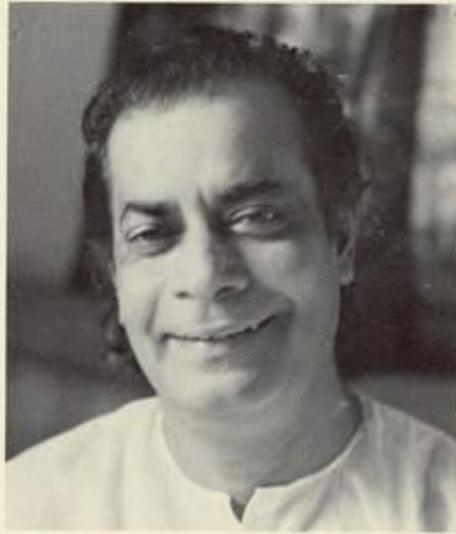


THE TRUTH
WITHIN



DADAJI

The Essence of Dadaji's Message



Truth is One. Reality is One.
Humanity is One. Religion is One.

Truth manifests Itself. Truth is living Existence. Love is the Essence of Truth. You are yourself the Creation of Truth, in fact One with Truth.

God is within, in the form of the two sounds of Divine Name. One sound, Gopal, appraises you of the Supreme; the other sound, Govinda, of the Beyond. This Mahanam is your real Self.

Eternal Religion is Love, which becomes manifest as one remembers Mahanam with complete self-surrender. Divine Name is the only path. You are free in your spiritual pursuit and need not depend on anyone.

Love is the answer. We have come here to make love to Him, to be bathed in His Love and to vibrate His Love through the actions that come our way.

Do your work and enjoy everything as you like, but your only duty is to remember Name. He and His Name are One. By remembering, you realize. Keep patience and let God do the rest.

ISBN 0-942687-00-0

Comments

from readers of "The Truth Within"

October 1989 - "I feel overwhelmed by the beauty and simplicity of Dadaji and the message conveyed in THE TRUTH WITHIN. Please accept my gratitude for the book, which I read every day. There is something I want to share with you. Early in the morning of June 27, 1988, I awoke suddenly from a very colorful dream and right away became aware of a deep, rich Aroma and I felt a presence of Dadaji, although I did not see him. I sat up in bed, wide awake and enjoying the experience. This lasted 15 minutes, but I stayed awake a long time."

--- Dr. D. MacLean, Illinois USA

May 1988 - "THE TRUTH WITHIN, Dadaji, has moved me profoundly. I have always believed that Name is the highest and most direct path to God. I used to follow the various traditions of many masters, but found the teachings are steeped in the Guru/disciple relationship, plush Ashrams, and money taking traditions with controversy over succession. I became discouraged and left. Thank heavens for the saving Grace of Dadaji amidst all the confusion."

--- N. Turlock, British Columbia CANADA

May 1987 - "I am of a curious nature, so I yearned for a book like THE TRUTH WITHIN that revealed Dadaji's message. However, this book is not for reading -- rather to be consumed by its message."

--- C. Detloff, Oregon USA

August 1988 - "Last month while driving, an Inner Voice told me to go to a bookstore that I had not gone to for years; there I found your book by Dadaji, THE TRUTH WITHIN. I found Dadaji's teachings of Truth rang a sympathetic chord within me, because during my lifelong spiritual search, and after studying with many teachers and masters, I myself came to the realization of many of the same simple Truths within...although the long hard search took a terrible toll on me, Truth was there all the time."

--- J. Lee, Hawaii USA

May 2005 - I really thank you from the depth of my heart for passing on this truth of all of us through this website of yours. To me dadaji is no one else but birth of GOD in human form to give us the right answers, to show us the right path. What should I say, my life has completely changed now, I do my role happily now as it's given by no one but by HIM and I have full faith in him and I feel HE is with me."

--- Anita Dahiya, AUSTRALIA

April 1988 - "I read THE TRUTH WITHIN with chill bumps, warm feelings, tears, joy and love. I met Dadaji in Los Angeles in November, 1987. Such a beautiful experience. I have never felt so much love. When I walked into his bedroom to meet him for the first time, His Aroma was present and I knew it was the same Fragrance I first experienced during a seminar in Hilton Head, N.C., over one year before. On that occasion, in June 1986, early one morning while sitting on the beach I was meditating about my spirit guide. I smelled the most beautiful and unusual Fragrance, one I have never smelled before. One I would never forget. I looked all along the beach for flowers, but I could not find anything the Fragrance may have come from. The wind was from the ocean, the opposite direction of any vegetation. Twice, later that day I smelled the same Fragrance. I asked other people around me if they could smell it and they replied no. I smelled it also upon returning home to Texas. I wrote to Ann Mills, who then worked for the organization that put on the seminar, telling her of my experiences with the Fragrance and she wrote back telling me about Dadaji. I have never met a man with so much love. I have much love for Dadaji. I am in good health, after having a heart attack in December 1987, I called on Dadaji to pull me through. Which he did. I am at peace with myself, for the first time in my life. I hope to share his love with everyone I come in contact with."

--- N. Estes, Texas USA

October 1987 - "I have received a copy of THE TRUTH WITHIN, which is really wonderful. While reading the book I almost felt that I was with Dada listening to Him. The book has been highly appreciated by the people in India and there is a great demand for it. Dada has highly appreciated your book and says that you are merged with Him. He says that it is unnecessary for Him to speak to you in the worldly manner, since He continuously speaks within you. Whatever you do or say is done and said by Him."

--- G. Mukerjee, Calcutta INDIA

February 1988 - I have just read with great interest your book on Dadaji. Please let me know when he will be in London as I very much want to meet him."

--- J. Stuart, London ENGLAND

November 1988 - "It is hard to believe it is almost three years since I first met you and you told me briefly about Dadaji. I must confess my doubts concerning Him in the beginning. During this span of time Dadaji has quietly found a front row seat, smack in the middle of my heart. At first my little selfish mind was prone to believe maybe this teacher, or whatever he is, will give me a magic key to the stage door of life's play. Like many, I was convinced that someone or something out-there-somewhere had the combination to the inner doors of my being. Somewhere deep within I now know and accept the simple fact, that the true temple doors have no locks, only imagined chains of fear and doubt. One can march around one's own temple, screaming for God, or quietly open the door, come to the altar of the heart and share communion. This is where, I think, Dadaji waits."

--- J. Axelrod, Delaware USA

Via email - December 1999: Thank you for the books. First time I read THE TRUTH WITHIN was on the internet. That night the room was filled with His Fragrance. I had to get the books! Having read most of THE TRUTH WITHIN and FRAGRANCE OF THE HEART, I have only warmth in my heart, which was once very bitter. I'm only 20 years old, a full time university law and science student, but longing and searching for the Truth was something that I did more than my studies....since I was young I knew that my upbringing in the catholic church wasn't the way or what He intended...it was when I was 18 that I first came across your internet page, it was the most important and enlightening moment in my life...surprisingly it is two years later that I actually ordered the books...but i already had what i needed to know at that time, it was within. After reading the books I realise the truth really is within. As my life takes its ups and downs, it doesn't really get to me, it does to the point that as a human with emotions, life gets to you, however knowing he steers the ship in whatever situation i am in is a huge help.

--- Daniel Mammone, Melbourne AUSTRALIA

Via email September 2002 -- Dear Ann,
This book radiates divine feelings. The content is simple and that makes it credible because the Truth is to be understood by all. Its teachings are love promoting, and my belief is that Love is the greatest Truth we may grasp on earth. I will read its pages often. Thank you very much! Hoping to hear from you soon.

--- Glynn Davies, Bruxelles BELGIUM

December 2003 - Amazon.com by danielm79

The Truth Within is a remarkable book about life, love, happiness, truth and God -- some of the most quintessential questions we face. Have you ever asked yourself the following questions: Who am I? Where did I come from? Why am I here? How do I find God? Then this book will surely help you answer those questions and more. The book is easy to follow and provides a wonderful journey with a most humble guide, that person being known as Dadaji (elder brother). Edited by Ann Mills, The Truth Within illustrates Dadaji's message; simply, that you don't need to retreat to the Himalayas and become an ascetic to realise God, nor do you have to become a vegetarian or practice meditation for hours on end to relish in His love -- God is within and so very near, all we have to do is remember Him. That's it! I particularly enjoyed reading this book as it covered numerous topics such as, life, truth, God, God's name, death, meditation, yoga, wealth, desire, attachment and detachment, the future, relationships, space & time, reality, and love. It also includes personal accounts and newspaper articles about Dadaji. Dadaji challenges notions of organized religions, priests, gurus, rituals, mantras, spiritual techniques, the New Age, and asks people to simply look within - it doesn't cost anything and you don't have to go to India, a temple, a mosque, a crazy cult, or church to do it! If you have been searching for answers, and have tried everything, you won't regret reading this book, as I think it will reveal to you that, in Dadaji's own words: "Truth is One. Almighty is One. Humanity is One. Religion is One. Language is One. God is within as Mahanam (God's Name) and available to you the moment you remember His Name, Gopal Govinda."

Via email May 2004: Today, as I searched the Web for a simple summary of spiritual truth, I came upon the Dadaji material. "Remember Him, Do Your Duty, and Enjoy His Play" is about as simple as it gets. It is interesting that I read "Truth Within" several years ago and appreciated Dadaji and his simple truth then. Was it a coincidence that I came upon them again today? I think not. Thanks for the reminder! --- John Wilson, USA

January 2004 - What a treasure this book is! I will enjoy it forever. Thank you for collecting and recording all of the wisdom Dadaji shared for the world. You'll never know all the lives you have touched and the fire you have ignited in the world by your efforts. --- Sande, Illinois USA

THE TRUTH WITHIN

by Dadaji

Ann Mills, Editor

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About the Book

The moment I first heard about Dadaji stands out in my memory. In 1979, a friend who is a clinical psychologist told me about her meeting with him. When I asked her about his name she explained that "Dada" means Elder Brother and the suffix "ji" shows respect and affection. I was fascinated when she mentioned Dadaji seemed to know her without ever meeting her before, telling her she was a "seer of consciousness." She told me that Dadaji had asked her why she was wearing a religious symbol on a necklace and said it was unnecessary. That night she set her necklace on a table beside her bed and the next morning it had mysteriously disappeared. My interest grew when my friend shared Dadaji's simple message, "Truth is One. Humanity is One. Religion is One." I wanted to meet Dadaji, however by then he had returned to India.



Ann Mills

Three years passed. My longing to know about Truth intensified when during the summer term at graduate school, I became painfully ill and was diagnosed with a growth the size of a grapefruit in my lower abdomen. I refused "exploratory" surgery and struggled within for the meaning of life. In dire circumstances, I remembered Dadaji and inquired about him from Harvey Freeman, who brought Dada to the West for the first time in 1978. I was told Dadaji had just returned to India. I looked for a book with his message of Truth and found Dadaji doesn't write books.

Intent on meeting him somehow, I wrote and sent a small photo of myself (left) to Dadaji at his home address in Calcutta and was surprised when he replied to my letter. It surprised me even more when within a few months I went to Bombay, India, to meet him. I never thought about going to India and I was extremely cautious about getting involved in any kind of religious organization claiming to have the only way to God using prescribed rituals, learned dogma, enforced discipline and individual displays of "spiritual" searching and achievement. All and always for a price.

It was an unforgettable moment when I first saw Dadaji in person at the airport in Bombay when he arrived from Calcutta. Mr. G.T. Kamdar garlanded him with a full garland of colorful flowers that hung nearly to his knees. When he saw me, he smiled, walked over, removed the garland and put it around my neck. He looked in my eyes with love like I'd never seen or experienced in my life. Dadaji was staying in the home of Indian film star, Abhi Bhattacharya, who has traveled with Dadaji for years. I was also a guest in Abhi's home and somewhat skeptically watched Dadaji from a distance.



Ann with garland from Dadaji
Bombay 1982

One day I was sitting at the dining room table involved in conversation, when someone silently came up behind me and put both hands over my eyes. I was startled, and turned around to discover Dadaji standing there smiling like a mischievous child. Looking back, this first direct encounter with Dadaji was revealing, although on the surface it appeared casual and playful. As he uncovered my eyes then, in the ensuing years, veils of blindness and confusion have gradually lifted to reveal glimpses of Truth. I know now what it's really like to be aware of God's presence and feel unconditional love daily. I hope you have a similar experience as you meet Dadaji now.

From Bombay, Dadaji invited me to join a small group going with him to Gujarat then on to Calcutta. Throughout the months prior to meeting Dada and for I continued to suffer pain in my abdomen due to the sizable growth. It didn't occur to me to ask

Dada for a healing, yet a few weeks after meeting him suddenly one day I realized the pain and the growth were gone entirely. I had no idea this was just a beginning of countless so-called "miracles" I've experienced and witnessed over the years. Invitations to travel with him came on many occasions in the following years.

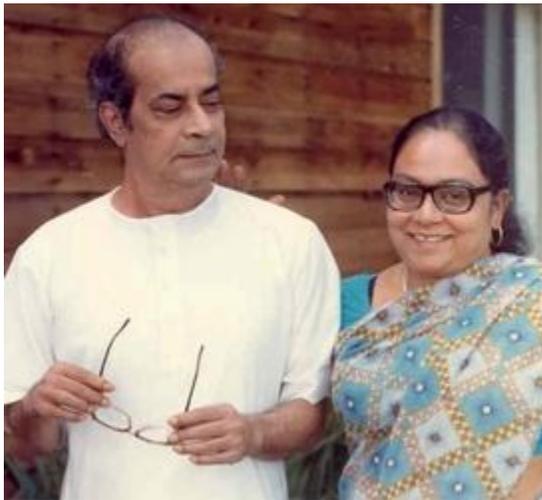


Dada and Abhi 1983
Portland Oregon USA

While traveling, Dadaji was accompanied by Abhi and by Roma Mukerjee, who prepared his favorite Bengali dishes. Abhi first met Dadaji in 1954 when Dadaji was a famous Indian movie producer. He again met Dadaji in the early 1970s and thereafter was Dadaji's traveling companion and close friend. Before his death in 1993, Abhi wrote a manuscript, mailed it to me and asked that I edit and prepare it for distribution. It is available online at web link www.dadaji.info.

In 1967 Roma Mukerjee met Dadaji in her home town of Calcutta. Roma served him faithfully for over 20 years until her marriage to Tom Melrose of Boulder, Colorado, in 1988. She cooked Dadaji's favorite Bengali dishes while they traveled, and handled his personal correspondence in Calcutta for many years. Until the last tour in 1988, Dadaji regularly visited cities in India, Europe, England and America. He stayed in private homes and met with people individually and in small family-like gatherings. Whenever I was along I made it a point to listen carefully to every word Dadaji said and to closely observe everything he did.

I discovered Dadaji's words and actions are definitely not casual although they may seem so. As I listened and watched, the mystery surrounding Dadaji compelled me to know more. I saw him refuse efforts to organize him and generous offerings of money and property. He said again and again he is nobody, yet unexplainable "miracles" happened in his presence and amazing transformations occurred in those who met him and experienced Mahanam.



Dada and Roma in Boulder, Colorado 1984

Increasingly fascinated, I was always on lookout for information about Dadaji and eventually collected numerous books, newspaper articles, personal accounts, videotapes, unpublished letters, and tapes of discussions and conversations. For years the idea of a book containing Dadaji's complete message as he revealed it hovered in my mind and in the summer of 1986 while traveling with him in America, Dadaji suggested to me: "Write something." THE TRUTH WITHIN is the result. It presents the essence of Eternal Religion. Dadaji did not lecture, so most of the selections contained in the book are taken from actual conversations. They may vary slightly in syntax because they were compiled from a variety of sources. Dadaji's choice and economy of words

is significant. He spoke simply so everyone could understand. The passages are rich with meaning. The sayings are alive and do their work in the mind regardless of one's initial response. THE TRUTH WITHIN is a lifetime resource that will continue to provide a deepening personal experience of Truth with every reading.

The book is designed so you can either read it through or skip around. Short passages are separated by a line space, longer ones are joined. Some passages are repeated in more than one subject area, as necessary to present the topics fully. Certain passage very similar to others, are

included if they enhance understanding. And, to help you further understand Dadaji's use of special words and phrases, I have usually included brief translations within the passages. Longer definitions are found in the glossary at the end of the book. It was prepared with the scholarly assistance of Dr. Nanilal Sen. You will find it helpful and very informative to at some point read through the glossary. My deepest gratitude to Dr. Sen, and to Tom and Roma Melrose, Gautam Mukerjee, Al Crowe, for their help in producing the book. In addition, my appreciation to my daughter Kris Mills Bancroft for her enduring encouragement throughout the years my destiny with Dadaji required unusual patience and understanding



Ann Mills on first trip with Dada to Bhavanagar India 1982

The Introduction is written so you can imagine what it is like to meet Dadaji in person and experience Mahanam. The book is divided into seven parts, with the heart of Dadaji's message contained in Parts I, II, and III. Dadaji reveals the simplicity of Truth. It isn't a complex philosophy or achieved realization available to few after lifetimes of effort. It doesn't require mental or physical gymnastics of any kind. You will discover the one simple answer to all your questions, the one practical, effective solution to all problems is simply to remember Mahanam. Maha means great, Nam means Name. Mahanam is the Name of God. Dadaji says, "Name and the Named are One. Just remember Mahanam, live a natural life and do your work. Enjoy everyone and everything as His Creation and you will feel His Love. Love is the answer."

Part IV includes a biographical sketch of Dadaji; a section containing references Dadaji has made to himself; many personal accounts by people who have met him; and, a television interview and newspaper articles. Part V presents what Dadaji has said about those he brings closest to him whether directly in person, or indirectly through books such as this one. Part VI contains what Dadaji has said about miracles. And, Part VII includes descriptions of miraculous occurrences and extraordinary phenomena that have occurred to people who have met or have simply heard about Dadaji. They range from the simplest, most endearing reminders of Dadaji's presence, to the most unexplainable and awe inspiring events imaginable.



Dadaji and Ann Mills



during his last visit to USA in 1989



Los Angeles, California



Dadaji (with oxygen tubes) and Ann in Los Angeles 1989



Harvey Freeman, Dadaji, Ann Mills
Calcutta 1990

After years of traveling with Dadaji throughout the world, and talking with many who have had, and continue to have, incredible experiences with him, I can say without hesitation that Dadaji is everywhere present and knows everything. Since Dadaji's death in 1992, I've received hundreds of letters and emails from people all over the world who meet Dadaji via books or on the internet sites I developed in 1996. Every person has a unique, very personal and profound story to share of being touched by Dadaji in some way. Often they tell of experiencing Dadaji's fragrance, appearance of fragrant nectar, manifestation of fragrant Charanjal water, and most often feelings of intense overwhelming love and peace when looking at Dadaji's picture or reading his words or simply by remembering Mahanan, Gopal Govinda.

It is not by chance you have this book. In it you can find out for sure who you are and why you are here in this world. This is and will always be Dadaji's one and only purpose, to remind you of the Truth within.

--- Ann Mills ó La Center, Washington 2006

What it's Like to Meet Dadaji

As Dadaji enters the informal living room of the home where many have come to meet him, the easy-flowing, lively conversation of the group quiets. Some people stand respectfully, some radiate with an outpouring of love, some smile broadly with obvious joy, some look on skeptically, some are wide eyed with curiosity. No one looks on with disinterest.



Dadaji (center right in blue shirt) in Portland Oregon 1983

Dadaji's walk is youthful and energetic. He moves with a grace that commands attention. His age could be anywhere between forty-five and sixty, yet people say Dadaji is over eighty. His features are refined. A powerful, smooth, and glowing forehead, distinctive nose, broad mouth, and a firm, slightly cleft chin give his youthful face both charm and authority. His hair, cut in the current fashion, is black with traces of silver. As he walks by, Dadaji momentarily looks deep

into the eyes of several people, embraces a few, and affectionately slaps one or two on the back. His gaze holds something wonderful, exhilarating, timeless, completely indescribable, yet somehow familiar. From his thickly lashed, large, dark brown eyes flow an immense commiseration and compassionate love. A gentle, almost shy smile lights up his otherwise perfectly serene face.

Dadaji wears a simple but elegant white short-sleeved Indian shirt and a brightly colored silk Lungi (traditional skirt-like attire). In the Indian custom, Dadaji's feet are bare. As he reclines casually on the sofa, some notice the unusual perfection of his feet, skin smooth, toes even and straight, nails healthy. The group of twenty or thirty men, women and children make themselves comfortable on the floor in front of Dadaji. Those gathered represent a wide variety of ages, occupations and lifestyles. E



Dadaji with gathering in Boulder Colorado 1984
Ann Mills on his right, Tom Melrose on his left

Everyone's gaze is riveted on Dadaji. They seem to be basking in his presence and maybe hoping he will look their way with his eternal look of love. As everyone savors the silence, a beautifully sweet fragrance that hints of sandalwood and roses drifts through the room. Coming from no discernible source, the aroma becomes quite strong for an instant and just as quickly as it came, it disappears leaving a few newcomers mystified.



Kris Bancroft greets Dada 1988

A visitor enters the room and Dadaji smiles warmly and gestures for her to come and sit near him. She navigates carefully through those seated on the floor and Dadaji lovingly gathers her in his arms. They have a brief conversation. As they talk his hand rests affectionately on her back. For these few intimate moments there are just the two of them. Dadaji slaps her soundly on the back and those in front move over to accommodate her as she sits down at Dadaji's feet. There is respect, reverence and rapport, but obviously there is no distance, fear or barrier

between Dadaji and those who come to see him. Someone sitting to Dadaji's left asks, "Dadaji, who will show us the way to Truth?"

Dadaji smiles compassionately and remains silent for some time. Then, as if suddenly infused with power, Dadaji sits bolt upright, gathers his feet under him assuming an agile cross-legged position and says, "Humanity is One. Religion is One. Truth is One. Language is One. After that, all is mind creation. That has no connection with Him. His Truth is One." He stops, his beautiful eyes gazing upward momentarily, then he looks back at the group and continues. "Your work is your penance. Carry on. Do your duty. If you remember Him, that is enough. Follow or not?" He looks inquiringly at the man who posed the question.

"Just try for your job, whatever it is, and try to maintain your family. And, remember Him." Dadaji's lilting almost melodic, Bengali-accented English is not difficult to understand. Gathering volume and momentum, Dadaji says, "Other than Name, there is nothing. Name is the Supreme Authority. Name is the Guru. Name is God. Name is the Almighty and Truth. No need of going to anybody, anywhere to any Ashram. Why are you people bothering with superstitions? You have come with the full Diksha (initiation) within you. Why are you running after all these things? Ashrams, temples, institutions, priests, Gurus, Bhagawans...all moneymaking business only."



Dadaji talking in Los Angeles 1986



Los Angeles 1986



Boulder Colorado 1986



Los Angeles 1989

Dadaji's mysterious eyes widen, his brow gathers authoritatively and he leans forward. Looking the gentleman straight in the eye, Dadaji points to him and asks, "Guru? Who is Guru? If I am Guru, then you too are Guru, everyone is Guru. If I am a saint, you are also saint, everyone is saint. Understand or not?" Without waiting for a reply, Dadaji says, "Human being cannot be Guru. Guru is deathless and Eternal. All these Yogis, saints, Sadhus, Godmen, Gurus, this, that...all, each and every one are bluff, full of bluff. Their only interest is to collect money and make institutions and five-star hotels. It is this vanity or egoism which has divorced us from Truth. God within you is your only Guru." Dadaji becomes even more forceful. "I am not a Godman, Guru, saint, Sadhu, or anything. I have no religion, temple or Ashram. I am an ordinary family man running a toy shop in Calcutta. I cannot give you anything, I cannot take from you anything. I have got no right!"



Dadaji 1987

Dadaji's demeanor softens. He smiles lovingly to the people. As he looks around his captivating gaze catches a few and graces them with love. His voice becomes very tender. "From the time of my boyhood, I love Him. Because I know that other than Him, I am nobody. God is everything. I am full of Him. He is chanting in your heart 24 hours, inside of us, making love to us as Mahanam. Because you are breathing, talking, doing, you know He is within you."



Ann Mills and daughter Kris Bancroft with Dadaji
1989 Los Angeles, California

Many in the group gathered at Dadaji's feet feel a special bond with him, a private channel of communication. Whenever his eyes meet theirs they merge into an inexpressible ecstasy of love. For some the love overflows in tears. Clearly touched by their genuine affection, Dadaji smiles charmingly, knowingly. His nearness is comforting. Leaning down on the couch Dadaji reclines casually on his left side, his head resting on his left hand. Radiating peace and tranquility, his attention seems to drift away. His vision turns inward and his eyes begin moving as if he is seeing something beyond the immediate environment, far beyond anyone else's ability to comprehend. Dadaji's presence is soothing and somehow deeply nourishing.

Breaking the silence, someone says, "Dadaji, I have a question." Dadaji's attention returns, focusing on the one speaking. "We hear so many accounts that Dadaji's Fragrance is received at very distant places, even by people who have not heard of him or met him directly. How does it happen?" A beautiful smile blossoms on Dadaji's face and he says, "The sound of His flute is His Fragrance. It is All-pervasive. It is the Fragrance that reminds one of Him. This all happens by His Will." Looking shy and unassuming, Dadaji looks and gestures to someone sitting nearby and says, "You tell something."

After a slight hesitation, he begins. "The Fragrance of Dadaji is known by hundreds, even thousands around the world. He can fill you with Fragrance with a mere touch of his hand. A room, a car, a hall at some distant location will unexpectedly fill with Dadaji's Fragrance.

Whatever it is, once you experience this wonderful Fragrance you will never confuse it with anything else. And, you will find it, as Dadaji says, like the flute of Lord Krishna, calling you to remembrance of Truth, reminding you that God is within.



Darshana Jambusaria and Dadaji 1988 Los Angeles

"Dadaji manifests through His Fragrance. If you try to surrender yourself to Supreme Being, whether it's partly or fully, and if you try to love Him, you will know His presence by His Fragrance. In some cases it happens frequently, in others at rare intervals. It happens by His wish alone. Time, space, religion, or status cannot get in the way. It happens because only through love and complete surrender of your ego, you keep God in mind as you go about your normal daily activities. In other words, your life is the way to Truth.

"Dadaji is Love Incarnate. If you are a genuine Truth seeker, not a self-seeker, you will have the experience of Divine Fragrance. Simply by remembering Him you keep yourself ready, and when Dadaji desires Fragrance comes to you anywhere in the world. Over the years, thousands of people from all parts of the world and all walks of life have come to Dadaji. Hundreds of articles have been written by highly respected people telling of extraordinary experiences.

When intellectuals, scholars or scientists have come to visit Dadaji, unimaginable manifestations and inexplicable phenomena often occur. Numerous accounts testify that Dadaji heals various life-threatening ailments; heals whether or not the sick person is in his presence or in distant places, whether or not anyone tells Dadaji about the illness. Many times, while wearing only a T-shirt and Lungi, Dadaji has manifested objects out of nothingness. Written accounts mention things like apples, pineapples, flowers, cartons of foreign cigarettes and bottles of whiskey. Gold watches have appeared from nothingness and Dadaji engraves them with a touch of his finger. Silver lockets appear out of nowhere and he transforms them into gold in an instant. Dadaji is known to casually alter weather, calm storm-tossed seas, waft His Fragrance to distant lands, manifest messages of Truth by blowing his breath on blank paper, and even bring the dead back to life. Dadaji has been seen simultaneously in different places and upon investigation the multiple manifestations of him self have been verified many times.



Dadaji and Judy Bamber 1986 Los Angeles

"What he says to us in these small gatherings often reveals glimpses of incomprehensible Truth beyond the reach of the mind. Occasionally when learned intellectuals come to see him, Dadaji speaks Sanskrit verses unheard of, remarks about thousands of years of unrecorded history, speaks eloquent passages and gives interpretations of ancient languages, and hints about the coming apocalyptic years and the coming Age of Truth.

"These amazing feats are only for the purposes of Truth. Dadaji insists he can do nothing; it is all the Will of the Supreme. Unfortunately, far too many people come for miracles, rather than for Truth. This causes Dadaji great pain." The speaker looks at Dadaji and with a gentle smile continues. "What we call miracles happen, yet Dadaji insists he is not a holy man, Guru, Swami, or saint. He is not interested in establishing an organization. He wants nothing for himself. Even when he is offered symbolic gifts of fruits

and flowers he passes them on to others. He insists it is wrong to allow or promote a myth-building personality cult. And, those close to Dadaji live naturally and earn their livelihood in normal ways.

"Dadaji is with us for Truth. He is the last one to take anything from you. He simply wants you to love him as Elder Brother. His Love is unconditional and is there whether or not you love him in return. Look inwardly for a helping hand whenever you falter. Lean on him for support by simply remembering Mahanam. Become aware of His Presence as you go about your work and daily activities, and he will remind you of Truth with awareness of His Presence in surprising ways and occasionally His Fragrance in unexpected moments. All through the ups and downs of life, just remember Mahanam and leave the rest to Him."

Dadaji beams happily and reaches to a small table nearby to pick up a pack of Wills cigarettes. Opening the pack, he takes out a cigarette and with precision breaks it in half. Keeping the filtered half, Dadaji carefully returns the remainder to the pack and sets it back on the table. He picks up a small box of matches. His actions seem almost ceremonial. Striking a match stick, he cups the burst of flame in his right hand and lights the cigarette. He exhales a thick puff of smoke, shakes out the match with one vigorous stroke, and places it with utmost care in the ashtray. For a few moments the simple act of Dadaji's smoking a cigarette consumes everyone's attention.

Someone in the group asks, "I don't know what to do with my life, can you help me?" With obvious enthusiasm, Dadaji sits bolt upright his back always as straight as a young child's.

"Through lecture it is not possible to understand anything. Lecture is question and answer. But, we do not know why we have come here to earth. That is the main thing. Why have we come and where will we go? Have we come here forever, or not? If not forever, there is Something that is doing everything. Actually there is no difference between people. Everybody is the same. Nobody is Godman or saint. Everybody is Godman because other than that Power, nobody is alive. Everything is within. He also is within. Only try to love Him. Love is the answer. Nothing else. Understand or not?" Dadaji draws one last inhalation from the extremely short cigarette and then crushes it out slowly. Looking directly at the person asking the question, he gently says, "Love is the only language that He understands. Even then, you cannot love Him. He only can love you, and that as Himself. You can only feel His Love, passively of course. His Love is Something. His Love is Infinite. Always He is chanting inside of you. That is His Love. That's why I tell you, Love is the only answer."



Dadaji 1987 Los Angeles



Dadaji 1983

Dadaji leans back on the sofa and becomes quiet. His eyes once again have that far away look. His simple message is compelling even though it isn't a formal lecture or lengthy discourse on philosophical issues. Dadaji's remarks are obviously spontaneous and not meant for effect, persuasion or advocacy. He speaks Truth which creates its own effect and is its own best advocate. It's nice to linger over his words. They seem to resonate somewhere deep inside.

Suddenly, Dadaji points to a gray-haired professional looking woman standing in the back of the room. He calls her to come forward. She carefully makes her way through the group and stands in front of Dadaji. He gestures with his hand for her to sit down. Somewhat apologetically she explains she cannot sit because she has suffered for two years from extreme back pain and has recently been forced to quit her job due to her disability. Again, this time more forcefully, Dadaji

motions for her to sit down. She looks confused and tries to explain. However, Dadaji will hear none of it and insists she sit down. Obediently the woman slowly lowers herself to a sitting position and finds to her obvious amazement that her back pain has disappeared.



Dadaji with gathering of people in Chandigarh (Kashmir) India 1986

As if to answer the curiosity of onlookers, Dadaji says, "The Divine does all these things. A wish arose in Him. I am nobody. But, I warn you all, do not take miracles to be anything but external happenings. They are extraneous. Once you have faith in Him, you must forget about miracles and go beyond them in order to reach the only Guru, the Self within you. Miracle is every breath. The greatest miracle is our Existence." Dadaji smiles lovingly at the cured woman, radiating a loving compassion that enfolds everyone in the room. It is

fait accompli. If it happens, well and good. If not, well and good. It does not touch your Dada at all. He cannot give you anything. He has no power, nor can your Dada take from you anything."

Dadaji looks in your direction and motions for you to come near him. "What if Sri Sri Satyanarayan the Supreme Creator of Truth wants to communicate with you? What if He sends you a memento?" Dadaji raises his right hand in the air and on his open, empty palm appears a medallion with an image of an elderly man. "It is Satyanarayan's gift to you," Dadaji says, "I am no one. It is all the doing of Satyanarayan." "What is your name?" Dadaji asks. As you tell him he takes the medallion, rubs the reverse side with his thumb and what had been a blank surface is now engraved with your name. A minute later, and as mysteriously as before, a gold chain appears in the palm of his empty hand. "This is to wear the medallion around your neck inside your shirt. Not for show." Dadaji tucks the locket inside and it rests over your heart. All this happens in a casual, almost playful way, without any ceremony or ado.



Satyanarayan Locket



Dadaji (far right) in Chandigarh, India 1986

"No, no, it is not my doing," Dadaji says as if in answer to the unspoken wide-eyed amazement of those present. "It is the manifestation of the Supreme Will of Satyanarayan to iron out atheism and to remind you that a person has no power. Your Dada is nobody here. This is a gift of Satyanarayan. Take it as a token of His Love. Do you call it a miracle? Are the sun, the

moon, the stars, miracles? It is a miracle of that sort. It is Nature, governed by Laws superior to the laws of science. All Laws of Nature are at His beck and call. Whatever He does may be superficial, but what He does is an expression of His Loving Will."



Duane Washchuck and Dadaji
1989 Los Angeles

"Come with me," Dadaji says, leading you into the bedroom where he stays. "I tell you one thing, there are no Gurus. Each person is their own Guru. The way to Truth is through Mahanam. It can be in any language. You ask for it in your mother tongue." Dadaji hands you a small blank slip of paper. He guides you across the room to a large framed picture and indicates for you to sit in front of it. Then, he asks you to bow before the image of Satyanarayan and put the blank paper to your forehead. Dadaji passes his fingers ever so lightly down your spine. Energy vibrates through your body. It feels like the touch of the Supreme Creator filling your mind and body with full awareness of the vibration of life. Then Dadaji tells you to look at the paper. Mahanam is written in red on the paper you hold in your hand. Dadaji asks you to

read the words, "Gopal Govinda", and repeat the Mahanam several times.

"Remember what you have received," Dadaji counsels. He indicates for you to kneel before the picture of Satyanarayan and you discover Mahanam has disappeared from the paper you have been holding. Fragrant drops of honey-like nectar have appeared on your shirt where Dadaji has touched you. As you get up to leave, Dadaji places his thumb on your chest and His Fragrance envelops you. Affectionately he says, "Now go. You just remember Him, do your duty and enjoy Him."



People experienced Mahanam with Dadaji here on this rug before Satyanarayan portrait in Portland Oregon.
Note bottles of fragrant Charanjal on right.

Sri Sri Satyanarayan Portrait

In 1965, a group of people came to Dadaji and one of them said, "You say that He is in everything." Dadaji replied, "Yes, that is correct, He is in everything and everyone. He is everywhere. It's just that you have to be in tune with Him. As it is there is no difference between you and me." "That is not possible. We want to take your photograph," they protested. Actually, what they wanted to prove was that Dadaji would give his photograph for worship and he's also a Guru.

Dadaji said, "OK, bring the photographer. I don't mind that. But, there is one condition. The first photograph that comes out you can do whatever you like with that...you can pray, you can offer flowers, you can do whatever you like. But, the rest of the photographs, you will treat them as photographs of one of your family members." They agreed to Dadaji's conditions and were very happy to have succeeded in their ulterior purpose. The photographer came and Dadaji took a small table that was in his house and sat on it. The photographer kept on clicking photos for ten or fifteen minutes as he had a lot of difficulty with the flash attachment. After he had finally succeeded, they took the film for developing. Upon seeing the prints, they came running straight back to Dadaji. Showing him the first photograph taken, someone said, "This is not yours. This photo is absolutely different. You don't have a beard, you weren't wearing these clothes! Why did this photo come out?"

Dadaji said, "That I don't know. But remember your promise. I told you, you could do anything with this first photograph."

"Who is this?" they asked, obviously baffled.

Dadaji replied, "This is Satyanarayan, the Truth within everything and everybody. But remember Dada's photographs are not for Puja (worship) purposes. Remember, you must fulfill your part of the contract."



Sri Satyanarayan



Dadaji

Part I

Remember Him

Simply remember Him as you
go about your work, immersed
in the life of this world.

1 Truth is One

Truth is One. The difference is only in appearance. We must reorient our views and values of ideas and thoughts, and thereby change our angle of vision about the Truth and its Manifestation.

Truth expressed is Truth expired. Truth can only be lived as mere Existence and never be as existent. To understand is to stand apart from It. To realize, is to fancy as real what is unreal.

Truth cannot be expressed, but only lived.

Truth harbors no injunctions, inhibitions or taboos.

Truth is negation of all fancied possession.

Truth is extremely elusive. Too much attachment for material objects and It gives you the slip.

Truth manifests through genuine hearts.

Love is the Essence of Truth.

Truth is One and Indivisible. Truth pervades the whole universe and It is within you too. There is no vacuum. The phenomenal world is a manifestation of Truth.

What is going on within your Self, that is Truth.

Nothing is to be shunned or assumed to have the Truth.

Truth is outside the reach of the mind.

Who will reveal Truth except Truth Itself?

Truth manifests Itself.

Truth is Existence. But, not inert existence of dead matter. Truth is living Existence. It is Existence as Vital Principle, though at the rock bottom even beyond that. Existence expresses Itself as Consciousness and Consciousness manifests Itself as Joy. That is the description of the basal Reality. This may be otherwise described in the inverse order as Self-Love, Consciousness as Identity and simple Vital Impulse respectively. The world is the Manifestation of that superabundant Self-Love, that overflowing Joy. He is All-Love.

Can He do without loving all of us? He is the world, its flora, fauna, and humanity. We are all His better halves, turned worse wholes through the knavery of our ego. We are in fact He Himself. It is the Supreme Will as the Vital Spasm that ushers in the Primal I, the Big I, and the world show. This Big I branches off into individuated small i's. This small i is not real, the Big I is the only Reality. So this He is the Big I. The small i is a reality in so far as it participates willfully in the play of the Big I.

But, the mind has sundered itself from the Big I, trying to usurp His Empire. That is our malady, the malady of the finitude of individuation, the malady of weighing anchor from the Nativity and as a result being storm-tossed in the uncharted ocean of endless want. But really speaking, we have no want. We are full to the brim. We are the Big I. Can He keep us in want?

Our only duty is to submit to Him in trust and Love, and to do our mundane duties devotedly, without any sense of agency. Why you, I, or not even he (Dadaji) is an agent. It is His Joy that is the Real Agent. He resides in all of us as the Big I, in the form of the two sounds of Mahanam, ringing within us around the clock. When the two sounds coalesce into One, we are not as individuals. That is the philosophy of Truth, of the world, and of ourselves.

One Lakshya (aim, goal), one thought, that is Truth. He is unfragmented. He is limitless. Even being unfragmented and limitless, He has entangled Himself into the limited, that indeed is His Leela (Divine Play) and His Joyous Manifestation. Manifest and unmanifest, both are together One.

One cannot make or unmake Truth. It dawns upon you and gets hold of your entire being. How can you leave Him behind? Your sense of leaving Him is rooted in Him. One who has this feeling can never leave Him.

People generally forget that to conceive of Truth in one's own image is to deceive oneself. Truth can't be achieved, Truth can only be lived. He is in you and you are in Him. It is our duty to let His Truth and Love be manifested through us.

The manifestation of Truth within the Divine Consciousness, or Universal Consciousness, has been personified in the image of Sri Satyanarayan. This brings Truth within the reach of human conception, and It is then known as God, Paramatma, Iswara, Allah, and so on.

Satyanarayan is nobody. He is no body. He is only a symbol of Truth.

This is a reminder to you of your duty in establishing Truth. Truth is Self-manifested and the more you will follow Him, the more you will get peace and tranquillity. Truth is your only companion in this life and even beyond this. A person with limited intellect and senses boasts for whatnot without remembering that one's exit from this mortal body is inescapable. As your Dadaji, my only advice to you all is, just try to spread this simple Eternal Truth among the afflicted humanity. A person can do nothing. This much effort only we can make and the rest will be done by Sri Sri Satyanarayan.

2 Almighty is One

Almighty is not a conception. He is a Reality. He controls everything.

The word Bhagawan (Absolute Lord) or Divine Being is Reality, or Universal Bliss. It is the abstract idea of Zero, One, and Brahma (Divine Essence of Existence).

The Absolute is not bound by any condition.

All is Absolute, everyone, everything! Only by your fragmented vision you see parts.

Nobody knows who is He. It is not a symbol, not a deity, but Truth, the Self. The question of difference in faith does not arise at all. He is the pivotal point of this Creation. He is the vitality of our Life Force.

He is the Source, the Energy, the Life.

There is only One Substance, and It is constantly changing form. This is He or the Divine, without name or form, yet containing all name and form.

He is steady, unchangeable, waveless, full of constant, desireless Love, Mercy and Beauty. He is Truth.

He is Satyanarayan, the Absolute Truth (Satya) and the basal resort of all (Nara means person; Ayan is support). He is the symbol of community of all Religion.

Satyanarayan transcends all Leela (Divine Play), but He is all sport.

Satyanarayan transcends the worldly plane, even the Krishna state. Here All is not, yet All is. Infinite is infinitude. I and thou are merged in One. Even pure devotion and Love is not.

He is neither one, nor many. How can I describe in words what He is? He cannot be realized by your own efforts.

He has nothing to do with any hard and fast rule.

He is the Truth. He is within you. Other than Him, you cannot do anything.

He is everywhere, horizontally and vertically too. That is to say, He is around.

He is in All and All are in Him.

He is Ever-steady, All-merciful. He helps and guides those who follow Him in His Sharan (remembrance). Dependence upon people is unnecessary.

He is such a loving Father! Just you see, leave things to Him for a moment. He asks nothing of you. He sees no faults. For Him there is no virtue or vice. He is so easily satisfied by your just remembering Him once!

He resides in the heart of each living being. One has only to search Him within.

He is such a Lover!

He is both within and without, giving you Life and loving you constantly.

He is in everything, everywhere. He is endless. He stays in every entity, pervading the entire universe. He is with him (Dadaji), in him.

He is my own and is with me. He is my Nature. How can I then get Him? He is Himself, and I ,too, am He.

He, Himself, resides in each and every human being, even in every particle of the universe.

He is never in contact with anybody, yet He encompasses all.

Guru never dies. He is Immortal and Eternal. He has no birth, death, decay nor even bondage. He is not static, but is a dynamic Force.

Don't forget His Will. He is doing everything. Just depend on Him, which you have received (Mahanam).

He is certainly chanting the Name around the clock.

What do you care if you do everything through Him? He is at once in virtue and vice, in piety and impiety. He alone can enjoy in the truest sense of the term.

He is your Nearest and Dearest.

He is close to our breathing, nearer than our hands and feet. He is everywhere and everything.

