine that it was possible to go to the moon by means of some device. Still we can see that one is able to go to the moon. Those who invented the device must through the use of their skill. Nature manifests such phenomena that often appear impossible or miraculous. Dada manifests such miracles, some descriptions of which have been given in this book that is not possible to explain them on the basis of science. But whatever Dada does, he makes use of Nature's given elements. How he does it is the question. That he has the skill is admitted by many. Some say he has acquired the power through worship and austerities. It is perhaps a subject for research; but, whether any satisfactory conclusion can ever be arrived at I do not know.



Dada's ways are mysterious. Hence there are great possibilities of misunderstanding. Nevertheless, it is perhaps useful to write something of a general nature on Dada, as this may turn out to be beneficial to some.

Dada is seen taking tea, smoking cigarette, indulging in banter, saying to someone, "Will you marry me? Is the contract in order?" The next moment it is seen that he has become very serious and in some context, started reciting profusely verses in Sanskrit. "Do we understand Gita?" he asks,

"The original Gita has only 27 verses." Again, all of a sudden he has addressed a person, "Aye, will you take Mahanam?" Saying this, he cut into four pieces a sheet of paper and giving one to the person took him to the room set apart for worship. The devotee received Mahanam written in red ink by some invisible hand. Dada coming over to us reclined on the bed and started



smiling. He told someone, "Go and ask if he has received something or not." Such phenomena keep on taking place every day. Wherein lies the fundamental thread of this wonderful and novel manner of life of Dada? If he himself does not tell it to us, it would be difficult to know his philosophy of life. All the same, trusting in the knowledge that he is all merciful, an attempt is being made to write something using his own words. But our power is limited, hence our inability at every step. If in talking of Dada Tatva there are crept in mistakes and deficiencies it is on account of our limitations. I hope for forgiveness on this account.

Our Dada is Sri Amiya Roy Chowdhury. To write something on his life and philosophy is not just difficult but is, in a way impossible. Besides, it is better not to try any philosophical definitions in connection with Dada. We might feel that the sweetness and grandeur of his essence will not become clearly revealed if it is not explained in terms of philosophical definition. But in Dada's case, it appears to us, all that is of no use, for Dadaji's field of activity is so strange and mysterious that the very stance of trying to reveal it is its distortion. Merely saying "Dada" itself, we feel, expresses everything. Using such titles as Epoch-maker, Mahayogi, yogeshwar, etc., with Dada's name reveals nothing of the essence of Dada. This is not more fanaticism or sentimental outpouring of a blind devotee. If it becomes possible to give some general introduction to Dada in this book, it may, perhaps help some fortunate seekers to obtain through it a glimpse of Dada.

Dada's basic tenet is: "A person can never be a guru (revealer of Truth). By keeping matted hair, putting on saffron robes; displaying tilak (colored marks on the forehead) you only

express disrespect toward the Supreme Guru. Is He to be found in all this display? Putting on all these deceptive appearances is an affront to Him.” Dada has been, right from early boyhood, attacking this deception. He says, “Listen! Patience is strength. Energy is bliss. Wisdom is welfare.” In Dada we can see the play of Supreme Power. With the merest movement of his finger he forces Nature in an instant to act according to his will. “It is all His Will”, he says, “and this one (pointing to himself) has no credit or authority.” One seldom hears Dada use the pronoun “I”. Mostly he uses such expression as “according to this one” or “according to him”, etc.

Dada has not acquired this supreme power through any kind of worship or austerities. He came with it, right from his birth, for some great purpose. He is bright as snow, clear as the light of dawn and grand as the open sky. Unlike other great persons, Dada has no history of having undergone any efforts for accomplishments. In his life there have been occasions when he remained in unknown places. His father was aware of the unique nature of his son and so never suffered when Dada disappeared from home for the first time at the age of 8 or 9 years. Kishori Bhagawan or Pagla Baba are among the pseudonyms by which he was then commonly known.



Anandamayi Ma (1896 -1981) and
Gopinath Kaviraj (1887-1976)

He did not allow anyone to catch or detect his real nature. If there has been any tapasya (austere practice) on Dada’s part, it is to remain undetected by anyone. A few persons like Mahamahopadhyaya Gopinath Kaviraj and Sri Sri Anandamayi Ma were enabled to catch a glimpse of his true form. Dada instructed them, “If anyone enquires about me, tell him straight away that you don’t know me.” Even now he tells many similarly, “Do not reveal anything about me.” As a result many misunderstand him. Dada says, “It does not matter, for understanding Him with the mind is false understanding.”