He is doing (everything, giving life, chanting Mahanam) 24 hours a day but we are in darkness. We do not know.

Everybody is God. Each and everything is God. Other than God, there is nothing. All over the universe, thousands of universes, it is all His Creation.

He is Ever-present, Eternal and All-embracing.

Above all, He is All-blissful, All-merciful. Human beings may run away from Him, not want Him, still He is always with them, ever helpful.



Dadaji 1970

3 Look Within

I must know first, who am I? Wherefrom I have come? What is my goal and duty?
Know the Supreme Self. Through Him you can know yourself easily and properly as a being in Him, not a being that is Himself.

You cannot know yourself but through the Love which is He.

You are yourself the Creation of Truth, in fact One with Truth. Let Truth be manifested in you in full blaze of Love and Wisdom.

The devotee, devotion and the Divinity are one continuum.

Don't you believe in your Existence? What makes you live, move and have your being? That is the Soul, and the Soul is God. That which exists when you are lost in sound sleep is the Soul, the Life Principle, God. Your mind, the architect of science and other relative truths, is the empiric, finite soul, the matrix of all frames of reference; its finitude is self-secreted and self-imposed. Once your mental being, your ego, is merged in the Infinite Existence, the Soul, you recapture the Absolute Vision, which is your birthright.

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.

God is not a person. Person cannot be God.

Everybody is God. Everything is within. He's also within.

Always remember, Supreme is within. In that case, you are also Supreme.

Know thyself and realize the Self. Remove all obstacles which stand on the way to realization. Only then will your own greatness appear to your intellect. It will then be realized that each existence is inseparably connected with the Truth.

You ask why we have to be separated from Him. But, where is the separation? First tell me that. He exists in our very breath. Then how can we say He is separate from us? If He separates from us, only the body will remain, or rather the corpse.

He is within. He sees Himself, but through our eyes. But, they're His eyes actually.

If you are something, each and everybody is the same.

All are Children of Supreme Bliss.

Atma (Soul) is One in all beings.

Father is One. We have come from Him, from the Oneness. Then what is the difference between you and me? Nothing.

Everything, everywhere is He. So what is the difference? How can you be separated? Is it possible?

He is always within you. Do not worry.

We should first ask ourselves: If I am He, then who will attain whom? He is within me.

You are pregnant with Him, and immaculately of course.

Drop the word I. It is but One entity polarized into I and you. All this (world) belongs to the Mother (Prakriti, physical Nature).

A Jiva (individual) can never be Satyanarayan (Supreme Creator of Truth).

Hold fast to Him, neither you nor I exist.

Who are you? You are no body.

You do not know scriptures, nor history. You have no education. When you have forgotten Him, you have neither character, nor perspective. He alone knows everything.

We have got no eye also. We never see anything. We are all blind. That's why he (Dadaji) says, we have eyes but we are all blind. That's why we cannot realize Him, cannot find Him. Don't bother for Him.

Carry on, do your duty. Duty is the first thing. And, you are within me.

Everybody is He. And, everything is being done by Him through you.

A person has no power, because the body is not one's own. Life is One. Atma (Soul, Self) is One in all beings.

Your Self is my Self.

A person has no authority to dictate to Life.

Actually, a person can do nothing. Ultimately all bow down before Him.

Self-confidence is the main thing. Without this a person cannot achieve anything, whether in earthly or in spiritual life. But you see, the one who has got self-confidence has also confidence in Self (Atman). Theists and atheists, both appear to me the same. You may say that you have no faith in God. This is called confidence in Self. If you take God as a Word, then you are God, I am God, everybody is God. Again, if you take the special qualifications (Gunas) and special Power of God, then I must say, all these are in everybody also.

An individual is a helpless being.

You are Purna Kumbha (full of Him). Let this Consciousness dawn upon you from within.

You are your own Guru.

Truth is universal, existential. All manifestation is Mother (physical Nature). You have been baptized even before your birth. You have only got back your patrimony. Remember your roots (family, country), but not apart from Him. He is the Root to be sure. Don't fight shy of your natural environment. Don't defy His decree.

He is in All. All is in Him. Live, but live in tune with Him. Live beyond the realm of mind. Don't

live in wants, fears, hopes. Live in Swabhava (natural state of being in tune with God), in your Real Self, which is the only Truth.

Only remember Him and do whatever you do in the Name of Him. That is enough. All right, nothing can touch you.

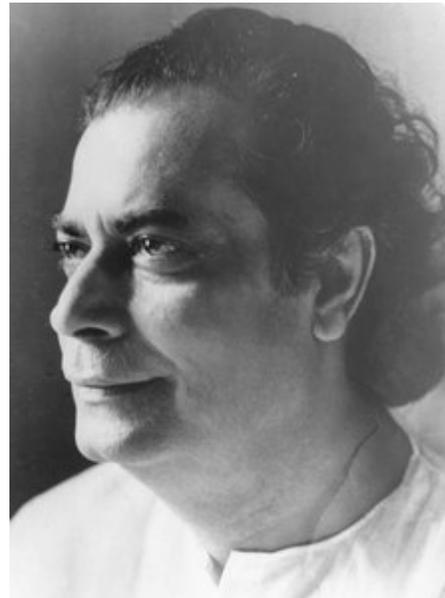
Luckily for you, the window has opened itself. The genial sunshine of His Will is all about. But, you must put off the shutters and blinds. But then again, you cannot do it. Be like a log of wood in the stream of His Will. Love life, love work, love duty. Be of good cheer. The Kingdom of Heaven is within you. Resurrection and Eucharist are your birthright. Nobody can dole it out to you. The Son of Man is verily working around the clock within you to that end.

Remember, I am in you.

So long as He is with you, you are. You are nothing other than Him. You have got no right to do anything. Just give up everything on Him. A person cannot do anything.

Be of good cheer. You have nothing to get. Everything that is, is within. He is within you and is your Nearest and Dearest. In fact, He is you and your Existence is the way to Him.

It's all right. You'll understand who is you, what you are. You are Something. From inside (Dada pointing to his heart), automatically you'll know. You just read this book (referring to "The Truth Within"). And, take that Mahamantra (God's Name), that Mahanam (Gopal Govinda).



Dadaji 1971 India

4 God is Within as Mahanam

God is within, in the deep recesses of our heart, in the form of the two sounds of Mahanam (Great Name). Mahanam is at the root of our respiration and all vibrations of the world are Mahanam. One sound, Gopal, appraises you of the Supreme; the other sound, Govinda, of the Beyond. This Mahanam is our real Self, the Guru. The human mind is only the pragmatic self which cuts into pieces the Integral Existence that is Mahanam, and therefore exhibits multiplicity. We have to be wedded to Mahanam before we can get entry into this world. This is the real Diksha (initiation into Self), but since we have forgotten It an earthly Diksha in the form of visualizing the Mahanam happens to remind us. No earthly Guru can initiate a person or, in other words, give Diksha. It (Mahanam) is spontaneously manifested as and when It chooses.

The Divine Will, which is the outward manifestation of Sri Satyanarayan, is the sole Creative and Sustaining Principle in this universe. As Divine Power, or Energy, It (Mahanam) is revealed to our senses in various forms. It is the Shabdabrahman (Shabda means sound, Brahma refers to God, the Essence of Existence) of Vedanta, the Vac (primal Sound as the matrix of Creation) of Rigveda, and the Word of the Bible. Each of these terms is misleading if taken in the literal sense. In It's true import, It (Mahanam) is identical with Truth.

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

This Mahanam is the be-all and end-all of your Life, of all Existence. The matrix of all multiplicity, Mahanam is the Eternal Refuge of all Existence. The two sounds (Gopal Govinda) epitomize the bipolarity of our Life here in the world. Wedded to this Mahanam, which is being chanted of Itself around the clock in the vacuous region of the heart, we have come into this world, which is an overflowing of the Joy of Infinite Existence. Existence, Consciousness, Joy...this is the order of progressive manifestation of the Infinite. In Existence as Existence, the two sounds are in perfect identity. That is Satyanarayan, symbol of basal Truth, and Mahanam is His Joyous Manifestation.

Submit to Mahanam in Love and brave the world. Do your work with Him as the Agent. Have patience with the vicissitudes of life which are tokens of His Infinite Love. Don't restrain, don't indulge. Be natural, shorn of all inhibitions. Religion is nothing divorced from life. Work is worship when the sole frame of reference is the Soul, the vibrant Mahanam.

No one can come into this world without the two sounds of Mahanam vibrating within. Locked in wedlock to It, each one comes here and forgets It outright. The Mahanam vibrates within the vacuous region of the heart, which is the place of repose of all respiration unruffled by any mental modes. This Mahanam is Prana (Life). Gopal Govinda is the warp and woof of your Existence. The respiratory function is set into motion by It's spontaneous vibration. If you closely follow the track of respiration you may be led to a rediscovery of the vibration of Mahanam. A misunderstanding of this situation paved the way for progressively monstrous physical and mental gymnastics in the name of Yoga and Tantra.

Other than Name, there is nothing. Name is the Supreme Authority. Name is the Guru. Name is God. Name is Almighty and Truth. No need of going to anybody, going anywhere. You have come full of Him. Why do you bother running after all these things (religious places and

practices)? He is the Father. He is 24 hours inside of us, giving us Life. So carry on, do your duty (remember Him) and do your work.

It is Mahanam that is the Supreme Power, nothing else.

Name is Truth.

Remember Mahanam with love and complete self-surrender. That is the only way. He is far out of reach of the clever and merely learned. By no means can you get Him through ritual. Only through love!

For sustaining us and sustaining the entire paraphernalia of Nature, He is ever chanting the Mahanam.

Everybody is born with Mahanam within. But, with birth one forgets it, forgets one's True Nature, Divine Nature.

His Name is your own being. You are His Temple.

We have come here with the sound of Mahanam chiming within us continuously around the clock. That is the Guru, our Beloved. The ego shuts It out from us, hence, we cannot perceive or hear It. But, we can have Mahanam from Him for the mere asking. A human being has no role in it.

Your Mahanam, Mahamantra (Great Name of the Supreme Creator), is within you. It has been vibrating within your heart since your birth. You and you alone can find it. No outsider, other than yourself, can reveal it to you. The point of stasis of respiration is the domain of Name. When one sits before Sri Sri Satyanarayan for Mahanam, one sees his or her own Self. It is a direct communion between the seeker and Self. Dadaji stands here as witness. The waves of the vibration are chanted in a resonant voice through the ears of the seeker, then are reflected in words communicating the Eternal form of the Mahanam for a moment. This is real Diksha (Self-initiation of Name) or Darshan (seeing Supreme Creator). As soon as the veil of ego, and not Maya (Divine Creative Power), evolves in the mind of the seeker It (Mahanam) disappears.

Many seekers of Truth confuse my action at the time of their seeking Mahanam from Sri Sri Satyanarayan. I am nobody there. My role is that of a witness. The seeker sees the Mahanam, which is the Name of Self, dwelling in the seeker's heart and constantly chanting the Mahanam. The resonant sound of Mahanam is heard by the seeker at the time of revelation. This Mahanam reminds the seeker that he or she was born with the Mahanam, but has forgotten it due to ego.

One who has received initiation (Diksha) of Divine Name has to pay honorarium for it. Savory recollection is the honorarium. It is verily the avidity to turn oneself into Vrindavan (playground of love). The mind in the state of Manjari (like a budding seed) tastes the Rasa (relishing the Divine Love) of Govinda (God within). That is what is meant by residence in Vrindavan.

The region of repose of respiration within the body, which is Void, is the place wherefrom out of Void emerges Name. Therein lie Vrindavan and Govinda. It has no contact with the body inasmuch as it transcends mind. The concentrated mind is Buddhi (Absolute, discriminative, intuitive). This state is possible only when one goes beyond mind or when one reaches the Void. I am kissing myself, kissing kiss itself. The mind flowers into a sheaf (Manjari), the intelligence grows transparent (conscious), and the elan vital (life force) becomes Joy.



Dadaji giving Mahanam, Satyanarayan picture, and Blessing - 1970s India

Do not be thoughtful over the Mahanam you have received. It is Itself the Absolute Truth.

Repeat the Name. Keep thinking about Him and the rest will be taken care of. Don't think of me. Think of God.

Even Name exists not. It is all Void.

Mahamantra, which is eternally going on in the Soul, can only come from momentary union with the Soul.

Anyone can receive this Nam, or Mahanam, from Him direct.

The Self plays the dual role, that of the Guru and the disciple at the same time. It becomes identified at the moment of receiving the Mahanam, when the Self becomes the Guru and shows His own Name to the seeker, who is the eternal disciple.

Come near me. Take Mahanam. Now you have realized.

It (Mahanam) is not written. It is your own. Dadaji has no connection with that. Dadaji cannot do anything. That is why I am telling, don't believe Dadaji also. Just you believe him as Elder Brother.

Did I utter anything into your ear? The Mahanam that came to you has always been ringing in your Soul. You have heard your own Mantra. You are your own Guru. I am no Guru, simply a Brother.

Those who have received Mahanam, will be delivered even in this birth. But, in some cases one might be born again for five or seven or ten years. Those who have slipped off, will suffer an enormously intensified Prarabdha (destined unfolding maturation process). You will find them raising alarms, however they will be delivered.

In this matter (Mahanam) Dada has no credit or authority. He showers His Mercy just like that. He is ever wakeful. Sri Krishna himself and Mahaprabhu gave Mahanam in this manner in every age. Did they ever call themselves Guru?

Nam (Supreme Name) alone is Real. Everything else is unreal. Nam is chanted in Prana (Life). The tongue is useless here.

It is futile to compare a Mantra given by so-called (human) Guru and the Mahanam you have received from Sri Sri Satyanarayan. Diksha means to see. You have seen your Mahanam. It comes from within you. Your Dada is mere witness. The reason of your Mahanam being secret is It is fully yours. In Inner World, He, Who is thousands of times your own and lovable, and whose Darshan for once only is more than sufficient in life, must be non-expressive.

The sincerity and depth of Love seated in your heart gets more deepened and purified by the revelation and touch of Mahanam. His Name and He are the same.

Submit to Satyanarayan, the Supreme Consciousness. Disengage yourself from your ego. Let your I (ego) abdicate in favor of Him and you are blessed with the sound and vision of that Mahanam through His Infinite Grace.

Complete surrender in love to Mahanam, which is the warp and woof of our Existence, is the only way.

The individual has nothing else to do except call to mind that Mahanam.

Do nothing, but practice remembering and adhering to Nam.

Keep on remembering Mahanam, the Name of the Lord, the seed that has been sown in your heart. It is a wonderful key that makes every door open of its own accord.



Dadaji early years 1970s blessing Swami and with Satyanarayan plate mysteriously manifested



Dada's image difficult to capture at Utsav in 1971



Harvey Freeman with Dada 1978

5 His Fragrance Beckons You

A certain region is replete with Fragrance. Have the urge to go there.

Fragrance is the real Vanshi Dhvani (sound of Lord Krishna's flute calling all to Him). The sound of His flute is His Fragrance. It is All-pervasive.

The prankful exhibits (miracles) that are manifested here may be extraneous, but when one gets Aroma (Dadaji's Fragrance) at a distance of 1000 miles, is that, too, extraneous? That is manifestation of Will Supreme.

When Mahanam becomes manifest, the Name Himself becomes manifest and the entire body becomes a fragrant oblation.

Dada's body Fragrance is indeed the Vanshi (flute) of Sri Krishna Bhagwan Himself. Can the flute be heard at a great distance? It is the body Fragrance that reminds one of Him.

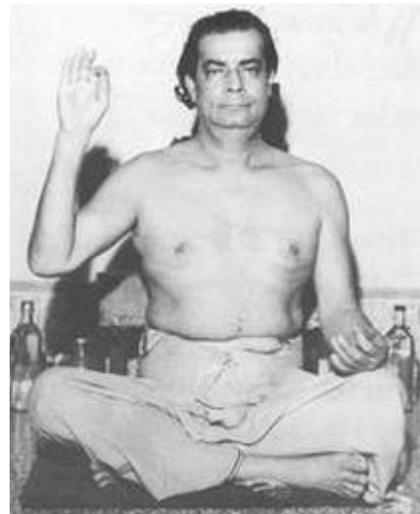
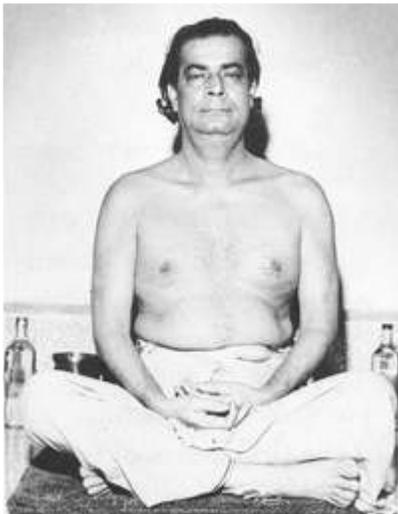
Charanjal*

Charanjal has often been misinterpreted. It is for the purpose of elevating the surface plane of our mental world. It is His direct Divine touch, to help us unfold to realization.



Bottles of Charanjal in Portland Oregon 1983

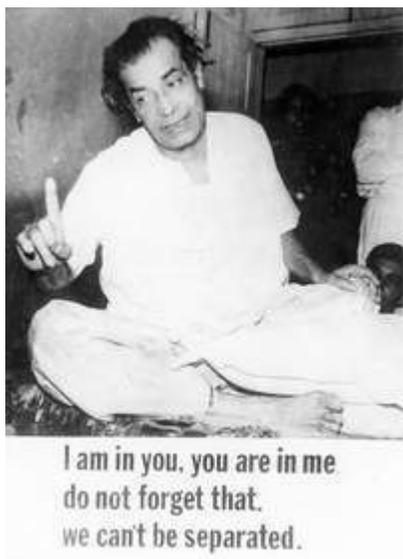
* Charanjal refers to pure water which becomes transformed by Dadaji's gaze, his touch or his wish. Regardless of where Dadaji is in the world, at His Wish, plain water turns fragrant and translucent white (bottles at left). Occurring under a wide variety of circumstances whether Dadaji is present or not, Charanjal is known for its healing properties. It is a sweet and mysterious reminder of Dadaji and Truth, and the transformation of consciousness it gradually brings about. A bottle of Charanjal can be renewed for decades simply by adding pure water. See Part VII, 3, and the Glossary.



Dadaji with bottles of Charanjal – 1970s India



Dadaji's Fragrant Nectar appeared dripping profusely on Satyanarayan Portraits (above) in Puja Rooms during annual Utsav Celebrations in the 1980s at Somnath Hall in Calcutta. Fragrant Nectar also appears on Satyanarayan portraits hanging in private homes.



Words mysteriously appeared when this photo of Dadaji taken in his home in the 1970s was developed by the photographer.



Original photo of Satyanarayan which appeared when photo was taken of Dadaji and developed in 1965.

6 Pathways to Truth: God's Name and Love

Nam and Prema (Divine Love) are the only way to Him. And that way, too, is your Existence.

He is standing on the way with outstretched arms. You just turn toward Him, you will see that He is awaiting you a hundred thousand times more anxiously than you. Is there any end to His patience? But, we are all fools. Our egos are destroying us.

Put your devotion or Love to the Absolute and find Him through your Self.

Divine Name is the only path.

The remembrance of Him amidst your work is an act of love. So love is the path to Truth. This insures integrity of character and purity of conduct.

Remembering Him is the only path.

To know Truth, there must be intense yearning, sincerity and right conduct. How far can one get It (Truth) through the mind and intellect? It is the mind and intellect that has created all the confusion. At the time of arrival in the mother's womb, He has already made arrangements for the milk for us in the mother's breasts. Just think about that. How merciful He is. He has revealed Truth to us, even before our birth. We do not see that we have taken birth with Truth. There is nothing new. And, Truth never goes away. Then, how can one make It anew? It is already there.

He is always within you, do not worry. You will always feel His Presence, which will guide you.

Don't you worry. Your Travel Agent will guide you unerringly, for you have resigned yourself to Him. He has tightened His arms around you only for your safe anchorage. Do not look back. Be an onlooker through His specks, seated as you are in His lap always.

You are free in your spiritual pursuit and need not depend on anyone for your goal to be realized.

Your experiences with Truth are working within you to find spontaneous expression in time. Don't be in a hurry. Let It come when It chooses, as an outpouring of your heart. Only, do not slam the doors against It. Rather be waiting like the Ramayana Savari for Its beatific event.

Your Nature will lead you toward your goal.

We are moving and talking. So long as we are moving and talking, there is some Power within. No need of going anywhere. He is within. No question of realization. Try to catch Him, what He is doing inside. After that, no need of anything.

For one who gets the taste or touch of His Love, none can stop his or her progress in the blissful path.

Follow your own True Nature.

Our heart is the true pilgrimage. Due to ignorance and superstition we run from place to place in search of Him.

What is the aim of education? The aim is to develop Self-inquiry. Who am I? Why did I take this

body? Which path should I follow? What is my duty? We get so attached to our temporary worldly pleasures that we often deviate from the fundamental goal of our life. This attachment is the result of age long superstition. Real education frees one from the bondage of superstition. Education without spiritual aim is never perfect. The aim of flawless education is to make a person. The definition of a person is Love.

Why should you go anywhere for Him? Why should you go to the Himalayas, or other places? You come here (to this world), be careful about that. You come here for certain work. You will have to do it. You are a guest. Just stay here and enjoy yourself. Enjoy Him also and go back. That's enough.

The Absolute Himself will show you the way.

There is no escape from Him. Nam will do the needful. All else is abortive action.

Dadaji has nothing to do with Darwinian evolution. Nor does He advocate any process, any climbing stairs. If Reality is One, no such segmentation and stratification is possible. In fact, He is realizing Himself through you, me and everybody. His immensity is lived in a twinkle of supernal Light. We do not need borders. We induct them to suit our thought habits. Let not your intuition be self-delusion. At a moment of emotional upsurge or stress the mind is off its wonted rails (habitual patterns), is in a fluid state and seems to intuit Truth. The upsurge minus its contributory cause is quite all right. But, we can seldom shake it off. In other words, Truth is negation, not intellectual of course, of all fancied possession. It is stark nudity. That is why we are to witness ourselves being Void in order that He may manifest His Fullness within us.

We glibly talk of transcending. What will you transcend? Can you transcend your body and yet remain a lump of flesh and blood? Let us negotiate the matter from another standpoint. A snake is furiously darting toward you. What will you do? You have fear. You have a sense of aggression and the urge for self protection. Will you fancy the snake being He, Himself, and start embracing it? This is fashionable mysticism turned to lunacy, a sheer hypocrisy.

You go on searching for Him by counting beads and meditating with closed eyes. You can never have Him, not in countless million births, if you follow these practices.

Look, by doing all this jiggery pokery (Mantras, beads, self-denial, sacrifice, prayer, meditation, etc.), we have become completely confounded and have lost the way. We have to go to Shyambazar, but we are walking toward Diamond Harbor (referring to two opposite locations in Calcutta). Shall we ever reach Shyambazar if we take the wrong road? It is the same story in the world of Religion. The path in fact, He has shown. What you have received directly from Him (Mahanam), keep doing that. Know that to be truly the one and only path. That way alone is liberation, realization, and salvation. Those who have taken resort in Satyanarayan may fearlessly walk over any holy place, over any image of deity. For they have no sense of agency.

Why not turn your face to know Him residing within you all? See how easy and natural the path is. Complete self-surrender to the Absolute with the help of Mahanam is the only path for Mukti (liberation), Prapti (realization) and Uddhara (salvation).

Your mode of understanding is self-defeating. So long as I (ego) persists, He is not. When He is, I am not.

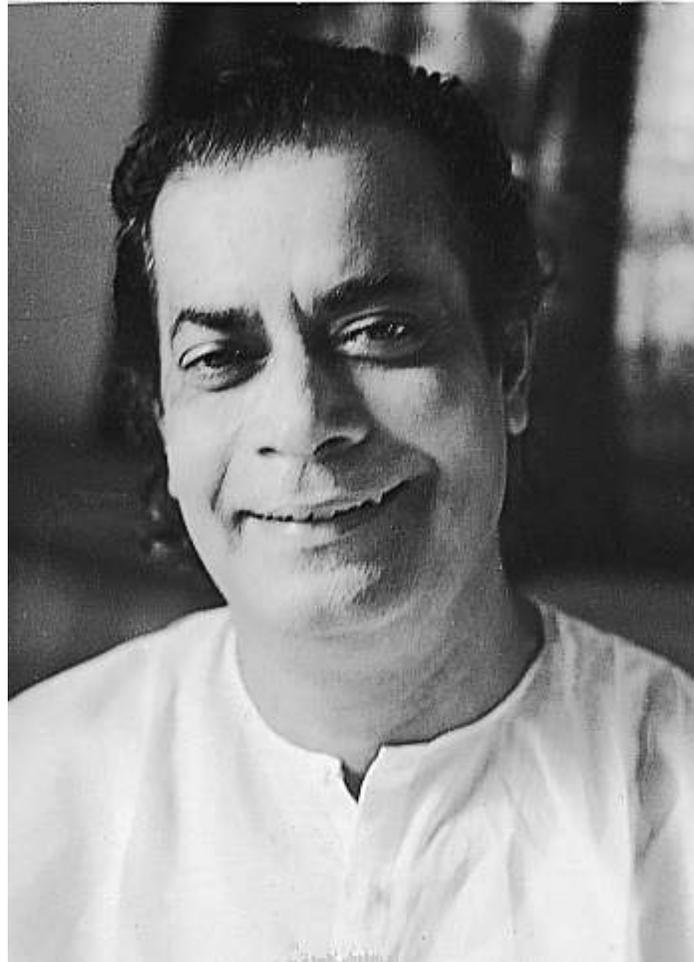
Search out the Inner Soul from behind the veil of self-consciousness.

You are your own pathfinder.

You, yourself, are Narayan (supported by the Supreme within).

Walk neither ahead of Him, nor behind Him. Walk in step with Him. Path and goal are the same in the end analysis.

No amount of Yoga, meditation, or austerity can lead you anywhere near the Truth. You cannot reach Supreme Wisdom through knowledge or by any other means. The only way to Truth is complete self resignation and Divine Love. Your Existence is the way. In fact, no question of the way comes in at all. You have nothing to get, nothing to do, to achieve It (Truth). For, your Existence is your goal.



Dadaji

Part I

Remember Him

7 Religion is One

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

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

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

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

Work is one's own Dharma.

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

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

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

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

All worldly religion is superstition.

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

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

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

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

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

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

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

All Dharmas are being harmonized.

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

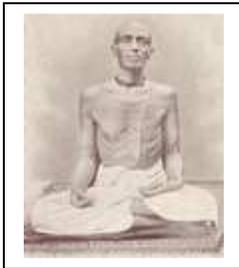
8 God is the Guru

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

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

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

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



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

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

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

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

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

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

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

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

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

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

You have only to search Him within.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Guru is all business exploitation's.

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

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

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

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

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

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

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

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

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

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

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

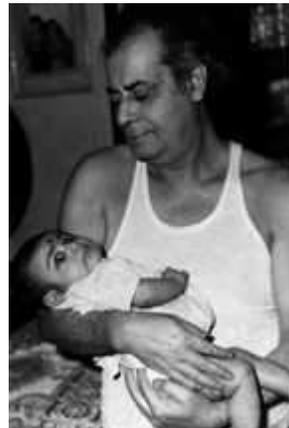
By Guru is meant Nam (Supreme Name). It is Nam, Who is Guru. With Guru it is complete Bliss. Nam means Omniscience. Where Nam is firmly established and is constantly attended, an appetite for Nam comes from the faithful recital of Nam and that is happiness Eternal. The place where Nam is set is called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



Dadaji 1978



Blessing a couple in 1978



Dada holds baby daughter Ivy in his Calcutta home



Morning walk in Lake Gardens in Calcutta



Dadaji smoking



Dada with wife Boudi



Latma Lotus posture



Dadaji 1977

9 Language is One

Language is One. Truth is One.

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

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

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

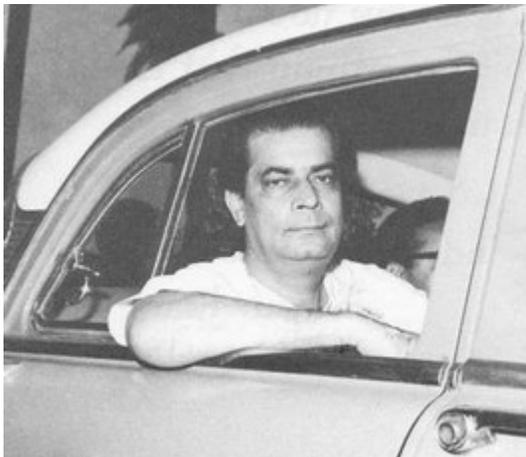
His Love is the only language.

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

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

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

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



Dadaji riding to Utsav Celebration 1978



Relaxing in Bombay 1985

10 Teachings and Teachers of Truth

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Truth exists without the aid of dogmas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

You have been baptized even before your birth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Dadaji 1978



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



Dada and Abhi 1984

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

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

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

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

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

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

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

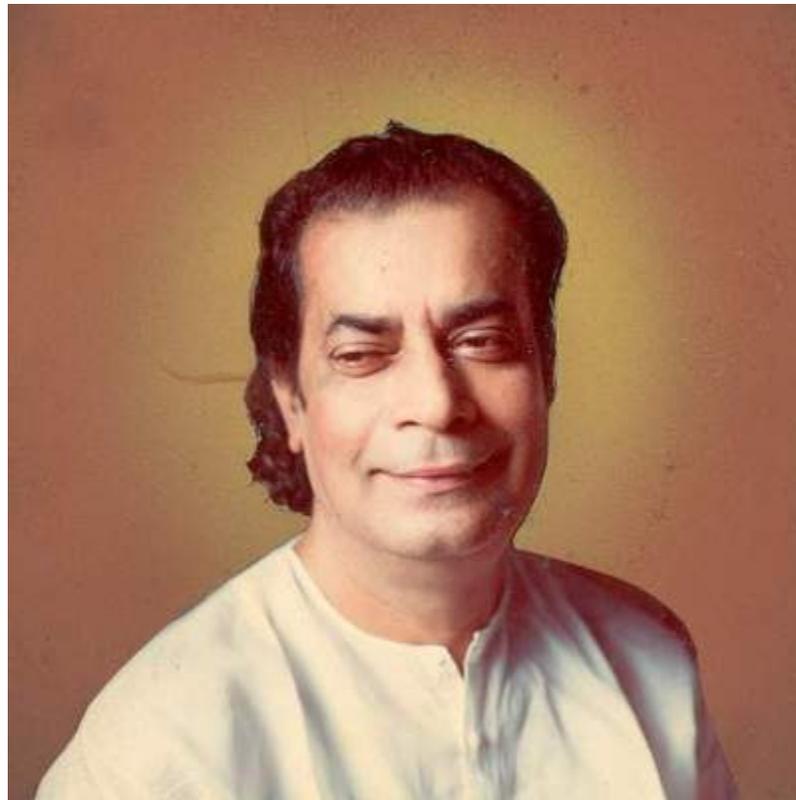
Sanatana Dharma (Eternal Religion) preaches that Truth is Indivisible, human expression is the same everywhere, and all human beings are the Children of God. We don't have to undergo penance to get to God. Do children undergo penance to get the love of their Father? It is not formalities of Name repetition,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

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

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



Dadaji talking about Truth – Bombay 1971



Dadaji – Bombay India 1971

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



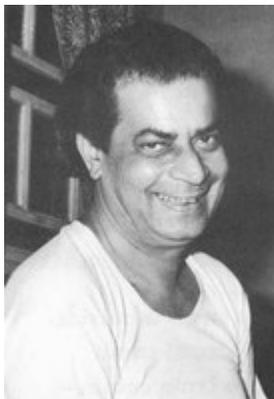
Dada in Madras, India 1973



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

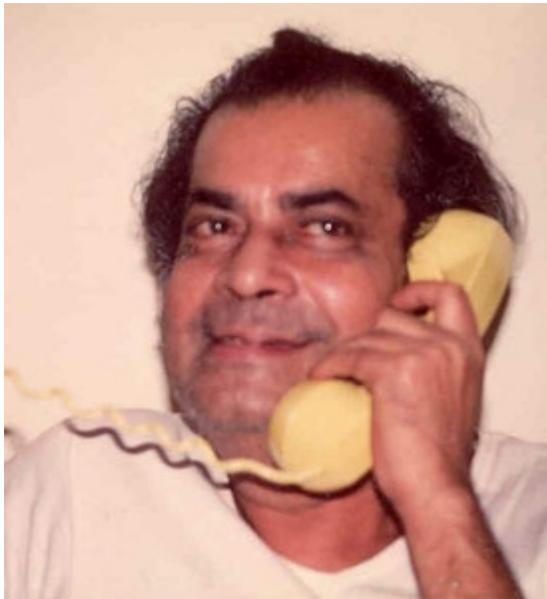
There is no original sin you have come here to expiate for.

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



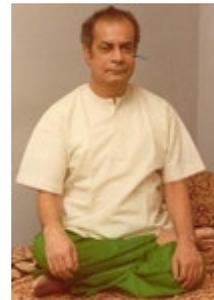
Dadaji smoking at Utsav 1978 Calcutta



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!

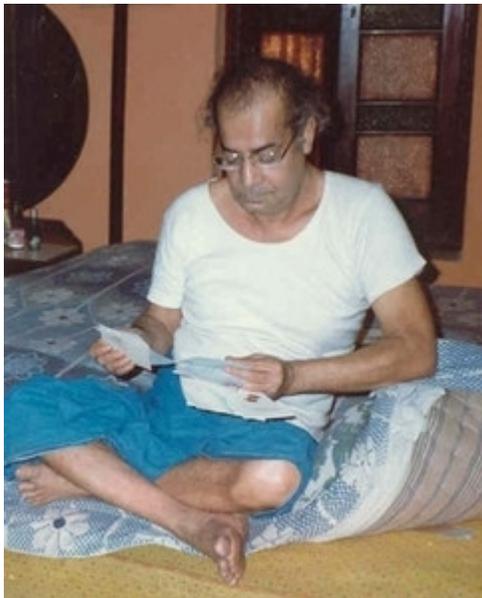
Virtue and vice are not. There are only action and reaction.

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.

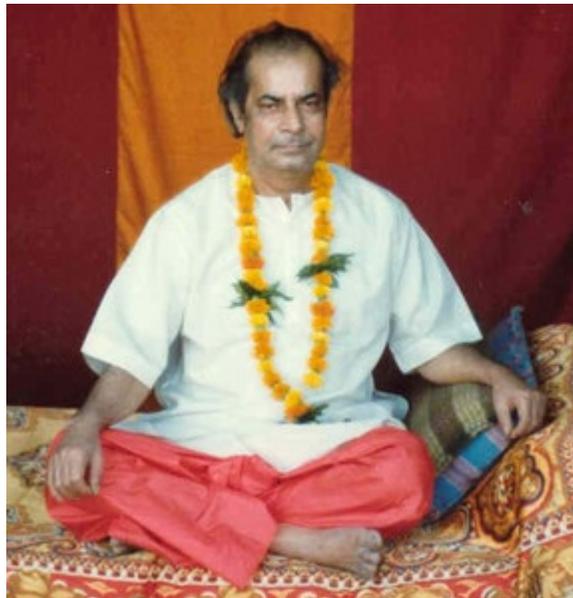
Intellectuals quarrel on the question of virtue and vice, good and bad. These ideas are reflections of mind. He is above all these things.

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

Part I

Remember Him

15 Take Refuge in Mahanam

The smiles and frowns of life are His tokens of Love. Bear them with loving patience, you have to forsake nothing. Neither indulge, nor restrain.

You ask then, why are some poor, some rich, some in good health and some in distress? You think troubles come as a result of sin? What nonsense! It is all a role that one has to play for a limited span of time in this Divine Play. Nobody can change the destiny. Have patience! Just remember Him once, then you see, you will enjoy His Love no matter what the situation.

Human beings born with body inevitably bring various types of destined sufferings. But, we aggravate them further by our mentality, intellects, thoughts, actions and reactions. If we analyze the misfortunes, it naturally comes to our mind to ask whether any way exists to avert or to get rid of them. The only answer is that through all the afflictions of life, one can live in peace and happiness, when one can surrender all fears, thoughts, desires, and expectations of loss or gain to the Will of the Supreme Lord. It will be a great mistake to blame any particular person or make anybody responsible for the untoward situations which trouble us. All these are destined. What has to happen happens, and none can avert it. But Guru, the Lord, is taking you through all these problems for your future welfare so that you may not fail to brave much greater misfortunes, blows or jolts in the future that are unknown to you. So, you are getting Him and keep peace. Accept this challenge gladly. Do your work with Him.

He gives us jolts so that we can be ready to taste real happiness with Him, and to make us free of Maya of mind and attachments.

Take refuge in none but Him.

If one is not at cross purposes with Him, one finds His manifestation in every happening. But, one has to bear with patience the onrush of the forces one has let loose. Yoke yourself unto Him and He will bear the brunt. Efface yourself out and enshrine Him in your body.

Taking on a body one has to accept suffering. There is release from it only when your angle of vision is changed.

If you have devotion, you need fear nothing. Devotion is never devoid of strength. Those who try to explain devotion minus strength, they make a mistake in the root.

There is a constant flow which takes the garb of a constant change, with a view to knocking the bottom of our egoistic, frigid stance. Our limitation, our finitude gets a pleasant jolt through this flux and gets the booster to break the bonds of finitude.

Human beings enjoy three-fourths of life and one-fourth part they will suffer. But, we lose our patience and do not accept even that one-fourth part of sorrows given by Him. Patience is the highest penance.

Guru (God) or His Name is the sole strength in living against all odds and uncertainties. Dependence on Him makes one fearless.

The events which upset and hurt you, you should consider as His Blessings. Parents with strong hands control and command their children for their welfare. But, the children in an emotional state consider the parents to be harsh. Yet these children when they grow up feel that parental control was a blessing in disguise. The Supreme Father's Love and Affection are a million and billion times more superior than worldly parent's love, because in His Love there is no mind, no expectations, no judgment, no narrowness of a relationship of give and take. So, in facing the blows in life from anyone, any corner, any sphere of life, be certain that it is only His Supreme Will in operation, people being merely instruments.

Love excels in fragrance and depth when, even while one is embodied, one transcends the sense of body. Whoever feels this sort of love for Him, his or her body sense and sufferings diminish. It is only possible with His direct touch. Worldly involvement's become less. Worldly afflictions and the impact of external influences on our mind become greatly reduced.

The bipolarity of Life manifests the extremes of weal and woe. They are the billet deux (love letters) of the Supreme Beloved. Brave them with love and resignation. Be prompt in exporting your life's merchandise to Him and your business will thrive beyond bounds.

Don't be obsessed with any wish. Shake off sadness.

Unhappiness is part of the ego. Beyond it, no such thing exists.

So many varied problems and hindrances must come, otherwise people won't understand and realize how and why He is the best of all friends and companions. He is the Dearest One, Who keeps us protected in all calamities and adversities, which are unpredictable.

Love Him. Hazards will take care of themselves.

So resort to the Mahanam only. Be not bewildered in search of worldly pleasures or happiness. On completion of one's sufferings of pains, the Lotus Feet of the Divine Being are guaranteed.

Nothing is to be shunned or assumed to have the Truth. For you are all the while in It. That you have forgotten It (Mahanam) is the root cause of your misery. So live in It and bear with patience your Prarabdha, the vicissitudes of your life.

Be happy. Let Him enjoy His doings. No planning. Everything He will do.

Actually, we don't understand what real happiness tastes like, so we remain ever deprived of that taste. Our natural tendencies are to get involved in the cycle of births, deaths, and calamities.

Often we hear the remark that birth is the result of the actions and reactions of our previous life, and there is a continuity of birth and death until it is relieved of the bondage. Hence, our sufferings also continue until the end of bondage. That the sufferings are the results of the bygone births is a wrong conception, because it is not only the individual who suffers but the society and even the state suffers as well.

Weal and woe will come by turn. Why go in for reasoning on them? Why do you drag in previous births? Think, you need not.

Those will get the realm of Truth, who will be in His company in weal and woe.

People falter in life and suffer by discarding Him. But, they can't do anything without Him. Have faith in Him, unflinching faith. Remembering and depending on Him makes one fearless in life, whatever may happen.

Numerous thoughts, problems, anxieties, worries, fears, etc., are there all the time to dislodge us from the goal of being with Him. One-fourth of our life is spent in these thoughts, problems, and worries. So Mahanam is the safety shield which definitely leads us to the fundamental goal. Do you know the reason? Nectar does the job of Nectar. Poison works like poison. So depend on Him when it has been your fortune to have once tasted that Nectar.

My dear child! I am afraid you are very much worried over the health of your dear wife. Can't it be, if you two do not shut out the flow of His Imperious Will that she will become well very soon? And, if He so wills, even without any surgical operation? Let your wife take her pain and discomfort as His rowdy Advent, as He Himself! Let His Will be done. Make yourselves void in stark nudity. Can't she feel the body is His, not hers? Can't you two be united in complete resignation to Him? Then, you two have Him in full, in body, mind and spirit.

A painful blow becomes bearable to a great extent by His remembrance. Just think what a heavy blow would do if you did not have His contact. As He inflicts blows on you, so also He gives you the capacity to bear the suffering. Otherwise, one would go mad. As one tolerates the unbearable situations of life with patience, a time comes when He Himself resolves all life problems.

When one feels, "I am helpless, my strength fails," He comes to hold the rudder. Being always in the midst of people with their selfishness, jealousy, and hatred, the mind is afflicted with pain. But, these afflictions are shaken off like dust through devotion and remembrance of Mahanam. This Divine Touch not only lays the golden path, it also makes the entire process of life extremely refined.

He can extend His Love from any distance. Few realize it, and few understand, in spite of blows and counter-blows. But some, after remaining involved for birth after birth in the net of attachments, ultimately become fed up and seek Him to save themselves from involvement's and miseries. "Save me!" they say today or tomorrow. "Oh, God, save me!" Path and goal are the same in the final analysis.

In pursuit of our activities in life, so much sorrow, so much humiliation, narrowness, meanness make our hearts heavy with pain, and our progress or movement gets retarded. But, when we become inspired with thoughts of Union with Him, the Dearest of Dearests, or when we get reinforced by His Love's Touch, no hindrances can block our way because attachment is for Him, the Nearest and Dearest.

A time comes for difficult situations to change. Truth wins. It is established and proved. Whenever you have tumults in mind, try to remember this very often. One can do this much. The key is with Him, the Guru.

To live life successfully is a great challenge. Every moment in different activities of life we are enhancing our problems, sometimes consciously, sometimes unconsciously. Results of such actions gradually become unbearable and fill our mind with despondency, a sense of insecurity and failure. Worldly affluence and wealth are of no help. Everyone faces this challenge

individually, in his or her own individual capacity. One who can completely depend on the Guru or God residing in one's heart, will find that the Lord carries the burdens and eases all difficulties.

Why feel despondent? You are so dear to me. We are born to undergo our individual destiny. One who makes that life splendid in Divine Consciousness becomes a pilgrim to an Inner World and can happily bid adieu at last to this beautiful world. Within you there is a priceless wealth, your companion is Satyanarayan. The work to which you are devoted fully will fill your inner Self with that Divine Splendor. One who is fortunate to achieve it has to tolerate lots of humiliations and pains. You can assess it to a certain extent from my life. These afflictions are all superficial dust flakes that drop off, but do not touch the inside.

Your inner suffering touches your Dada, too. If He is your inner Self, residing within you, then you do not have any Existence of your own apart from Him.

We do not know His Will, so we grieve over all He does. But He always does for the best. Do not worry. Never try to understand. Only accept as gifts whatever He gives. Take it as His Blessing.

For your present grief and afflictions of mind, just keep patience. Then one day your feelings will transcend to a finer state which will keep your mind full in various ways with inexplicable Truth. Unaffected by worldly tensions, you will be nicely doing your duties. That is the taste of Supreme Bliss brought by Him. Truth seems to be too hard, but It is Blissful. His ordeals, commandments, dictations are flawless. With this faith, go ahead.

He is your shield. Destiny still comes, but He eases the suffering.

I am repeatedly telling you, when you have the shelter of Satyanarayan, He will test you in various ways. So, your duty is not to get agitated when these sorts of events hurt you. There is a saying of Him, "Whoever seeks Me, I shall pull them down (in dire adversities). Even then, if they do not leave Me and still seek Me, I then become their humble Servant." The Almighty, by His Wish and Touch takes away the worldly attractions gradually to bring one to a blissful, peaceful state. A person cannot realize this state on their own due to the intensity of illusory worldly desires. You do everything, see everything, listen to everything, but do not get so deeply involved as to invite sufferings through them. Of course, He will ensure this you don't have to make effort for it. Just keep Him in your remembrance.



Dadaji 1982 Utsav in Calcutta (note sign upper left)

16 Patience is Strength

Patience is the highest of all penances in the world.

To be born as a human being, the greatest and foremost qualification is to learn restraint and patience.

Patience (Dhairya) is to be practiced not by force, but by adjustment with the circumstances of natural life.

In the worldly life, full of stress and strain, the best medicine is to have patience. And, forgiveness is the highest virtue.

To bear mental compulsions with patience and fortitude is alone called Tapasya (penance). In following that exercise of patience and fortitude, the Name of God is implanted in your mind and it (mind) is then freed and purified.

Patience begets strength, and Bliss comes through strength.

Patience is the only sustenance.

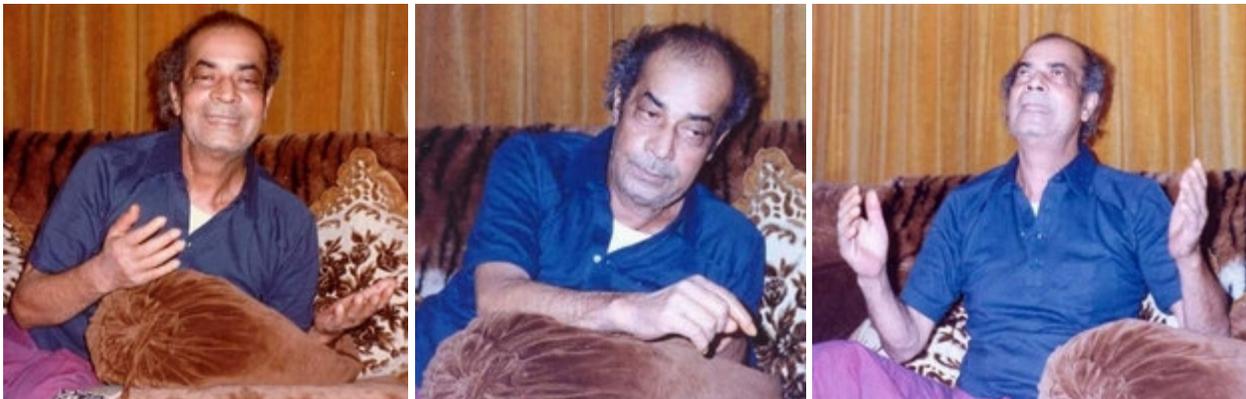
There is no escape from Prarabdha (destined unfolding of life) and one has to bear it with patience.

If one is not at cross purposes with Him, one finds His manifestation in every happening. But, one has to bear with patience the onrush of the forces one has let loose. Yoke yourself unto Him and He will bear the brunt. Efface yourself out and enshrine Him in your body.

Know it for certain, that as soon as this suffering is over or reduced, another problem will start. So patience results in strength, there is no other way.

Remember, every human should have patience, and then only one will find the Ultimate. Impatience leads to destruction.

Keep patience and let God do the rest.



Dadaji talking to a gathering of people in London England 1983

17 Ego Separates You from Truth

The ego keeps you apart from Mahanam. Ego, that is, suppose whatever it is you are doing you say, "I am doing." He (Dadaji) cannot do anything other than Him.

Anybody who thinks he's anybody is full of ego.

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 I-sense? Can you 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, we move. There is no beginning nor end of it. Everyone has to do what little must be done.

Ego, in your language, is death personified. Why do you hunt after death? Try to know your birth, why you have come here, and what is your purpose. The Almighty has never created us for suffering or bondage or agony. Rather, He suffers for us that when we are born we forget His Purpose. The ego is the root cause of our sufferings and bondage. Complete surrender to Him is the only way to get rid of ego and then to know one's purpose, which is to enjoy this Play of the Divine. Then we understand what is birth.

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.

He alone is our Param Guru (Supreme God). Immortal, Eternal He has no birth or death, no bondage even. The question of bondage is our ego only.

Cast off egoism or else there will be no Kingdom of Truth.

You compare and examine due to the compelling force of the ego. You must understand, without surrendering to Him nothing will happen. The herd of cows does not understand this simple thing! What shall I say? This time also no one has understood. All are continuing to remind blind! The root of blindness is the ego.

You have His Love. Know full well that the ego can achieve nothing except going out of the track. Of course, He is in all tracks.

Come, come! Your ego also is His Creation, is it not? How will you carry on your work, deal with your relationships, without it? Remember Mahanam, He will do the rest.

Shake off the sense of ego and be a servant of Name.

Vanity or egoism has divorced us from Truth.

Try and find Him in your own heart, within yourself. Try and get rid of the small i (ego) and you will feel His Presence. Everybody is He, everything is being done by Him through you. Leave everything to Him and there will be peace.

You are nothing other than Him. You have got no right to do anything. A person can not do anything.

The ego intensifies Prarabdha (destined unfolding process of life).

Those who have come along with Him will have to harbor a modicum of ego for His Work.

Divine Grace will descend spontaneously as soon as you will be bereft of your ego.

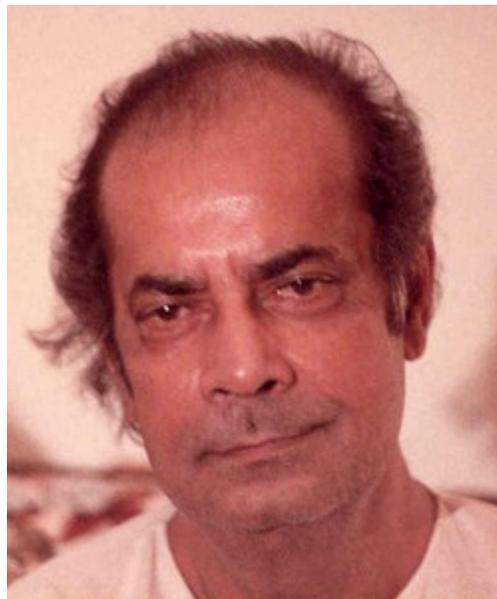
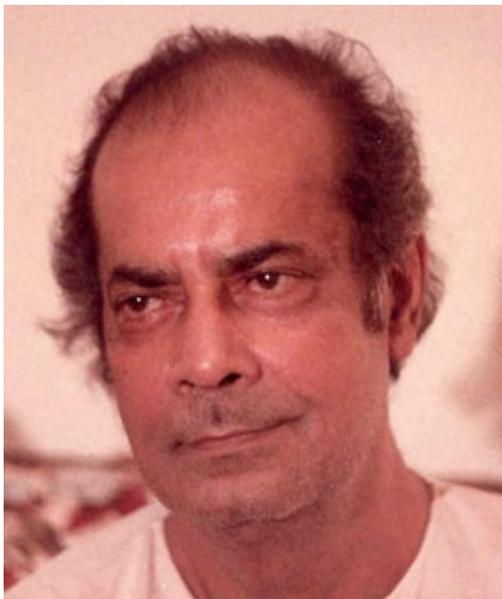
It is only the individual sense, the ego, that shuts out the awareness of constant communion with Him. A person cannot do anything, cannot sacrifice ego. Just try to surrender to Him. Just try to Love Him.



Ann Mills, Dadaji and Rosey



Dadaji visits Portland Oregon USA 1983



Dadaji visits Los Angeles California USA 1983

18 Intellect Cannot Understand Truth

Bookish intelligence, Vedantic (religious doctrine) intelligence could not fathom Him.

Supreme Essence is neither true nor false. To try to expound or interpret It is sheer impertinence.

Listen, do not try to understand with your intelligence. The moment you disturb yourself with your intelligence, mind becomes supreme and it will create confusion. Quarreling on questions of virtue and vice, good and bad....these ideas are reflections of mind. He is above all these things.

Truth is within you. It is your True Nature. You can't realize It through the agency of your intellect and reason, or through the ways and means of science.

Do not try to measure Divine Wisdom by the yardstick of your limited mind and intellect. These intellectuals are completely blind. They want to follow their books and Truth is something else.

You are in a state of befogged intellect, in the state of mental modifications. You won't get Him this way.

Argument has no place. Don't try to understand Him. Try to love Him. He is the Father. Don't try to realize Him. Do your duty.

Do not try to understand Him. He is beyond comprehension and scholarship.

All these medical doctors, lawyers, scientists are all mental. In any circumstances, they cannot go beyond mind. They have got no right.

It is better not to try to understand Him by your intelligence. You will ever miss Him.

Whom would you understand? Him? The philosophy of a single word? He, Who is not grasped by anyone in the world? Nobody can do Prema (Love) except He. For nobody's perspective is absolutely innocuous. You are eating, doing this and that, still, you are doing none of them. What we see, we see wrongly. If you can keep company of That (Satyanarayan), then That is beyond Vraja. But, we keep company of this (body).

Why do you want to realize? Don't go for understanding. Don't go through arguments or through anything. I tell you don't try to argue. If you argue, you won't be able to realize Him your whole life long.

You have received (Mahanam) at the time of birth, by Maya you have forgotten. Again now, you have received. That is enough. Do your work, and try to establish that Truth. Not anybody's Truth, not Dadaji's also. Try to love Him. He is within you. You are talking, moving, so He is with you. When He is off, that body will be finished. So, Who is He?

Truth is Eternal but remains shrouded in a mystery. And, know that mind and intellect have no power to pierce that 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 sometime later. Don't you know Nature moves at a furious rate? There is no beginning or end of this movement. It is Eternal.

Intelligence, what do you mean by intelligence? That is also one kind of ego.

Nobody knows anything whatsoever.

Skepticism, if not honest, is the trait of a weak mind. Skeptics try our fidelity to Truth and are our friends on that score. To understand is to stand apart. Truth can only be lived. You are inspired when He breathes into your being and you become a vehicle of Truth unawares.

Limited knowledge cannot lead to perfection.

Without His Grace, nothing can be understood. Can you say to what extent your science is able to understand?

Science does not have the key to all human problems.

Teachers and commentators even today have not been able to free us of doubt. The reason is that each person explains according to his or her 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.

Wisdom is knowing you are only an actor. Ignorance is when you think you are not.

Wisdom leads to virtue and moral excellence.

How will you get at the Truth? How will you reach Supreme Knowledge by empiric knowledge? What is manifested through undivided attunement with Him is called Supreme Knowledge.

The Divine Truth that throbs in the heart of each person reveals Itself not through intellectual inquisitiveness or speculations, but through Love and Love only.

Where is the conflict between philosophy and science? 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. You will be able to do it.

Just live with Him. When you find Him, you will realize that there is no distinct Existence to be felt. Neither He nor you will be there. He neither comes nor goes. There is then no intelligence, no understanding business.



Dada and Harvey Freeman 1982



Dada and Ann Mills

19 Truth is Beyond Your Mind

Don't try to understand Him. The Truth is beyond the plane of mind and is One.

Is it ever possible to know the Supreme Being with the mind and intellect? On being called ardently, with complete surrender, He embraces the devotee immediately. On your advancing one step toward Him, He advances a hundred steps toward you. He cries all the twenty-four hours for His devotees.

When your heart is in love with Him and entwined with Him, why do you worry about your mind? When the time comes, He will control your mind. Now, let the mind be as it is.

People always want God, Bhagawan (Lord), or Truth to suit according to their mental pictures or images. Where there is mind, there must be actions and reactions and waves of desires. Satyanarayan (Supreme Truth) is beyond mind and intellect, beyond one's reach but Dearest to all, residing within as pure Existence, as Life. Those who don't try to understand or assess Him, He holds them firmly by the hand. He remains far, far away from those who try to understand Him.

Unless you are shorn of your ego and are beyond your mind, you cannot be in tune with Him. Where there is mind, there is meaning. So, don't try to understand Him.

He alone is but Brahman (Essence of Existence). All else are Candalas (outcasts, consuming the dead). The mind is a Candala.

Your means of comprehension does itself shut out comprehension. By which means will you grasp Him, Who is Unlimited, Infinite? Do not try to understand Him.

My mind is talking something. His mind is talking something. Her mind is talking something. But, we do not know the A B C D of anything. Nobody knows anything. Nobody can say anything. He (Dadaji) can write you, he can tell you, he can show you that a person has got no power. But, a person has got full Power, Absolute Power within. We are moving, so there is Something within.

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

Unless one is free from the covers of mind's compulsions (in relation to one's bodily and external attachments), one cannot come closer to Him, to the state of Vraja (Supreme), where physicalities don't exist. Covers of mind are hindrances to being in Vraja. So, those whom He Loves, He does not allow them to keep the covers of mind. Your duty is to keep patience only.

A person has no vision, no eyes, cannot distinguish between right and wrong, true and false. A person is the slave of mind, which is crammed with age-old Sanskaras (superstitions) through which the person acts and reacts.

When one becomes prompted by the restless waves of mind, as a natural reaction one invites more Prarabdha, and therefore gets more and more estranged from the potential flow of one's true Divine Nature.

Don't disturb the mind.

People generally tend to swing between two extremes. That is the result of action and reaction on the mental plane. You be with the Whole.

A person's mind runs like a horse. Every moment millions of thoughts rise and fall in the mind with tremendous restlessness. Again, when one's mind says, "Oh, Govinda," and takes His Sharan (remembrance), it gets calmed down and the heart gets filled with a unique sense of Love.

The mind should have a taste of suffering.

Since a person's actions are generally prompted by the dictates of an unstable mind, God ignores the lapses.

When the mind becomes controlled through muttering of Nam (Divine Name) one attains some Vibhuti (miraculous powers), but that too withers away. But, when one finds Nam all about, finds that yonder woman, man, the flora, the vacant space are all Name immersing in and emerging from the Infinity, then where is the mind?

The mind is fickle but the Vital Principle is steady and does not waver either way. Truth Itself reveals Truth.

It is the mind that is female. When one goes beyond mind, no sense of masculine or feminine persists. So long as the mind persists, how can one be a male?

Mind is female (Prakriti). He alone is Male (Purusha). Purusha is beyond you and me.

Mind is Dhritarashtra, the blind King (character in the Bhagavad Gita) and fickle. One should not trust the mind always.

You cannot see because mind intervenes.

Mortal being is diverted to various directions and is enslaved by different confusions arising out of compulsions of mind, senses and intellect. This creates feelings of happiness and misery, profit and loss, near and distant relation, good and evil. To bear these compulsions with patience and fortitude, and the Name of God implanted in your mind, will naturally bring about freedom and purification.

What arises from the mind is a distortion of Truth.

Mind itself is the bondage. Mind is unlimited in wants. Mind means wants. No question of subconscious mind. The whole body is full of mind's nature. In the brain which in Tantra is called Sahasrara, is the mind, King of the senses, which moves the body. His Mind moves the Creation. And a time comes when a person's mind automatically becomes Zero, freed. How? He comes. And through Mahanam, by His Presence, that is Satyanarayan, mind automatically starts loving qualities. The mind when attuned to Him is Radha (consort of Lord Krishna).

The mind enchains the ubiquitous (existing everywhere at the same time) Soul.

Happiness that is perceived by mind is only a diversion from the true path and it is only a temporary phase.

World of mind has no stability, no love....is selfish.

Mental love is worth nothing, for the mind is fickle. Today it is after one thing and tomorrow after another. But, His Love is Infinite.

Don't you worry. Worry makes you the doer. He is doing, so don't bother for anything.

Mind and matter are nothing but One.

Rise above the mind and intellect. But how? Nature will do it. You put in effort and He will invariably confound you.

He sent us here to relish Rasa (tasting His Love). That is why He gave us the mind. He, Himself, is holding us fast all the while. The seat of mind is Sahasrara and Govinda resides in the heart. When the mind slowly moves down to the heart, it becomes Radha. Then starts the Leela of Radha and Govinda. In the vacuous region which is Infinite within, two sounds are constantly sounding. When these two sounds go off, the mind shrinks and a person dies. When the mind can resort to another body, it buds forth again. When those two sounds of Mahanam stop, it is death. Then the mind shrinks and the person is merged in pervasive Existence.

Divine Grace will descend upon you only if your mind is bereft of ego and your heart void of desires.

Mind must come in a natural, effortless, spontaneous way to Him.

Mind's tendencies and nature, if indulged, drive a person like an unbridled horse. Unless the mind is at rest or brought to rest, a person cannot taste the Nectar of His Love. By remembrance of Mahanam with loving submission, the bridle of the mind gets automatically controlled and the sense of happiness, sorrow, reputation, fame and defame automatically drop off, or slip out, even though its sting be present to begin with. Be with that Dearest Friend, then there is nothing to fear.

It is the nature of the mind to run and run. Even Sadhus (holy men), Yogis, Sannyasis (renunciates) and Rishis (sages) cannot check or control the mind by themselves. Only by doing one's Karmas (daily activities) with Nama Sharan (remembrance of Supreme Name), for His Name and He are the same, can one get one's mind stabilized. Let mind follow mind's compulsions and dictations. You do your work.

Sadhu, Yogi, Muni (seer), Rishi even doing hard penance for Ages, cannot restrain the mind. So, let mind be your friend to take you to natural courses. Then you will feel life will be so joyful.

When you sleep, mind function and ego cease to exist. Suppose you are going to work, mind function exists. When you start that work, you go beyond the mind.

Moksha (liberation) you will not get, other than Him. Mind cannot be liberated without Him. Follow me or not? Don't bother for Him. He is within you. Just do Name and do your duty. That is your Karma.

Practicing full faith and devotion to Truth, mind gradually gives up superstition and gets composed in time to be freed of external illusions. To complete the endless journey of the mind is called the end of Yajna (sacrifice). Then only, Yogeswar or the Supreme Lord takes a person in His lap and the mind is freed from the tiring and helpless living in the world that causes endless sufferings.

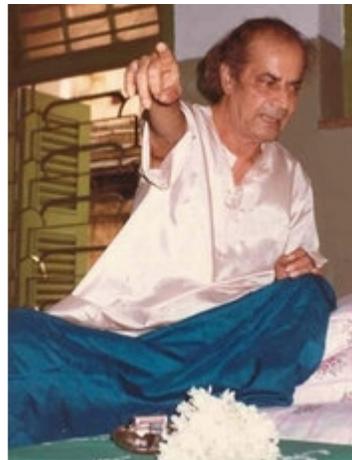
Mind is taken up with the senses. Animals are not pestered by mind, same is the case with trees. But, are they above human beings? If there is mind, there are senses. Without them, how can there be realization? Mind has to be turned inward. Then inside and outside will become One. Then will you be awake, by His Grace you will do everything, and then also do nothing.

Mind and senses must be there when you have come with the body. The mind will be purified only when, while staying on the fragmented ground, it is illuminated by the Light of the unfragmented Being. Then, what is fragmented and what is unfragmented, what is full and what is void, intelligence and intuition, all become united into Oneness. Right then, the mind experiences the swing of devotion.

Everything must be done in a natural way. Mind must follow its own nature. Any effort to control the mind makes it all the more restless. Let the mind follow its own course and remember Mahanam. This Eternal sound smoothes up the artificial barrenness of life with a shower of Divine Grace and in course of time it is this mind, but transformed that leads the seeker to realize his or her true Divine and Blissful Nature.

When the introspective mind deeply contemplates God and comprehends the Divine Mystery, then it is Bikasha (budding forth). In the next stage, when the mind loses its own identity, becomes fully submerged in Divinity and is in full communion with Him, then it is Prakasha (blossoming). Mind merged in thoughts of Him, merged in His Name, becomes Manjari (seed blossoming in His Love).

If the mind is not, even for a short time, the Almighty is.



Dadaji talking at Utsav in Somnath Hall, Calcutta 1983

20 Divine Will Moves You to Perfection

The Divine Will, which is the outward manifestation of Sri Satyanarayan, is the sole creative and sustaining principle in this universe. As Divine Power or Energy, It (Mahanam) is revealed to our senses in various forms.

Let His Will be done.

There is difference between His Permission and His Will. Permission is profaned by seeking, while His Will is free. All declaration or announcement is sound only when it is dictated by the inner voice of Truth.

Human beings have their individual shape (male or female) according to the Divine Will of the Lord. In spite of the fact they originate from the same natural elements.

Don't forget His Will. He is doing everything. Just depend on Him, which you have received (Mahanam).

When this Mahanam is firmly set in the mind, our desire or the cover of compulsions is torn asunder and Self then resides in Supreme Bliss.

Thoughts possess no personal stamp. They are the product of the human race. Philosophy means a system of thoughts, a creation of the mental plane. Beyond this there is the Divine Will, unconditional, free of any system or any limitation.

Cannot by His Supreme Will by which crores (ten millions) of universes get created; cannot it become possible to go around the infinite space in an instant?

Amidst universal flux, His Will alone is indeterminably active all the while.

The Supreme Will can make anything possible.

The Doer is within you. What He wishes will be. His Will prevails, not the will of any human being.

A person can claim no credit or authority. He is the sole Doer.

All things happen at His Will.

It is the Will of the Creator to help the conscious mind to move toward a flawless perfection. But this cannot be achieved through a particular process, which is an external affair and is called extrovert. Actually, when Consciousness turns inward or becomes introvert, it merges with the fathom of bliss in the heart and then, only then, does one realize His Divine Play.

When one goes beyond mind, one's will is in tune with the Will Supreme.

By doing our duties, which come from His Will, we relish His Love and Bliss.

21 Divine Consciousness is Within and Without

Choose your center of coordinates properly. If your Consciousness has its center of coordinates in Him, all manifestation and non-manifestation appear as your own Self. Only One Existence is perceived. But, if you do not reside in Him, if your center of coordinates is in Energy, variously known as Maya or Prakriti (physical Nature), you conceive yourself as a separate entity divided by the walls of body, concrete matter and ego.

If that Consciousness once grips you, your entire life instantly molds into a Rasa-Leela (Divine Play of His Love). You discover yourself as a delicious damsel of matchless beauty, being nurtured by the tours de amour of Lord Krishna.

It is an absence in presence that is Vraja-Leela (Supreme Play). A sharing of Consciousness is the acme of it. Being in tune with Him you create the Eternal Truth of your life. You can create because it is right there in your insensitive heart eternally. You create the uncreated to recreate your body, mind and senses with it. You immerse yourself thereby in the water of Ganga (Integral Consciousness) and are nestled in the point of the Lotus with a dying Ecstasy never experienced before.

The senses have an essential role. Unless they are satisfied, we can hardly expect their cooperation in helping us to rise above this physical level of body consciousness. The senses may be suppressed for the time being, but the time will come when they will take the inescapable revenge. Those who are conscious of their role know that these very senses will turn inward in time, and will become the internal ladder to help them climb to the plane of Divine Consciousness.

Whatever is, is within. But, that does not brush off the outside world. Whatever is within must also be there in the outside before me. The cycle must be completed. Otherwise, I shall suffer from a cleavage in Consciousness. If one says, "I always feels His inner Presence," then one has to admit the feeling of His outer Presence also, or else one is a fraud or it may be one is defrauding oneself. You know full well that Gopis (people whose minds are void of all but God) have such inner and outer experiences. Here even in the Rasa (tasting Divine Love), the state of conscious existence though persistent, is not. Neither I, nor you do exist. He is enveloped in Himself. The Fullness is the Void. It is like infinite space. There is no existence then, nothing is. Only the Infinite is. How can there be any felt Consciousness at that stage? You meet with Consciousness in Vraja and below Vraja in the realm of Maya you find full Consciousness. When the mind turns into a sheaf (full of Him, like full stalks of harvest-ripe grain), then is the stage set for amorous Love.

Ananda (Supreme Bliss) is beyond the plane of the Gita. Further up there is no Ananda, only Consciousness. Beyond that, there is no Consciousness even, only Existence. And still further up, there is no Existence even, all are undifferentiated.

The only Guru is Supreme Consciousness. He is within you, along with Mahanam, since your birth.

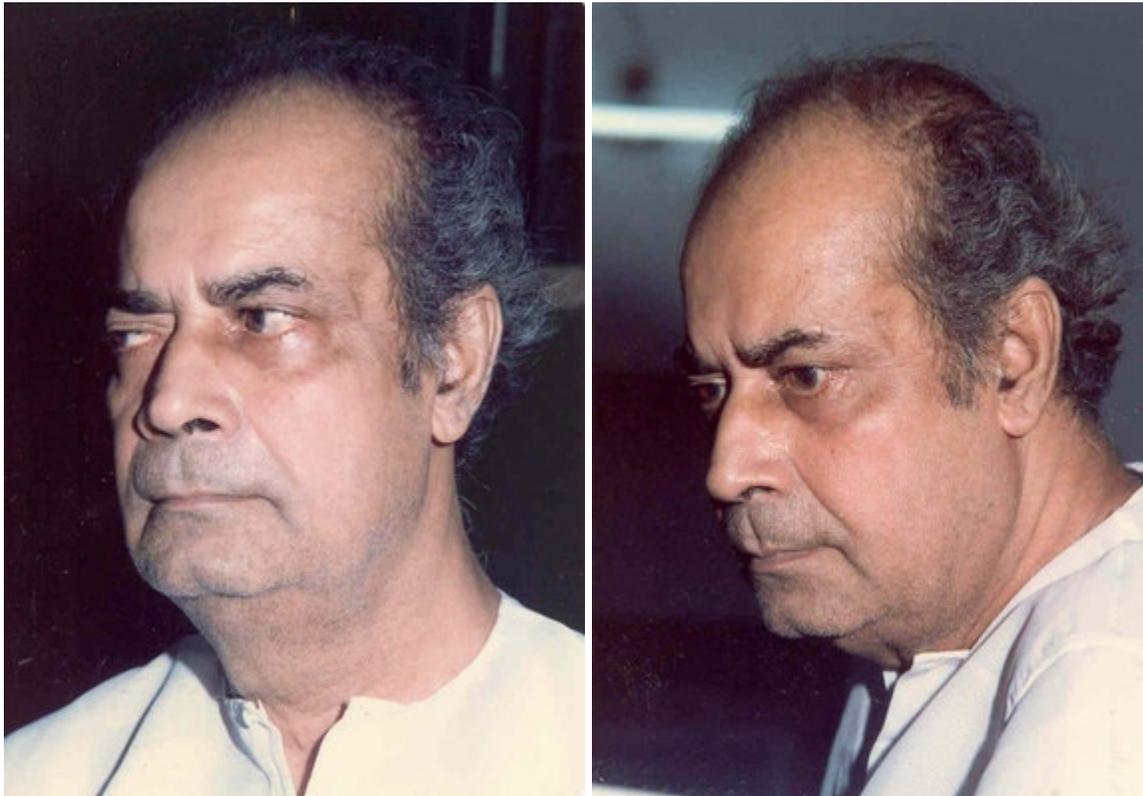
I find no difference between your essence and anything else's essence. This one too (pointing to a cot) is the Absolute, but it lacks Consciousness.

The Divine lives in everybody's heart. That Divine Consciousness can be possible only in the human race.

Mahanam comes from deep within a person's Consciousness. It's two rhythmic sounds manifest the bipolarity of human Existence. They harmonize the duality between human beings and God, Atma (individual Soul) and Paramatma (Supreme Being) in Satyanarayan, the highest Truth of Cosmic Consciousness.

One experiences that Mahanam, then It does not disappear. There is no place to disappear. There is only One place. Nobody comes or goes. It is already there. What is called momentum, it is the manifestation of Time Eternal. You have no such Consciousness. Consciousness does not depend on time. A spark of lightning removes all darkness in a fraction of a moment. The Consciousness of Light awakens in the midst of darkness.

When we walk daily with the conscious companionship of the Dearest, the Nearest Supreme Soul, then only our inner Divine Consciousness is awakened.



Dadaji – Calcutta 1983

Part II

Do Your Duty

You do and enjoy everything as you like
and your only duty is to remember Him.
Then you will see, nothing will affect you.
Try to act your role in the drama
on this stage of the world perfectly.

22 Do Your Duty

Your Only Duty is to Remember Him. Do all the worldly affairs honestly and sincerely. Your only duty is not to forget Him. Always remember Him. That is, be in communion with Him.

What then are we to do? We have to brave the world, bear Prarabdha (destined unfolding of life) with fortitude and do our respective duties without any sense of ego. No restraint, no effort is necessary for Him. We have to be stripped of all mental obsessions and be naked. We have to be decked in the wedding robe of Love Infinite, caring not for the vagaries of mind. We have to be in a state of Swabhava (natural state of attunement with God) abjuring all sense of want, to feel His Presence everywhere. To feel that He is the Agent of all our actions, to feel and visualize Him, and Him only, as One Integral Existence and through loving submission unite with Him. In short, to relish His Rasa (tasting His Love) in the Rasa (tasting) of Nature (physical world) is our only duty. So, passive remembrance of the Mahanam through all vicissitudes of our life is our only duty. Real renunciation or Sannyas, is to be shorn of ego and to be in Swabhava. We are all Purna Kumbhas (full of Him). To install this Consciousness in our empiric being is the only necessity.

Duty of all human beings is to carry out all activities of life with Him in view.

Evaporation of ego, loving submission to Mahanam, and braving the world of Reality as His bounteous Expression is your duty.

Do your duties. But don't be worried over your burden. Let your burden be the burden of His music of manifestation.

Whatever it is, do your duty. I am within you. I am chanting 24 hours within you. Don't bother for anything, only do your duty.

Only do your duty, that cannot be avoided, the rest leave to Him.

Whatever you do and remember Him, it will be all right. Whatever you do in the Name of Him, then you will feel Something....today or tomorrow.

23 Remember Him Amidst Your Work

The remembrance of Him amidst your work is an act of love. So, love is the path to Truth. This insures integrity of character and purity of conduct.

Be in His Work most devotedly. Your work is His Work.

Work itself is God, if it works of itself and you are a passive spectator. Just perform the duties with which you are entrusted faithfully, accepting His Will. Don't worry, for worry makes you the doer. Penance (work) is necessary for Existence in this world, but not for Him. Remember Mahanam casually in the midst of your daily life. The rest, leave to Him, the Doer.

He, Who has destined you in your penance (work), is all the time with you. As long as you are in His Sharan (remembrance), He is there with you.

The concentration and sincerity with which you do your work is the only Tapasya, the hardest of penances. No meditation will ever be able to reach that plane of Truth, unless it is channeled through work. Just be aware of the fact that you are the instrument. The real Doer is the Almighty Himself.

You have come here for certain work. You shall have to do it. Afterward, you shall have to go to your permanent House. By remembering Him, you realize Him. That is true work.

Every bit of work is worship. But, the moment any kind of work grips your consciousness as the one thing indispensable and it stems the tide of your life, it is invested with the multiple nuances and drives of your ego and lacks spirituality.

Let not your work bring in its wake an endless cycle of work. Rather, be with Him. Work belongs to Him. But your duty, you must not evade.

Suppose you are going to work, mind function exists. When you start that work, you go beyond the mind.

Do submit to your within, Mahanam. Isolation or a crowded hour makes no difference with Him. You grow ascetic and try to create an ivory tower around you if you try to avoid your duties. You should not be enchained by the work effort even. Let work grow into your life as your duties. Let work, work itself out through you.

We have come here to do a particular work. How will it go on unless we do that?

Work is one's own Dharma (Religion).

Devote yourself to your domestic duties.

The individual can at best put in effort (for work), regardless of the result.

We fail to realize how hectic work may be embalmed with rest, how we can work without doing anything and its reverse. We are enchained by our blind habits, our multiform idolatry.

Work itself is sacrifice.

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

Just try to love Him and do your duty. Duty is the first thing. Duty is Karma, work.

Your one hand is held by Him and the other one is left free for your daily actions. So go ahead, no need for worry. Dadaji is always with you.

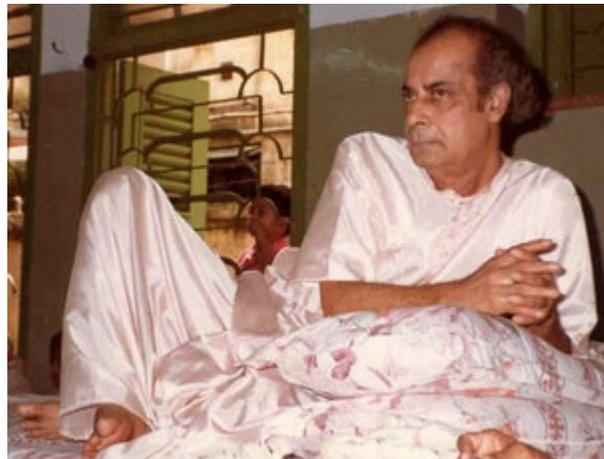
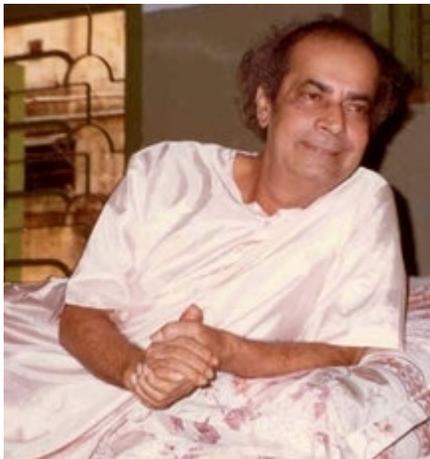
Go through your daily activities. Karma, whatever one does is Karma. Actions and reactions in the mind lead to one's activity. Let the fruit of action be decided and bestowed by Him because the result comes from Him.

Your responsibility is to perform your actions (Karmas) with full sincerity and honesty. You must do Karma. There is no other way out without Karma. There is no knowledge without Karma. You are seeing, hearing, eating something....all this is Karma, and this Karma is knowledge.

Actions performed as offering to Him, the Guru, the Parameshwar (Absolute Lord of Lords), bloom fully with His Glory. They do not reach fullness of expression as long as there is mind, intelligence, and pros and cons about their results.

He gets moved by our constant remembrance of Nam. With His Touch your works will be All blissful, All-joyful. Sadhus (holy people) and Yogis want to attain this state by efforts, rituals, meditations and austerities, but doing such things they cannot get His Love, a real joyful state. A person gets it only by the natural process of living.

One cannot undertake any work without a pragmatic end in view. So, with attachment one has to do one's work, although without any desire for the results. No sooner has the work been finished, the attachment evaporates. That should be the mental attitude.



Dadaji – Utsav Celebration in Sonmath Hall, Calcutta India 1983

24 Attachment and Detachment

Can anybody work without attachment? On the contrary, one has to work with full attachment, but if that be with full awareness of Him, then it is detached. If you work with contemplation of the House you have left behind, then that is work with detachment.

Without attachment nothing great can be achieved in the world, no great creation is possible. In Bengali language we call it Asakti. The word attachment is mostly misunderstood. In its application there can be a difference of hell and heaven. Behind great works of art is the driving force of this attachment or love of Creation that brings about union of the artist and the created art into one identity. The union generates new forms of Creation.

The interpretation of attachment to work as told in the Gita (scripture) is self-contradictory. If there is no expectation for the result of the action or effort to create, then that action cannot bloom in fullness, nor can it be an object for offering to the Lord because that detached action cannot have Life put into it. The work done with complete concentration, when one is deeply lost in action and 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.

Prior to beginning a work you feel jolts of conflicts, concern for the right or wrong approach to the best composing of your actions. But, when you are engrossed with concentration in your work, do you remember to consider the results of your actions? The aim or target is that the work should be beautiful in all respects. Let it be an offering to Him, the Lord. This attachment is called Love.

You people do not realize the real meaning of the word unattached. You cannot do any work without attachment. You must do your work with devotion. Suppose I have a business. If I do not think about it, it will fail.

Without desire and proper planning you cannot address yourself to any work. And planning is for a goal. So, desire is at the heart of all work. But, once you start working and are engrossed in it, all sense of a fruitful result does not exist. But, it (desire) reappears again as optimism or pessimism. If this can be shut out, then the work is unmotivated. It is unmotivated when you do your work under His felt Patronage and while keeping in view your original Home.

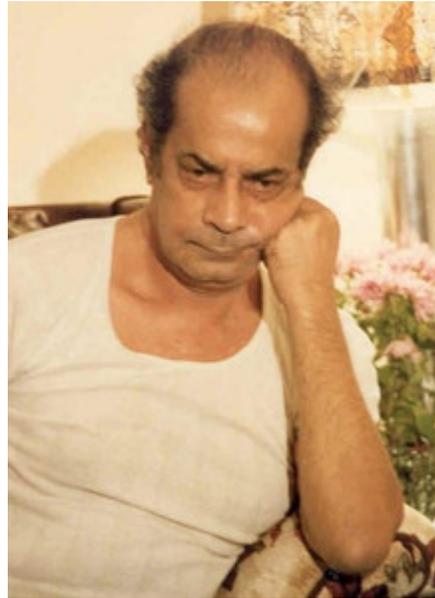
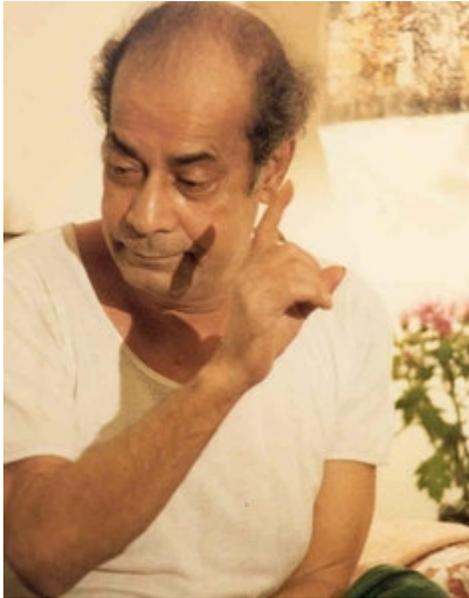
To undertake work in such a spirit is called Dhyana (meditation); to be in the work is called Tapasya (penance); and, to complete the work without any sense of agency (self-interest) is Yajna (sacrifice). You must complete the Rajasuya (sacrifice of I-sense) by transcending mental modes and egoistic claims. And, you have to complete the Asva-Medha (let the senses run their course until they turn inward), too. But, that comes to pass only when you are Sunya-bhavita-bhavatma (a complete Void though full of Him). But, how are you to achieve that Purna Kumbha (fullness)? Actually, you have come here full to the brim with Him. All you need do is remember Him and you do your work.

God is the real Doer of all actions.

The greatest tragedy of humanity is this: Everyone in the world thinks he or she is doing everything. But, the richest or poorest cries in sorrows, laughs in happiness, and ultimately nothing remains. Because of mind and body attachments we think we exist, but actually only He exists.

After the aspirant realizes the great Truth that one is not the doer of anything and puts oneself in God's hands, one is neither haunted by the idea of sin, nor takes any pride in virtuous deeds.

You and in fact the entire humanity are inseparably yoked with Him for Eternity. But, due to the compulsions of varied worldly activities, we are involved in temporary bondage of attachments and forget that tie or yoke with Him. One does not suffer from want if one is flawless (desireless). What else is better than detached Joy?



Dadaji visiting in Los Angeles, California (above), Boulder, Colorado (below left), Houston, Texas (below right) during USA trip May 1984



25 Worldly Wealth is Temporary

Truth is negation of all fancied possession.

You need not be overexcited in profit or be depressed in loss. Both are His gifts. So, go ahead in His Sharan (remembrance).

We think we will become happy by receiving so many things of life, but later we find it does not bring real happiness as expected. To safeguard against such recurrences of unhappy situations of life, the All-merciful Lord helps His Children to withstand the impact of unforeseen jolts. Remember Mahanam with full devotion. Whatever has to happen, will happen. Humans can do nothing, have no power of their own and cannot get things always according to their expectations. God bears the burden of those fortunate ones who depend on Him.

We are constantly occupied with money matters and thinking this and that. When do we think of Him? That's why I say all these Gurus of yours are all parasitic weeds.

There are endless materials in Nature for our enjoyment, but we have turned them into objects of greed and aspiration. This is the cause of schism between people everywhere.

Greed and love for power are to be conquered.

Whatever you get (in this world) is transitory mundane merchandise and egoistic tapestry that goes off in no time. Take Him as the Doer, and do whatever comes your way with perfect planning, motivation and execution. Leave the thought of outcome to Him, you can really do nothing.

Your hopes and aspirations in life are not in your hands.

Don't worry, the Lord will take charge of your board and lodge and other comforts. Leave everything to Him and you will have the best arrangements possible.

We have come here to do all sorts of acting. We have come here as guests. I am here with this body. I am doing luxury, I am taking this and that. And another person is here with a body. He is doing his duty, going to his work. He is getting 2 rupees (20 cents), I am getting 2 Laksa (200,000 rupees or \$20,000). What is that? That is for acting. After a certain time, I shall have to go to my House, my own House, my permanent House.

Whatever you have received in life, take that as His Blessing or Grace and the road to Peace is opened.

The temporal and temporary assets have no value except in this material world. They are at best a fitting phantom of a transitory day. In fact, they are a distraction from the path to Eternal Joy, Peace and Bliss.

To live life successfully is a great challenge. Every moment in different activities of life we are enhancing our problems, sometimes consciously, sometimes unconsciously. Results of such actions gradually become unbearable and fill our mind with despondency, a sense of insecurity and failure. Worldly affluence and wealth are of no help. Every one faces this challenge individually, in his or her own individual capacity. But, the one who can completely depend on

the Guru or God residing in one's heart, will find that the Lord carries the burdens and eases all difficulties.

You ask then, why are some poor, some rich, some in good health and some in distress? You think troubles come as a result of sin? What nonsense! It is all a role that one has to play for a limited span of time in this Divine Play. Nobody can change the destiny. Have patience! Just remember Him once, then you see, you will enjoy His Love no matter what the situation.