Dada’s supernatural manifestations have usually some purpose. One hears of these supernatural powers in Vedic age. Dada asks, “Does anyone know how many thousands of times Satya, Treta, Dwapara and Kali epochs have come and gone? The Krishna of Vrindavan in one Dwapara is confused with the Krishna of Dwarka in another Dwapara. We do not know the real history.”

We do try to discuss to some extent what Dada says. We refer to what is beyond senses and the grasp of intellect as supernatural. For the one who has come with this supreme divine power, there is no diminution or less through its expression. He himself is this power. By His will all that takes place which we call miraculous. What is not commonplace according to the measuring rod of our life’s experience is taken as uncommon or miraculous. If life is the expression of light, then death is the expression of darkness. To the one for whom light and darkness, creation and destruction, life and death are equal; He alone is Mrityunjaya (the conqueror of death). The rays of the sun are everywhere, but so long as the rays do not fall on a body we are unable to see it. Life and death are perceived similarly in a body.

Dada says, “To see the form as situated in ones own reality, for example existence, 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 ones head down, legs pointing to the sky, performing various kinds of gymnastics, does not enable one to anchor oneself in Reality.”

Dada says, “To find Him do you need matted locks? Do you need saffron robes? Can one find Him by going to jungles, mountains and caves? Do not misunderstand me. I have nothing against all these things. But what is the purpose? You explain to me. It is not a question of contempt or disregard. Do you know what I thin? Doing all this we show our disregard for Him, our nearest and dearest, we belittle Him. But how close He is to us, no one understands. Sporting matted locks, donning saffron robes, putting on garlands of beads, adorning the forehead with marks (tilak), and renouncing home, how much we neglect Him! Only by surrendering mind and soul can we find Him.”

Somebody asks, “Dada if vice and virtue, good and bad, truth and falsehood do not exist then how will the world work?”

Dada replies, "For the purposes of society, family and nation all these are required; but to find Him one has to go above all these things."

Someone asks, "If virtue and vice do not exist then shall I not be punished if I murder someone?"

Dada replies, "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 remain then? 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; 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 inwards; then inside and outside will become one. Then will you be awake. By His grace you will do everything and then also do nothing."

There is no philosophical definition for Dada's words. But the essence gets expressed in such a manner that their meaning is easily grasped. With language and words commentators create confusing knots of philosophical doctrines. Srimat Anivan says the following in connection with wisdom and illusion: In Kathopanishad Yama tells Nachiketa to give up illusion and take shelter in wisdom. Yet in Ishopanishad wisdom and illusion have been harmonized. Yama advises Nachiketa to save himself from the lures of illusion in one Upanishad while in other there is harmony expressed between the two opposites. We are confused by these opposite views.

In this connection, Dada says, "Teachers and commentators even today have not been able to free us of doubt. The reason is that each person explains according to his own mind. On seeing with unfragmented vision no such divisions and differences remain. Before work or action there arises a desire. After that through action one attains different kinds of knowledge. The light of wisdom comes from action and the light of action comes from wisdom. Where is the conflict? When action and wisdom become unified, then one is drowned in Supreme Bliss. In that state one comes into an extraordinary experience. This then is called divine love. It is from this state that I say 'Will you marry', you must understand. Can there be marriage with the body? This expression is from Brajabhasha (or Vrajabhasa – Vraja means Vrindavan, the woodland realm of Radha-Krishna's love sequences. Bhasa means language. Dada says, Vrajabhasa is the language of loving amour, of oneness, unity and merger in love.) Marriage means being united with Him, who resides in the body. There is difference between man and woman at the body level, but is there any difference with Him? If we have not understood the purpose of coming into the world, then the coming has been a waste."

"Taking on body one has to accept suffering. There is release from it only when your angle of vision is changed. You have to fulfill the duties of the body. Having come to the kingdom of Nature, by not paying her taxes by practicing austerities, by suppressing natural desires and by fleeing away from her will one attain salvation? If one is unable to look upon both desire and desirelessness with equanimity one will have to remain deprived of all things of life. Has He sent us here to spend this life in practicing deprivation? In enjoyment, happiness, work, power, in everything one has to be aware of Him. On the vision becoming clear you will become a Seer. Don't go pretending to be the doer."