She is a good, he is bad. He is rich, she is a poor. It's temporary. That's His Leela. Leela means play, His Play. You need not concern yourself about these things.

People are shrouded by the darkness of obsessions. You are after trade and commerce. Let you grab property. Let you have import and export. But, how will you get Truth? Only take refuge in Him. He is everything.

Your sincerity will take you to a natural living with Him, where any sense of poverty, wants, confusions and nervousness of mind have no place.

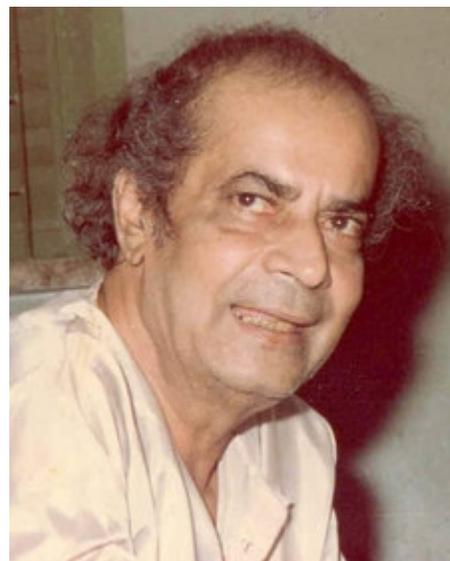
Human beings are born in the body with Him, from His blissful World, to get real Ananda (Supreme Bliss) by tasting His Love in this mortal, illusory world. But your superstitious human involvements and irresponsible attitude toward Him, in ignorance, do not allow you to come near to Him or feel His Love for which you get the rare human birth. You ignore Him in pursuit of worldly, deceitful pleasures, profits and attachments, which please now and depress the very next moment. How much pain does He endure on account of your misery. He sent you here to taste His Rasa, to be immersed in His Love. You do all the duties of the world while living a natural life and there will be no want. His pain will not stop if you live in a state of negation of Him.

The safety-locket of Him you have tied in your heart will make your journey of life smooth. Wealth, fame, learning, love or lack of love will not bother you if you have tasted the Love of that Immortal He.

Big (famous, wealthy) man, small man....same. No question of poor or rich. It does not matter. Nobody is rich, other than those who love Him. It's better to be rich in God, than to be rich in business.



Dadaji and Mr GT Kamdar (Salt King of India) Utsav 1983



Dadaji at Utsav in Calcutta 1983

26 Put God at the Helm

Only He is important. Let Him get your things done.

What is wanted is for us to do our duties keeping Him in mind. What is wanted is proper perspective and character.

Without Prema (Divine Love) there is no character. All are to be called bad characters until they keep company of the only One (Satyanarayan) having integrity of character.

All that really matters is one's character....not one's wealth or eminence in society. His (Dadaji's) job is to guide people to build their character. He (Dadaji) has nothing to give but the Mahanam. Character means proper perspective. Harmonize character and proper perspective.

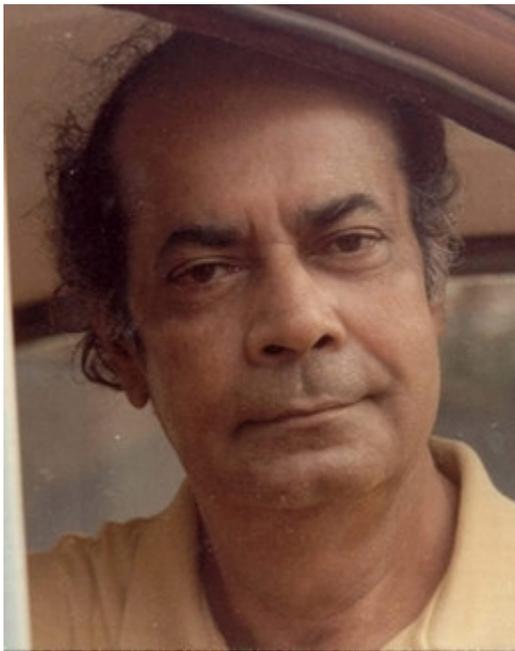
The inner and outer experiences must be the same or else it is hysteria, self-hypnosis or hypocrisy.

There is no difference between stealing from somebody and letting somebody steal from you. No difference between taking advantage of someone and letting someone take advantage of you. Beware of both.

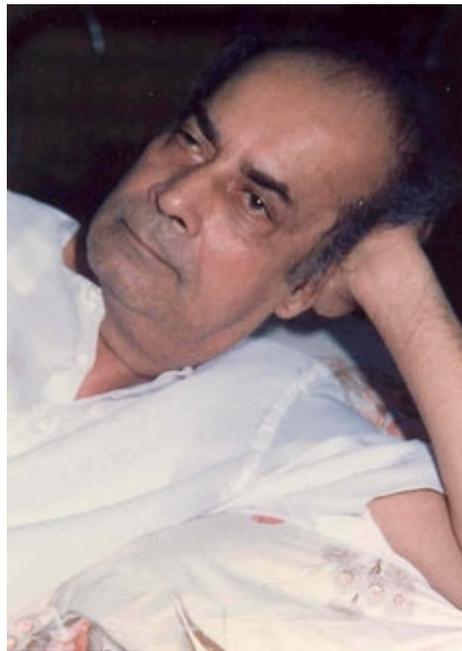
One must have integrity of character, but not in the physical sense. We have certainly to obey sundry laws and regulations of the Lord of the world into which we have sojourned.

If you can relish His Prema (Divine Love), that is all. Whether you have proper perspective or not is not a matter for consideration.

Real character means to put God, Him, at the helm of one's affairs. No one should under any circumstances shun Him for any worldly interests. That is real strength of character, strength of mind.



Dadaji 1984 Calcutta



Utsav in Calcutta 1984

27 Relationships: Perform Your Duty and Remember Him

All are equal. No one is a relative or a stranger. All are He. All are pervaded by Him.

Satyanarayan is a terrific matchmaker. He, indeed, is your destiny. But, don't you lapse into despoiling Him. Your Dada claims no credit for it. But, he does enjoy your love for each other through Him. Enjoy life together, enshrining Him in your heart. Make Him the Master of your nice house.

One wishes to tightly embrace the Beloved. Through love the two become truly One. One then embraces his or her own near and dear person. Is there any joy in embracing one who is not near and dear? Only by embracing those close to us does joy arise. Love must be present there. If one can love properly, the entire experience is centered inside oneself. That is the Soul-centered state. If you separate and do not want to embrace, that is not love. Will you embrace the body when it is dead or will you make arrangements to take it to the crematorium? You embrace within yourself only Him, Who resides within the body. Then shall you see, all will become One. That indeed is Supreme Joy beyond the body, although sheltering the body. That is Love, where with one intention, one wish, there is complete merging with Him. How can there be an occasion for separation?

Getting married, setting up household is not the way to self-destruction! 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 Creation, if we do not follow that plan and walk on the reverse path (by renunciation), will liberation ever come to us?

Unless one is a householder, one cannot be a saint.

Dada mingles his joy and love with yours. Enjoy life and love with Him manifest as Mahanam. Remember you are first wed to Mahanam and then to your spouse. If you look upon your spouse as a conveyer of His Love and do unto your relation as you should do unto Him, and if your spouse too responds accordingly vice versa, your married lives will surely grow into a blossom of Love. The ultimate example has been shown abstractly by the two sounds of Mahanam. My love to you and your loving relation. You have His Blessings around the clock. Be in Truth and Mahanam.

One's family, father, mother, relatives, friends, etc., are created solely to give us the varied taste of His Love through them. Instead, we get too much attached to them, forget Him and suffer ultimately. It is like enjoying the outer husk of a coconut, the tasteless part, while overlooking the inner substance of the coconut which gives the real taste.

Aren't your relations His manifestation? Should you not serve them devotedly, though without attachment?

Mother, father, everyone, everything is His. I have come here only for certain acting. That's all right. Then, I shall have to go. Everybody shall have to go. So how can you say he is my son, she is my daughter, he is my husband, she is my wife? That is all destiny.

Nobody is anybody's anything. That is all farce.

Saying, "You are my wife, I am your husband," that is also false. You have got no eyes. You do not know the A B C D of anything.

Everything, everybody, everywhere....same. There is no difference. He is within that body, undoubtedly. Body is moving by mind, through mind. Nobody knows, nobody can explain. All are female. Male (Purusha) is One. He is within. In that way, it's very difficult to understand. That is all mind function we are talking, all false, ultimately false. Here is my son, here is my daughter, here is my wife, my husband, we are talking. Actually, there is no difference.

Can you shoulder the responsibilities of your small family even? You have to do your duty without inviting the dissipating and disintegrating forces of Nature. Duties are born with you, are latent in your talents. Make the best use of your talents with loving submission, otherwise you go against His Design.

Human love, relations or companions bring disappointments, uncertainties, confusions, and disturbances of mind.

Never pine for anybody who leaves you. There is no point in worrying so much. He is always with you.

How can a mind be in love with another mind?

A person cannot truly love another person. The mind attached with the body automatically develops self-interest, attachments, attractions, distractions, wherefrom come tiredness, depressions, and differences. Until, as a result of various trials the mind becomes conscious of and gets yoked with Him, Who resides within as the holder of the body and mind. Until then, we cannot relish the taste of constant Bliss. But He, Who is within us, is always vigilant for us.

Is there any love of a body, by a body? When the body is dead, do we make love to it? The indwelling Atma (Soul or individual Life Force) is the lifelong Friend. His Love is All pervading. He makes love to Himself only. He in fact, sees Himself in everyone. Again, with Him where is the male-female difference? All is in Reality One Substance, isn't it? Change your angle of vision. Recognize the real Truth.

You have the capacity to judge? Because when you are within mind, today you say, "I love her like anything. She is my life. I would sacrifice my life for her." After three days, some difference arises and you say, "She is notorious. She is the worst one in the world." So we do not know what is correct, what is incorrect. Don't bother for all that. Just do whatever He says, just do your duty and Name, because we do not know anything.

You have no right to harm anybody. You have no right to exploit anybody in any sense, politically, economically, or spiritually.

Be of good cheer. Your relations are His Grace embodied unto you. Be with that Grace and have faith in Him.

Living in this world, in our daily affairs there come angers, sorrows, and afflictions. If we indulge them and let them victimize us, our mind will never be free of complaints and we won't be able to go near Him. So, it is profitable to shun those feelings and go ahead keeping under His Shelter.

Guru, God, Supreme Being, or Name, whatever you may call Him, never takes offense at human beings. He could because they never care to think of Him in appreciation of the enjoyable gifts of life. Instead, He still loves His created beings. Similarly, you must shun all sense of affronts and afflictions brought on for the purpose of feeling and realizing Him, thereby attain a state of Bliss. So depend on Him only.

Do not say, "I love you," to any person unless it is free from good or bad, or any other conditions. Love that is of the world is a great mental disease.

Worldly love is tainted with selfishness and falsehood. Today's love will be upset tomorrow when interests clash and differences come up. So human love is selfish. It is not steady and constant in degree. That is why sorrows, blows and jolts come that cause hurt and make life burdensome.

Human love is fickle, fragile and imbued with egoism. Remember Him. His Love is pure and everlasting.

Individuals always try to put down others out of jealousy, contempt, anger, but those who depend on God with full faith, none can make them small or harm them. Go ahead with this firm faith.

It is the habit of many people to criticize and comment, but do not bother for that. Whatever people may say, the gossip automatically gets reduced and dampened. So don't indulge your mind. If you indulge, mind becomes more restless and confused. Patience is the only solution.

The one you become upset with is really your well-wisher. It will be wrong to assess a person by one momentary action. Generally that is the mistaken way one acts. One who is your friend and gives you so much affection you must not misunderstand, even if he or she becomes harsh with you. It may be that they are driven to the action by the pressure of mind, intellect, circumstances and surrounding events. It is always advisable if you can forgive and forget in case they have really done any wrong. I can understand if you are hurt very much. Most judgments of our mind are based on such trivial actions arising out of force of circumstances. We can make ourselves good human beings if we can adjust to all these events with patience and forgiveness. So, without putting further importance on these events in your mind, you should follow what I said and you will be peaceful. If you don't follow that, you may in your unguarded moment hurt someone else in the future (in reaction to events that have hurt you). Keep this in mind. Remember Him, everything will be all right.

Be cautious and be careful about people. Atma (Soul) is One in all beings.

You have come (to this world), be careful about that.

About Him, be careful.

Due to emotions or impatience, we very often misunderstand our acquaintances and intimates. We curse them and in consequence feel remorse. Caution yourself, don't accuse or find fault with others. If you have respect for patience, God Himself, in the course of time, extricates you or gets you to pass over the untoward situations that beset your life.

Never trouble yourself with what is happening here and there, and with the faults of others.

To hold on to a person or to keep faith in a person with expectations is to be led into frustration ultimately. Because a person's mind is blind, fickle, self-centered, selfish, unsteady, in constant

want, full of desire and swayed by waves of conflicts. But, within a person He exists as the vibration of Existence (Mahanam) and, He is steady, unchangeable, waveless, full of constant, desireless Love, Mercy and Beauty. He is Truth. Trusting in a person one ultimately gets jolted and suffers. So hold to Him, Who is within as Prana Rama (God of Life), the Eternal Existence of all being. Without Him, we are dead.

Expectations of others, calculations of give and take are redundant. There is a pleasure in giving with no question of return, but this is a most difficult theory. You must not stop here, you must expand your vision and consciousness and make it your sole motto. You feel pain or concern for a few limited number of persons in your circle. But, when this feeling transcends to humanity in general, then will the human birth be successful and worthy.

Going without Him or keeping Him away, we always remain in wants. We go for the heartless love of people, lifeless inert matter that cannot take us near to the Love of Krishna, of Krishna Bhakti (devoted, selfless Divine Love).

What is happy? What is unhappy? We do not know. Suppose sometime I love you, I like to talk with you. In a few days, I don't like you. Everything is mind function. Human love is ego. But, human love, when you do not know particularly why you love, when you are thinking that person is everything, but you cannot express it to anyone, that is selfless. In that time mind function is nothing.

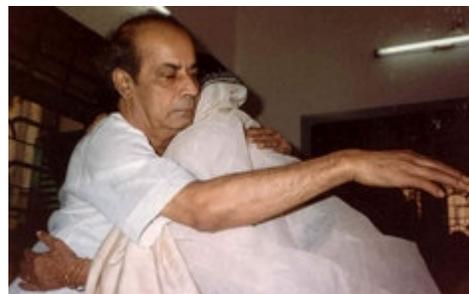
Who does one love? By love, I don't mean just physical attraction or getting one's interests fulfilled. True Love, which transcends these interests, always leads one to think benevolent thoughts. You must have seen various mental tendencies of people, various actions and reactions. But, when one loves a person from the heart unselfishly, one stands against all odds to see that the Beloved is not harmed in any way. One who can love this way, may be man or woman, proves that our birth is just for this Truth. Otherwise, all one has are worthless entanglements. A lot of wealth gets amassed in banks, responsibility to guard possessions increases and people become constantly watchful of fame and wealth. Various ways and methods haunt one to be alert to keep away from any scandals to avoid getting defamed. But, one who loves or can love silently does not allow that love to become known, even to the one who is loved by them. This 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.

Being born in this world, we forget the existence of our real best friend the Lord, Who is our own. We place confidence in others, thus inviting our sufferings, griefs and restlessness. Our Nearest and Dearest is He, Who is Truth, beyond actions and reactions, beyond death, Eternal Love Omnipotent.

Satisfy the needs of physical life. Let there be your family, spouse and children. Perform your duty to them. But that should not be all, remember the Mahanam at the same time.



Dadaji embraces mother-in-law bringing him an apple 1984



Utsav 1985 Dada hugs mother-in-law

Part II

Do Your Duty

28 Your Body is the Temple of the Supreme

Without this human body no other beings and no other world divinities can taste His Love. In the body of a person resides Govinda (Supreme Truth). So the body is to be treated as His Temple and taken care of. Devas (Gods in another world created by Him) and Devis (Goddesses) do great penance (work) to get this mortal human body for tasting His Love.

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 the 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. Here by "our" I refer to the I-sense or the ego. The reason is that Yogis, especially Hatha Yogis, on account of various physical practices develop some skill in controlling to some extent this machine. As a result, their egos become bloated without end. But He, Who is the real Resident (Atma), smiles at seeing this ego. It is never possible for a body to know the Supreme Being residing within through the expedient of any Mantra. God cannot be realized by mental or physical 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 one thing. The fundamental fact is that Eternal Substance is not a distant thing. He is actually present in the body in a fragmented state, yet 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 Atma (Soul) for a certain time. That is why, according to this one (Dadaji), when He leaves the body He does not go anywhere.

Do you know what we mean by Ashram? Ashram is body, the real Ashram (Abode of God), because He is within, full Force.

Respiration starts at the source of Name, a region shorn of mental modalities.

The Nam, the Form, and the Abode (physical body), all these are the same and One. So the Abode where Nam sounds and is established is called the Temple of Nam.

There is only one Substance and it is constantly changing form. This is He or the Divine, without name or form, yet containing all names and forms. This chemistry is beyond mind. We are not chemicals, we are Temples of the Divine. The body chemistry may break down or become out of balance. The mental chemistry may become disoriented. However, the chemistry of the Spirit can never experience a breakdown. It is untouchable. No fire is hot enough to burn it, no nuclear weapon is powerful enough to destroy it and no flood is deep enough to drown it. So, why be

nervous? Why be afraid? Just try to remember Him. He is both within and without, giving you life and loving you constantly.

The body is the Temple of Viswanath (the Lord Almighty). The Nam (Divine Name) is chanted there twenty-four hours a day.

What I say, I am visualizing vividly. This is not metaphysical speculation. From physical body to ethereal body and from ethereal body to spiritual body are transformations from one stage to another. Subtle body cannot be seen. Because it sounds like mystical speculation, what I see I am telling you. The Life Force is functioning through each body. Without Life, nothing exists. Life Force is the Root of all Existence. But, the fullest manifestation of Life is in spiritual form. It's manifestation then, is in the universe and the Mahakasa (infinite space). Prior to sound of a word a great Power functions. That great Power is that great Will. So also with psychic phenomena, that is also the Supreme Power. But, you see, with this spiritual body one cannot continue for a long time because the physical body cannot absorb that Power. So, that is why the Divine gets pleasure in creating human beings for His Play. This is His great pleasure.

You have to fulfill the duties of the body. Having come to the realm of Nature, by not paying her taxes, by practicing austerities, by suppressing natural desires and by fleeing away from her, will one attain salvation? Can there be emancipation without clarification of vision? If one is unable to look upon both desire and desirelessness with equanimity, then 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.

Only for performing the bodily duties has the riches of the body been given. Eat, drink, do everything, but remember Him, Who is inside the body. To move according to Nature is the only safe course. Do not go beyond the limitations of the body. Mahaprabhu, Ram, Christ, came with bodies. Body is the Temple. If you do not respect it, will it not retaliate? Will Nature let you go? Go about doing everything while remembering Him. That is all that is needed.

Human beings have got their individual shape (male or female) according to the Divine Will of the Lord, in spite of the fact that they originate from the same natural elements. Both are dictated by the prompting of mind and ego. So long as they move and act in the plane of mind, they are all females and their only goal is to realize the Purushottam (Supreme Male).

Whoever comes into this world is female. The mind is female to be sure. Your psychosomatic (mind/body) existence is essentially feminine, responding back and forth to the bipolarity of Life, like a dog haunted by a bit of flesh.

Who is female? How can you say that you are female? If you are female, I am too. Each and everybody's the same thing. Female, what do you mean by that? You have got desires? Everybody is the same. So long as He is within, you are a lover of Him.

We have come for some days to play. Here is a female. Here is a male. That is also incorrect. That is for His Play. A boy? A girl? He has got all the senses and desires, everything. She has also got the same thing. No one is anything, both same.

Male, female....female, male. What do you mean by all these things? All are the same. That Power is within each and everybody. So each and everyone is same.

Nobody is female. Nobody is male. That is only for the theater, the stage, His Leela (Divine Play).

Male and female, are there so many differences? Those who think male and female are the same, they are all right. Excellent!

Body and Life bestowed on you by God are to be fully tasted and enjoyed. What a priceless treasure God has sent us with! This body is unreal and though unreal it has turned real because of Truth that accompanies it.

The body is the chariot. The chariot belongs to Jagannath (Lord of the Universe).

Do not shun the needs of the body. Satisfy the wants, but at the same time be aware of its triviality. Remember the body, but Who is beyond, that alone can bring salvation.

Environment is in the mind. Are desire, anger, etc., finished by becoming an ascetic, going to mountains, eating vegetarian food?

Everything has Jiva (Life Force). You can take meat, fish, vegetables, whatever you like. All are the same.

What do you say (about so-called religious food restrictions)? Food is only for the sake of the body. What is required for the body must be eaten. Know that whatever He has created on this earth is for the sustenance of the living creatures. Has He done all this for nothing? All these rules for eating and drinking are mere superstitions. There is no connection of eating and drinking with Him for He is above and beyond all these things. And you talk of Rishis (seers)? They had such full vision and such complete knowledge that there is no comparison. Why would they take the trouble to indulge in all this hanky-panky? Those who already had perfection, where is the hurdle for them? Those who have no restrictions, their perplexity disappears.

Fasting is not good.

Is there anybody (spiritual guide) who can say, "Don't take this food. Don't take that food. You give me something (money) bimonthly." All bluff!

Remember, He is always with you, even during your sleep.

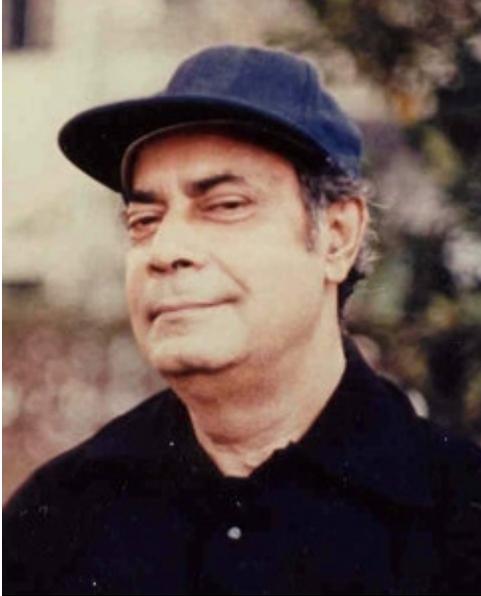
Dreams are mind function. But, when He comes, although you are sleeping, you are awake to His Darshan (vision of the Supreme).

God is within you. You don't need to seek Him. Fulfill your duties, do your work, and enjoy your days. Whiskey, cigarettes, love, as you like. Then you will feel within you what no Guru can sell you, the Living God, the True God, Who has created you and loves you. This body itself is Prarabdha (destined unfolding of life). Unconsciously and inevitably our bodies develop and decay in their own way.

After all, human body is perishable, decaying and has various problems. But, whatever He does is for a great cause, all for good.

Take care of your body, which is the channel for experiencing His Love. He only gives us physical form and mind.

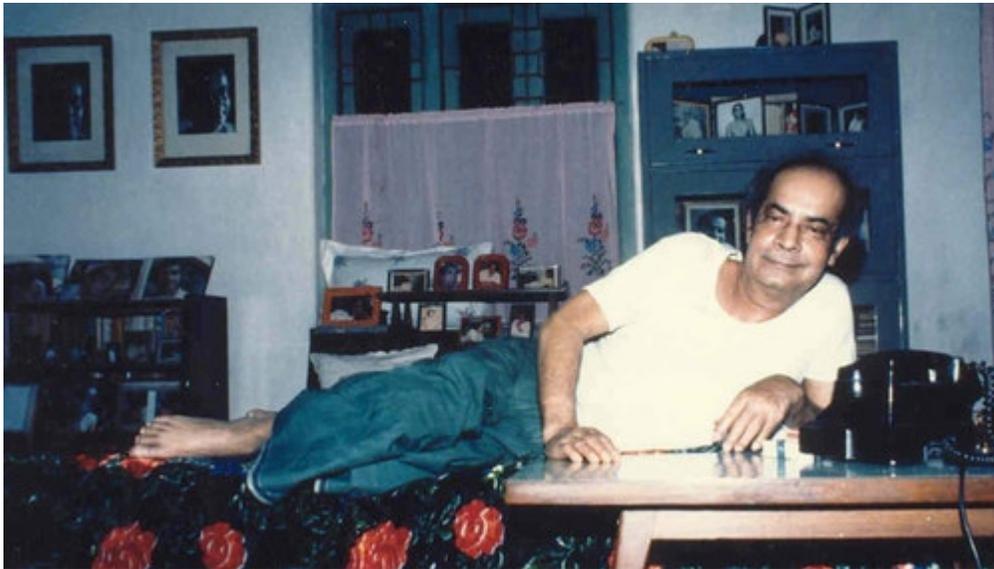
You can't come here without being wedded to Truth, the Word, the Mahanam, the two sounds of which are being chanted within your heart around the clock in rapturous spontaneity. That Mahanam is the Lord within everyone. Your body is the Shrine of God.



Dadaji on morning walk in Calcutta 1985



Dadaji on phone call at home in Calcutta 1986



Dadaji in Bombay 1985

29 Your Senses are for Tasting His Love

When one is born with a body, the mind comes with all the senses and drives one forcibly, blinding the vision, so that one fails to assess things in the right perspective. One who undertakes all activities while remembering Guru or God, will be able to tolerate whatever blows are received in life; and, will find the senses and desires become friends, giving the feeling that they have all been beneficial. Otherwise, one would have been helpless in madness or grief.

When Life exists in the body, then does it stay in visible form? You talk about senses, mind, intelligence and ego, are all these visible? That is, are these matter? When Life is in the body, then it is alive. This is the manifestation of Life. Similarly, senses and intelligence, etc., can be observed when functioning in a living body. The function of the senses are being manifested in the body. You see again, at old age or owing to disease the functioning of certain senses are crippled, in spite of the existing body. Now the question is, where do these senses go?

Many times there is loss of intelligence, memory fails. There is disability of speaking, loss of eye sight. One becomes hard of hearing, though there are ears the eardrum is not functioning. There are eyes, but no sight. When a certain mechanism of the body fails, then the particular sense mechanism cannot function. But the question is, where do the senses exist? Mark seriously what I mean. I hope you have understood the question. When the body itself does not exist, where do the senses stay? Even when the body exists, sometimes the senses stop functioning. Now try to realize the facts.

God is the sound of your heartbeat, making love to you twenty-four hours a day.

We have come here to do all sorts of acting. We have come here as guests. I am here with this body. Just maintain the body. Nothing else. Body is not mine. I have taken that Ashram (body) as a temporary place to enjoy Him in the Maya also. When we have come here, we have come with mind, senses, desires and attachments. We shall have to give something to them. If you stop everything, they will revolt.

The veil of desire is the compact body.

Follow your desires. Do not force them into a special pattern.

At the time of birth sexual urges have been invited. They have come with us. You should not bother for that. We should not disturb them, automatically He will take them over. If you go to disturb, ultimately there will be difficulty.

Sexual orgasm is temporary and cannot compare to orgasm with Him.

Wedded to Him you reach a Divine orgasm becoming united with your True Nature.

Lust and desire are being destroyed from within. Lust and desire are not, the moment you are in Him.

You are the worst criminal if you starve your senses. These are your guests, come to help you relish His Love and Bliss!

How is it possible to give up the senses by Jap (counting repetitions of Divine Name)? That is why I say, do your duty, remember Him. That is enough, more than enough.

Don't create an ivory tower. Let your senses and mind do any manner of antics. If you starve them, you are the worst criminal. You cannot then do the Asva-Medha (let your senses run their course and turn inward) and Rajasuya (sacrifice your ego).

Neither resist, nor indulge.

Don't go against your nature. Let your inner drives lead your senses wherever they will. Be a passive spectator of the drama. No asceticism, no austerity, no penance, no physical calisthenics, no mechanical muttering of mystic syllables. All these are egotistic activities. Your inner fullness can dawn only when the ego is fleeced off. Only then you are in the wantless state. It is the limited mind that constantly suffers from wants.

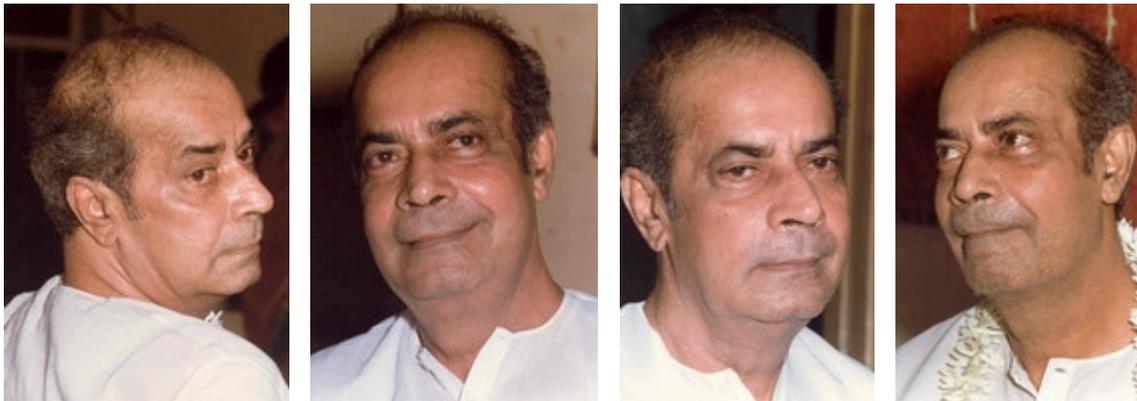
Live, but live in tune with Him.

With birth we have invited and come with certain desires, lusts, passions and greed. So you shall have to give something to them. If you stop everything, they will revolt. Moksha (liberation), you won't get other than Him. When the senses are pleased, they will accompany you. That is called Manjari (a mind that is pure and blossoming with His Love like a flower).

Mind is taken up with the senses. If there is mind, there are senses. Without them, how can there be realization?

God does not fill, but instead takes away cravings for material and sensual needs.

The belief that senses are our enemy is absolutely incorrect. The moment we have this physical body, we have invited them and we cannot exist a second without their help. The senses have an essential role. Unless they are satisfied, we can hardly expect their cooperation in helping us to rise above this physical level of body consciousness. The senses may be suppressed for the time being, but the time will come when they will take the inescapable revenge. But, those who are conscious of their role know that these very senses will turn inward in time and will become the internal ladder to help them climb to the plane of Divine Consciousness.



Dadaji at marriage ceremony of son Abhijit Roy Chowdhury to Madhumita in Calcutta 1985

30 Physical Nature: He Appears as Many

Have no fear. The entire paraphernalia of Nature is the Creation of the Supreme Being, the All pervading Truth. For the relish of His Divine Play, He has appeared as many in the mirror of the mind. All activities here are of this world, scientific study not excepted. Far from being shunned, they are to be fully participated in and enjoyed. The Divine Play is intrinsically bipolar, having positive and negative, ups and downs, good and bad, etc. Oscillations between them provide the basis for all the creative possibilities of this Play. When the Play is over, the two poles coalesce into mere Existence, all existents having disappeared.

See how material science keeps changing from Age to Age. What is at one time established as true, gets overthrown sometime later. Don't you know Nature moves at a furious rate? There is no beginning or end of this movement. It is Eternal. His Science is the ruling factor over Nature. When Nature is manifested, it follows laws. You talk about Sattva (essence), Raja (energy), Tama (mass), and so on. But, your Dada says that the thing is One. The difference lies only in the stages of manifestation. Where there are Gunas, the real (essence, energy, mass), not as the word refers to personal qualities (goodness, activity, passivity), there is matter and vice versa. Actually, the two are not separate.

Think about it, He has made certain rules and regulations for the sake of His Creation. In this Creation, just as calamities appear, to find a way out of them He has provided the means. Fire burns a person to ashes. Again, deriving energy from the same fire, such big factories and ships are run. Fire is present in both these situations, one of annihilation and the other of creation. In the same manner, as we see troubles and bondage in God's Creation, so also we see that He has made the means of attaining safety and liberation. When you take on a body then, in the realm of Nature, the power of Yogamaya (Divine Creative Force) is bound to create restrictions and obstacles in the course of life for individuals, families, societies and even for nations.

When the world is hit by storms, rains, cyclones, you may think, why does Nature behave in an unnatural way? Of course, Nature has a tendency to grow restless, but is it a breach of law? In your words, good and evil, auspicious and ominous, all these are mere states of mind.

Calcutta is hotter than Bombay, but it does not matter. One gets accustomed. There is no question of tolerance or forbearance. Actually, we get seasoned when we realize that one Supreme Truth pervades the universe, manifesting in different colors, forms, tastes, and also different weather conditions.

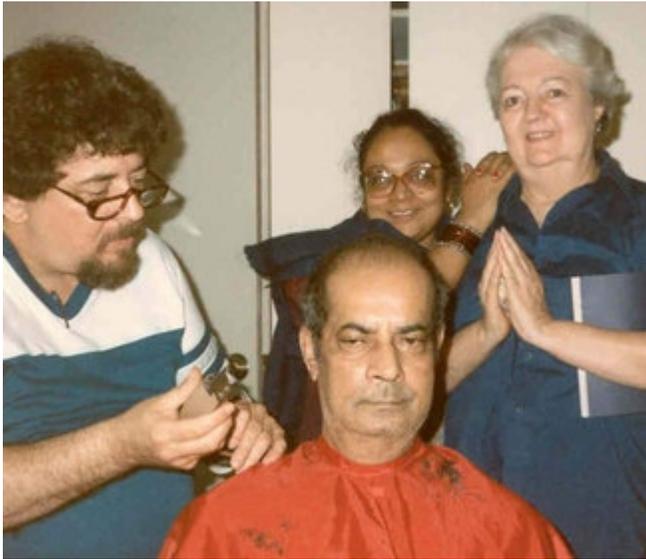
There are endless materials in Nature for our enjoyment, but we have turned them into objects of greed and aspiration.

When one does not live life in a natural manner, then a conflict develops between Nature and the existing mode of life. That person, by walking on the wrong path invites calamity.

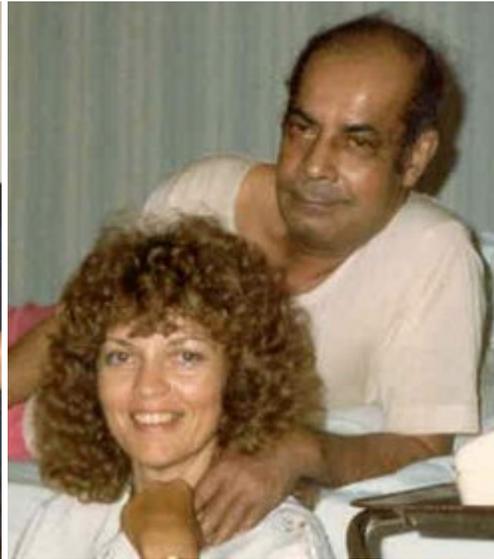
Certainly there is a chain of action and reaction. Is it not? If I discard Prakriti (physical Nature), why should she come (submit in love) to me? Nature can certainly be controlled with Love.

When in the domain of Nature, you must acquiesce in Prarabdha (destined unfolding of life).

Faith proves itself, much as science proves physical facts. Spiritual and physical Nature obey their own laws, which meet at a point. For the Mind-maker and the World-maker are the same Supreme Being. He has physical or cosmic laws, and also moral and mental laws. These work in different ways, but converge at a point, however distant it may be. Apparent contradictions resolve at a far end.



Dadaji having haircut in Portland, Oregon 1985



Ann Mills, Dadaji in Los Angeles 1985



Dadaji meeting with gather of people in Boulder, Colorado 1985
Ann Mills on Dada's right, Tom Melrose on his left

31 The World: Playground of the Supreme

The world is not an illusion. It is the Vrindavan Leela of the Supreme (playground to relish His Divine Play of Love). Nothing is to be shunned or assumed to have the Truth. For you are all the while in It (Mahanam). That you have forgotten It, is the root cause of your misery.

Don't be a fashionable mystic. The world is real, of course with Him as the Reality.

The world is real and is in no way a dungeon, a purgatory, or a prison house. We have come here to taste the blissful rapture of His Manifestation. By doing our duties which come from His Will, we relish His Love and Bliss.

Father (Brahman) is Manifestation, Mother is Brahmayi (of a piece with Brahman). Creation started with them.

Why not accept the saying of the Sruti (Vedas, scriptures), "God in His Supreme playfulness, by mere resolve, has been inclined to create the worlds and they were created forthwith." Vrindavan Leela (playground of Divine Love) cannot be displayed anywhere else except in this world.

No, no! The world is not non-existent. 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 the 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.

The spiritual world is a Reality and not a figment of imagination.

The Substance is One. You talk about materialism, spiritualism, etc. Try to change your angle of vision. Then everything will be clear. Just imagine the Origin of this universe, dive deep into the fundamental. This universe as we find it today, is the result of a long process of steady evolution. You proceed from the general to the particular. Your efforts will be successful only when you will be able to realize that Absolute Truth. There is a stage even before the sound. But ultimately, the general and the particular become identical. He, Who knows the underlying fact, is the Supreme Controller of all Power and Wisdom. Here the question of attainment (Siddhi) or observing austerities is irrelevant.

Nobody can challenge him (Dadaji), not only in this world. I tell you one thing, whatever he is seeing here, there are so many worlds....same thing. All temporary, everything is temporary.

Don't trust the world. But, it will be all right. I am always with you.

All the worlds are mutually exclusive. How can one go from one to another?

All the worlds are interrelated. So if there be unrest in the earth it will invade the regions like the heavens also.

Cycles (Ages) are measured by the consciousness of animal nature turned into self consciousness by humanity. The world is an organic whole. Even a plant or a fly is our Gurubhai (relation in Truth, having God within).

The solar system can be penetrated in a moment's thought. By His Supreme Will, by which crores (ten millions) of universes get created, cannot it become possible to go around the Infinite Space in an instant? Science is able to create space vehicles and go to the moon. It can also go to the other planets. You know, people have in fact gone there in earlier times also. In the past, there were fast space vehicles. People have been to the interplanetary space. This is nothing new.

These kinds of planes (Unidentified Flying Objects, UFO's) were there before. Now also, they are there on other planets. On those planets their speed is forty to fifty thousand miles an hour in soundless conditions. They can rise straight upward 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 the face properly. And again, on going very far away you are unable to see it properly. Sight is such that only if the person is neither too far, nor too near can the face be seen properly. Still further, whatever you see is seen shrouded by Yogamaya (Divine Creative Power). Falling under the influence of Yogamaya, one gets deprived of the enjoyment of His Taste.

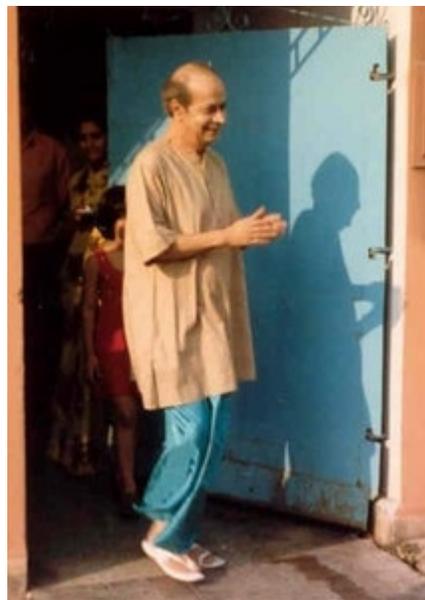
It is Mahajnana (Supreme Knowledge) that flows along encircling the countless worlds. Manifestation of God, Himself, is the universe. In your language, that Supreme is the Poet and this universe is His Poem or Song. Tune alone does not express full feeling. Similarly, poetry alone cannot enrich fully without music. Actually, there is no difference between flower and bud.



Dadaji's toy store in Calcutta



Dada in Portland Oregon



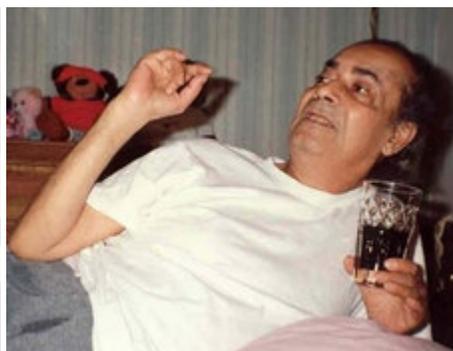
Dadaji at home in Calcutta 1985



Ann Mills and Dada's wife Boudi



Boudi & Dada



1987 Los Angeles

32 Space and Time Exist Only in Your Mind

The world is an escapable Reality. Space and time each have infinite dimensions. Every segment of space is present in every other segment. Can't this place be Bombay or Benares? Every split second also is present in every other second. So, space and time are both ubiquitous (everywhere simultaneously). In fact, time is a ceaseless duration and space an unfettered expanse. So an elsewhere and elsewhen reality appears as here and now. The Prarabdha (destined evolutionary process) of space and time is supervened (when a miracle occurs). Matter is One. Indistinguishable, it wears different looks on different occasions. There is no dichotomy of matter and spirit. They are one Integer, it is the Sole Reality. It is the autocratic Will of Satyanarayan (Supreme Creator of Truth), the ultimate Reality that is actualized in the form of miracles.

The new year of the calendar is a human creation. In mind is the space-time complex, but He is beyond time and space. Calendar time is just repetition of time, fixed by the human mind. The mind gets fullness of right vision or Enlightenment when, while being in this body, it becomes conscious of Him. Then, that moment is mind's new year, a new birth of Light. In that state, one loses the boastful I-sense in one's activities and even if the senses and desires drive the mind, the bridle is held by the Lord Himself, or the Nam, so that one cannot go astray. Humans take the human form from Him to realize this Truth, the only real enjoyment. But, they never bother to get at this Truth of life. Nobody feels grateful that He, Who is All-merciful, continuously showers His Grace on His created beings. He always waits to relieve.

Does space exist? Space and time exist only in your mind. There is no limit to space. The world is only a small speck.

He, Who is Truth, is beyond space and time. Humanity is limited by mind in space and time.

It is a most difficult task not to think of past, present and future. Whoever can get rid of this thought cannot be pulled down by punishments or blows. Intriguing time cannot put him or her down. A person nurses recollections of the past, thinks for the future security, but does not take care of the present and throws away its gifts. But, the one who can fully relish and utilize the present, without worrying about present, past and future, he or she really enjoys the state of Vraja (the Supreme), His Love.



Dadaji at Utsav Celebration in Somnath Hall, Calcutta 1985

33 Reality is One

Reality is One. 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 Manifesting Power).

Unity is Real, diversity is unreal.

Nam (Supreme Name) alone is Real. Everything else is unreal. Nam is chanted in Prana (Life). The tongue is useless here.

Is there any vacuum? It is verily One continuous whole. It is like rings.

All in Reality is One Substance, isn't it? Change your angle of vision. Recognize the real Truth. Overwhelmed by Yogamaya, we have become deviated from Truth.

A person comes only to see jugglery. As if this (world) is a show for entertainment. Manush (man) sees only Fanush (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 (sacred doctrine). This is the monistic feeling (view that Reality is One). The feeling of Oneness has been turned into the cult of monism. By talking of world (Jagat), illusion (Maya), untruth (Mithya), etc., Truth has been excluded from monistic feeling. This is one-sided thought, not the feeling of Oneness at all.

We sometimes use the word Maya, which is the cause of forgetfulness. We do not know the exact meaning of Maya, yet we use the term often in its narrow sense. It is very unfortunate, apart from being incorrect.

Everybody is harsh and comments on Maya, calling it illusion of mind, which causes suffering. But this Maya makes us forget the unbearable blows of life's events, obliterates the impact of so many strains and humiliations of life, and we get energy to rise again with old memories brushed off. He alone has form; we are all formless. We have no eyes. Had we eyes, we could realize that what we see as having form is really formless.

Oh, how fortunate people are! Maya itself is their fortune.

Without Maya, no Creation.

Afflicted by desire and staying without the practice of devoted love with complete surrender, people following Jap Tap (Name repetition and penance) get entangled in their desire and develop the ego. They become confined to the deep abyss of Maya or illusion. From this Maya they fall victims to many temptations, imaginings and speculations, which lead them to the waves of good and evil, arguments and dissertations, and they are pushed hither and thither, without finding the Anchor (Truth within). So know this, their pursuit of happiness is beset with misery awaiting them.

Do nothing but practice remembering and adhering to Nam. This world (then) becomes to the mortal beings a way leading to the cycle of destruction. The state which is mixed up with a particular part of the way receives the consequent suffering. It is the duty of mortals to get rid of that suffering. One should learn to get out of such sufferings by (inner) offering (of) Tulasi leaves, that is, one should bear these compulsions with patience. When suffering ends, one finds

Ecstasy in everything. That is Swabhava (natural state of attunement with God). It is the ego which condemns one to the temporary abode (world). Do nothing but practice remembering and adhering to Nam.

You forget everything by Maya.

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

Have you understood what I am saying? Staying in the state of Non-duality (Oneness), who will kill whom? This question does not even arise. This question appears only in the world of duality. However, don't you make a mistake. Who is Himself All-in-All, he (Dadaji) never falls under the influence of Yogamaya!

Worldly attachments and the play of Maya are very strong. So, in consequence come innumerable problems. Unseen, unpredictable, unbearable events of life cause burdens and bondage, full of sufferings and miseries. Your intensity of devotion for Him is there, now leave the rest to Him.

Constant practice of love with Nam, Who is none else but the Absolute, leads to Supreme Knowledge or Reality.

Darkness, light, all is One Substance. As soon as a person puts one's foot into the trap of the mind and intellect, Yogamaya (Creative Power of God) throws one into perplexity by showing light and darkness. What is darkness? And, what is light? Having these eyes isn't it possible to see in darkness even? What do you say? We want strength, the strength to see, be there darkness or be there light. Both are equal. Again, all this is also nothing, all extraneous. Everything changes form. Light turns into darkness and darkness into light.

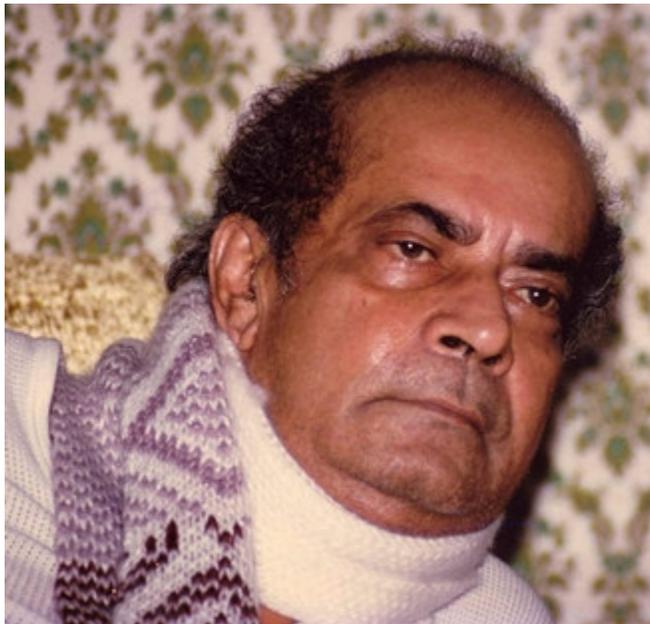
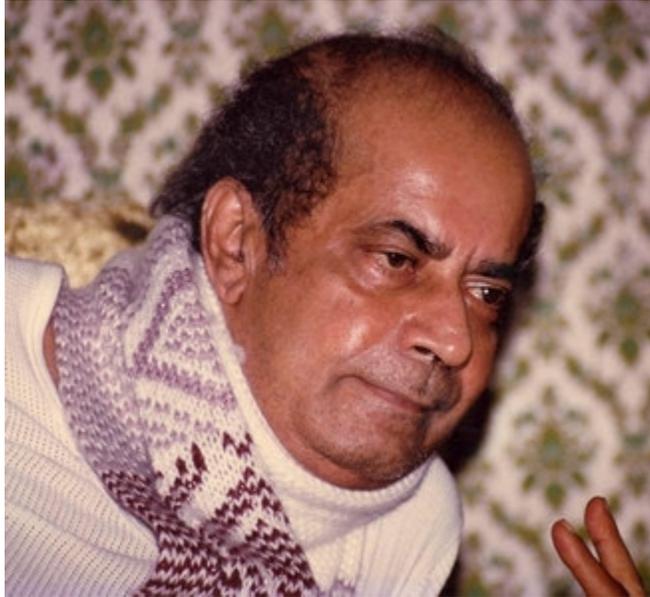
You see the fire burning the match stick. If fire did not exist, could it be manifested in this manner? Does the match stick manifest the fire? You have seen that there is no more fire when the match stick has been burned out. As soon as the match stick was lit there was fire, and again the fire went out as soon as the stick was burned out. What happened here? In a place where there are no match sticks, is there no fire in that place? You speak of an aid (match stick for fire to burn). Yes, at first there is a need for it. But, one who is familiar with the Root of fire knows it even without this aid.

Look, we do not understand anything. We are sunk in an atmosphere of blind superstition. How can one blind person lead another? Dadaji does not understand either light or darkness. Both light and dark come from one Source. He is above All.

Everyone comes holding on to the Root (Mahanam), for it is the Root that holds everyone. Who is there without the Root? All are bound up with the Root, Yogamaya also. It is manifested by His Power only. On knowing the Power of the Root, all differences such as saying the world is illusory or Brahma is true, do not remain. All is illusory and again all is true, I am saying in your language, otherwise, you will understand it all upside down. There is no birth, there is no death. Everything goes on changing form in the stream of Eternity. Time and Eternity

become One at one stage. Is He void or is He full? Both are the same seeing from this side, and that side, and again neither. Have you understood?

It is beyond expression, beyond description. With ego, you describe Him in so many ways as full, as void. On becoming One with that Supreme Joy, does there remain any awareness of all this difference of fullness or void? Aware or unaware, He is beyond all these. Trees have no awareness, the same is the case with animals. Humans understand, but to what extent? The endless, limitless, unfragmented Being is beyond intelligence, isn't it?



Dadaji in Bombay 1985

34 We're Acting in His Divine Play

This whole life is His Vraja Leela (Divine Play). We have come to enjoy His Play, remember Him with Love, and remain in Swabhava (a natural state, attuned with God).

It is not a journey, it is a Play of the Almighty. A Play, too, is a part and parcel of His Manifestation. He is a Poet, we are His Composition. This is exactly the relation between the Creator and His Creation.

We have come here to taste His superabundant Rasa. Vrindavan Leela can never be manifest anywhere else except in this world. It is a stage, where we are to enact our respective roles for a stipulated period of time.

He is present in both the region of Leela and the one beyond that.

This time of the body is temporary. We are actors and we are paid according to our performance. For the relish of His Divine Play, He has appeared as many in the mirror of the mind. All activities here are of this world, scientific study not excepted. Far from being shunned, they are to be fully participated in and enjoyed. The Divine Play is intrinsically bipolar, having positive and negative, ups and downs, good and bad, etc. Oscillations between them provide the basis for all the creative possibilities of this Play. When the Play is over, the two poles coalesce into mere Existence, all existents having disappeared.

You have come here to have a taste of His Vraja Leela which this world displays. Vraja Leela is symbolized by copulation, moving to and fro between the opposite poles like a pendulum, the characteristic of duality and mental function. When you are at rest, as symbolized by orgasm which is beyond Vraja, beyond Krishna, this finally leads you to Satyanarayan or Bhuma (Infinite), which is a state of undifferentiated Existence.

Play your part well in the Vraja Leela (His Divine Play), shaking off desires and obsessions. Be always in a state of Swabhava (natural state of Oneness with Him) free from all sense of want.

Our duty is to watch His Leela as passive witnesses.

A person can do effort, but no authority is given to dictate to life.

Mukti, what is there in Mukti (liberation)? The essential thing about life is to see it and enjoy it as Leela. You understand that, don't you?



Dadaji gave Mahanam before this portrait and manifested Charanjali at right in Portland, Oregon

Part III

Enjoy Life with Him

A vast field of activities is before you.
Enjoy them with Him. How many days
we can or do live is not important.
How we live or lived is important.

35 Love is the Answer

Other than Love, what is? Nothing.

We have come here to make love to Him, to be bathed in His Love and to vibrate His Love through the actions that come our way.

Love is Beyond. Love is not that thing which a person thinks. Those who are feeling Something, a very excellent thing, that is called Prema (Divine Love).

Love is a very sweet thing, very sweet. Husband and wife love. That is also love, but that love is only in one thing. That is not ultimate Love. Understand? If I love, all right. Everything is you. Follow? Love is when you know only one thing, that is, I love you. Even if this person I do not like, I want to avoid, but yet I love. Understand? That is called Supreme Male. That is not possible to know. That is one Love, His Love. You love so many things. That's all right. But, if it's only for sex you want love, after a certain time, you don't know anything other than that love and it is very temporary. That is not permanent Love. Another Love is Something. Whatever you like, you do. Then it must be. That Love is all right, sweet. You people are literate. You people are highly educated. There is the difference (between Dadaji and others). From when he (Dadaji) was young, in that time also he loves anybody. Each and everybody he loves, not only female, male same. He could sleep at the time he was young and always had no interest. But, try to love, and automatically you will feel Something. Not of the body, understand?

Love is the only answer to everything. Love is the Divine Itself.

Drowned in His Love, then all will become One. You will be carried away by Supreme Joy, as if by flood waters.

The definition of a person is Love.

His Love is the only language.

Love is the only language that He understands.

Even then, you cannot love Him. He only can love you, and that as "Himself. You can only feel His Love, passively of course.

If one thinks, I will make an effort to love God, then one cannot reach Him.

The love that has awakened in you to offer Him yourself in extreme earnestness does not come about with one's own wish. It does not come to Sadhus, Yogis, Sannyasis, in spite of all their adopted practices, methods, rituals, stresses, strains and efforts. Yogis don't get it by Yoga. Common people do not feel His Love due to superstitions, blind illusions of Maya or mind, and deep attachments in the world of individual surroundings.

Human love is based in self-interest. His Love is Something.

Mental love is worth nothing, for the mind is fickle. Today it is after one thing and tomorrow after another. But, His Love is Infinite.

The Swabhava (natural state of Oneness) and surrender reveals Love Divine, the way of devotion. 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 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. So, resort to the Mahanam and become wide awake in the atmosphere of Love Divine to get rid of the fetters of fate, to develop intimacy with the Divine Being and endure the alluring forces of the body, mind and the material intellect. The egoistic prayer and practices may bring certain realization commonly called Vibhuti (miraculous powers) of the Divine Being. But, Love Divine is revealed alone by entering the Vaishnava (state of devotion to God), in the bower of Vrindavan (playground of Divine Love within) or the Truth Absolute, and nowhere else.

Immersed in His Love, one is opened to the Light of His Nectarine World.

It is Prema (Divine Love) and Prema alone, that attuning Elixir of Life that manifests Supreme Knowledge and the Divine. Your knowledge can never get a semblance of it.

No Prema, no Mahajnana (Supreme Knowledge).

Love alone can make both good and evil merge into values of One.

If your own habitat is Sreeksetra (a consortium of love), then all is Love. If on the contrary, your habitat be crooked, all appears crooked. The joy of love is Rasa (relishing Him). This being achieved, emotional abandon ensues.

If your eyes are not befogged, you will see the gleam of His Love everywhere. Love is the Essence of Truth. Submit to that resonant Love, be One with that Love and know thyself through it. You cannot know yourself but through the Love which is He.

Nobody can do Prema except He. For nobody else's perspective is absolutely innocuous.

Prana is Prema. (Life is Supreme Love.)

When love of a man or a woman is for that Prana, it is divinely beautiful because it is not a person's love, by fickle mind that ever fluctuates. His (Dadaji's) Love is not like the love in the world of mind. In His Love there is no distinction between man and woman. He is within all as Prana (Life). You may call it Love or whatever you wish, It cannot be expressed in words. The moment you say, "I love my Supreme Husband," or he (Dadaji) expresses he specially loves a human body with mind the Love instantly becomes trivial and frail like waves of the fickle mind's love. His Love is beyond body and mind, a unique, inexplicable Love that keeps the heart full of Joy unknown to the nearest person.

The Lord is immediately available to you through Love.

If you can relish His Prema, that is all. Whether you have proper perspective or not is not a matter for consideration.

When your heart will be void of anything, then and then only, the Divine will fill your heart.

You will know Him and love Him, Who is your own and Nearest to you. How can another person come between?

Put your devotion or love to the Absolute and find Him through your Self.

Try to love Him. Try to love the public. Try to love those near to you. And, try to love yourself.

Make love to Him. Addiction to His Love will minimize slowly the vehemence of Prarabdha (destined unfolding process of life).

If you shed one tear out of love for Him, that is more than enough.

As love for Him gains ground, it becomes so deeply rooted and secret that even the next person does not know of it. Amidst hard blows of life and narrowness of people, this love remains unsullied, unlustful, be it in man or woman. This love for Him is inseparable, irremovable. No external influence, human opposition or distance can remove it. And, separation can't destroy it. It is so strong nothing can weaken its Root. You will feel, year by year, in gradual steps, that He gives you extra Life Force, vitality in various manifestations.

When a person loves from the heart, He, Himself, thinks for that person. He worries, thinking always for their well-being. Still, somehow some sense of self-interest remains, no doubt. Because, even a mother, who is the world to her children their greatest nurse and religious abode is not free from self-interest. But remember, objectives which we cannot attain with utmost efforts and thoughts, which keep us worrying, at once get fulfilled with His mere touch or wish. That is the test of Supreme Guru. So leave all your hopes and yearnings to Him. He will get your things done. Do keep His remembrance. You will see how He has smoothly designed your way.

The safety-locket of Him you have tied in your heart will make your journey of life smooth. Wealth, fame, learning, love or lack of love, will not bother you, if you have tasted the Love of that Immortal He.

Don't you bother yourself with virtue and vice. They are all mental constructions and have nothing to do with Him...the Infinite ocean of Love. They are just actions and reactions ruling mental function. The entire world process is One. Only you take it in fragments. You are a role set by the Great Designer. Play your part well, alive to the fact that you do whatever He chooses you to do. He is the pilot of your life and you have come here at His Will to taste of His overflowing Love. Flow with the stream of life without attempting to stem its tide. You are One with Him, and yet separate so that you may Love-play with Him. You can miss this Supreme Relish only if ego is allowed to wallow in self-importance. So, merge yourself into His all engrossing Love.

Always He is chanting inside of you. That is His Love. That's why I tell you, Love is the only answer.

36 Purpose of life: Relish His Love, Enjoy His Play

Human beings are born in the body with Him, from His blissful World, to get real Ananda (Supreme Bliss) by the taste of His Love in this mortal and illusory world. But, our superstitious human involvements and irresponsible attitude toward Him, in ignorance do not allow us to come near to Him or to feel His Love for which we get the rare human birth. We ignore Him in pursuit of worldly, deceitful pleasures, profits and attachments, which please now and depress the very next moment. We waste the precious human births given to us. We cannot give up the superstitions of our egoistic living in the world and so we forget Him, the Truth. Even when He comes in our presence, we don't realize it. The Nectar Pot (He) is within, ever wakeful.

What's the use of this life? You are born. Why? It is to realize God or Self, whatever you may call it.

Realization of Truth is the object of life. This can be attained only through Mahanam from within.

You have sojourned here for relishing His Rasa (tasting His Love).

Through lecture it is not possible to understand anything. Lecture is question and answer. But, we do not know why we have come here to earth. That is the main thing. Why have we come and where will we go? Have we come here forever or not? If not forever, there is Something that is doing everything. Actually there is no difference between people. Everybody is the same. Nobody is holy or a saint. Everybody is holy, because other than that Power, nobody is alive. Everything is within. He also is within. Only try to love Him. Love is the answer. Nothing else. Follow or not?

Look, He has sent us to experience His Divine Play. That is why He is pronouncing Mahanam all the time in our heart.

To be born with human form in this mortal world has only one happy object. That is to relish the Joy of God's Love. Only it is the tendency of the human mind to run under the compulsion of innumerable allurements and attachments. But, even being involved in them, what a Supreme Blessing is this human birth. No other beings, Devas, Devis, Gandharavas, and Kinnaras, who live in another world created by Him, can ever taste this Love of Him until they are born as mortal human beings.

How ineffably is this world filled with beauty and flavor! We have come to taste it! But, we have become otherwise engaged.

Enjoy moderately, with Him in view. You will be in His lap.

Be of good cheer and enjoy! If you fail to enjoy yourself here, how dare you expect it after death?

But why do we come into this world at all? In the Integral Existence which was our Primal State, we could not relish the Joy of Love of the Absolute. All Creation is the manifestation of His Joyous Spate (outburst of His Love), and He has come here as many to have a taste of this Joy. This world is His Vraja Leela (Supreme Love Play). But, the mind, without which no relish is possible, sunders us from the Infinite and makes of us so many individuals. The Rasa (taste of Divine Love) of the Absolute is thus screened and the stage is set for relishing the Rasa of (physical) Nature instead. Action and reaction now hold the stage and the mind conceives them into virtue and vice. The Shastras (scriptures) appear with an endless armory of taboos. All manner of spiritual practices grow like mushrooms to trap down the Infinite. But the plain fact that whatever is, is within, does not appear to the egoistic gymnasts. No amount of penance, austerity, or mystic efforts can buy the Infinite for us. We are Infinite, all of us, and Mahanam can

only dawn on us through love, through surrender and through complete effacement of ego and desires.

It should be born in mind that we are an essential part of this Creation. And, we should utilize this birth to bring about the peace of Soul and a flawless perfection of the imperfect human civilization.

One has nothing else to desire for other than His Grace, which makes one's life glorious and significant. Otherwise, one is just born to die without purpose. So seek His Grace, do not worry.

Be always with Nam. Then the objective with which you have come here will be realized.

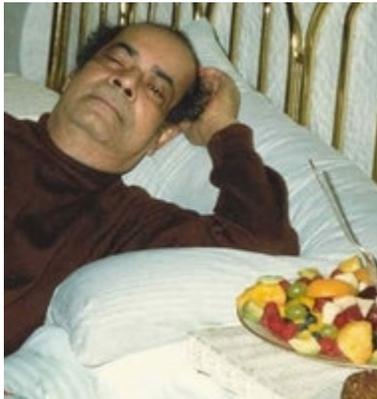
Human birth is given, ultimately to get a fraction of the experience of Immortal Bliss. But, having been born with our forms and mind, the mind runs in various directions with unbridled passions for love and hate, loss and gain, and sundry allurements, so that there remains no scope for the taste of His Love.

If we do not understand the purpose of coming into this world, then the coming has been a waste.

Human life is meant to feel His Divine Play and thereby understand the nobility of the Creator. The mystery of birth will be unfolded only when the sweetness and beauty of the Divine Play which is the Eternal Truth is realized by turning the Consciousness inward.

This life is without any meaning unless we can realize His Divine Play.

We have come to enjoy His Play, remember Him with love, and remain in a natural state.



Dadaji having breakfast in bed ...



...and dinner in Portland Oregon 1986



Dada kissing child 1987



1983 Utsav guests served free meals. Harvey Freeman and Ann Mills top right.



Jaswal & Dada 1990

37 Your Destiny is Truth

Destiny is Satyanarayan (Supreme Truth). Do not worry.

You may work out your plan, but His plan may be otherwise, though only apparently. He manifests Himself not to destroy, not to checkmate, but to fulfill. Amidst universal flux, His Will alone is indeterminably active all the while. The flux around is static in its determinate conventional gyrating.

Gradually it will be realized by the aspirants as to how all events and circumstances, great and small, within and without, have been subtly planned and brought about by the Infinite Wisdom to work out the imperfection and work in the Perfection, and to carry out the natural process of bringing out harmony with the Eternal Source of our Life, the Self.

Everything is predestined.

Your only duty is to bear destiny or fate with patience.

Whatever He has destined for humanity, good or bad, is for a great cause. He is Ever-merciful.

Bear with calm fortitude your Prarabdha (destined unfolding of all aspects of life). Otherwise, how can you immolate (destroy, sacrifice) the beast in you? To bear your Prarabdha is the only penance that is of any avail. To renounce the world, to rein the senses, to practice austerities are nothing but egoistic self-aggrandizement.

Prarabdha initiates Prarabdha. Prarabdha is intensified by prayer.

When you are in the domain of Nature, you have to acquiesce in Prarabdha. Prarabdha must have its course.

The Guru will lead you through the deserts of Prarabdha. Don't you be anxious on that score. Prarabdha cannot be fleeced off without the emergence of Love.

So, resort to the Mahanam and become wide awake in the atmosphere of Love Divine to get rid of the fetters of fate.

If you love Him, Prarabdha withers away, and then He takes you to Vraja (Supreme State). He strips one of all vestures so one cannot even be an instrument.

Addiction to His Love will minimize slowly the vehemence of Prarabdha. One has to bear with fortitude the inrush of Prarabdha. This is the esoteric Truth.

Unless and until one's Prarabdha is full, until one is merged with Him, one's mind will have to come back, will have to again take a body in this world.

Nobody knows how destiny works until the end of life. Try to live every day of your life in such a way, that in the end you have the consolation that you have successfully utilized all the days and years with the gifts of body, mind and Prana (Life) bestowed by God on you.

He is the destiny.

38 Human Birth, a Rare Gift

This human birth is the rarest of all births. So try to live this life keeping Him in view.

In the body's birth, how many changes take place right from the embryonic stage 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 until 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.

The hand that rocks your cradle is All-Love and is at the Nativity of all Existence.

Don't you worry. The Master will take Life upon your corpse and will do the needful.

It is the birth that is painful. The fetus raises a frantic alarm during the last one month. Death is (compared to that) of no concern.

Of course, in some sense it is mechanical because a newborn baby cannot grow into a full-fledged person in a moment miraculously. He or she must grow through a process and this process is also called Prarabdha (destined unfolding of life). Prarabdha means you have to undergo some predestined process both physically and mentally. Remember even Nature has no hand in it. So do not be afraid of Prarabdha, or of its turns. Self is above and beyond all these.

Can you believe in your Self and your Existence? Can you deny it?

His Love cannot escape the cycles of births and deaths full of miseries.

Often we hear that birth is the result of the actions and reactions of our previous life and there is a continuity of birth and death until it is relieved of the bondage. Hence our sufferings also continue until the end of bondage. That the sufferings are the results of the bygone births is a wrong conception, because it is not only the individual who suffers but the society and even the state suffers as well. Now the society or the state has no bygone births. Then why should they suffer? The fact is that when an individual first appears in the womb of the mother, matter forms instantly. At that stage mind lies in a state of inertia. But remember, mind and matter are nothing but One. With their gradual manifestation the differences in them are identified. From that state the individual is in the domain of Nature (Prakriti) and a series of phenomena determine his or her every development. Sometimes it seems mechanical.

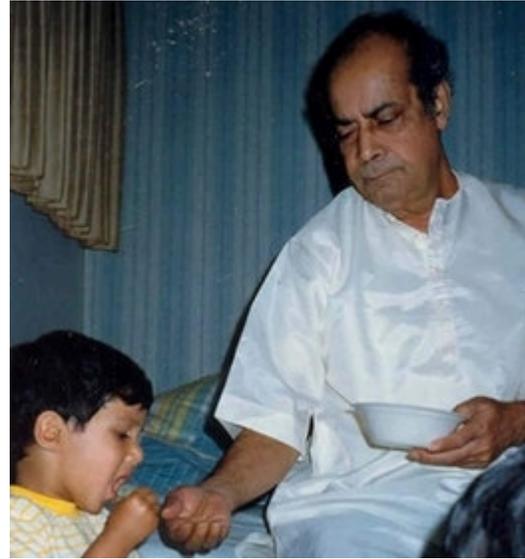
This body itself is Prarabdha. It is not the result of bygone births, which is nothing but a creation of the priests and Gurus for the achievement of mundane gains in their respective professions. Unconsciously and inevitably our bodies develop and decay in their own way.

Being born with a human body in this world is itself destiny. One who has a taste for His Love wants to be born again and again with a human body, because this taste of His Love cannot be possible other than in this human birth.

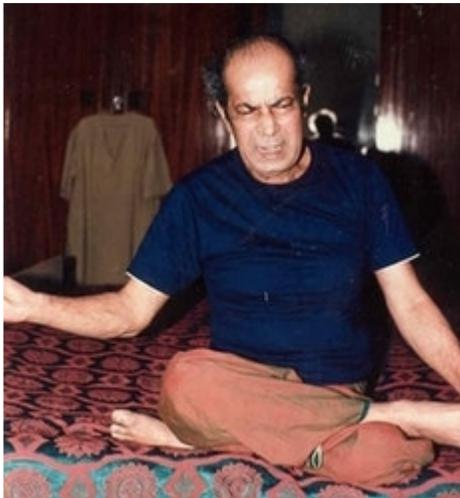
Try to know your birth, why you have come here and what is your purpose. The Almighty has never created us for suffering or bondage or agony. Rather, He suffers for us that when we are born, we forget His Purpose. The ego is the root cause of our sufferings and bondage. Complete surrender to Him is the only way to get rid of ego and then to know one's purpose, which is to enjoy this Play of the Divine. Then we understand what is birth.



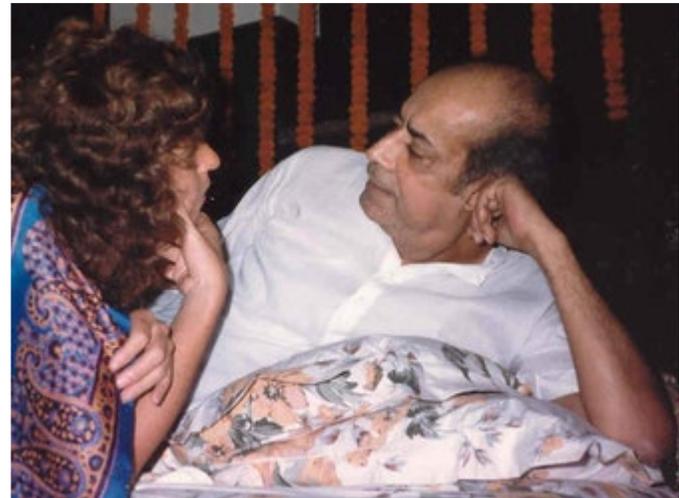
Dadaji removing garland at Utsav in Calcutta 1984



Dadaji feeding child in Los Angeles 1984



Dada speaking angrily in Bombay 1984



Jana Shiloh and Dadaji talking at Utsav 1987 in Calcutta



Dadaji's 80th birthday party January 13, 1990 in Los Angeles California



Dadaji – 80 yrs old

39 Life is Eternal

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 (Dadaji points to himself) go? That's it, there is only one place. Still one's death you think a person has gone somewhere. But, one does not go anywhere. It is under the influence of body consciousness that one thinks in this manner. And for this reason, fear of death makes one feel as if a person goes somewhere on dying. What is the nature of death is a matter we do not understand.

If you know what death is, then you can know what you call life and afterlife, isn't it? He is not born, then what is death to Him? Speak about the body. That body takes birth, in your language. What is correct then? You are unable to see, that is why you are bewildered. Being deluded through inability to understand, is it proper for us to show disbelief? When we are unable to understand the meaning of a calculation or a poem, we do not express disbelief or contempt toward them. In the same way, in the spiritual world such phenomena take place that we can by no means understand, yet we cannot deny the phenomena. It is in our nature to make comments on matters whose importance it is not easy for us to accept. Many applications of science are within our reach. After the inventions of the radio and television, even though we may not understand these means of hearing and seeing distant things, still we have no hesitation in accepting that it is possible to do so. But, we try to belittle what takes place in the spiritual world, especially in this age of the slogan, "Religion is the opium of the people."

There is something called death, as you people call it. But, it is He who leaves the body, and He doesn't go anywhere. His vibration stops in the body. But, until the individual mind function is over, the mind remains dissatisfied and unless and until this mind is fully satisfied, it will continue to come into this world. People who were together, come together again.

In the vacuous region of the heart, which is the Infinite within, two sounds are constantly sounding. When these two sounds go off, the mind shrinks and a person dies. When the mind can resort to another body, it buds forth again. When those two sounds of Mahanam stop, it is death. Then the mind shrinks and the person is merged in pervasive Existence.

Individuals have no Existence of their own because exit from their mortal body is inescapable.

Human beings get crippled in life with so many ups and downs, shocks and jolts, still they do not care to remember Him. Right up to the time of death they carry the burden of hopes and desires, becoming victim of the miseries of repeated births and deaths and unavoidable destiny.

You have come for a few days, not forever. Why should you bother for anything?

Life has no death. Life is Eternal. What you call death or end of life is actually a phase and is concerned only with the body. Body consists of matters which dissolve in time to their original form. But Self has no dissolution.

One has no right to put a violent end to one's own life. Live the normal term of life doing your work, without coveting the wealth of others and enjoying Him.

You need not hunt after death. Try and understand the Origin. If you can reach and grasp the Root, then you will understand the branches. Life is the Play of the Divine and the birth is His Music. Death is a cessation, more precisely a condition or phase. He who has created us has done so for His necessity.

Life is like a Jalebi (Indian delicacy made in a three inch circular design, open in the center, with

a seemingly endless narrow tube of dough that circles back over itself again and again. The resulting shape appears initially haphazard and confused, but upon closer inspection is carefully created and orderly. Dipped in thick sugar syrup, it is sweet beyond sweet.).

That which holds the body will return to Its own Abode when It leaves the body. And the reality of the mortals is then merged in that Eternal and Continuous Life Force which never moves from or to any place.

A person (Supreme within) cannot die. The body is mortal, but He is not. He is chanting within you 24 hours a day. When that body is off That (Life) is not off. The mind is caught by Him.

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! 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 (Soul) leaves the body, in your language, only Vivek (Conscience) remains with Him. Then Conscience itself says, why, having received such human life has one remained deprived of the enjoyment of the taste of the Supreme? Conscience alone reminds one of the indwelling Atma. Reciting the incantations of the funeral rites however, cannot touch that Conscience in the least bit. Try to understand the matter. Who is to perform the funeral rights? For whom do we perform these rites? Such rites are only for mercenary interest. We have gotten bound up by a disastrous superstition.

When a person is born, one day he or she must leave the body. The question may arise whether one can prolong keeping the body for two hundred years or four hundred years, but the fact remains that a body must die one day. But, the real thing is that nobody goes elsewhere, only the body changes and transforms while the Soul (Atma) exists. Everything exists in this universe. As you cannot see while the Soul leaves the body, you say it goes away. But there is no space or scope for going beyond this universe. When people visit America or some other continent, you receive information in regards to their whereabouts and you know they are there. Similarly, the one who has the power to see can say when anybody leaves the body that the Soul is there. This body must go. It is a mere appearance. You really see nothing.

Today I will tell you one very secret thing. One who knows the way of the preparation of the body constituting Panchabhuta (air, fire, water, earth, ether), the five elements in your language, and as Shastra (scripture) says, knows that these five elements transform and change their forms. For instance, the combination of Hydrogen and Oxygen forms water. Again, under certain conditions Oxygen and Hydrogen separate and go to their former conditions. If we say they vanish, it is not correct. The word transformation or change is more correct.

The most secret mystery is the attachment or, so to say Maya for the body. This is the vital point. We have no attachment for water or Oxygen or Hydrogen, so we do not feel much about their change or transformation as we know their position. We feel sorry for the death of mother, father or son, whoever they may be, because of this attachment.

Now you try to understand what is death. Death is nothing but change or transformation of the body. Once you understand what is death, you can realize what a mistake we make when we perform the so-called traditional Sradh (funeral rites) ceremony. There are various kinds of rules and regulations in the Shastra regarding Sradh. That is to say, the Brahmin or the priest, ascertaining the financial position of the party, that is, how much one is inclined to spend, advises likewise. But, the meaning of Sradh which we perform is absolutely wrong.

The deceased for whom we perform Sradh receives nothing. The verses we chant at the time of Sradh, the deceased does not understand this even. The ritualism in the scriptures is all meaningless and full of falsehood. Nobody knows anything. This is nothing, absolutely nothing but the business or trade of the priests. A jungle of superstition misguides us and takes us far from Truth. Try to understand the Origin. If you can catch hold of the Root, then you will understand the branches.

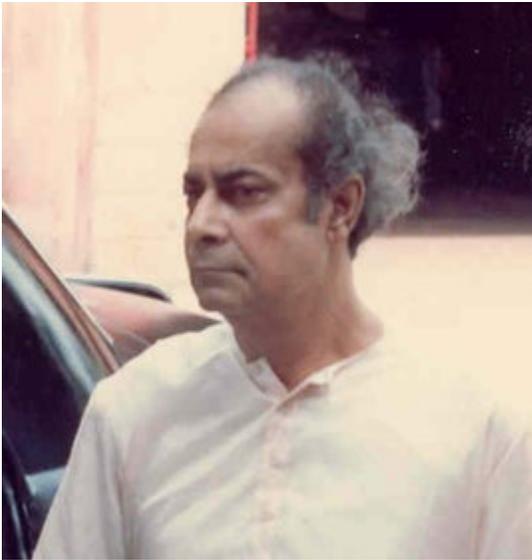
By chanting Mantras, making prayers or blessings for the dead person, how far can we help them or how much may they be benefited by doing all these things? It is very difficult to get rid of such centuries long cherished traditions which have infused not only into this society, but also into them remote corners of humanity.

Action and reaction hold the stage. When the reaction gathers magnitude, one cries for succor (help). Then comes death. But the reaction persists and that leads to rebirth.

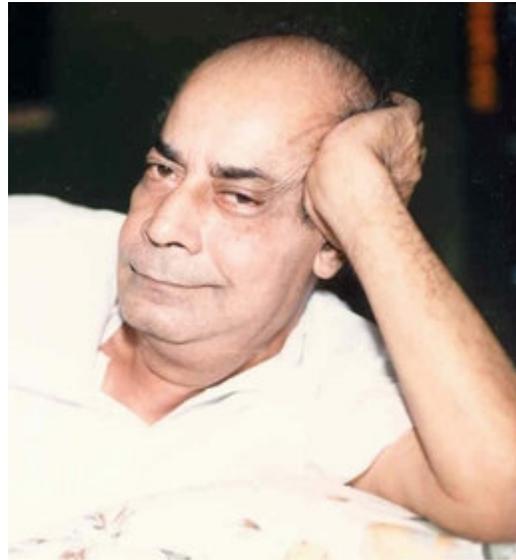
Reincarnation? What do you mean by that? When we give up the body, then and there the mind is caught by Him. After that, it is a question of time, maybe just now, maybe one day, maybe few years, you come back in a different body.

How many days we can or do live is not important. How we lived or live is important. Keep it in mind.

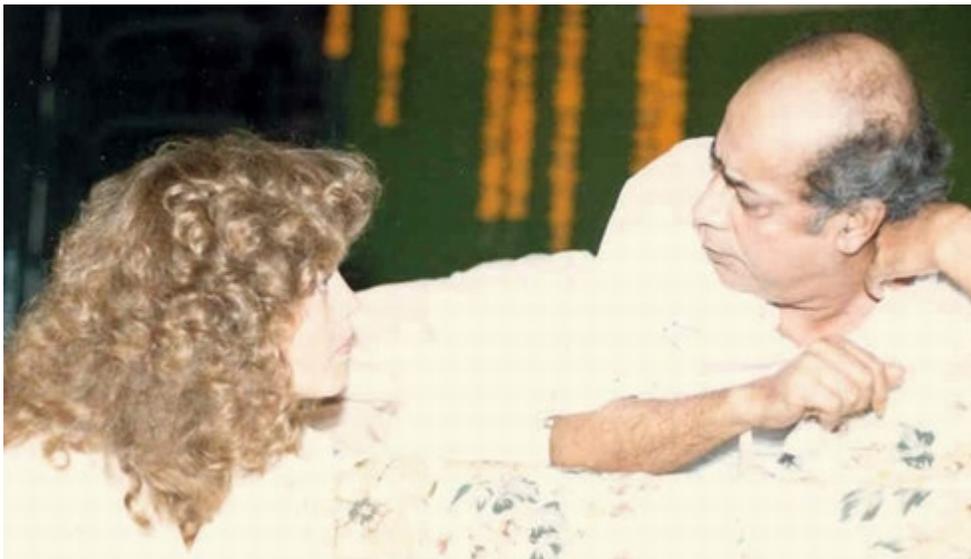
We have come to another's House. We must leave it someday. He (Dadaji), whom you find in front of you, will come and take you off.



Dadaji arriving for Utsav in Calcutta 1985



Dadaji in Somnath Hall 1985



Ann Mills and Dadaji at Utsav in Calcutta 1985

40 Betrothed to Him, You Relish His Love

It is from the state of Divine Love that he (Dadaji) says, "Will you marry me?" You must understand. Can there be marriage with the body? 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?

Marriage is union with Him. Worldly marriage is to live out the destined attachment together. Is there any male in this world? He (Dadaji) only sees females. Prakriti (physical Nature) itself is feminine. So how can anyone in Her realm be a male? There is only one Supreme Male, Purusha, and He is the Lord unconditioned by Nature. So, marriage really means the co-joining of those in this world of Nature with the Lord (Husband) within. That is Love. Have you understood? Can a body make love to another body? When the Lord within throws off the body it is hurried to a crematorium.

What do you mean by marry? Do you mean to say you marry her, she marries you? That is nothing. That is a temporary thing.

In the worldly plane, husband and wife are very near and dear to each other. In inner world He, Who is thousands of times your own and lovable and whose Darshan (vision of the Supreme) for once only is more than sufficient in life, must be non-expressive (left unspoken).

He is the only Husband.

It is the mind that marries.

What is marriage? The mind is but a woman. When the mind becomes Manjari (like a blossoming flower), then starts the relish of Rasa (Taste of Divine Love) between the two female friends. This one (Dadaji) also becomes a female friend. This relish of Rasa is marriage.

He (Dadaji) likes to be in the company of lovely dames. He can't do without them. He talks to them, fondles them and even kisses them. He asks them, "Will you marry me?" How do you take it? Do you think you are male? No, no. You are all women. The mind is female and the Soul is the only Male. He is in Eternal Amour (love) with females. The basic Truth of Cosmology empowers me to woo the womenfolk. Do you agree?

Marry me, won't you? Do you realize the import of marriage? To receive Mahanam is to be locked in bridal with that Nearest and Dearest.

Wedded to Him, you reach a Divine Orgasm united with your True Nature. His secret footprints, His secret Fragrance, His secret music follows in your heart everywhere you go. God is the sound of your heartbeat, making love to you 24 hours a day.

Marry me, would you? Do you think you are men? You are all women. Mind, the Nature around which is mind created, is the female. The Supreme alone is Male. We have come here to make love to Him, to be bathed in His Love and to vibrate His Love through the actions that come our way. Drain your self (ego) off to Him. Be stripped of all the vestments of obsession. He will clothe you in a wedding robe of Love and make you Full. He is your Dearest. He is you, your Self. No effort, no austerity, no external agency is necessary to get Him. That is all commercialism.

When we come into this world, we come with Him in wedlock. That is true marriage. As long as He (Husband) is within, the question of becoming a widow, Sati (chaste) or Sahamara (dying with one's husband), appears meaningless. This is true at the death of any person, not to speak of women only. For in the world, we are all females and He alone is Purusha (Supreme Male). As soon as He (Atman or Soul) leaves the body, the individual ceases. Without Him, the individual becomes a widow and has to court Sati. Thus, widowhood and Sati go together.

Married to me (Him), you are everywhere present.

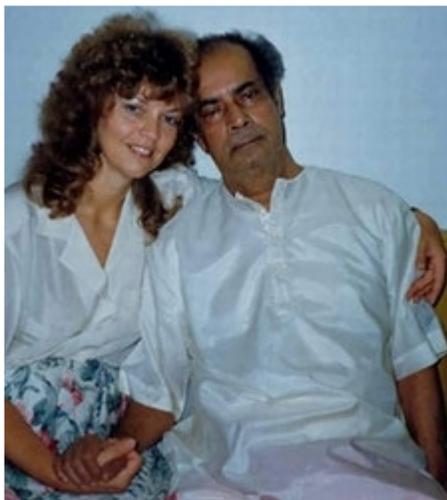
Your actions betrothed to Him, will elevate you to a state of inexplicable Ecstasy, into the world of Truth.



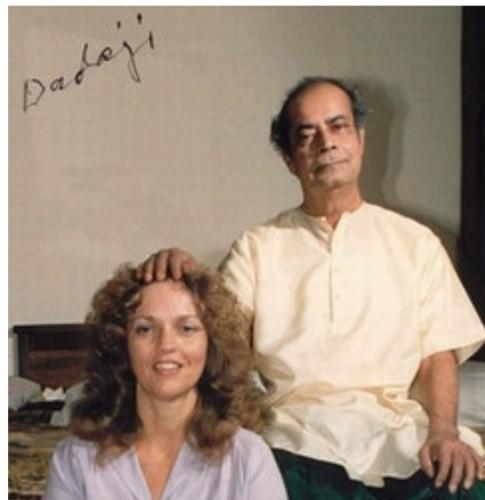
Ann Mills & Dadaji 1986 LA



Ann Mills & Dadaji 1986 Houston, Texas



Boulder Colorado 1987 before eye surgery



Dadaji wrote his name on this photo for Ann



Ann Mills & Dadaji 1987 Los Angeles



Ann Mills & Dadaji 1989 Calcutta

41 Surrender Yourself in Full Faith

Try to keep faith in Him, Who is the Source, the Energy, the Life.

If you leave everything to Him, He has to come to your rescue. You need not even call Him, because the surrender is so great. It has become His responsibility then to come to your rescue. Those who depend on God with full faith none can make them small or harm them. Go ahead with this firm faith.

Love Him, surrender yourself to Him and the moment you surrender your entire existence to Him, He will be the pilot of your life and will take the vehicle to safe landing.

What is needed (to realize Truth)? Time factor, submission, no intelligence, no mind....nothing.

Just you try to surrender.