"Life is like the waves in the sea. For how few moments is the vanity of the (-sense. Can man comprehend it? Like a wave I shall merge in the sea. At one time there shall be death. In the endless stream of the infinite ocean of life (Pran) we move. There is no beginning, nor end of it. Everyone has to do what little must be done."

"Old age, disease, death is bound to come to everyone. Can matted locks save one? Will saffron robes keep him safe? To find ones Self why should one put on a disguise? What kind of conduct is that? Seeing our stupidity He is pained. Supreme essence is neither true nor false. To try to expound or interpret it is sheer impertinence."

Dada says, "The substance is one and that alone is the eternal substance. There is no vanishing, no destruction of it. It is the supreme integral Existence. We are the eternal substance of that unfragmented Supreme Being. You say a person dies. Where does a man like this one (pointing to himself) go?" Taking a matchstick in his hand, Dadaji said, "That's it, there is only one place. Still on the death of a person you think he has gone somewhere. But he does not go anywhere. It is under the influence of body consciousness that a person thinks in this manner and for this reason fear of death makes a person feel as if the person goes somewhere on dying."

“What is the nature of death is a matter we do not understand. In the body’s birth how many changes take place right from the embryonic state in the mother’s womb right up to the arrival on the earth? This is the course of Nature. Why only for a person’s body, all living creatures undergo such changes till a stage when they come to a stop. After that starts the body’s decay and the ultimate decay is the body’s death. And He who comes to light in the body in the embryonic stage in the mother’s womb, that Being (Atma or Soul) remains unchanging always in one state even when the body keeps undergoing changes. The growth or decay of the body causes no loss or gain to Him.”

Someone asks, “Dada where is the residence of that Being inside the body? According to what we have been reading in the scriptures the abode of the Atma (Soul) is in the heart.”

Dada replies, “He is all pervading. Other than Him there is nothing. Whatever you see, all that is an illusion. That illusion is created due to the influence of Yogamaya (Divine creative potency).”

“Isn’t trying to decide the place of residence of the Conscious Being inside the body sheer madness? That people 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 that different scriptures say different things about His abode? Truth is eternal but remains shrouded in a mystery. The stupid intellect’s perception of differences confounds people in a variety of ways. See how material science keeps changing from age to age --- what is at one time established as true gets overthrown some time later. Don’t you know Nature moves at a furious rate? There is no beginning or end of this movement; it is eternal.”

“What you call energy or whatever name you give it is also present in the inanimate, but in such a subtle state that in the gross inert bodies it remains invisible.”

“The same holds for the inert body. So long as Atma (Soul) stays in the body, its inertness is not experienced. If in a secluded place, especially in the darkness of night, we cover the two ears with two hands, then we can hear a sound inside the body just like the sound of a machine running.”

“The body machine keeps working without our knowledge. ‘Our’ refers to the ‘I-sense’ or the ‘ego’. The reason is that Yogis, especially Hatha-yogis on account of various practices, develop some skill in controlling to some extent this machine as a result of which their egos become bloated without end. But He who is the real ‘resident’ (Atma), smiles at seeing this ego of theirs. It is never possible for a body to know the Supreme Being residing within through the expedient of any mantra (mystic formula or incantation). God cannot be realized by wrestling. The foremost requirement for knowing the One who animates the body is to be rid of the ego and the accumulated superstitions.”

“I tell you the fundamental fact that Eternal Substance is not a distant thing. He is actually present in the body, in a fragmented state, remaining united with the unfragmented. Do you know what the fragmented state is like? Just like the relationship of the sea and its waves. Are the waves and the sea separate? That very unfragmented eternal substance stays in the body in the form of the resident (Soul or Atma) for a certain time. That is why, according to this one, when he leaves the body He does not go anywhere.”