One has to be in Him. Self-resignation and to brave Prarabdha (destined unfolding of life) with fortitude are the only requisites.

Surrender and you are transported to a plane beyond virtue and vice. Virtue and vice are subject to the mind.

Complete surrender to Supreme Being leads to emancipation, realization, and salvation.

Surrender your unknowing to the Knowing.

You must be naked before Him.

The surrender must be perfect and complete. The heart must be purified of all desires.

Self-realization is not possible in its fullest and truest sense through any other means except perfect and absolute self-surrender.

The individual ego is the root cause of all trouble and the greatest obstacle. Ego must be overcome by complete surrender to Him.

Submission to Him only matters. But, you cannot submit; it will come when it will come. You have only to watch and wait, with Him in your heart, while doing your duties that come your way in a matter of course. He loves you all the while. Remember this.

A person has no authority to dictate to life because He is doing all in the universe. This body is He also. We have come with a hired body, so whatever He does, He does with His body and mind set by Him, for Him, to come to Him. A person has no choice. But, everything will not happen in a day. Wait. Be patient.

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 within us takes over the entire responsibility for our lives, works in His own Divine and Infallible way and Captains the ship of our life to its final destiny, realization of our True Nature.

Part III

Enjoy Life with Him

42 Mahanam Alone Brings Peace

Nothing to worry about. As He creates dangers, so He also lays the path of peace.

Leave everything to Him and there will be peace.

The love of humanity and desire to serve all will bring blissful peace to our hearts.

Whatever you have received in life, take that as His Blessings or Grace, and the road to peace is opened.

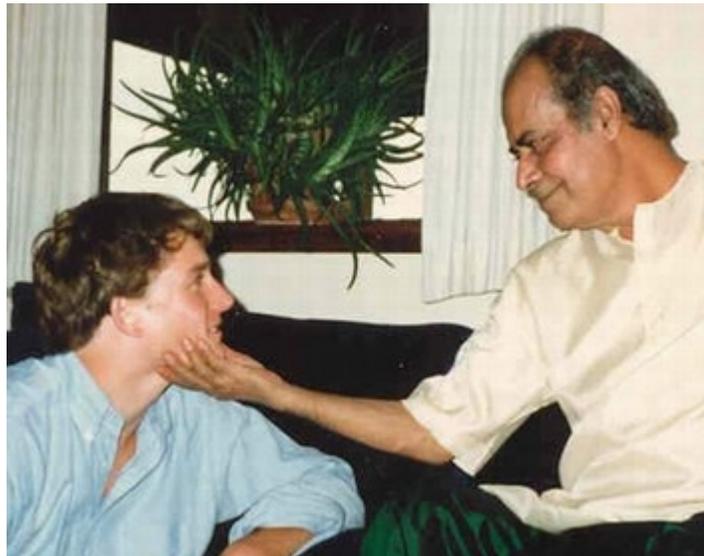
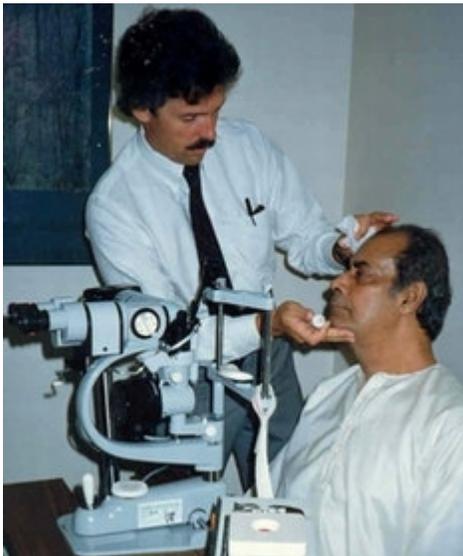
Value everything in the context of peace and the Bliss will come automatically. You will then inhale the Divine Grace and you will hear the music of your heart, Mahanam.

Through all the afflictions of life one can live in peace and happiness when one can surrender all fears, thoughts, desires and expectations of loss or gain to the Will of the Supreme Lord.

The more you will follow Him, the more you will get peace and tranquility.



Dadaji in Boulder Colorado 1986



Dr Roberts checks Dada's eye before surgery - Boulder Colorado 1986

43 His Grace is Mahanam

His Nature is All-merciful and All-graceful. The Grace and Mercy constitute the real Form.

One who worships Name (Mahanam) as Truth receives the Grace of God.

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.

Submit to Satyanarayan, the Supreme Consciousness. Disengage yourself from your ego. Let your I (ego) abdicate in favor of Him and through His Infinite Grace you are Blessed with the sound and vision of that Mahanam.

As you have met Him direct and you have received His Grace, you have nothing to worry about. He is with you to guide you to the right path, leave it to Him.

Those who are my Own are always with me. Whatever happens to them, happens for their good. Maybe sometime their load of sufferings is very heavy. Know it to be certain all are manifestations of His Supreme Grace.

He (Dadaji) does not dispense anything like Grace. Rather he comes along with it.

Grace comes directly from Him. Your Dada also has no role in this matter. Dada is just another person like you all.

Without His Grace, nothing can be understood. Can you say to what extent your science is able to understand?

Divine Grace will descend upon you only if your mind is bereft of ego and your heart void of desires.

Nobody feels grateful that He, Who is All-merciful, continuously showers His Grace on His created beings. He always waits to relieve.

Be of good cheer. Your relations are His Grace embodied unto you. Be with that Grace and have faith in Him. Let His Will be done.

You have received His Grace, don't worry.

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.

Everything must be done in a natural way. Mind must follow its own nature. Any effort to control the mind makes it all the more restless. Let the mind follow its own course and remember Mahanam. This Eternal Sound smooths up the artificial barrenness of life with a shower of Divine Grace. In the course of time it is this mind, but transformed, that leads the seeker to realize his or her true Divine and Blissful Nature.

One has nothing else to desire for other than His Grace, which makes a person's life glorious and significant. Otherwise, one is just born to die without purpose. So seek His Grace, do not worry. He is favoring us forever with His Grace. The Mahanam is constantly ringing in our hearts.



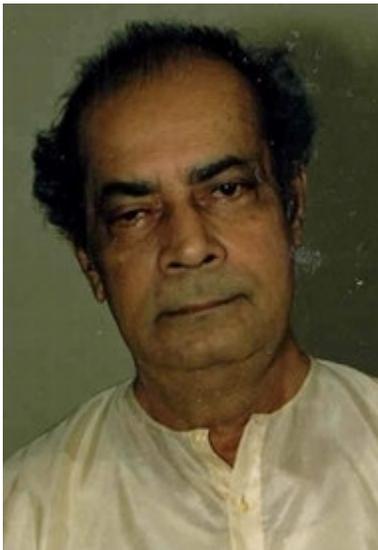
Dadaji in Los Angeles 1986



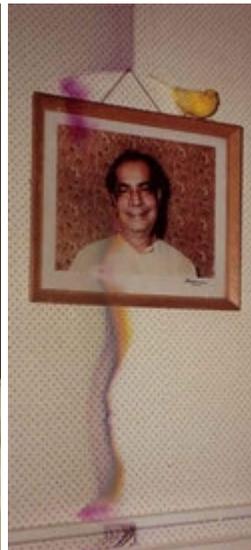
Boulder Colorado 1986



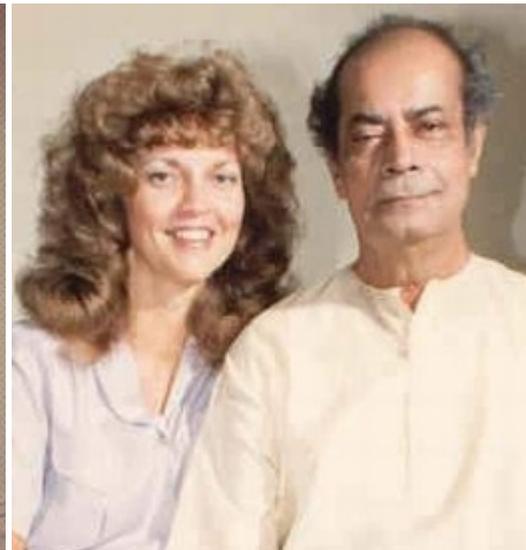
Dada and Roma 1986



Dada after laser eye surgery



Ann's bird Satya



Ann Mills and Dadaji 1986

(rainbow mysteriously appeared on photo)

44 Realization Unfolds Naturally with Mahanam

His Mind moves the Creation. And a time comes when a person's mind automatically becomes zero, freed. How? He comes. And through Mahanam by His Presence, that is, Satyanarayan, mind automatically starts loving qualities. The mind when attuned to Him is Radha (consort of Lord Krishna).

Dadaji has nothing to do with Darwinian evolution. Nor does He advocate any process, any climbing stairs. If Reality is One, no such segmentation and stratification is possible. In fact, He is realizing Himself through you, me and everybody. We are to witness ourselves being void in order that He may manifest His fullness within us.

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.

God is available here and now, anywhere and everywhere.

To realize Him one can achieve by simple and straightforward means. There is no necessity for mental or physical wrestling. Otherwise such wrestlers would have achieved Him much earlier.

By remembering Him, you realize Him.

Why do you want to realize? You have received (Mahanam) at the time of birth, by Maya you have forgotten. Again now, you have received (some in Dada's presence, others through this book). That is enough.

Unless there is a feeling of more than One, how can there be thinking of Oneness? In reality, it is neither one nor many. It is due to the nature of the mind that it appears so. The period of new moon and the period of full moon are conditions of Nature whose knowledge is acquired in a certain domain, that is, within the existence of this earth. But, if we reach the firmament, then nothing is visible. That is, when we go beyond the orbit of the earth and the moon, then there is neither new moon, nor full moon. The mystery is this. There is mind, but it has no feeling of difference.

A person's life passes through stages of childhood, youth, adulthood and finally old age. One becomes wise because of experiences in relation to the external world. Similarly, there are stages of unfolding of different inner developments which, by time factor, help a person to get into the Divine Lap of His All-merciful Existence. This unfolding of inner development of one's mind does not result from austere meditation or rituals. It is a spontaneous change over of the mind's unsteadiness into repose in the deep recess of the heart, where His Eternal Existence vibrates within us. A person cannot achieve this by any effort. This comes about through a natural flow of Life. In this experience of natural internal showering of His Grace, first there comes an upsurge of feeling and words to express. Then the earnestness of mind is stirred up. But, gradually the mind gets into weighty Silence. The need to express in words ceases and there remains then only deep silent communication with Him that is inexplicable. And this means being immersed in the unique taste of His Joyful State, in the Fragrance of His Love.

Realization depends on a particular condition of the state of Consciousness that cannot be expressed by language in any way. An attempt to express that feeling loses Reality. Subda (words), they are nothing but outer manifestation. When one gets the Real Thing, that person becomes One with Him. You know it is just like when the heart is full. There is no other way. That is the domain of the wave of quietness, even feeling is absent there. That is why many confuse void and fullness. This is a matter of realization, not the object of understanding.

Bear one thing in mind, you people will unquestionably have Mukti (liberation), Prapti (realization), and Uddhara (salvation). And, what is more you will also be blessed with Paramananda (Supreme Joy). And, what is meant by realization of Paramananda? It means atonement with Satyanarayan.

Those who have received Mahanam will be delivered even in this birth. Those who have slipped off will suffer an enormously intensified Prarabdha (destined events of life). You will find them raising alarms, however they will be delivered.

Whom do you intend to deliver and with what? Whom shall you deliver and with what, save your Self?

Why speak of deliverance? We shall enjoy here as much as there. If we cannot enjoy here, how can we do it there?

No deliverance is possible except through Mahanam.

He is delivering Himself, to be sure.

All people of those places where he (Dadaji) has gone, through which streets he has gone, will be delivered. Whoever has seen Him will be delivered.

If you want salvation, make a promise that you must not wait for another life. We should get it even before the next breath. Because one must not wait for or believe in the next breath or the next life as one does not know what will happen next.

Neither I nor you do exist. He is enveloped in Himself. The fullness is the void. There is no Existence then. Nothing is. Only the Infinite is. How can there be any felt Consciousness at that stage? This is the Absolute. It is a sense of All-engrossing I-ness in all Existence. You have nothing as apart from your Dada.

It is possible to be in tune for two, three or four minutes. Otherwise, you could not do anything. This too is possible only in Kali and not in Dvapara Yuga. Mahaprabhu was ensnared by it (being in tune) and eventually left the world. But, it is possible to be in mood for one, two, three or four hours even. It is the level of Vraja (Supreme).

A little exhibition of power is of no avail so far as realization of Truth is concerned.

No act can ever lead to the Zero experience.

Truth cannot be realized by your own efforts.

Since we are part and parcel of Him, there is no doubt that God-realization is within our action and desire.



Realization is a fake word. So long as He is within, no need of anything. Just remember that you are with me. And, if you remember Him and do your work, that is enough. Liberation will come automatically. Don't try to do anything.

To realize, is to fancy as real what is unreal.

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 new born 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.

When you succeed in your constancy to the Lord, Who is the Cipher (non-entity) Being, then attainment of Truth will be possible. This is the normal way to Bliss. Through the practice of constant devotion, the Lord makes one a Sati (chaste, devoid of mental obsessions and attuned with Mahanam), then one attains Sita Bhava, a state of pure heart. And, after mastering the senses, one attains the Lotus Feet of Savitri (character in the Mahabharata, who symbolizes complete submission to Truth). One then proceeds further, beyond the kingdom of time and obtains Divine Love, which is as good as the Truth Absolute and continuous Bliss.

Bliss comes through Energy.

Samadhi is a mental condition at a low level. When you find Him, you will realize that there is no distinct Existence to be felt. Neither He nor you will be there. He neither comes nor goes. There is then no intelligence, no understanding.

Liberation is nothing other than the awareness of one's True Nature.

Moksha (liberation) you will not get other than Him. Mind cannot be liberated without Him. Follow me or not? Don't bother for Him. He is within you.

Self-realization is possible only by the Grace of God, which dawns after the aspirant for Truth is initiated into the spiritual life by God or Self directly. No human being is Guru. God alone is Guru.

He, Who is ever wakeful, Who is never oblivious, also at the time of birth, He is indwelling. Nothing is unknown to Him. To Him there is nothing past, present or future. Time does not touch Him. For Him, there is no coming or going. He only is changing all the forms. If the business of seeing itself is mistaken, then does the question of transformation, coming and going, even arise? As soon as you pierce the covering of Yogamaya (Divine Creative Power), you will see All is One. Then everything shall be nicely cleared up about what you call transformation, coming and going, birth and death, light and darkness. But, what you call the influence of Yogamaya is so deadly serious that even those who are ever vigilant cannot escape its hands from time to time. When the power of Yogamaya comes into the Kingdom of the Supreme Power, then Yogamaya also merges with Him, with that Supreme Power. And, it is Mahanam that is the Supreme Power, nothing else. That Supreme Power resides in Mahanam. Can the means at the command of Yogamaya obstruct it? It is Mahanam that leads to liberation (Mukti or Moksha), realization (Prapti) and salvation (Uddhara). Mahaprabhu, Ram, Bhagawan Sri Krishna himself showed the Power and Majesty of this very Nam (Divine Name). Namaiva Kevalam! (Name is the only Path!) All of them went screaming from door to door spreading this very Mahanam. All the twenty-four hours He keeps doing Mahanam, whether you can hear it or

not. We are receiving that very Nam from the air through breathing, without knowing it. Still getting to know this produces an extreme Joy and not knowing this we do not experience this Bliss, this much can be said. Still, He keeps and will keep on doing His Work. Not a single person is denied that. If even one creature remains unliberated, He will remain bound. When He has sent the creatures here, then their liberation is also His responsibility. Whatever maybe the headache of anyone, His headache is the greatest of all, know this.

Why all this talk of liberation? For Him, what is bondage or what is liberation? Who will bind whom? Who will liberate whom? This is all the egotism of the mind and intellect. He is nothing and again, He is everything. Everyone who lives on the earth sees according to the context of their circumstances. Water, air, clouds, sunshine, rain, all are indeed One Substance. United with Supreme Will nothing else remains, for then the earth is not there. With His one Wish, at a glance the whole world is seen in a moment. All is then One and One indeed is All. To give similes and comparisons is the job of the mind and intellect.

He goes far away as soon as you try to understand. I say far away in your language. Is it a matter of understanding? It is a matter of experiencing. Do you understand Rasagolla (Bengali sweet) until you eat it? All is known on savoring the taste (of His Love). Not externally, but internally. And, after that outside and inside, all will become One when you have the experience. It must happen! You cannot go without it. If the moon and sun are facts, then know this to be a fact. What do you say? How can His Grace go to waste? Realization has already come with you. Just you see, by only remembering Him once you will see. Age after Age, Life goes on with one experience, that indeed, is Truth. It has no decay, no destruction.

A human being identifying with one's body and mind is the Jivatma. This I-sense or ego principle, prevents one from identifying with Truth, Sri Satyanarayan. A human being with ego principle looks for Truth in the objective world. This search is futile. Unless Jivatma gets rid of the ego-principle, he or she cannot perceive or realize Truth. Only when the subject merges with object, when the ego-sense is lost, can realization of the Oneness with Truth be established. This cannot be achieved through the intermediary of a person, but can be achieved through the agency of Mahanam.

The mind gets fullness of right vision or Enlightenment when, while being in this body it becomes conscious of Him. Then, that moment is mind's new year, a new birth of Light. In that state one loses the boastful I-sense in one's activities, and even if the senses and desires drive the mind the bridle is held by the Lord Himself or the Nam, so that one cannot go astray. Humans take the human form from Him to realize this Truth.

Complete self-surrender to the Absolute with the help of Mahanam is the only path for Mukti (liberation), Prapti (realization), and Uddhara (salvation).

By cultivating the habit of patience and by remembering Mahanam with love, we move toward God-realization.

45 The Worshipped and the Worshiper are One

Puja or worship has no meaning. Who will worship whom? The worshipper and the worshipped are the same.

Who worships whom? Can an individual perform Puja? How can an individual do it? Puja is performed only where the subject and object become One. At the time of worship the body lies forsaken. What we generally find in usual Puja (ceremonial worship) is merely child's play.

To be in tune with the Lord Sri Satyanarayan is called Puja. This is possible only when one can leave the physical body and mind of the mundane plane to taste the Bliss of the Infinite. Then only, the Divine Communion is made a Reality. Since it is impossible for a mortal body to transcend the ego, Puja in the true sense of the term is never performed.

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? All this Puja is for worldly display.

He cannot be worshipped. He is won by love alone.

Puja, a person cannot do. How can a person do Puja? What can a person offer Him? What people do is mere Tamasha (fun) and picnic.

God alone can perform His Own Puja. At the time of Mahapuja (at Utsav) the finite Reality is merged in the Infinite and that is the real form of adoration.

To do prescribed worship is to put a wall between the worshiper and the worshipped. To think of worshipping the Absolute, Who pervades this Creation and at the same time is enshrined in us, only smacks of egotistic appraisal.

From now on, even congregational music (Bhajans, Kirtans, devotional songs) have to be given a go-by.

"Hari Krishna, Hari Ram" song was for then. Not now.

Even worship is a fine division. One worships, One is worshipped. It is only Divine Love that does not divide, but rather reveals the union.

To separate the propitious (benevolent, auspicious) from the pernicious (injurious, destructive), the capacity for the worship of the Divine Being has to be acquired in order to negate both.

What is Puja? It is His state of Manifestation.

Your Puja is presided over by mind and is never beyond mind. Who can do Puja? The worshiper and the worshipped are One and the same.

Forsake all these social customs and prejudices and devote yourself to Him. He is within you, do not forget it.

46 Utsav: the Illumination of Truth

Annual Utsav is a gathering of brothers and sisters to prove humanity is One, Religion is One, Truth is One. Those who have tasted His Love in Dadaji come from all over the world to enjoy Oneness with Him. Universal Love in Silence elevates their minds from the ego state to a newly born mind (Manjari). Durga Puja (Hindu festival for the goddess Durga) celebrated conventionally, just remain mere farce and entertainment with external fanfare.



Early Utsav Dada's home Calcutta 1970



Utsav in Somnath Hall, Calcutta 1978

During Utsav, brothers and sisters come from all over the world. Its purpose and only goal is to rejoice in internal communion together in His Presence. Truth manifests Itself.

The manifestations (supernatural phenomena) are the surest marks of a real Utsav or Puja. "An Utsav," said Ram Thakur, "means to be in Supernal (heavenly, ethereal) Light." Dadaji says, "Ut" is giving up or forsaking and "Sava" is body. So it comes to giving up the body, that is giving up all empiric (practical experiencing) sense. This type of Utsav or Puja was never manifested before, except only once at the time of Ram Thakur.

What is meant by Utsav? The word "Ut" means luminous manifestation, and "Sava" means Existence. That is to say, it means to be immersed in Existence Itself.

Utsav means His full Manifestation to the assembled family of humanity. Utsav cannot be of people, it is of Truth. Significance of Utsav is to elevate a person's ego to Truth in His Divine Light.



Utsav gathering in Somnath Hall Calcutta 1986

At the time of Satyanarayan Mahapuja the finite reality is merged in the Infinite, and that is the real form of adoration.

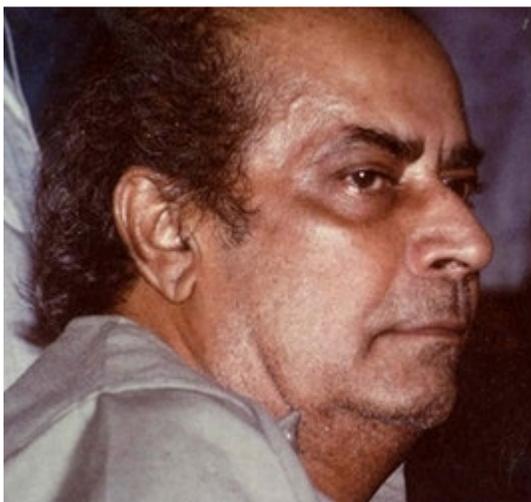
Is Puja done by showing anything to anyone? Whatever you may say, your Dada sits (before the group) with doors closed (to the room where the one chosen sits for the Satyanarayan Puja). You will not be able to understand properly what happens (in the room). That I also don't know. But, what takes place 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? (See Part IV, Articles 10 and 11, and the glossary for further details about Utsav.)

Has anybody understood Satyanarayan Puja? So many Pujas take place but how many people grasp its significance? Chit-chatting, indulging in fun and laughter at the time of Puja, how can people do this? I am unable to understand. Closed room or open, what does it matter? One has to know one's Self! In this manner He is showing everything. But still we do not wake up.

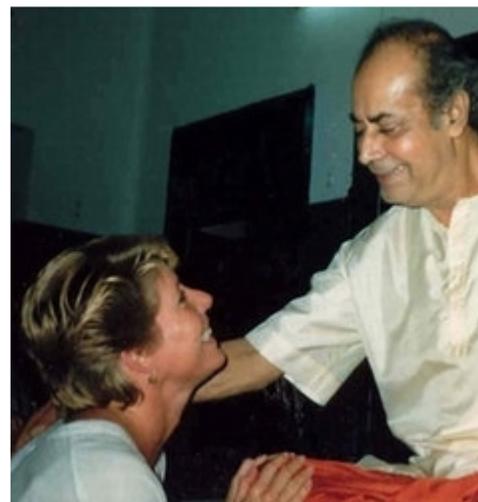
Mahaotsav (Great Illumination of Truth) is everywhere and for all the time. The wind blows where it will. You may take a lump of flesh as a wanton woman or you may take it as your dear mother. The same lump then without the slightest change, becomes adorable. Likewise, your entire life is Mahaotsav and your duty is your deity, if you can see things properly.



Bhajan Singers with Roma Mukerjee leading at Utsav 1986 Satyanarayan drips Divine Nectar



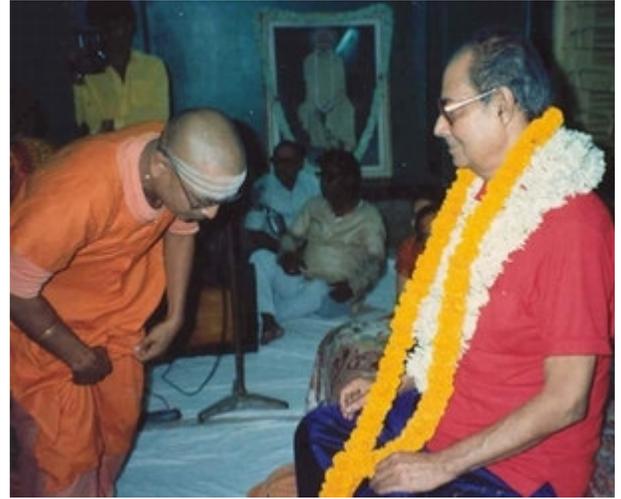
Dadaji at Utsav 1986



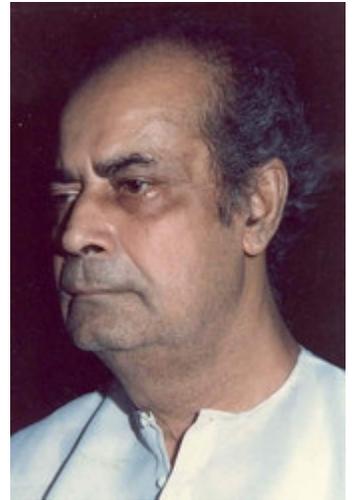
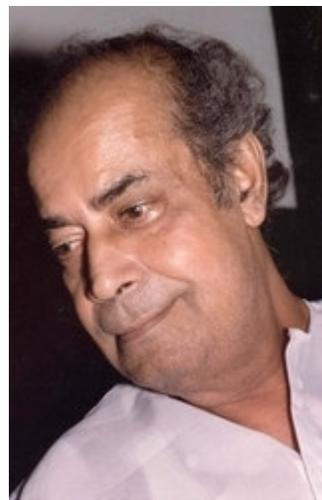
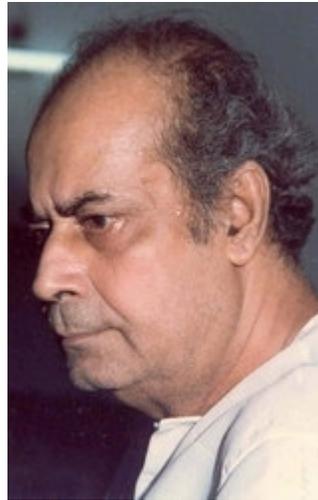
Mo Stevenson and Dadaji – Utsav 1986



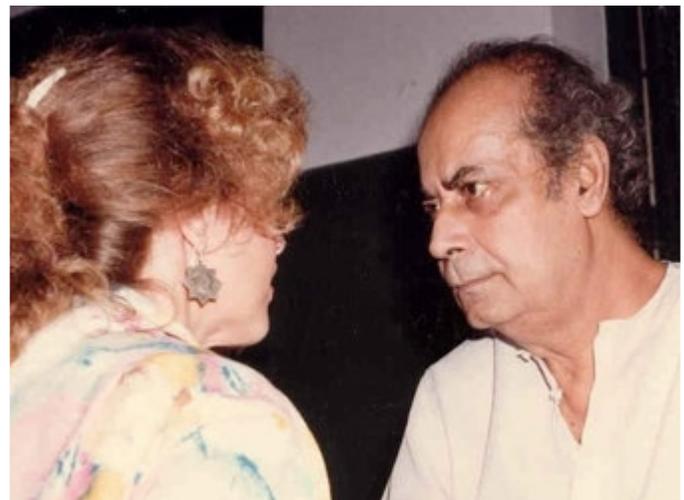
Utsav 1988



Sadhu gives Pranam to Dada 1986



Dadaji at Utsav 1986



Ann Mills and Dadaji at Utsav in Somnath Hall, Calcutta 1986

47 Humanity is One

There is only one human race. Division, segmentation and classification are mental fictions.

Look! All humanity is one caste. We have broken up this one caste through the means of communities and sects and have created differences. On top of that we have Christian, Muslim, Buddhist, Jain, how many other hundreds of differences without end in humanity. All this is human 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 humanity. The sense of differences goes away by full vision, by seeing everyone as equal and behaving accordingly. Our divisive sense is much more mean compared to 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.

He (Dadaji) has no distinction between Hindus, Muslims and Christians. To Him there is only one caste, called humanity. And there is no difference between a man and a woman. Humanity is One. Truth is One.

There is one universal human race. Basically there is no class, caste, creed or sectarianism, and what we see today is all manmade. We are the Children of the same Father. So how can there be a difference or distinction? In fact, the caste or class system is based in self-interest of a few and is not only meaningless, it is baseless. It only serves the interest of a few in their game and political gamble, at the cost of many. Castes came two or three thousand years ago, not before that.

At one time for the sake of convenience, all works were divided. But, there were no caste differences. In spite of differences in qualities, "All humanity is one caste," was the guiding principle. In the course of time, caste differences got created. A Brahmin will not become a cobbler even on running a shoe shop, and a cobbler will not become a Brahmin even on studying the Vedas. Look, what frightful conduct developed amongst us! No importance remained attached to qualities and works. All importance was decided on the basis of the birth horoscope. What sin can be worse than that? Look for the true Substance, don't be bound up in superstition.

All humanity is basically One. All differences based on caste, creed, color, language or Religion are created by people. They are not real, but artificial and superfluous. Unity is Real. Diversity is unreal. Humanity is One. Language is One. Religion is One.

Let Truth be installed and you will find communism in actuality.

All hearts are united with His Heart. All existences merge into His Existence. All divergent forms take One Universal Form. All Creation becomes One. Humanity is then One, the Heart is One, it's Language is One. It is in fact, One. It rejoices in It's Own Self. Nothing but Bliss remains.

48 Let the Future Feature Him

Future is unknown, unseen, unachieved and not in the hands of people. So they always worry and die in uncertainty.

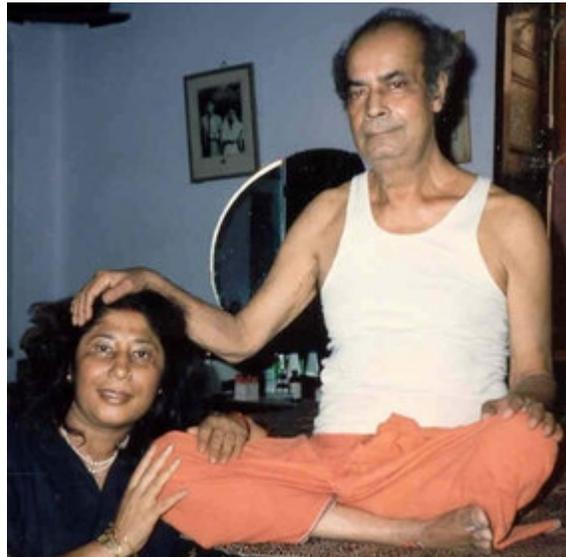
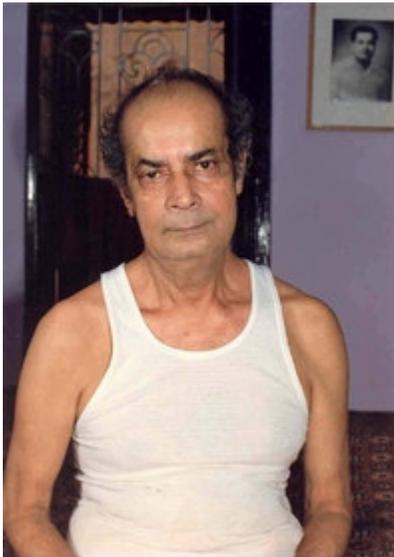
We are powerless to know what is stored for us in every moment. It is better to put all confidence in Him, Who is All-merciful.

There's no use being concerned about the future.

Future, that is nothing. You do not know all that. Try to practice Karma (daily actions). Future, that is nothing, that is only Him.

Do not worry about the future. Be content with the past only. Future is best always when it is unknown. Yes, a person's destiny is already planned by Him and cannot be changed.

Don't look back. Look ahead with Him, expecting nothing. Only, don't shut out His Manifestation. Let the future feature Him, Who has taken full charge of you. He is Full and cannot accept anything but Full. But, we human beings cannot live up to it. Why not offer also our frailty to Him? Looking out of His face is a superb experience.



Dadaji at home in Calcutta and sitting with Anju Walia 1986

49 The Golden Age of Truth

Satya, Treta, Dvapara, Kali, how many of these Ages come and go? Can you grasp it by my telling you? It will sound like a magical illusion. But, those who know can see All.

In this Kali Yuga, the only way to channel the stream of our individual Existence into the vast Ocean of the Cosmic Consciousness is to remember the Mahanam while performing the daily work and duties.

Even in the Satya and Treta Yugas, it (the way to Truth) was Nama and Nama alone. No deliverance is possible except through Mahanam.

In Kali Yuga, there is no question of virtue and vice. Nama is the be-all and end-all.

Excellent, excellent is the Kali Yuga! The reward which one obtains in the Satya Age by abstract meditation, in the Treta Age by sacrifices, in the Dvapara Age by adoration, one receives in the Kali Age by merely remembering the names (Gopal Govinda) of Keshava (Lord Krishna).

Humanity is in the Kali Age, that is correct. But the current interpretation of it is not correct. Science was far more advanced in Dvapara at the time of the Kurukshetra War, a global War. This Kali is the worst of times and yet it is the best of times.

Earlier in the Dvapara Age, the use of atomic energy was known. There is nothing new. Solar energy will be used in the future world.

The nineteenth and twentieth century science is Kali's last chapter.

Time is running out. Great destruction is standing right in front of us. That is why he (Dadaji) became revealed already before 1972. Your Dada is helpless, just like you.

It is the human Conscience which will be dawned at the culmination of this Kali Yuga.

Do not act as your own enemy.

Out of the turbulence of Kali Yuga, Satya Yuga (Age of Truth) will emerge again. The Infinite dimension will be unraveled through the dynamic process of change in Spirit.

The Supreme Will of Satyanarayan has ushered into manifestation Maha Kala (great danger) with a view to knocking the knavery (dishonesty) out of Kala (individualized activity) in the form of Kali (abundance of ego) and to establish Satya Yuga in the world.

Satyanarayan is the solution to the mind's problems of this Kali Age. There is no other way. This is Truth. One day the whole world will accept this view of Dadaji.

Satyanarayan comes because He comes, because the Supreme Will so decides. Let him (Dadaji) alone, even Mahaprabhu or Ram Thakur come only once. Had they been here in this earth in Satya, Treta, Dvapara or even other Kali's preceding or succeeding the present one, they would have cut no ice. This is a very special Kali, at once the worst of times and the best of times. The worst because the traditional human values the world over have been liquidated. Humanity has been reduced to a machine for reciprocal exploitation. Nature is out of joint and is in tumult. Human culture and Nature alike are groping for a point of equilibrium, which is now furthest from them thanks to computerization of all Existence. In short, the salt of all Existence is fast running out. The salt of Nature is Law designed to manifest Him through its impact on the freedom of heart, the heart, which is the salt (essence) of a person. But, it is also the best of times

for the same reasons. For there was never before a time in history when humanity was so much denuded of social, moral and religious obsessions and taboos, and Nature of her obsessions.

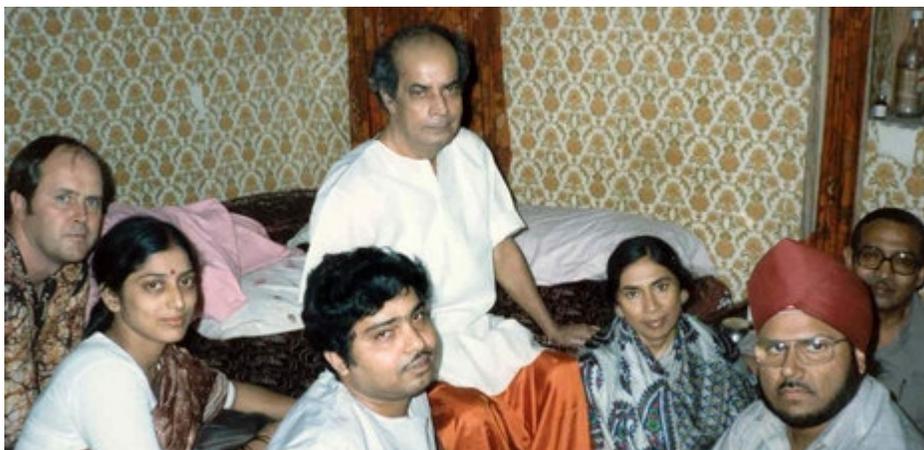
A basic question is, "Why does he (Dadaji) come at all? If the Guru is within, as two sounds of Mahanam (Gopal Govinda) which is our Identity; if we are full to the brim; if we have to get nothing and far less from outside; if all people are equal; and, if all manifestation through body and mind is limitation; why does he come at all?" Here one is compelled to say that, though what Dadaji says and impresses upon the people is one hundred per cent correct, it all is proved false when Satyanarayan makes His Advent. Not that he (Dadaji) breaks law, which is already on the breaking point, but Nature in her overflowing joy breaks it. The King comes to visit His Colony and even criminals condemned for life are released. He (Dadaji) comes to suffer very really and to integrate in himself all suffering of humanity and Nature, thus sanctifying it. He comes to pay off his debt to human and subhuman Nature. This is called Radha-rin. His body is material and finite, yet it is Infinite and Immaterial. Wherever he goes, his Touch, Vision, Fragrance, deliver whatever comes into their contact. The foundational Nature being thus delivered, he has no necessity of coming here for the second time. Remember Name for emancipation, realization and liberation. This is the only path in Kali Yuga. And now has appeared the sum total power of Satya, Treta, Dvapara and Kali, all four together (in Dadaji). Can we understand this? Everyday innumerable events are taking place. But, has anybody attained anything? People come only to see the physical world. Nobody wants the real Substance. Note that very bad days are coming. There is no more time left. In Mahanam alone is there liberation.



Dadaji giving Satyarnarayan wallet card



Dadaji on phone in his bedroom in Calcutta 1986



Dadaji with gathering of people in Delhi India 1986

Part IV

On Dadaji

(January 13, 1910 - June 7, 1992)

Your Dadaji, Amiya Roy Chowdhury, says do not try to test the Supreme Being. Do not try to understand Him with the help of your mind or intellect. Ever follow the Truth. Then and then only, you are in communion with Him.

1 A Biographical Sketch

Amiya Roy Chowdhury was born on January 13th in the prosperous village of Fultali in Comilla (kōmīl`ə) on the Gumti River, now in East Bangladesh. Comilla is an administrative center on the main railroad and highway linking the harbor city of Chittagong with Dhaka, and a collection point for hides and skins. It has a cottage industry in cane and bamboo basketry. Other industries include jute milling and a thermal power station. Comilla has eight colleges affiliated with the Univ. of Dhaka.

The year of Amiya's birth is uncertain, however, the year 1910 was on his passport. His grandfather was Raja Ramsharan Ray. His father was the highly respected physician Dr. Haranath Roy Chowdhury and his mother, Saratkamini, was known to all for her charity and hospitality. Dr. Roy Chowdhury was a person of sharp intellect and enormous courage. He had a wonderful eloquence and gift of conversation. Without him, the local gatherings would become dull. As a physician he was dear to all and his reputation spread throughout Comilla. Mrs. Roy Chowdhury was a simple, unostentatious woman full of religious devotion, who always had a charming smile for everyone.

One day before their child was born Saratkamini Devi felt the presence of a saint who predicted that the Divine Himself was going to be incarnated through her. Dr. Roy Chowdhury also had this perception. At the time of the birth, the Divine Fragrance filled their house and inspired them with great reverence for the child. He was named Amiya Madhab.

While Amiya was growing up, there were often congregations of saints and Sannyasins in Dr. Roy Chowdhury's house. Amiya was unusually curious to know why the saints and Sadhus had matted hair and wore ashes on their bodies. He asked them, "Are these the means of finding God?" Such wise, penetrating questions being asked by a young child left them speechless, full of wonder and often embarrassed. One day Alek Baba, the famous 200 year old Sannyas of Varanasi came to visit. Dr. Roy Chowdhury yearned for the blessings of this great saint and took his son Amiya before him. The child asked the saint what was the utility of preserving his body. Alek Baba kept silent for some time and then prostrated himself before the child.

Over the years amazing and often mysterious incidents occurred around Amiya. When he began attending the village primary school, the perspicacity of the child perplexed his teachers, and his handsome appearance, the glowing luster of his body and engaging personality charmed them all. Amiya did not care much for the classroom lessons, yet he was at the top of the class in all subjects. His profound knowledge stupefied everyone. Amiya recited Slokas in Sanskrit from the Ramayan and explained them elaborately, spellbinding everyone with his elucidations.

At the age of six, Amiya explained the Gita and the Bhagawata to his father. One day at about that time, the young Amiya dined at the home of his Muslim neighbor Yasam Ali. This breach of tradition led to a great commotion in the orthodox Hindu society. Pandit Bhattacharya, a learned scholar, advised ceremonious atonement for this, but the boy refused to comply. An altercation ensued between the Pandit and the boy. Amiya tried to convince the highly respected intellectual that social inequity between people is abominable and meaningless. The boy insisted all the Shastras and rituals are a matter of the mind and laden with superstitions, saying, "Forsake

all these social customs and prejudices and devote your mind to Him. He is within you, do not forget it. He makes no distinctions between one person and another. Try to realize Him and become aware of Truth. Sanatana Dharma preaches that Truth is One, Language is One. There is but One human race. God is Eternal and an All-pervading Entity."

Amiya did not pursue conventional education for long, and at the age of nine years he disappeared. After traveling various places the boy reached Uttarakasi where he met Sri Ram Thakur. After two years, just before the Durga Puja religious celebration was to be held, Amiya returned home. In the presence of his elders, once again an altercation ensued between Amiya and Pandit Bhattacharya, this time regarding the practice of Bali (sacrifice of animals for religious ceremonies). The young Amiya, citing the interpretations of several Slokas from the Shastras, explained that Bali did not mean the sacrifice of animals on the alter to please a deity, but rather the annihilation of the ego in a person with the extinction of the six Ripus (lust, anger, greed, infatuation, vanity and jealousy) within a person.

Any desire for consuming meat, the boy Amiya explained, should not be satisfied in His Name, but should be fulfilled naturally as a part of a normal diet. He also explained the real meaning of the word Puja, saying it is the identification of the worshiper with the worshipped. Therefore, without this identification with the Supreme Being, no worship is possible by ritual sacrifices, offerings or observing rigid religious conventions.

As a result of these discussions, the custom of offering animal sacrifices in God's Name was abolished in the Roy Chowdhury household. This touched Pandit Bhattacharya deeply and much later in 1941, he was the first person to receive Mahanam on a Billa Patra (a leaf in Dadaji's presence). Saratkamini Devi, Dadaji's mother, was the second person to receive Mahanam. His father, who had always been devoted to the Supreme Name and who was fully aware of his son's Divine Nature, left this world when Dadaji was still a young boy of five or six years.

From the earliest years, Amiya very often disappeared from home. He was totally disinterested in the comforts available in his royal parental home. As a young boy, he wandered about in the dense forests and jungles, and in the cold mountainous regions of the Himalayas solely to extricate Yogis and Sadhus from the false path of Tapasya they had undertaken and put them on the natural path for realizing Truth. He told them, "Why are you here? For Truth? Show me Truth. Truth is within. Go home." Dada, himself, was Truth Eternal in that time also, although he was born through his mother's womb for the present worldly Advent.



Amiya Roy Chowdhury – 1940s



Amiya Roy Chowdhury – 1950s



Amiya Roy Chowdhury – 1950s

As Amiya grew into adulthood, he began to develop his gift for music. He went to Samarendra Pal, the eminent musician of Comilla, to learn the art of singing. Ardently devoted to

music, within a short time Amiya achieved great skill in singing and became his teacher's favorite student. When his music studies in theory and performance were completed, Amiya began taking part in various musical concerts throughout India. His handsome appearance coupled with a sweet and sonorous voice soon brought him into the limelight as an artist of great repute. From 1929 until 1944, Amiya Roy Chowdhury was associated with All India Radio in Calcutta as a distinguished artist and advisor on art and music. He was also well known in the world of theater and the movie industry.

During this time extraordinary events continued to occur. Amiya was seen simultaneously in different places by various people. Although he looked the same physically he was known by different names in different localities, and he was playing different roles. For several years, he was seen in Varanasi at Pataleshwar, living in a small cell of a Mosque where both Muslims and Hindus came to him reverently. He was well known to great saints and scholars who came to hear him talk about the deep issues of life and about Truth. Numerous simultaneous appearances of Amiya or Dadaji have been documented over the years.

To whatever role and work Amiya Roy Chowdhury put his hand, it appeared easy and was successful. In any activity, field, or subject, all ability and knowledge just came to him and he could achieve whatever he wished easily and quickly. In business ventures he was extremely successful, earned high income and gave generous gifts to those in need. When he entered the fields of banking and insurance, he was incomparable. For all appearances it would seem he had no knowledge of banking, yet Amiya Roy Chowdhury became a highly successful manager of one of the largest banks in India. The same success occurred when he entered the field of life insurance and held a top position. Although he did not complete traditional schooling, he was for a time a respected professor teaching Sanskrit to Comilla Victoria College students. Amiya Roy Chowdhury freely changed his field of activities not for earning money, for he had enough family wealth and property, but to show that normal work is a must and to live a normal natural life is the only way to realize Truth. In the 1970s, until it burned down, he owned a toy shop which he named Ivy Stores after his daughter in New Market Calcutta.



Amiya Roy Chowdhury's toy store in New Market, Calcutta

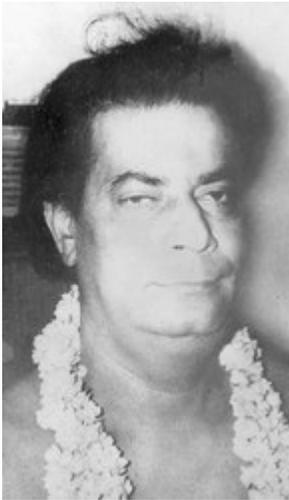


In 1946, Amiya Roy Chowdhury married Miss Amita Dasgupta. After the bridal feast, he mysteriously disappeared from home. After two years, he came home for a brief time and left again. His daughter Ivy was born. Amiya was gone again for over four years. He returned and the birth of his son Abhijit followed. During the years of his disappearance, he was seen in many places throughout India and was known to confront Sannyasins telling them that privation should not be undertaken as the path for realization of Truth. He convinced

them to lead normal lives. In 1967, after the passing of his mother Saratkamini Devi, Amiya Roy Chowdhury became known as Dadaji (Da'da-jee; Beloved Elder Brother). He began revealing himself and traveling worldwide as our universal Elder Brother establishing Truth with Mahanam and Divine Fragrance. As Dadaji, he first traveled to Orissa, Uttar Pradesh, Madras, Maharashtra, Bombay, Punjab, and Delhi, India in the late 1960s and early 1970s.

In 1978, Dadaji began his annual journeys to the West, traveling to England, Europe and the United States. His sole purpose being to remind brothers and sisters everywhere that Truth is One, Humanity is One, Language is One and Religion is One; that no mortal being can be an intercessor to God; and no temples or rituals are needed to realize God, Who is within everyone as Mahanam.

Paying his own expenses, Dadaji did not allow an organization to be built around him, collected no money, refused donations and gifts. He said, "There are so many people who told me



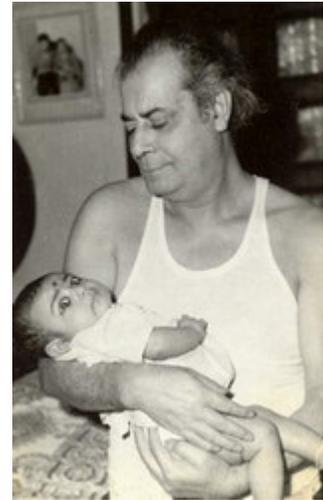
Dadaji at Utsav 1977



Dadaji at Utsav 1977

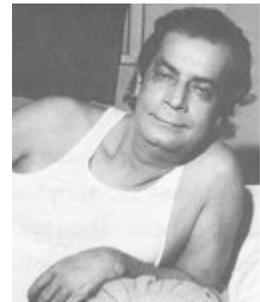


Dadaji and wife Boudi 1980



Dadaji – 1980 Calcutta

they would give me an Ashram (land and living quarters for a religious community) and properties. All the universe is my Ashram. No need for all these things. Why should I go for buildings? Ashram is also one kind of cheat. In the name of Him we have no right to take anything. Is there anybody who can challenge that in the world?"



Dadaji in Bombay India 1970s

Dadaji spoke strongly against the people who make a business out of God and take advantage of innocent people seeking Truth. He said, "I want to tell you, do not accept me as your Guru. God is in you. Do not seek a guide or instrument. No mortal being can ever be a Guru. All these God-men, all, each and every one are bluff, full of bluff. Their only interest is to collect money and make institutions. God alone is the Guru. Don't bother running after Gurus, Yogis or priests. No person can initiate or guide you to God. Look within."



Dadaji 1971



Dadaji after illness Bombay 1973



1973



1977

Dada

From the early 1970s through the end of 1990, Dadaji traveled throughout India, Europe, Great Britain, and to many cities the United States. Dada stayed in private homes where in the morning and late afternoon he talked privately with those who came to meet or visit with him. In the evening small gatherings were held where he occasionally spoke or, in the later years, sang lovely Indian devotional songs.



Dadaji meeting with gathering of people in private home in Portland Oregon 1983

Annually in October in Calcutta, a large hall was rented and hundreds of people gathered from around the world to see Dadaji and experience Utsav. Lasting three days, people came to Somnath Hall in the late morning and early evening to sing and hear brothers and sisters share their experiences with Dadaji and Truth. Dadaji often talked casually with those gathered near him. He said that Utsav is not limited by time or space. Utsav happens anytime, anywhere, because it is the personal, inner experience of rejoicing in intimate communion with the unity of life. The essence of Utsav is expressed in Dadaji's message: "Almighty is One, Humanity is One, Religion is One, language is One and Truth is One."



Dadaji at Utsav Celebration in Somnath Hall, Calcutta 1988



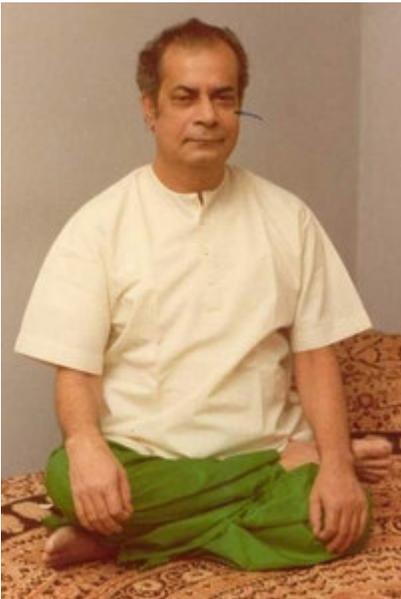
Satyanarayan portrait dripping with Divine Nectar

Dadaji is known worldwide for a Divine Fragrance, a beautiful unique Aroma hinting of roses and sandalwood. Manifesting from no discernible source, Dada's Aroma becomes quite strong and as quickly as it manifests, it disappears. Occasionally it appears as fragrant Nectar which lingers for years.

Those who meet Dadaji often experienced the Fragrance or the Nectar in his presence or at far distances from him. Dadaji's Aroma continues to manifest to those who meet him through books, websites, friends and relatives.

One has no doubt about the recognition of Dadaji's Fragrance, even though one may have not met him personally and may have no rational frame of reference. One remains mystified, yet somehow comforted by the experience. Dadaji said, "It is the Fragrance that reminds one of Him. This all happens by His Will." Fragrance has continued to manifest throughout the world in the years since Dadaji's death.

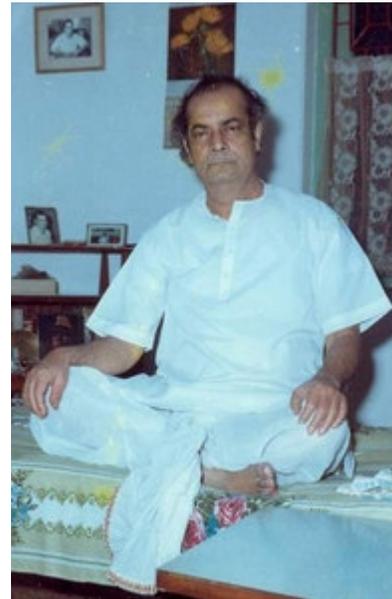
Over the years, thousands of people came year round to meet Dadaji wherever he stayed. They came from all parts of the world and all walks of life. In the various countries he traveled, hundreds of articles were written by highly respected, well-known scientists, politicians, educators, and by professionals in law, medicine, and business. Published in books, journals and newspapers, and more recently on websites, they tell personal accounts of extraordinary experiences, unimaginable manifestations and inexplicable phenomena occurring with Dadaji. Accounts relate personal experiences of healing of life-threatening illness, returning the dead to life, and objects manifested out of nothingness while Dadaji was shirtless (lockets, fruit, cloth, medications, bottles of whisky, cartons of cigarettes, etc.). Others tell of silver objects turned to gold, messages manifest on blank paper and engraving on gold watches at the touch of Dadaji's finger. People experienced Dadaji's ability to casually alter weather and calm storm-tossed seas. Many people have witnessed sealed bottles of pure water turn fragrant at the touch of his finger, and his fragrant water (called Charanjal) created simply by his wish in far distant places.



Dadaji in Bombay 1977



Calcutta 1978



Calcutta 1978

These are but a few of so many amazing experiences that occur to those who meet Dadaji. Yet Dadaji said, "They (miracles) are extraneous. They happen at His Will. They are not

important for those who seek after Truth. Your Dada does not know how they happen. Dada cannot do anything. It is He, who manifests Himself through Dada. Dada is nobody." Dadaji said, "God is everything. He is chanting in your heart 24 hours a day, inside of you, making love to you as Mahanam. Because you are breathing, talking, doing, you know He is within you. It is Mahanam that is the Supreme Power, nothing else. Complete surrender to Mahanam, which is the warp and woof of your existence, is the only way. The individual has nothing to do except call to mind that Mahanam. Name is Truth. Name is your own being. Remember Name." (Mahanam means God's Name, Gopal Govinda, manifest within as the bipolar vibration of life, the source of our heartbeat and breathing.)



Chandigarh India 1986



Calcutta 1990



Harvey Freeman, Dada, Ann Mills

Again and again people asked Dadaji how they could best live their lives and find God. In essence, Dadaji said, "Take refuge in none but God. Just try to remember Him and do your duty. Your work is your penance, your sacrifice, your worship. So go ahead, no need for worry. Live a natural life. Don't deny and don't indulge. Be of good cheer and enjoy! We have come here to relish His Love and to enjoy His Play. Just try to remember Him with love and remain in a natural state."



Dadaji sleeping during Utsav – Sept 1990



Boudi (wife) and Dadaji – Calcutta Sept 1990

Dadaji asserted time and time again, "This body must go. It is a mere appearance. You really see nothing." Beginning in 1987, Dadaji gradually became exclusive, seeing fewer and fewer people. In the ensuing four years, his behavior became unpredictable and appeared erratic, his health appeared to decline. In this way, Dadaji shed those who had been coming to him for selfish reasons, mental massage, and miracles.

The people he continued to see were genuine God lovers. He said, "They say people are deserting him (Dadaji). The prerogative of desertion is His alone. There has been much teaching. Now, he will slowly desert all. I am not bothered for anything because I am . . . I am. What you have received (Mahanam), stick to it. He always envelops you. Once He has held you, it is impossible to leave Him. He is your Nearest and Dearest of all."



This is Ann Mill's 2nd to last photo of Dadaji in his bedroom taken on her last trip to Calcutta 1990. The annual Utsav Celebration was held nearby although Dadaji did not attend in person. The unusual pink color on the right edge of the photo appeared mysteriously, then changed to red orange and golden shades in two successive photos (below).



Ann Mills last photo of Dadaji 1990



Prince Anwar Shah Rd. street sign after leaving

On the morning of June 7, 1992, Dadaji told his family that he would be leaving them in a few hours. They did not take him seriously. At 4:00 pm Calcutta time, Dadaji asked for a drink of coconut water. He drank it, smiled, reclined on his bed and stopped breathing.

As Dadaji wished and insisted, no ego-driven, money-making organization has been built around him or his simple message of Truth. There is no successor to Dadaji, nor will there be. A few books are being published and distributed, because it is the destined heartfelt work of a few individuals not for personal recognition or financial gain. As when Dadaji was here with us, individuals who publish books and web sites pay the costs and have full time jobs with which to earn a living.

"Truth manifests Itself," said Dadaji. So it is that knowledge of Dadaji and his message of Truth, Love and Oneness are spreading by word of mouth and books. Remarkably, the essence of Truth is appearing in countless ways throughout the world as the Age of Truth Dadaji described is gradually born of the destruction he forecasted many years ago. In the 1970s, when people who came to meet Dadaji were very concerned about the Cold War between East and West, and the possibility of nuclear war. Very outspoken in his views, in 1979, Dadaji said, "Soviet Russia will perish! It will be finished, it is a rotten system. No chance for the Soviet Russian system. Destruction will come another way." Dadaji described a vivid picture of the Russian people and indicated there would be no war between USA and USSR, but, nevertheless, America would win. So it is coming to pass. In 1982, while visiting Belgium, Dadaji said, "In the 1980s there will be minor troubles, but a real crisis, Nature's revolt, will start in 1991-92. There will be years of destruction, but at the same time years of breakthrough in realization of God. Those will fight each other who lived together in peace for a long time. Nationalistic and religious arguments will be used as instruments of manipulation. But, remember always: "Humanity is One, Religion is One." Events continue to prove that Dadaji spoke the truth.

Although Dadaji is no longer available in person, meeting him through a friend, relative, book or website is a profoundly moving experience. Somehow Dadaji is here and now, a very real, intimate, and steady companion throughout the joys and turmoil of daily life. This is Dadaji's one and only purpose, to remind you to simply look within and find God, Truth and Love.

2 Dadaji on Dadaji

This section includes Dadaji's revealing comments on Dadaji, compiled from conversations, tape recordings, letters and previous publications.

Dadaji is no individual. Where all limitation evaporates, the Truth Absolute is manifested in the form of Dadaji for the redemption of humanity, which is wallowing in the quagmire of finitude and want.

Dadaji is the complete repudiation of ego. He is no person. The Will Supreme therefore displays an endless variety of fantastic miracles through him to iron out all atheism.

Sri Rama would address others as "Apne" (Oh, mine!), for all are His own. But Dada says, "Thou" and never "Apne" to anyone, for he is shorn of egoism through and through.

I am no Godman, no Guru, no Sadhu. I have no Religion, Temple or Ashram. I am an ordinary family man running a toy shop in Calcutta.

I am a family man. I have two children, grandchildren and a wife. I have a toy shop in New Market (Calcutta, India). From the time of my boyhood, I love Him. Because I know that other than Him, I am nobody. God is Govinda. He is everything. You can say God is Dadaji. Dadaji is God. I am full of Him. He is chanting in your heart 24 hours, inside of us, making love to us as Mahanam. Because you are breathing, talking, doing, you know He is within you. Sometimes I hear that chanting He is doing. He is always with me, with that Mahanam that He does inside of us. I don't know what He does but so many people saw that Mahanam, but not with these eyes.

Have you noticed your Boudi (Dada's wife)? How she is simple, like a child, full of Love within, beyond the afflictions of wants and demands.

Your Boudi has withstood extreme hardships all her life with great patience unfathomable by anyone, all for the cause of Truth and for him (Dadaji).



Boudi & Dada 1987 L.A.



Dada with his daughter-in-law Madhumita 1989



son Abhijit Roy Chowdhury

People have seen how Dada, Boudi and his children have suffered so much but had patience. Dadaji shows how one should accept or face life patiently.



Grandson Raman Roy Chowdhury 1989



Maj Dutta, Ivy (Dada's daughter), Irene 1983



grandson Kumar Dutta 1990

All my relations and in-laws said, "He is a fool, he's a madman, he cannot do anything." Only Father says no. He (Dadaji) is not at all educated. All my relations are the highest educated and respected. Eventually, they all bow down before Dadaji.



Dadaji is presented an apple and embraced by his mother-in-law during 1984 Utsav in Calcutta



Irene and Kumar Dutta, Dadaji's grandchildren Calcutta 1985

This one is and is not at once a householder.

From my boyhood, Dadaji is Something.

In this Dadaji there is a Dadaji in you, in me and in all beings Omnipresent, at the Root of the vibration of Life.

In this state, He is in infinite worlds simultaneously.

He (Dadaji) has multiple manifestations simultaneously in different places.

Each and everybody is He, so I can't be separated from anybody.

I find only One, all else is naught.

Other than Him, I am nobody.

Grace comes directly from Him. Your Dada also has no role in this matter. Dada is just another person like you all.

He does not dispense anything like Grace. Rather, He comes along with it.

Here your Dadaji is nobody. Try to follow that Truth.

He can do whatever He likes. I cannot say I am Guru, God, or anything. I cannot give you anything, I cannot take from you anything. I have got no right.

The Shrine of all Shrines resides within my heart. His Reality is closest to me and none else can be closer.

I am everything. I don't claim any Religion. Religion is One. All over the universe is my Temple. I exist as long as you exist. I am your Existence.

Dadaji is in open manifestation with you all the time.

When this Divine Being takes form (within Dadaji), the Will of the Almighty alone acts. In a second all the universe, in your language, can be traveled, even what happens anywhere can be seen. Also it can be known what will happen and what has happened can be told (by Dadaji). In that State, nothing can be compared or valued. Everything can happen at the signal of a finger, by the Will of the Almighty. He is Benevolent. These things are a matter of realization. It is impossible to explain this in words. The spiritual body rounds the endless universe in a second and knows everything in a moment too. Everything is there, again, nothing is there. That state of condition is full as well as void.

I am always with you. Though physically present near you, I may be also present somewhere else.

He (Dadaji) is verily in the realm of Nature and yet he is not in it. But, he has to abide by the Laws of Nature. Disease and decrepitude will assail him.

I am giving myself away without anybody's knowledge.

Rasa and beauty are not for him (Dadaji); the cup of sorrow is his elixir. I am shouting (Truth), and you people are wondering as to what I am after. This is not shouting, to be sure, it is weeping.

I have left myself in the grave yard.

Those who take the dust of the feet (touch Dadaji's feet) have mind. But, he (Dadaji) whom they bow to has none of it, so disease is easily transferred to him.

They are decorating me (with flowers), but whom indeed? That's Him. This decoration is calculated to please the devotee.



Utsav in Calcutta 1988 Dadaji returns garland of flowers to famous movie music director, Bhappi Lahiri



Dadaji at October 1988 Utsav gathering at Somnath Hall, Calcutta. Flower garlands removed by Ann Mills because Dadaji appeared oblivious to the heavy mass of flowers.



I am in you, you are in me
do not forget that.
we can't be separated.

Note: Words mysteriously appeared on photo when film was developed.

I shall always be with you. You are always with me.

There is no distance between you and me. He can extend His Love from any distance.

I am in you. You are in me. Do not forget that. We can't be separated.

I am with you always, whether you like it or not.

You will not get a better friend (Dadaji) in this world.

There is no escape from Him (Satyanarayan). Either Truth or Kali (destruction). Others will not get this opportunity.

Even he (Dadaji) also is impelled by desire while coming here. Otherwise, he cannot come. The Will Supreme is the desire. In fact, He has no body. He neither comes, nor goes.

Be with your experiences. This man (Dadaji) should not intrude upon them. He is an outsider, though expert in eavesdropping.

Whatever He (as Dadaji) says is the Veda (highest, infallible religious doctrine).

Do not ask any questions of him (Dadaji). I do not know. I do not say anything. It is only He Who speaks.

Whatever He says, there is none in the world can challenge.

How do you analyze him? Touch, Fragrance of limbs, impartial outlook and incisive look! Not that he is gazing that way, he is Plenitude without any gap. No demand. He has come along with stocks (provision). This (Dadaji) is a manifestation of the Infinite.

He has been thrust here with all provisions. The program was to reduce to submission Sadhus (holy persons), Sannyasis (renunciates) and Pundits (intellectuals).

Most people think He works directly. Actually, He works indirectly.

I will beat you! He strips one of all vestures (through, as Dadaji calls it, beatings), so one cannot even be an instrument.

Whoever will befriend him (Dadaji) in his or her suffering (beatings) of Prarabdha will surely go to Satyaloka (Bhuma, Infinite).

I will kill you! What is killing? It is nothing but shedding off egoism.

This one (Dadaji) stays not where there is no character, no equanimity, no evaporation of egoism.

He has neither any will, nor its reverse. He has profound Love only. Still, that He has come here through the Will Supreme is apt to deliver countless Jivas (individuals). There was no plan of mass contact.

Right from his boyhood, your Dada has been hammering on this so-called Gurudom (God business). This is sheer landlord's business, making five-star hotels. 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?

I went to the Himalayas as a young boy. I told these people, "Why are you people doing Jap Tap (Name repetition, austerities)? What's the use? That is nothing. All false. Go, marry, because you have got desires. Give up this Jap Tap. Go and work." Because from my childhood, I know Something.

This person (Dadaji), met a number of Yogis and Sadhus doing Jap Tap in mountain caves. He asked them, "Where is the Guru? Why have you left your home? The world is created by the Almighty. Why do you leave His world? Is He found only here?"

Happiness? To whom do you speak of happiness? For long thirty years he (Dadaji) used to sleep on the floor of a small room in a mosque.

All the topmost saints in the world come to Dadaji. Dadaji is an innocent, illiterate. He does not know the A B C D of anything. It does not matter. It is His Wish.

This Dada is afraid of nobody. Let anyone who wants come and challenge Him face-to-face.

You bring any saint before Him (as Dadaji) for two minutes time. Satya Sai, Rajneesh, Muktananda, Krishnamurti, so many topmost saints have come before Him. All bow down before the Supreme.

If anybody wants to challenge Dada or can convince him that this one (Dada) is wrong, then Dada is to be his disciple. Dada is true or let them be true. There is no compromise between these two.

You have misgivings (about Mahanam and Dadaji)? No matter. Well, stand it (your misgivings), and what you have got (Mahanam) remember, then it's all right.

I don't know Gita. I don't know Bhagavad. I am not a literate man. I don't know English, Bengali, or anything. But whatever, I am telling, I am telling, telling. And, I don't know what I'm telling. I am not bothered. That is not my business. I cannot give you anything, I cannot take from you anything. I am not a Guru, not a saint, not a Yogi Baba. Have you understood or not? Let any Guru, saint, Yogi Baba come before Him for two minutes. They will know who is Dadaji, Who is He. They will have to take that Diksha (revelation of Name) from Almighty. That is an open, challenge for the world. Any Baba, Yogi, saint can come.

Whatever this is (Mahanam)....Absolute. Whatever someone gives another in the ear, that is a bluff. I am not a Guru, I am an Elder Brother.

History has never recorded such an Advent. And, it never will have such an Advent again. What He says is absolutely flawless. None has any power to find fault with His words.

He knows everything. There may occur some confusion in recollection. That is why whenever He (Dadaji) talks of any person, he appears in front of Him.

So, I tell you one thing. How can anybody be Guru or God? Because I don't like all these things, you may kill me. I don't bother for that. About Him, whatever you tell must be from Him. If in the mind you are saying anything, it is all bluff for the purpose of money, house, this, that.

I can die or whatever it is, but in the Name of Him.

I don't know anything. I cannot say anything. I cannot tell anything. Sometime, it is His Wish what He does. It is His Wish what Dadaji does.

Who is He? He is not Dadaji. Dadaji is a most ordinary illiterate.

Even though your Dada has never read anything, still this one knows something. Don't you believe it? Tell me, from which Veda shall I quote right now? Surely, if it is His Wish. Who am I? I am merely a person like you. I am the same as you.

This One (Dadaji) knows but nothing. Despite that, He can know anything at will.

I am nobody here.

My job is not to perform miracles. I have to convey the Almighty's Truth.

He (Dadaji) is a helpless man. He is not a saint, Yogi, or anything. He is most ordinary, just like you people. That is why He is telling, he is Elder Brother. That is Dadaji, Elder Brother. He never

claims that he is a saint, Yogi or anything. So Diksha (revelation of Mahanam) is only given by the Almighty. A person cannot do anything. A person has no right.

Dadaji cannot do anything. That is why I am telling, don't believe Dadaji also. Just you believe as Elder Brother. Instrument? Dadaji is not an instrument also. But, It (Mahanam) is being done. It is a question of time factor. Other than time, you cannot reach Him. Why are you looking after this body (Dadaji)? He cannot do anything. He has got no right. He has got no power, just like you. It is a question of time, so It (Mahanam) is being done.

I tell you, whenever I will feel that I am doing, then and there He is far. Have you understood? He cannot go for that. Man (Dadaji) has not come here. He is that God, Who is doing that thing (Mahanam) that is the only Truth. You can love me as Brother. Hypnotism cannot write on paper (like Mahanam appears on blank paper in Dadaji's presence). This writing Power is called true Diksha (revelation of Truth). That is for inner sight, not outer sight.

His manifestations (Dadaji's appearances) do not conform to any set program or time schedule. If He chooses to be in Germany in June, wafting this tiny dot along, it is quite all right.

If Dadaji comes, even at the eleventh hour, there will be a name crossed (removed from waiting list for air reservations on a fully booked flight). That is, for His arrangements in the U.S. or anywhere.

He is going for His Work (abroad). Nothing can stop His Work.

I never go to places for lecture. I go to particular houses where people come.

Do you know the significance of Dadaji's letters? When his letter is written the vibration or touch of him that is ever present in beyond mind state, reaches the recipient in advance, to be followed by the rhythm of words. Words are only for the world, which is the kingdom of mind. Human beings proceed with language and words to reach or contact the state of beyond mind. But, it is beyond human efforts, for with the mind they are limited in time and space, while he (Dadaji) is beyond mind. So no time and space limit him, and his vibration (Mahanam) is ever present in all forms.

I am not a God. I am not a saint. I am not a Sadhu, Yogi, or anything. If it is His Wish, it will be okay.

He (Satyanarayan) alone knows what he (Dadaji) is doing.

He is with me. This is the manifestation of Truth.

He (Dadaji) can pledge it under signature that the Eternal One will appear and transport you to Bhuma (Infinite).

We have come to another's House. We must leave it someday. He (Dadaji), whom you find in front of you, will come and take you off.

Dadaji does not perform any miracles. Sometimes these happen. Dadaji is not interested in them, nor does he want to know why these happen and how.

He is that touchstone with whose touch an individual person is turned to gold. That is, the touched becomes free of all blemishes.

You should not trust even this man (Dadaji). He may be a hypocrite, a charlatan or a liar. He cannot do anything at his own will. Everything is done by Him. If He desires to do anything well and good. If He doesn't, in that case it makes no difference. Nothing affects this human body.

Look here! None but a debauchee, knave and swindler can deliver Truth. He (Dadaji) makes no difference between wine and water. Truth brooks no craftiness.

Yes, he is a cheat, a swindler, a hypocrite. Nobody other than such can deliver you the Truth. If occasion demands it, he will not hesitate to tell a thousand and one lies to see Truth established. Mundane truth and falsity are cobwebs of the mind. They have no value to Him.

He does not know anything. Do not believe Him (Dadaji) also. He is nothing.

If anyone inquires about me, tell them straight away that you don't know me. Do not reveal anything about me.

All that he has been asking you is to know Him. Have that path (Mahanam) to know Him. This (Dadaji) is not a Guru. The Almighty Himself is your Guru.

This is a useless body. Why do you want my autograph? You have this picture of Sri Satyanarayan instead of my photograph.

Please don't kiss my feet, they are no Lotus Feet. No one should kiss the feet of another person.

Please do not take me for your Guru. That is my request. God is in all of us, He is in you also. You have to search Him out, and you can discover God yourself. God is everywhere.

A spiritual leader, what do you mean by that? How can I say that I am a teacher? I am moving everywhere (traveling around the world), I don't know why.

I want to tell you, do not accept me as your Guru. God is in you and you will have to find Him yourself. Do not seek an instrument for it.

Listen, Dada has no anger against anybody. He is only concerned that these persons (Gurus, priests) are offering a wrong thing to our honest and innocent people. And, why make a (business) deal while speaking about Him?

Dadaji does not hate anyone. He is only interested whether they are bluff or not. Over 95% of people are bogus. They come (to meet Dadaji) not for Him, but for self-interest and opportunism.

He (Dadaji) can turn into a Maha-bhairava (mighty terror) in His form as Kala (appearing as an individual with ego). Lightning may strike down. You must guard yourself against one thing, may you not do fraudulent use of Him.

In any circumstances, do not bluff Him.

There are so many people who told me they would give me an Ashram. All over the universe is my Ashram. No need for all these things. Why should I go for buildings? For what? All the universe is mine. Ashram is also one kind of cheat. Correct or not? In the Name of Him, we have no right to take anything. Is there anybody who can challenge that in the world?

Does one who considers the whole universe as his (Dadaji's) home need a small property?

Institution, I don't need. Why should I be collecting money to build a palace? I am not hankering after anything.

I may be poor man, but I am the richest.

A person has got no power. He is everything. I am not a big man, but I am the biggest, the richest. It is His function. He is doing all this.

Whether anybody comes or not (to meet Dadaji), I do not bother. He cannot. I am laughing. All these things are farce. How can I give you the bluff? We are so helpless. Now as we are talking, just now one person is dead, in a fraction of a second. Correct? A person cannot do anything, has no power. Nothing, other than Him within.

Let them say anything they like. I know all that is being said. Even that is in the Divine Pattern.

They say people are deserting him (Dadaji). The prerogative of desertion is His only. There has been much teaching. Now, he will slowly desert all.

His work is finished. Now all over the world, everyone will know who is Dadaji. All saints, Sadhus, priests and Gurus are finished.

Do not get attached to this physical body (pointing to himself). What you have received (Mahanam), stick to it. He always envelops us. Once He has held us, it is impossible to leave Him. He is our Dearest of all.

Don't worry for my health. So long as there is a body, it is bound by its nature to be afflicted. No human beings can escape this, in spite of all Yoga or practice of austerities. Rituals can't get us out of body's inevitable sufferings. Dadaji shows how one must patiently go through the ordeals.

They (Ram, Mahaprabhu, Krishna) are saying, "If you Will it, it (jaundice) becomes all right." But, he (Dadaji) is dragging forward time (the cataclysmic ravages of time). Where can he throw it off? If one comes (here) in full blaze of consciousness, one can well observe the course of events. But, if one comes with swooned consciousness, one is in Bhavantara (emotional abandon), in that case, nothing does one observe. Never has He come in such full blaze of consciousness. If you can relish His Prema, that's all. (This passage refers to when Dadaji had acute jaundice in 1972 and suffered to pay the price to Prakriti so certain world cataclysm would not occur.).

According to the contract agreed upon with Him (when Dadaji entered this world), there is no matter of disease. But, now he (Dadaji) is screening the sun, then he is warding off cataclysm. Due to repeat performances of these (interventions to ward off cataclysms) disease comes. Twenty-five minutes of continuous Dhyana Yoga will help evaporate this body. The Dhyana (meditation) people speak about is bogus.

This one (Dadaji) is not subject to alternation or resolution and vacillation. He is beyond modalities. When I say, "Jai Rama," I do not mean Sri Ram Thakur. I mean Him, Who is the Solace of Prana (Life).

Nobody knows what is Satyanarayan, what is Dada.

Dadaji will never offer himself as (human) Guru. But beyond the body of this Dadaji, there is a Dadaji seated within the hearts of all beings as Life Eternal, Prana, Energy, Destiny. The All pervading,

Limitless, No-body Infinite. If your body does not exist or is discarded, then you don't exist. Then you are One with this Dadaji, the inseparable Existence. That is Satyanarayan and the only Guru.

Dada is Guru (Satyanarayan).

I have invoked my body from Nature. But, nobody knows Govinda, the final cause of all causes, is in this body. Which, pray, do you call Truth? We are seeing (in Dadaji) what is not.

People of this age are so fortunate, can talk to Him (Dadaji), listen to Him and be in His Presence direct....the Root of Creation, Life and Destiny.

When He (Satyanarayan) descends from the state of Bhuma (Infinite), He can descend up to the state of Krishna. But others also accompany Him and Prakriti too. Bhuma is unmanifest, still in a sense, it is manifest. It is indescribable. It is not inert, but It is beyond mind. It opens up into Infinity.

What need have I to go beyond savoring Rasa (Divine Love), for no feeling persists there, no dichotomy of "I and you." Who cherishes the mission, does the work himself. Why do I go in for playing the agent? He, however, has neither any sense of subjecthood, nor any title to credit. Even beyond that, he (Dadaji) is not even an instrument.

You do not know to Whom you are talking.

I have come here to indulge in the Play of Love to the womenfolk (humanity).

Dadaji's Love pertains not to the individual.

I Love. Love is Something. Cannot express. He is something more than Love. He cannot express, He cannot explain.

Everybody says, "You are, you are." Dadaji is Dadaji.

Each and everything is Dadaji. Before, not now. Now is Something.

I am the He. I am the Brahma (Essence of Existence).

The whole world is mine. All is set for Truth. Nothing matters. Fight amongst yourselves and finish. Everything is in me.

I am not bothered for anything, because I am....I am.

Dadaji. He's He Himself.

Dadaji or no Dadaji, it is He, the Satyanarayan in Creation as Gopal Govinda that does all.

Part IV

On Dadaji

3 Dadaji's Tape Recorded Comments

From 1971 to 1990, Abhi Bhattacharya (1921-1993) traveled with Dadaji throughout India, Kashmir, Europe, England and the United States. When he first met Dadaji, Abhi was an international film star with numerous awards and 74 films to his credit. With Abhi's permission, I include the following letters he sent to me in during 1987 and 1988. They include not only Dadaji's comments Abhi recorded on audio tape and transcribed that provide valuable insights into Truth, but also fascinating glimpses of Abhi's transformation and intriguing experiences Abhi and others had with Dadaji. --- Ann Mills



Abhi Bhattachara, famous Indian film star with Dadaji in Bombay 1971

Dear Ann, the dear loving zephyr that brings His Fragrance to human race,

I have posted two letters, today something strikes me. I am translating from Dadaji's Bengali sayings in a cassette regarding His Satyanarayan state in November 1971, Calcutta. I unknowingly recorded amongst Professor B. Sarcar, Dr. N. Sen, one Yoga expert and a few others. I have finished all copying from the cassettes, word by word, such a difficult task, but a treasure.

Dada said: "Why a person comes? A person is born with Him (married, inseparable). Desires are all in the mind for manifestations, for individual destiny of a person (mind). So, we have no choice of our own to dictate to life. We come and go with I-sense, for a limited period, then go. No body is permanent. When He (Dada) is gone from the body, where do I go? It means, I give up the body, but I remain still."

Dadaji was continuously saying "He" but while talking to so many in this context, all of a sudden He says "I", "Where do I go?" Because I tape recorded it, I heard it clearly later in Bombay. I got it; otherwise, I would have missed it and forgotten it. So the tape recording caught Him, that He is the Life, Existence. Later, I told Dada what was on the tape recording and He said, "Don't tell now." However, now, in 1988, for this book, the time has come.

From the cassettes Dadaji said, "When we are born, three or four days before the child takes birth, milk is created in the breasts of the mother for the child. Who created? For whom? All Me! He created it, because He is born. Parents think there will be liabilities to look after the children. So, it is destiny of Himself. Parents don't give destiny. Children have their own destiny. Nobody can stop the desires with mind's compulsions and intensity which create unknown destiny fixed by Him, which none can change."

I write to scientists all over the world with Dadaji's Law of Creation, which He calls Prakriti. A blind force works tremendously in creation like a cow eats grass, gives milk to her calves, she herself does not drink; and from that milk unlimited products are created over which no control is there. So, Dadaji says, "You cannot control the mind. No authority is given to a person. Mind will automatically slow down in time with sufferings. When there is no other way to be relieved of the tortured mind and body, He or His Name has to come in mind."



Abhi Bhattacharya (behind Dadaji) holding recording microphone 1973 Madras India

This is that state for humanity, when the Supreme Being, Absolute Truth in human form with Mahanam in Creation, has come to liberate the mind. So, He is All-merciful, as people are helpless all over. After all, people all over the world are the same. In India, people know Name but could not know or hold the Nama's importance because Prakriti and mind is so powerfully overwhelming for seeking pleasures with mind's involvements as per the nature of civilization (blindness to Truth, human Gurus misleading others, religious institutions of business). Now is the period when Dadaji comes embodied with all the Creative Forces of Prakriti, Mahanam and beyond mind Satyanarayan. About this, Dada says, "People cannot have any conception that this type of Advent could take place in civilization; first time on earth. Whatever people have known about life and God is all wrong, all distorted and misinterpreted."

All this I write as a prelude to understand what I translate now from the Bengali that Dadaji spoke in my tape recorded cassette. It struck me now to write to you, time factor; it's very difficult to grasp Dada's beyond mind talks with limited mind. Dadaji spoke from Satyanarayan state, to the few learned scholars present. They were all dumbfounded. He spoke in earliest Sanskrit language which is not found in any scriptures. He describes Himself, in His State of Satyanarayan, Absolute Truth, which is beyond Life, beyond vibration, waveless, no intelligence, no feelings, no I-sense, beyond mind, Infinite State, void, and at the same time in creation of mind. He sees Himself in all, as His Existence. He is One, so He says "He" in reference to Himself. In Creation, He comes as "Gopal Govinda", Mahanam breathing existence of His own forms within covers of mind. This is Maya, due to which we think ourselves "I," separated. Maya involves our minds and we suffer eventually, but Maya engages our interest in something else and helps us to forget suffering also. Maya is also He. Mahanam is in Creation. One's Mahanam is below the heart, the real Vrindavan, where He exists untouched. From here the breathing starts, nobody knows it; He breathes, we breathe. Beyond all is Truth. I recorded Dadaji saying the following:

"Do you know how is He? What is He? What type? What should be His signs, qualities? He has a touch of Love which one can feel. His Vibration transcends, elevates; which a person cannot do. He is neutral, formless and in all forms, but does not interfere. He bears all, does not complain. In front, as Elder Brother, He guides. Yogis, ascetics get acquired temporary power, which can be a plus, then minus as it is mental; but, they cannot go beyond limitation because of mind's I-sense. They also become victim to these

acquired powers and practices; wants still remain. But, He is Omniscient, Omnipotent, Omnipresent....not conditioned, no mind, no practice, beyond happiness and unhappiness, no feelings, no plans.

"He, Dadaji, has Fragrance, which is All-pervading, no gap in the universe. He proves this by manifesting His Fragrance throughout the universe, indicating His Presence to His innumerable devoted brothers and sisters, even to those who have not seen Him. This happens spontaneously, whether He is sleeping or in conversations with many in His Presence. He knows all the minds of humanity.

"What more? His Vision is inward vision. People with worldly eyes think of His worldly eyes, as if He is seeing me, or seeing him or her, like a person sees, but this is not true. His Vision is always inward. He can see the entire existence, no barriers in the universe.

"What more? He is Full. Nothing is out of Him. Beyond limitations of mind, no gap in the universe, no time and space, so none can escape His Vision. None can bluff Him. He has no demand because He is Full. He has nothing to give also. We are born with what we have. He is born in Him. Everything is His Manifestation.

"He has no anger, does not blame or curse, is All-blissful, All-merciful, has no inauspicious thoughts. Even if you curse Him, it is of no value to Him, no importance, because He is All merciful. No question of vice or sin, good or bad. Nothing effects Him because He is beyond mind, Infinite. He cannot think ill of anybody or anything. With all these qualifications, Who exists within is He.

"Not for any time He can give anything, nor can He take anything from you. All others are giving you something and taking something from you. Yogis, human Gurus, Sadhus, ascetics are giving you something, whispering some Mantras in your ear and you are paying back in exchange. They give you some worldly things, in ego saying, "I am a King, give me tax." Both (giving and taking) are Maya of Prakriti or worldly interests. This (giving) is also Maya, that (taking) is also Maya. I am out of these. You are existing with Him, you have come with Him. What further shall I give now? You have come, are born with all requirements. You have already, with Him, received whatever you are to receive. Could you not find any difference of what He (Dadaji) says and others say? With all these qualifications is He.

"He has no sense of wants, nor any demands, is natural, is beyond mind's compulsions and necessities. He remains natural in Beyond. Loss or gain does not affect Him. Effortless, He is beyond action and reaction. He is beyond all Maya, the worldly aspects of mind's behaviors; but, at the same time remains within, unattached, covering all, All-embracing. Even in prostitutes He is within, but not with mind's function which creates the profession by mind. He is beyond, untouched.

"Everything, whatever happened, was all predestined. It was to happen, so it has happened due to the forces of Prakriti. Nobody has power to change or avert. That is destiny of mind attracted to its own body, over which a person has no control; that is, again, Prakriti. A person is not doing anything. He is within, unattached. His Creative Power, Prakriti, as if His handling agent, creates and keeps us blind due to Maya. When at this time He comes as Dada, along with Prakriti, His Manifesting Power, with His Wish He can take away or remove the force of Yogamaya or mind's innumerable involvements, because He has covered Himself with Maya for His Manifestation. Only He can take way our involvements. Then we can be peaceful, can have stabilized mind."

These things Dada said. So, just be with Him as far as possible, to get rid of the clutches of Prakriti and to reduce suffering. And, do your duty; not to indulge in personal excesses; be natural, living with Him in view. This is the commandment for the civilizations ahead to be tuned with Satyanarayan Dadaji. This is a mortal world, nothing is fulfilled by mind. Prakriti does not spare. Prakriti gives place, fortunes, etc., but, He must be carried in this world of mind. So, He says, "Do fill your natural needs and be with Him. You will be in His Lap."