“And we, a bunch of fools, do all kinds of funeral ceremonies for His benefit! Arey! What crazy twaddle you utter. He is in fact all-blissful; is it possible to do anything for His good through such ceremonies and reciting of incantations? Performing funeral rites is just a business. When Atma leaves the body (in your language) only Vivek (conscience) remains with Him. Then this conscience itself says why, having received such human life, has one remained deprived of the enjoyment of the taste of the Supreme Person? Conscience alone remains one of the indwelling Atma.”

“Reciting the incantations of the funeral rites, however, cannot touch that conscience in the least bit. At the time of Abhimanyu’s death, neither Arjun nor Sri Krishna was present. As Arjun wished to see the dead Abhimanyu, Sri Krishna brought forth Abhimanyu, but he could not recognize Arjun as his father. Try to understand the matter. Who is to perform the funeral rites? For whom do we perform these rites? Such rites are only for mercenary interest. We have got bound up by a disastrous superstition.”

Someone asks, “Dada what are we to understand by all these terms: Jivatma (individual Soul) and Paramatma (Supreme Soul)?

Dada replies, "All is Atma. He who is in the animate is also in the inanimate. All this 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."

Someone asks, "What Rishis (sages) perceive and what Munis (hermits) understand, between them we notice big differences. Srimat Anirvan (Indian Vedic scholar d. 1978) says at one place: Rishi's wish to perceive through the intuition and Munis wish to see and understand through the mind."

Dada replies, "The ego of the munis and the attitude of surrender of the Rishis, both of these paths are separate. Without His grace nothing can be understood. Can you say to what extent is your science able to understand?"

Someone asks, "Due to the two successive world wars science has been making progress at a very rapid rate. With the discovery of atomic energy, science has turned topsy turvy all the business of knowledge and science."

Dada replies, "That had happened earlier too. Earlier also in the Dwapara the use of atomic energy was known. There is nothing new."

Someone asks, "We hear these days of flying saucers (UFO, unidentified flying object)."

Dada replies, "These kinds of planes were there before also. Now also they are there on other planets. On those planets their speed is 40-50 thousand miles an hour in soundless conditions; they can raise straight upwards without the need of runways, somewhat like helicopters. What you cannot see you disbelieve; but what is the extent of your seeing ability? If a person comes and stands close in front of your eyes you will not be able to see his face properly and again on his going very far away you are unable to see it properly. Sight is such that only if he is neither too far, nor too near can his face be seen properly. But is the existence of a thing dependent on your seeing it? Still further, whatever you see is seen shrouded by your Yogamaya. Falling under the influence of Yogamaya a person gets deprived of the enjoyment of His taste."

Someone asks, "Is it the same Maya of which Shankara speaks?"

Dada replies, "No, No! The world is not non-existent (illusory). The reason is that only on this earth have human beings the right to savor His taste and on no other planet. Even Gods do not have that right. That being so, how can the world be illusory? Whatever you may call it, Maya or Yogamaya, it also has an existence. Nothing is without existence. It also is a manifestation of Supreme Energy. But the strength to make progress on the path of emancipation, realization and salvation out of the hold of this Maya is also given by Him. On even once becoming eager to surrender unto Him you will see the power of His grace. He is already showering His grace. Where are we able to receive it? Holding onto Him with resolve is indeed experiencing the manifestation of his grace."

Someone asks, "Do gurus show the way to getting grace?"

Dada replies, "Arey Ram! Ram! Guru? Everyone is Guru. This guru business is a disastrous affair. I am myself blind, then how can I show the path to another blind person? My own affairs are not in order. If I know Him, can I then become a guru? No; for I will then see my Self present in everyone. What a strange business. Who is the guru? What you see around gurudom, that is mere a trade."

"Diksha (initiation) means Darshan (seeing Him). Does the body remain during Darshan? Mantra (mystic formula)! Beej (primary cause, seed)! What is all this tittle tattle you utter? Can a body bound guru ever give all these? If a seed has no energy, that see is dead and no fruit comes of that seed."

"Right from his boyhood your Dada has been hammering on this so called gurudom. This is sheer landlord's business. If I know Truth then how will I be able to become a guru? I am then you and you are me, where does guru come in? A teacher or professor of your worldly language can be spoken of (by using the term guru), but how can there be a guru (religious teacher)? By setting up Ashram and Matha (monastic institutions) one indulges in a kind of business only. Why will one find Him by growing matted locks, putting on saffron robes, becoming a Sanyasi (ascetic)? So much one's own is He; so close to one. Does He stay on mountains and in jungles (where ascetics, seekers, hermits seek God)?

Someone asks, "Doesn't one require a proper environment to worship Him? Dada replies, "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?" Did at any time Mahaprabhu become an ascetic? Did he put on tilak (sandal paste on forehead)? Was he withdrawing on seeing women? When you say all this it appears what mistaken conceptions we have been carrying about Mahaprabhu. He instructed Nityanand to enter into two marriages at about the age of 58-59. He never put on saffron clothes, never put on tilak, nor did he eat a vegetarian diet. Wherever he went he ate whatever came along. Can one reach Him through so much disputation? He is above all this. Nothing of all this touches Him. Our own ego alone is involved in all this; how calamitous we have not realized. Did he ever set up any Ashram or Math? Did Sri Sri Ram Thakur ever establish any Ashram, Math?"

"One does not get Him by donning deception. Putting on deceptive garb means self-deception. Through the help of the garb I show to others what I am not. That is why the conduct of gurus (and priests, swamis, yogis, preachers, saints, avatars, spiritual teachers, etc) is so deadly injurious as to be beyond comparison. They all are the spies of Kali. Do you understand what these gurus, etc, are? The one who questions (the spiritual seeker) as well as the one who answers (self-proclaimed spiritual teacher), both are one and the same Being."

"Look! All humanity is one caste. We have broken up this one caste through the means of communities and sects and created differences in humanity in the forms of Brahmin (priest), Kshatriva (warrior), Vaishva (merchant) Vaidva (physician), Shudra (menial laborers and servants), Chandala (outcastes, untouchables), Nishad, Kola (aboriginal tribe mostly Dravidian), etc. On top of that we have Christian, Muslim, Buddhist, Jain....how many other hundreds of differences without end in humanity! All this is man's creation. Know these differences to be one great falsehood. Only for serving self-interest have these differences been created. Above all is the fearsome creation of the difference of the rich and the poor, through sheer greed. Know that these differences alone are responsible for all the turmoil in the midst of mankind."

Someone asks, "Dada, how can this sense of differences be removed?"

Dada replies, "The sense of differences goes away by full vision and seeing everyone as equal and behaving accordingly. Our divisive sense is much meaner compared with that of animals. On satisfaction of hunger and thirst the bestiality of animals disappears for some time. But there is no end to the hunger and thirst of people."

"What is the value of what in your worldly language are called good and bad, virtue and vice? What you call today good and virtuous, after sometime you call bad and sinful. All this is determined by the mind and intellect in accordance with self-interest."

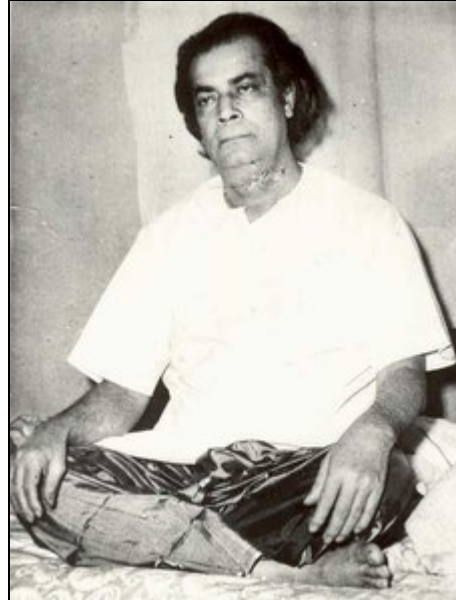
Someone asks, "Then, Dada is there nothing like good or bad, virtue or vice?"

Dada replies, "The fundamental Substance is only one and that is eternal. It has no end or beginning."

Someone asks, "That is in the spiritual sense. Is it useful in the worldly sense?"

Dada replies, "There is only one Entity. If we can understand the real essence behind truth and falsehood, religion an irreligion, 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, all-graceful. The grace and mercy constitute His real form."

Someone asks, "If body bound person cannot be guru, then in what way will a person receive directly His grace?"



Dada replies, "His grace is already present towards His creatures! How can a body bound person be a guru? Body decays. Does Guru ever decay? Guru is all-pervading. As the holder of the body, Atma (Soul) residing in the body, He is the one and only Guru."

In this context the mode of Dada's grace (Supreme Name within) is as follows. On someone wishing for Mahanam (Supreme Name), he takes the devotee, at the time of Satyanarayan Puja at somebody's house, to the Puja room. Dada sometimes uses the Puja room in his own house. Dada gives the devotee one small piece of student exercise note book paper that has previously been cut into four pieces. He asks the person to hold the folded piece of blank paper in hand and bow to the picture of Sri Sri Satyanarayan and pray for Mahanam. The person prays ardently and Mahanam appears on the piece of paper written in red ink by some unseen hand. The person opens the paper held in his hand on Dada's instruction and the fortunate one is enabled to see Mahanam for a moment. Dada asks "What have you seen?" Often the devotee expresses overwhelming emotion with bowed head.

Dada tells the person to see carefully what he has received and keep it in mind. The writing disappears thereafter. Just as Mahanam appears written by some invisible hand, it also disappears and the paper is once again blank. Often it is seen that, not having paper ready at hand, Dada asks one to pluck a leaf from a tree and Mahanam appears on the leaf and then disappears. At the time of receiving Mahanam a vibration is felt in the entire body. It appears as if the touch of Supreme Guru in the heart has set it in oscillatory motion filling the mind and life of the person.

Dada says, "Is it ever possible to know the Supreme Being with the mind and intellect? Whatever you call Jap, Tap, all are mere expressions of the ego. On being called ardently with complete surrender He embraces immediately the devotee. On your advancing one step towards Him, He advances a hundred steps towards you. He cries all the 24 hours for His devotees. We are constantly occupied with money matters and this and that; when we think of Him? That's why I say that all these guru-turus of yours are all parasitic weeds. Grace comes directly from Him. Your Dada also has no role in this matter. Dada is just another person like you all."

Someone asks, "But we do not get all this without Dada. Through Dada only all this is happening."

Dada replies, "In this matter Dada has no credit or authority. He showers His mercy just like that. He is ever-wakeful. Bhagawan Sri Krishna himself and Mahaprabhu gave Mahanam in this manner in every age. Did they ever all themselves guru? 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! Yes, jap and dhyana (name repetition and meditation), whatever you say, have a use at one time. But whose dhyana or jap will we do? That we need to know in advance. But then Nam and Nami (Supreme Name and the named) become one. Then there is Supreme Bliss. Then all is perfect."

"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, Acharyas, Bhagwans, etc) indulge in these superstitions (religious rites, rituals and requirements) and ego self-aggrandizement by decking themselves as spiritual teachers and leaders 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 spiritual teachers have kept you in darkness. They themselves have no clue and they will show the way to others?"

"What is yajna (sacrifice)? Does yajna take place merely by burning tons of wood and ghee (butter fat)? 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? He is not worshipped thus. Who will worship whom? The Self worships the Self. That indeed is the worship of the inner Being. That someone else will worship for our sake, what kind of talk is that? With us around someone else will love our beloved? What manner of conduct is that? Is that called loving Him? All this puja-tuja (puja means worship) is for worldly display."

Someone asks, "Dada, what about the Satyanarayan Puja?"

Dada replies, "What you say is not the correct meaning of Puja. Is Puja done by showing anything to anyone? Your Dada sits (outside the puja room during Satyanarayan Puja) with (a person inside a separate room) doors closed, whatever you may say." While saying this, Dada becomes as if speechless with emotion. He says in an unfamiliar tone, "You will not be able to understand properly what happens; that I also don't know. But what takes place is such a direct experience of Dada that it cannot be explained to others, for others have not had that experience or realization. Then how will they understand?" It seems that Dada's words are quite likewise indescribable.

In connection with Dada, some words of Acharya Brajendra Nath Sil come to mind. In the remaining several years of his life, it was seen that Acharya Sil remained lost all the time in a state of ecstasy. In that state an extraordinary fragrance surrounded him. He was surely not conscious but rather in a state of Samadhi (trance). Acharya Sil used to say that striking the head with a hammer also will not make him conscious then. But Dada is all the time fully conscious. Dada's affair is totally different. There is no comparison with anyone.

Whatever happened, when Acharya Sil came out of that state he was unable to speak of his ecstatic experience. He said only, "That cannot be compared with any common daily experience of the world. To describe it in language is difficult, in fact impossible. That Supreme joy is such that it cannot be compared with any worldly joys." Still he was a devotee of science and philosophy and unlike Shankara, did not dub the joys of the world and the world itself as Maya (illusion). Of course Acharya Sil could not compare the Supreme joy with anything, but for that he accepted his lack of ability. In connection with this experience of Acharya Sil, Srimat Anirvan said that had Acharya Sil lived a little longer he would have perhaps built a harmonizing bridge between these two worlds. He further said that Acharya Sil wished to perceive directly through the mind of the intellectual (Muni) the experience of the Rishi (Seer). That is truly unprecedented. Acharya Sil wished to tie science and philosophy with one cord. He did not see any conflict between the two. Dada too supports this point of view.

Dada says, "Where is the conflict? All is one; one person experiences, another sees. One person decorates the world within. If one is able to unify the inner and the outer, all confusion will be dispelled. Seeing as separate is fragmented knowledge. All must be seen all must be understood with undifferentiated perception."

Someone says, "That is what does not happen. It appears impossible to us."

Dadaji replies, "See how Acharya Sil and Ravindra Nath did it. You also will be able to."

How enthusiastic Dada becomes while talking of Shyamcharan Lahiri Mahashaya! He says, "Such a man is rare. Extraordinary!" After seeing Lahiri Mahashaya, Trailang Swami was so overwhelmed with wonder that he remarked what a big Yogi one must be to reach such a state. I have heard Dada speak in a gushing manner of Prabhupad Jagatbandhu and Barudi Brahmachari. Dada gives a high place to Ramprasad. It appears that Dada is quite used to seating the Yogis on one seat along with the Bhaktas (devotees). It seems to be sprouting forth from his nature. Bhakti and Yoga, both are the same with Dada. Yet, there is such a distance between the Bhakta and the Yogi in our prevailing conception; the paths of the two are different. Under Yogi Dada puts great souls like Shyamcharan Lahiri Mahashaya. That, along with maintaining a household and performing worldly duties, it is possible to find the Supreme Being and be one with Him, is demonstrated by the example of Lahiri Mahashaya.

Dada says, "Such a one is the real and true Yogi. Rishis also acted the same way It is possible that for awhile, perhaps to save themselves and religion from 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 (religious garb). It is only one's own 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."

"People come (to see Dada) only to see jugglery. As if this is a show for entertainment. Manush sees only fanush (Man sees only the balloon)! No one wishes to see the real substance. When the ego evaporates then one finds bliss within oneself. This is the ultimate statement of Vedanta."

Someone asks, "This is the Advaita (monistic) feeling?"

Dada replies, "Correct! Advaitabhava (feeling oneness) has been turned into Advaitavada (cult of monism, that is the metaphysical view that reality is a unified whole and all existing things can be ascribed to or described by a single concept or system; the doctrine that mind and matter are formed from, or reducible to, the same ultimate substance or principle of being). By talking of Jagat (world), Maya (illusion), Mithya (untruth), etc, Truth has been truly excluded from Advaita. This is one sided thought, not Advaitabhava at all!" Someone asks, "Getting married, setting up household is said to be going to hell, for is not that the way of destroying oneself? Has He sent us for our destruction?" Dada replies, "Is His creation for the purpose of self-destruction? He indeed is I, I indeed am He. If there is no beginning or end of Him then there is also no beginning or end of me. Whatever He has sent us to do, that alone we keep doing as in a theater play. Isn't this His joy? The way He has made His creation, if we do not follow that plan and walk on the reverse path, will ever liberation come to us? What are life and death? Shashtra (scriptures) are all an affair of our mind creation. How much of Truth is present in them? Truth, falling in the lamp of scriptures becomes an obstacle and only created perplexity."

A statement of Acharya Sil comes to mind. When he was asked why he did not create a philosophical system based on his exceptional erudition Acharya Sil Mahashaya said in reply, "why only one system of philosophy, five or seven can be constructed. But will they be flawless or reveal Truth?" Dada's assertion is exactly the same. Simply calling something a scripture or doctrine, will it become Truth? Whatever scripture anyone has written, according to his sweet will, based on his mind and intellect, we have simply believed. If we keep examining and testing everyone's statements all our life, can we get life thereby?