Love to you,
Abhi

Dear His Love Ann,

A close friend of mine came from Calcutta in 1970 and stayed in my house for three days. He talked about Dada and His manifestations. Instantly, I had in mind, feeling the greatest miracle, that He was God without knowing what is God. At the end of 1970, I wrote to Dada, "People have forgotten God." Before seeing Him, I wrote to Him how my relations with Him as God would be. When Dada came to my house in Bombay in May 1971, I realized I met Him earlier in 1954 when I went to play a festival cricket match in Calcutta with Bengal film stars and stayed for two days. I was a Bombay movie actor and first met Dadaji when He was known as Amiya Roy Chowdhury (image below).



1954 Filmfare Award for Best film
Best Supporting Actor Abhi Bhattacharya (center)



He wore a moustache and was one of the most foppish elite of Bengal, a very rich man with fashionable cars. At that time He was living in the same house in Calcutta, but it has since been expanded. In 1954, I went to His house to arrange financing for a movie. He agreed to help and asked me to meet Him the next day. That next day never came, because my time was not ripe. Who could imagine we would be together after seventeen years, in 1971, in my Bombay house and I would be staying at His house in Calcutta and traveling with Him throughout the world? Although I had not met him as Dadaji, I used to send a few distressed people to see Him in Calcutta. He sent me books. Fifteen days before His arrival in Bombay, Dadaji phoned and said, "I will come and stay with you." Thereafter Dada used to come with fifteen or twenty men and women from different states (in India) to my house in Bombay and they had remarkable experiences of Him in Dada. From the first time we met in 1971, I tape recorded everything Dadaji said amidst others. In seventeen years of listening, gradually my mind tuned with Him and could follow what He said. Today His talks come spontaneously into my mind. I am, for the most part, exclusively in my house only to talk on Dada to those who come or phone, or send me letters. I never thought of it. This is my destiny. However, still I am working in the movie world because the world cannot be discarded for spirituality. We have to do what is designed.



Abhi left, Dada in center, Bombay 1972

In the beginning all top movie stars and personalities came to Dadaji. Then the top editors, scientists, intellectuals, I called them and they came without questioning. As Dadaji said, "I come when they (their minds) are to come, as they are dead without me. I am the Existence." So, the whole world will come, one by one. Nobody knows what is Satyanarayan. It is All, the whole Creation, Nama, Life, Soul, and Prakriti's mind and body. Dada was very playful in the early years. The men and women who came to Him in Bombay had so many extraordinary experiences with Dada as God, Satyanarayan, Mahanam. Dada used to give a lot of Mahanam and used to teach

the "Ramaiva Sharanam" song he wrote for remembrance. I recorded it and have in the past few years sent copies to brothers and sisters in many places in the world. Top stars, singers, scientists and scholars came to Dadaji to get Mahanam and saw His manifestations. Many wrote articles about their experiences for six volumes titled "On Dadaji." Top editors came and wrote newspaper articles which were later preserved in books. This Advent is the first time on earth; it is unprecedented in the history of humanity that the One who brings Eternal Religion and Truth is written about during the time of His sojourn on earth. The messenger and message are not being interpreted by others and distorted after years have passed. Others who came before with the message of Truth were not recorded in their lifetimes. These accurate accounts of Dadaji and His message of Truth will remain for civilizations to come.

In 1969, Roma Mukerjee came to Dadaji, as she was to help with correspondence and cook for Him while we traveled throughout the world. He started meeting with small gatherings of people in private homes in Orissa, then Uttar Pradesh, then Bombay in 1971, Bihar in 1972, Madras in 1973, and eventually throughout India. Dadaji revealed step by step, according to the movement of people's minds, because mind must be ready for His Call. From childhood He has been the same. He watched the minds, then revealed and opened Himself.



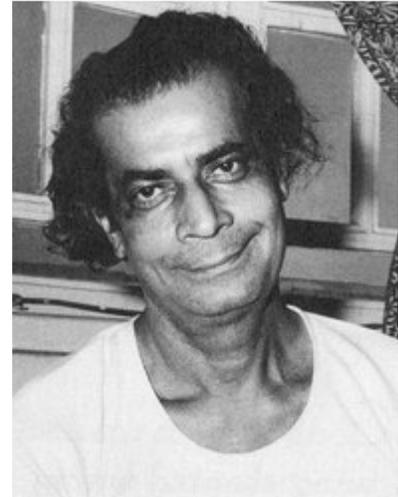
Roma Mukerjee (lower left)
with Dadaji 1973

Love,
Abhi

Ann Mills! Ann Mills! Ann Mills!

In 1973, the case against Dadaji happened for the purposes of Truth and to expose Gurus. His Name and photo must reach all corners, as that is the significance of Him for Truth. Actually, there was no real case, but the case went on and He became more known. What was to happen was all recorded by me on tape earlier in 1971 and 1972, long before the case. Dada manipulated the participants from within. The case displayed how Dada moves the Creation, manipulating the minds of all for Leela and Truth.

Dadaji manipulated the mind of one of the closest men, Sachin Roy Choudhury, who came with his wife and daughter to see Dada in Bombay. He stayed in my house with his family often in 1971-72. We used to hear from this man all about Dada's supremacy as Satyanarayan and he was the main one near Dadaji. As was recorded by me on tape earlier, his mind with ego was turned gradually against Dada, that is, Dada aggravated his ego making him antagonistic against Him. Later on in Calcutta, this man went door to door to vilify Dada. Ultimately, an officer in the Crime Branch, who was a devotee of a well-known Guru, concocted and conducted the case to defame Dadaji by representing false facts to the government. The case was the West Bengal Congress Government versus Dadaji. Dada moved the minds of everyone, just as Dadaji is doing for the entire human race.



After I met Dada in 1971, we spoke by phone everyday. On December 11, 1973, at 9:00 pm Dada telephoned me from Calcutta saying, "Don't telephone me for two days." He knew He would be arrested later that night. At 2:00 a.m., a squad of police surrounded Dadaji's house in suburban Calcutta. The details of the operation were well planned, for a press reporter and photographer were ready for the surprise arrest. But who got the surprise? At the first knock, the door of the house flung open and there stood the one they were looking for awaiting their arrival, Amiya Roy Chowdhury, known as Dadaji. In India, nobody can be arrested at such an hour,

especially an international figure. Such a thing never happened, even in the British period. Yet, Dadaji could be harassed during the Indian government's declared Emergency period.

Dadaji was arrested for allegedly forging a will. He was interned by the police in the city prison. The magistrate, before whom the case was placed, denied Dadaji release on bail. Anybody can get bail, even a criminal, but Dadaji was denied bail in the beginning. Before the case in 1973, so many favorable articles about Dadaji had been written by Chief Justices, Justices of different states including West Bengal, and even by India's ex-President Dr S Radhakrishnan. (See Part IV, 14) The bail, later granted by a Sessions Judge, was challenged then confirmed in the High Court. During the process, Dada spent two days as a prisoner before returning to His house. Even in prison, the prisoners served Him in love. One prison official said, "He is here. Give Him all respects. It is our luck we could see Him here."

The next few days the newspapers were full of scandalous accusations hurled at Dadaji. After His arrest, His name reached every house. It was indeed stirring news that shook many semi-believers and they left Him. Dadaji had to remain home during the course of the police investigations before the case was opened in the law courts. It is His Wish that it is enough to liberate people's minds by seeing or hearing His Name, or by the sight of His Divine form. Due to the arrest, crowds were avoided and only visitors genuinely interested in Truth came. Even still, important people came to meet Him after this.

The man very close to Dadaji betrayed Him to the police, charging Him with having forged a will relating to a small property and of misleading the people as a Messiah. Dadaji said simply, "Does one who considers the whole universe as His Home need a small property?" The Director of Public Prosecuting fought for Dadaji and was discharged from his post.

Dada knew the case would be decided in His favor only after the Emergency period was lifted. Knowing the timing of the fall of Congress, He requested a one week extension of the case. It was denied and Dadaji, although perfectly well, entered a nursing home. The police physician came to examine Dada as they did not believe He was ill. The medical examination revealed Dadaji had fatal symptoms of disease with a gall bladder to the point of bursting and extremely high blood pressure. The police physician reported Dada could not be taken to Court and the one week extension was granted. Then the government fell, the Emergency was over and the judgment came.

On March 30, 1977, the Judicial Magistrate hearing the case in Calcutta delivered a 71 page judgment fully exonerating Dadaji. The will was not executed by Dadaji's hand and He was not in Calcutta then. The judgment revealed the will was not forged and all charges failed. There was a case but no case. Because all the charges were false, Dadaji could file a case against the government. He, as the one universal Elder Brother, forgave them, but the law of Prakriti did not spare them. The person conducting the case against Him was suspended; the state government fell; and Congress failed all over India. Mrs. Ghandhi, with all her popularity, had to fall. Emergency was over, Congress failed and Dadaji's win was declared.

The case was a false conspiracy from the beginning, but Dada wanted it. The vital point to realize, and the only reason to mention the case at all, is to show that it was all His fight with Himself. He and His Wish for Truth manipulated Prakriti for the betterment of the world, in that He and His teachings of Love for all and the Oneness of Life became more known. It was all prearranged, because due to the case, the front pages of the newspapers had big, lovely photos of Dada captioned: "Human being cannot be Guru." Dada molded the case against Him to establish Truth and expose Gurus. He plays with good and evil in His Creation. He enjoys His Play like a movie writer, unattached to events and just as we movie actors play roles, so He plays in life. How Dada played with the opposite forces!

As Dadaji said before the case happened, "Now there will be a case against me. No other way to establish Truth. His Name will spread to every house due to the scandal. It's the only way. No one likes to read about the good, and the case will expose the Gurus. No human being can be a Guru. All Gurus with Ashrams will be extinct in time. Nam is the Guru." So, Dada says, "I am nobody. Everybody is Guru. Original meaning of Guru is God, All-pervading."

I asked Dadaji, "What will happen?" He said, "Let India be fixed first, then automatically the world. Eventually Congress will come with Indira Ghandhi with highest popularity. Corruption must go." With Dadaji's Wish and blessings of Satyanarayan, Mrs. Ghandhi became

the Prime Minister with worldwide fame and eventually became a martyr. A wish occurred in Him, the Great Will; He and Prakriti combined. As Satyanarayan, none can judge Dadaji.

When I was asked in Bombay for my reaction to Dadaji's arrest, I gave a huge laugh and said, "This is Dadaji's Leela." A person cannot do anything. Everything is His play. Due to the ego of mind, one cannot see Him. Dada moves the Creation by mind. He leaves the mind to move in its natural tendencies, and when the time comes, He stamps. After the 1973 case, all unwanted devotees were gone, only a few genuine ones stayed. Dadaji is not interested in collecting disciples.

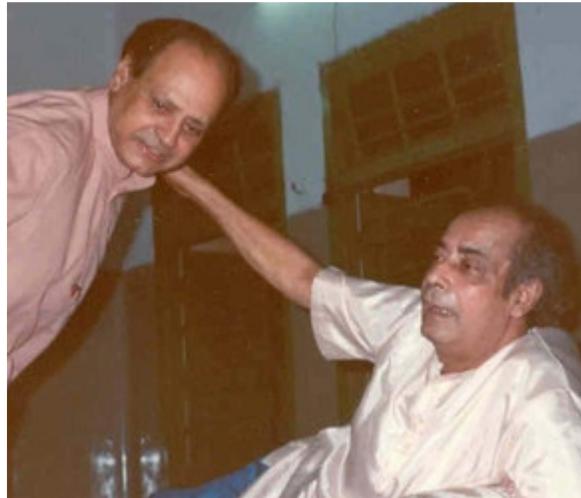
In 1977, our Dada began traveling to meet with people in Chandigarh and Delhi, India. In 1978, Harvey Freeman met Dadaji in Calcutta. Dadaji said to him, "Now I will go to the USA." From 1978 to 1984, Harvey facilitated Dadaji's visits to England, Europe and the United States each year during the summer months of May, June and July.



Harvey Freeman speaks at Dada's request, Utsav 1978 Calcutta

The Gurus are all afraid of Dada's challenge. Truth, none can defy. In time, all Gurus, priests and self-styled Bhagawans will be extinct with their so-called "religious" institutions gone. In the Age of Satyanarayan, Dadaji in consciousness will prevail. The miracle of Dada is with the Satyanarayan portrait and with Mahanam. With these, Truth enters the houses of the East and West alike. Dada establishes that Mahanam is One, Life is One and within everyone.

At the annual Utsav gathering which is held in a rented hall in Calcutta, people from far off places come to enjoy the inner illumination of Satyanarayan in the physical presence of Dadaji. Food is provided without charge to hundreds of people for two days. During the gathering, our Universal Elder Brother proves the Oneness of all brothers and sisters of the world and He demonstrates there is neither Hindu nor Muslim, neither Christian nor Buddhist. During Utsav differences dissolve, Oneness of Truth prevails. Originally the whole world was One. Due to mind's nature, it is partitioned into so many.



Abhi Bhattacharya and Dadaji at Utsav 1983 Calcutta

Now Utsav is being held in many places in the world when people gather to talk about Truth and enjoy His Presence. In this way, Dadaji gradually establishes Truth is One, which means nothing exists without Him, the One Who is within all forms.

It is very difficult to stay with Dadaji all the time. Few can stay, only those whom He wants. Mind cannot stay with beyond mind, with Him. So, He becomes gradually more and more exclusive for Truth's final play. Now, (late 1980's) He is more unpredictable. Books are now being published for scriptures for those who cannot meet Dada directly.

Love, love, love,
Abhi

Dear Sparkling Ann,

Received your nice letter. You are so absorbed with Dada, how to reply. What to reply. One by one experiences will come of Dada. The world has never experienced Him in this great way, for which Dada moves selflessly about the world. Though they talk about God, nobody knows what is the nature of God. People are so obsessed, confused and superstitious about the knowledge of God, so Dadaji has come, Truth personified. Minds will come to Him, to be merged with Him. This is only possible with Dada. Your book will be an eye opener about God, an unprecedented writing; especially Dada likes it.

During the time of Mahatma Ghandi, prior to Indian Independence, Mr. G.T. Kamdar started the salt industry in India. From a very humble position, over the years he amassed great wealth. Yet, today he lives a simple life devoted fully to God. Over 100 members of his family are devotedly living Dadaji's message of Truth. Previous to meeting Dada, Mr. Kamdar spent millions for many, many famous Yogis, Sadhus, Babas, Bhagwans and served them in his family homes in Bombay, Calcutta, Porbandar, and Bhavnagar. The day before Dada arrived at Mr. Kamdar's home in Bhavnagar it was filled with His Aroma. When Dada arrived, the walls were full of photos of saints, Gurus, Babas, Yogis, etc. Dada said, "Now remove these photos." Kamdar said, "Dadaji, I have served them all these years." Dada said, "Now the Master Supreme has come, remove the servants."



Dadaji and Mr G T Kamdar 1973 Bombay

Years before, one of Mr. Kamdar's Gurus, Swami Ram Das told him, "After 20 years the Supreme will come to this house." Exactly 20 years later Dadaji appeared. Initially, Mr. Kamdar's wife had a weakness for a certain Guru who called her "Mother," but who actually wanted to exploit her and have another Ashram built for himself. While shooting a film in Brindavan, I went to this Guru's Ashram to see what he does with his disciples. I asked him, "Do you know Dadaji from East Bengal?" The Guru was also from there, but he replied, "No." I showed him Dada's photos and he held one photo looking at it for sometime, then he said, "My Pranam to Dadaji." Photos of Dadaji or Satyanarayan have a living quality efficacious for Truth, and the Guru saw this and gave his Pranam.

While waiting at the Brindavan railway station later, a man came up to me and asked if I was making a film on that Guru. I said, "No, he's a liar." I showed him the photos of Dadaji, and the waiting room filled with Dada's Aroma, even though at that time Dadaji was sleeping in Calcutta.

At Dadaji's request, the Kamdar family received a direct message from Satyanarayan about this Guru and after that, no further financial support went to saints, Babas, Yogis, Gurus, etc. With Dadaji's permission, Mr. Kamdar changed the Ram Das Mandir (temple) he had built in Bhavnagar into Satyanarayan Bhavan (house). It is not a temple, but many miracles happen there regularly. Over the years, Mr. Kamdar and his wife sat the highest number of times for Satyanarayan Puja. (See Part IV, Article 17 by Mr Kamdar) During a Puja there while Mr. Kamdar and his wife sat before the portrait of Sri Sri Satyanarayan in a closed and locked room, Dadaji, Who reclined in the adjoining hall, revealed to them where their son went after his death. Sitting in the closed room, Mr. and Mrs. Kamdar saw their son merged in Satyanarayan, no more their son. We all come like that to play a role then go off with Dadaji, and according to mind's position, to return or merge with the Absolute. Dada said, "He is the Life. He is off, we are off."

Love & love,
Abhi

Dear loving Ann,

Once Dadaji said, "This is the fourth time He has come. Some four or five thousand years ago in Dvapara Yuga, He came in the Full State as Krishna Chaitanya, family name Nimai Misra, a family man but no children. Then five hundred years ago, He came as Chaitanya Mahaprabhu a family man and great scholar, but not with school learning. He started 'Hare Ram, Hare Krishna' Nama for the world. Then (in 1860), He came as Ram Thakur, not with Prakriti, but told about Mahanam. But everyone forgot their advice and Him. Mind superseded, not interfered." Ram Thakur said, "Next, Who will come, will fix up the world with Truth." So for the fourth time Dadaji comes with and as Prakriti, too.

Before these four, those who came in each civilization were not Full, as were Dvapara Krishna, Chaitanya Mahaprabhu, Ram Thakur and Dadaji. Currently, the One in the highest form made His Advent in Calcutta as Dadaji to prove everything is He, Creation is His. Dadaji says, "World cannot be discarded to become a spiritualist. We have to come to the world to do our destined works, Karmas, not to get Him....as He is already within. We have to do the work for which we are destined."

Dadaji, comes with all the creative forces of Nature, Prakriti, to implant Nama. None can avoid. Dadaji has no school education, yet teaches the world. Prakriti, His Law, will not spare the world of mind, until the last one is liberated. Our minds are blind and corrupted, and must be changed. This is why Dada moves alone all over the world selflessly, as none before Him has ever done. Prakriti will draw all to Dada and Nama; no escape until the last person comes. This is Dadaji. His Great Will waited since His birth, though He controls destiny, planets, weather, all life. None can challenge Him or oppose Him. None can judge Dadaji and His Ways, who ever wants to judge is finished. Dada is not a person. Satyanarayan and Name cannot be seen, but Dada in form is more than form. Dadaji is always at Satyanarayan state and at the same time Mahanam state within. He descends to Krishna state of mind for His Leela, for tasting and enjoying the mind's love, when our minds seek Him. Follow Him continuously because He establishes Truth and Mahanam. His message has to be accepted for the suffering of humanity. There is no other way. Dada, as Amiya Roy Chowdhury, displays mental and superficial family attachments to show us we can't discard worldly attachments to become spiritual. Everything is He; the world is His family. Nothing is ours. He says, "Our body is hired, a rent to be paid, then thrown away."

I waited fifteen years to tell exactly what Dada is....Purusha, He, the One, and Prakriti, the female, His Creative Power, Yogamaya. He, Himself, the One is many. Truth is One. In Him is All, so He sees the Eternity, sees Himself, as His Existence in All. That is why His Aroma is everywhere in the universe. His Fragrance manifests all the time, anywhere in the world. It's His Wish, a reminder of Truth.

For the world of mind, Mahanam exists. Beyond Creation, there is no Mahanam. Dadaji combines All, but He is not mind and not attached. He is neutral. Gopal Govinda, Mahanam, connects the beyond mind Infinite with the finite world of mind and forms. This is the original Nama and was set in the beginning when the Creation took place, when humanity was one. In Creation He is "the One" moving us within as Mahanam. He is our life, our breathing. Without Him we die (in the worldly sense). He is within. Below the heart region is Vrindavan existing as Nama. Satyanarayan is beyond Creation. Dada as Mahanam is within His parents, children, wife and including Himself. Truth is One. Forms and mind are for His multiplication, His Play. We don't exist. Eventually, by time-factor, all come to Him after so many births of mind. Whether anyone meets Dada or not is immaterial. He, Himself, is everyone. Buddha, Christ, Ramakrishna, Hazrat, Mohammed, all will be lost in the Dada movement for Truth. It is only a matter of time.

With Dada's Love,
Abhi

Dear New Ann,

How was your return journey from Calcutta? How is the health now? When I found you so sick, I did feel for your travel alone. Dr. Mukerjee gave you medicine and Dadaji was telling us, "Physicians cannot know what is actually troubling her inside." There must be something else. I told Dadaji, "You can easily make her better by your Divine Wish. Why not? At least to make her journey back to America safe. Next day you were fit enough. Dadaji, as usual, does His work silently, suffers, does not tell what He does from within. You are okay now?"

My brother, Atin, is an example of how Dadaji showed He controls beings. Atin came from Calcutta to Bombay to have his back operated on. He was injured doing Yoga with a top teacher. A top executive, his company was paying all expenses. Although he had avoided Dadaji for ten months due to problems with his relatives, Dadaji was all the time talking to him from within, saying if he was operated on he would be crippled forever because the diagnosis was wrong. One day before the operation, Atin refused to have it on Dadaji's advice. It was not the spine according to Dadaji, who was in Calcutta at the time. In front of me in Bombay, Dadaji treated him from within by a series of continuous jerks which moved the nerves that were pinched between the bones. Atin returned to Calcutta healed. Are these miracles or Him?

Another time, my brother Atin was in the large hall where Dadaji stays in my house. There I have a large photo of Dadaji reclining on a divan. One day my brother said, "Look how Dada smokes." Atin lit a cigarette, put it to the lip of Dada's photo, and Dada smoked it continuously until the end of the cigarette. So many things happen. Dada was talking and doing fun, sometimes scaring him and whatnot. He was talking from within, although Atin and Dada were staying away from each other, and Dada was amongst many other people talking normally.

One time Atin was in Bombay and Dada was in Calcutta, but from within Atin, Dada said, "Abhi should give you Scotch whiskey." I didn't know that I had any in the house, but the next day I found a small bottle from an airplane flight you had given me long before and I had forgotten about. I gave it to Atin later, because Dada was constantly pressing for him to have it. Dada ground on Atin from within saying, "Do this." "Do that." Atin was given a lot of diseases, pain now and then, and Dada was controlling it all to curb his excessive personal tendencies. Now Atin does not see Dadaji; does not need.

Dr. Mukerjee, one of Dadaji's physicians, was in his dispensary when a patient came for treatment. Dr. Mukerjee was about to give an injection when he heard Dadaji from within him saying, "Don't give." He still went to give the injection and again heard Dadaji with a louder voice, "Don't give!" Dr. Mukerjee stopped. The patient was taken to some other place and died. He was to die, and if he died after that injection, Dr. Mukerjee would have been held responsible. Dadaji, speaking to the doctor within, saved him. Later, when Dr. Mukerjee saw Dadaji passing in a car, he tried to tell Him, but Dada said, "I know."

When we returned from one tour abroad, Dadaji said about Dr. Mukerjee's wife, "She is not well." He told her, "Get yourself checked by a doctor." Mrs. Mukerjee had been in full charge of Dadaji's house while Boudi and their son, Abhijit, were traveling with us in America. Mrs. Mukerjee never bothered about her illness due to Dada's order to look after His home. She was immediately operated on by a top surgeon. It was found her appendix had burst, however, the burst particles were found separate, covered like in a package. When the appendix bursts, few can survive. The surgeon said, "It is beyond medical science how she survived." So many extraordinary things happen to Dr. and Mrs. Mukerjee. One time, Dr. Lalit Pandit was present when all the water available in their home, including that stored in the water tank, became Charanjal.

Dr. Saxena, Harley Street, London physician had a very rich patient from East Africa who was childless. Treatment failed. Ultimately, Dr. Saxena filled a syringe with Dadaji's Charanjal and injected the patient. Nine months later, Dr. Saxena received thanks for his patient's newborn child. Once Satyan Bose, a famous film director, was continuously hearing from others about Dadaji's manifestations. He got fed up. He refused to take Charanjal, he only wanted plain water to drink. But, wherever and whatever water he tried to drink became Charanjal.



Ruby Bose 1983

Mr. Satyen Bose and Mrs. Ruby Bose have no children. They had a dog they loved like a child. After they met Dadaji, the dog became seriously ill. A physician was treating the dog. Dadaji, in Calcutta and knowing the dog was to die, kept Mrs. Bose humored by talking to her within so she would not break down at the dog's death. Dada knew her mental state and nature. The dog died, but just before death Dada said within her, "Now



Ruby looking at Dada 1982

the dog Baptu has already come to me, though he may be breathing for awhile." Dadaji's Aroma was there in death and Mrs. Bose was calm. After I reached her house, she said, "Can you imagine Baptu died and I am talking to you like this. Dada keeps me cool. Otherwise, as per my nature, the whole house would have been on a grieving rampage."

Love and His Love,
Abhi



1983 Ann's dog Rosie



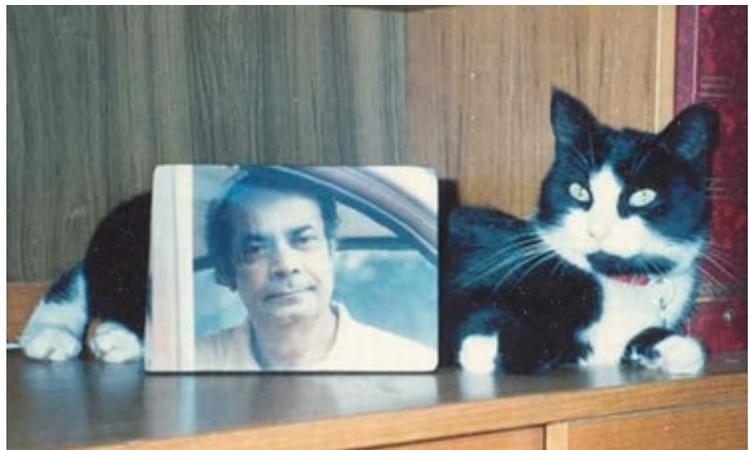
1986 rescued dog in Boulder



1987 Harish's dog Rani



Odd triple exposure in 1986 with cat and Ann



Bliss the cat's favorite sleeping spot in bookcase by Dada 1987

My dear and dear Ann,

Although I was the busiest movie star with innumerable activities in each 24 hour day, my destiny was Dada. No saint, no Yogi can write such Truth because my experience of Dadaji is given by Dadaji. Once Dada asked me, "Anything you want, I will give whatever you like." I said, "I want you." Slowly my mind became exclusive toward Him. With the compulsion of worldly needs, one cannot assess His words. Dada gave me the understanding of Him and the meaning of His sayings gradually over fifteen years. To get the meaning of His words, one has to have the wisdom to understand from within. No worldly learning can understand Truth the way I now follow. Others will follow like this in time, because automatically Truth manifests Itself, until mind is concentrated on Him alone.

When I was in the worst of situations although at the height of movie fame Dadaji came to take me to another height, to be with Him so closely all these years. Dada has been lifting the covers of our mind's involvements; He, the One, Who has multiplied and covered Himself by mind! Truth is One. On our own we cannot do anything, we cannot be free of mind's nature unless He or Mahanam holds us. He has come to stabilize the mind for everyone. That's why He moves all over the world and why Mahanam is the only path to reduce the sufferings of destiny.

From the Infinite State of Him, He wished for a Creation to multiply for Love with Himself and to rejoice in His multiplication of Creation, His Creation, no beginning, no end. So mind or Prakriti is created. Whatever we see, touch is He, i.e., Prakriti. Without mind, nothing can be relished, therefore He created His opposite....the mind. Prakriti will work to bring all to Him. He does not bother who comes to Him or not, but all have to come today or tomorrow. All are His responsibility, as Creation is His, but He remains non-reactive, no actions and reactions, beyond mind. To Him there is no right or wrong, sin or virtue, good or evil. He has to straighten things out in the right direction, so all the problems are set ultimately to enjoy His Supreme Love and to give us sensibility. Can you imagine? In Dadaji is the Creation, which due to mind's attributes we can't guess. Otherwise, the Play would be dull.

When Creation takes place, He, the One, is born with forms of all births. He remains within as Mahanam, unchangeable, inseparable, One. We are born with Him and the mind is infused in our body to move in a world of actions and reactions, ultimately to come to rejoice in His Love. Rather, He has come to relish but Himself. His relish of Love is inexpressible, not like human love in mind. In relishing, He does not relish like a person's mind that enjoys desires and aversions, gains and losses. Dadaji is beyond and cannot be explained.

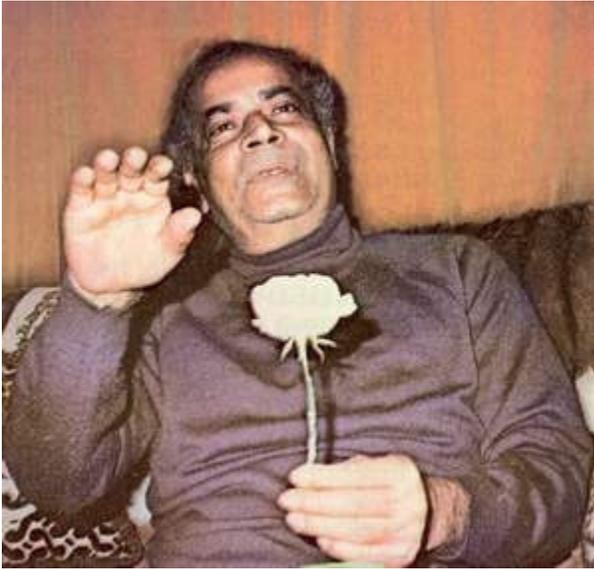
The whole Creation is not planned, as it is limitless and happened....at just His Wish. A person's wish is limited by mind and changes. Dadaji is always beyond mind, Infinite. As He wished for Creation, so He forms bodies from the air, water, earth, light, and space elements of Nature and infuses mind into them to activate the body with mind's actions and reactions. Color, height, etc, are all fixed by the Law of Prakriti. A person has no hand in it and just as one is not born by one's own wish, one does not die according to one's own wish. He exists within as the body's Existence, Soul, Atma, Mahanam. The Infinite Supreme in the finite....body, plus mind, plus Mahanam....and throughout, Absolute Truth, Satyanarayan.

Dadaji's message of Truth is not a human message limited in time. He says that whatever one says with mind, ultimately it all becomes wrong. A person with mind is limited in time and space, and cannot see due to all the covers of mind. This is mind's nature. In mind are all manifesting, creative powers of Him. The I-sense, desires, tendencies, angers, etc., in other words, whatever you see, hear, taste and feel, create unknown destiny with actions and reactions. This is His Prakriti, His manifesting Power; with which He moves everything. A person can do nothing, although being attached and getting involved with mind's nature; still, a person cannot give up desires, even in a million years, unless He helps.

Prakriti, mind, is female. Man and woman are the same because both are of mind, with the same desires. Mind is changeable; He does not change. So the Supreme Male has come to relish the female. He is not a person. Never take Dadaji as a person. Ever changeable, people come and go, but He the Supreme Male and His Name or Mahanam, does not change. Only forms

change. The One, Satyanarayan, that exists in All does not come and go. That Satyanarayan is Eternal, Infinite, no vibration, not even life's breathing, beyond mind, Zero, Void.

We have body, mind and Soul. Body lives due to the presence of the Soul within, unseen, in the region below the heart. The heart cannot function without the existence of the Soul, the current of Life causing breathing. In due time, Soul causes the stoppage of respiration. Body cannot be in full action without mind, though it may live or vibrate with Life. Mind is infused in the body, and the Eternal Play of mind and body goes on with Soul as the Controller. Body is not mind. In mind are desire, anger, lust, love, passion, pleasure, happiness, sorrow, sense of loss and gain, imagination, etc, which move the body and create attachment for the body in the course of time.



Dadaji in London 1979

Mind spreads from top to bottom in the body. One develops the feeling of "my body," "my possession," or I-sense. Ego is the sense of doing and thinking as the "I" and one cannot forego this "I", which limits one's perspective. Thus, there is a mental perception of limitations of time and space. Mind is not body. With all the passions, greed, and anger of mind, the individual wants to enjoy or kill. From birth, the mind becomes conditioned environmentally through the senses and experiences. Mental outlook varies according to actions and reactions occurring in the mind. Mental notions accumulate and force one in millions of directions to destined actions and reactions. Later, with aging, the mind may be full of desires, yet the body fails.

Now, how will the individual move from form to form, body to body, birth to birth? A mind is pushed into the body and at that moment, mind becomes restless in attachment to enjoy things with the body. The I-sense or ego within the mind and body grows with the various compulsions of mind in reaction to whatever one perceives with the five major senses. Whatever pleasant one touches, sees, hears, tastes and smells, prompts the mind to want to enjoy with unlimited, unfulfilled desires. Driven by mental compulsions in the cycle of action and reaction of worldly attachment and experience; driven with the ego or I-sense, people forget Him and trust in the world, which causes suffering. Dadaji says, "Do not trust the world."

Mind gets involved and cannot get out in millions of years going from body to body. Remaining attached and driven by desires and suffering, it cannot be free. Each mind brings individual destiny. Otherwise, all people would be of the same mind. Whatever is limited by mind cannot be Truth for everyone. However, we are all human beings with the same type of body. No one owns a body. If this body is mine, I should have no worries, disease, aging or death. Then, Who exists and causes this living, talking, moving? For the welfare of humanity, we should be conscious of this Truth: He alone exists as Absolute; all else is changeable, perishable. He comes as Dadaji to all. Only Dadaji can help because Dada comes with the Law of Prakriti to take the mind's compulsions which create suffering. Otherwise, life is full of miseries. Dadaji gives the appearance of having diseases to demonstrate that a person can't avoid them. His suffering eases the suffering of humanity, although He does not reveal what He does from within for His Love.

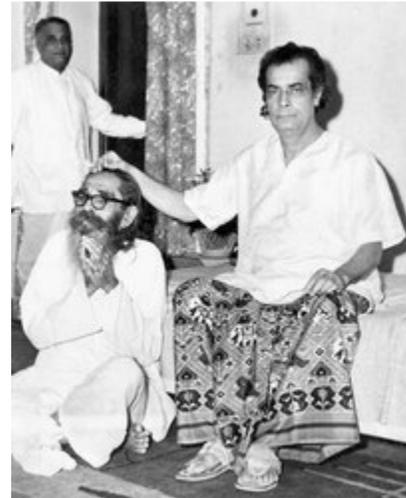
In 1972, Dadaji said that He had to change the world of Nature, climate and mind for a great cause of Truth. To this end, He suffered extreme illness for two months. Such suffering would be unbearable for us. His beautiful voice, face and body changed dramatically. It is like whoever is born has to pay debts of life in physical sufferings until death. Dadaji in human form continuously suffers. Such is His Love of His created beings.

Dada has come to enjoy His Play of Love and make people conscious of Him. A person cannot do anything without Him. Dadaji often says, "There is no authority given to a person. Everything is He. He is doing, because it is His World." Also, Dada says, "I, alone, carry on my limitless Love. The Creation is His Joyous Play. So, who kills whom? Who eats whom?" He is

not attached. Only in mind with the ego, or I-sense, can one kill another. Actually, it is all He. Now, the Root of Creation, Life and Destiny of All, Who is One, has come as Dadaji for humanity to establish that Truth is One. It is so strange how He is amongst us in human form with a mind to let us know Him and to guide us. That baffles everyone. All Dadaji does is for His Play of Love and to establish Truth....to prove that a person can do nothing, being with limited mind and senses, ego and intellectual boasts, and forgetting that one's exit from the mortal body is inescapable. This Truth has to be accepted to minimize one's sufferings and the afflictions of humanity.

In mind, human beings are partial, blind and cannot see in right perspective, so inevitably they create temporary suffering and happiness in turn. Dadaji does not plan, but shows a planning-like mind. He moves as it comes. Planning means mind which means today something is right, tomorrow it is wrong.

One scientist interviewing Dadaji in England asked, "How can we go beyond mind?" Dada said, "A person cannot cross the barrier of mind. "To be a Yogi of mind, that is tuned with Him (Dada) the One, means a person is inseparably yoked while doing one's duties and living a natural life. This happens naturally by His Supreme Wish and Touch, not by austerity or efforts of any kind. We are born with desires, we cannot stop them unless they finish by themselves. Until He comes to help us we cannot do this. Dadaji said, "You cannot control the mind. It (mind's running) will automatically slow down in time with suffering and age. We can't check. When no other way of relief for tortured mind and body is there, He as Nama comes to mind." Satyanarayan, Supreme Being, Absolute Truth in human form with Mahanam in Creation, Dadaji, has come to liberate the mind. He is Merciful, as a person is helpless. People the world over are the same.



Dadaji in Bombay 1972

Scientists think they can solve problems and create, but Dadaji says they can do nothing. Dadaji asserts that scientists with limitations of mind and intellect cannot correctly assess His Infinite limitless universe with limitless manifestations. All are the systems and workings of Him. How can people dictate? A person cannot make a body, no question of Soul. A man's seed, sperm, he, himself, has not created and he does not know, out of so many ejaculated sperm which gets into the mother's womb and fertilizes the egg. People have no hand in the process of development. Man and woman are created for procreation, but are actually both female (Prakriti) and He is within each. Sexual intercourse is also He, a natural function. If a dead man and a dead woman are lain face to face, body to body, naked, will there be any function? No senses can work without Him, no one exists if He is not within the body as Life. In our deep sleep we don't exist, He exists. When we wake up, our mental contacts awaken with all their necessary wants and fulfillments. These create relations and problems, and make us blind. Today we say good, the next moment or after a few days, we say bad. Dadaji says, mind plays on. Relations of mind don't stay. One has no power to judge, as mind creates destiny settled by Him.

We are thinking "we", but as internationally renown poet of India, Rabindranath Tagore ("Gitanjali", 1913 Nobel Prize), who came to Dadaji, wrote about destiny, "I believe we are free within limits and yet there is an unseen hand, a guiding angel, that somehow, like a submerged propeller drives us on. The Infinite 'I' that exists in you and me, is in All, throughout Eternity beyond mind, so beyond space and time. That Infinite 'I' expresses Itself in our finiteness. This body is His moving life boat." Dadaji said, "Tagore is a real Seer in worldliness." According to Dadaji, the propeller is Mahanam, which is One for All. The languages may be different (language is in mind), but He and Mahanam are the same. Destiny is created by Him. We think it is "we", but that is all mind function, continuing until mind, void of desire, comes to Him to be merged with Dada, Satyanarayan.

Yours in love, Abhi

Dear Ann Mills, His Love,

Your last letter proves how Dada is correct in His message. Nobody has the right to control the mind because Prakriti is ever changeable, fickle in actions and reactions to whatever we faced and face. That is destiny, fixed, we cannot control. We think we are doing. NO. Not at all. Everything is He, Dada.

In the early years after I met Dada in 1971, I used to visit those who met Dada to know their reactions and experiences. So often I have seen how Dadaji molds destiny. One married couple brought their daughter and son to see Dada regularly for over fifteen years. They were always silent in His Presence. Dadaji liked them. Once He asked the mother, "Do you want to know anything?" "No," she replied. "About your daughter?" He asked. She said, "No." Nevertheless, Dada said, "Your daughter will go out of your house on her own, will marry someone not in your religion. But, she will come back again and later she will be married in the way as you want. It will not be a problem. It will be in a different city, people will forget." The mother did not believe Dadaji, could not imagine it of her beautiful, devoted daughter, who was a brilliant nuclear science student. Ultimately, it happened as Dada said. One day the husband came and said, "My wife is not eating. She's crying all the time. She did not tell me what Dadaji told her and now she tells me, when our daughter is gone."

It is mind which brings a person's fixed, preordained destiny. From birth to the present, we have to meet specific people and pass through fixed experiences. Dadaji says, "Mark, all individual minds in the world are different. Even husband and wife, who sleep together, still think differently. This is mind's destiny, which He creates. Let mind work mind's way. Mind is blind, has no peace unless He comes." There is no control of our mind, which is He also. So, all is One. He has become many with mind; eventually mind comes to Him.

In the case of this young daughter, it happened as Dada said. The parents phoned Dadaji. He said, "I told you. Now bring her somehow to your house and give the Satyanarayan (Satya means Truth, Narayan means the Creator within) locket to wear. She will come. Later she will stay with you, getting out of the previous marriage on her own. All will be safely executed." The Satyanarayan locket is important only in that it means it is His Wish. The daughter came to meet Dada, returned home, remarried and now has two children blessed by Dadaji. He is the Creator of destiny. Nobody can change the predestined event, but Dada as Satyanarayan, with His manifesting power (Prakriti) could do what He said. It was His Wish, so with all. Without mind, Creation is nil. In mind is all....thousands of mental, physical and emotional desires and wants in varying degrees with each person and all are destined, although destiny is unknown. All over the world, all are intermingled. Individual mind is changeable and people suffer with bodily love, and actions and reactions to create happiness one moment, the next moment unhappiness. Eventually comes the body's death, only He remains, all else is temporary.



Dadaji says, "No one should complain about one's destiny. It is there to happen; a person has no hand in it. Don't blame others." Only patience and Mahanam are needed because He gives blows to hammer the ego. No use to think of the past and repent. You are going to be free of worldly influences and be free of wants and desires, losses and gains.

It worked in me long ago. He did it as told in 1971. Today it is clear that He worked from within, taking away mind's tendencies to free me to be with Him. When all desires are gone, ego is gone, He remains. Dada from within and from outside removed all best friends and relatives (which they are not). He made me free to be alone, no attachments except Him. I never feel alone. Have no sense of wants; only to enjoy Him, Dada, within and outside, too. You are now coming to the point, "only Him." Human love affairs of mind look fine superficially, but ultimately upsets and uncertainties happen. Judge your own case. Everyone has to go through this. With Dada, unknown destiny fades out. He is there with you. None other can help you. Be happy. Let Him enjoy His doings. No planning. Everything He will do.

Be cheerful in His Love, Dada guides,
Abhi

Dear Ann, the Queen of His Love,

One cannot control the mind because He has set it to come to Him. He controls His own created minds, but He is not mind. So we come and go and are not permanent. He is permanent. To remember Him is a must. Remember Mahanam to reduce the effects of destiny and to improve life. Dadaji says, "Name is the only path, there is no other way. Name and He are the same." Dadaji comes to take out the mind's nature gradually in the course of time, in a natural way. No effort is required, but blows come to change one for the better. Then, He does the rest to bring the mind to Him. When mind comes to Him, He touches it and begins giving His Love. So, He relishes but Himself; only He exists, we don't.

Only by mind's I-sense or ego, do we feel separate from Him. He does not separate, He exists only. All living beings have to take human births with mind and consciousness to feel the urge of love for Him. No other beings can feel this, so human birth is the greatest of all births. When mind comes to His Love, then He relishes, not in the physical sense, not like a person loves. The whole world is a better world for His Love and the whole Creation is of His Love. This is what people have to learn now.

Dadaji says Mahanam is what He does from inside. No question of realization, no Yoga, no meditation....all are ego-based. Everything is He. Even in crows, animals, insects, etc., He is there as Life, as Mahanam. Humans are given consciousness, that's the difference. Actually, nothing exists without Mahanam. In suffering or remembering Mahanam, realizations will come automatically. One cannot control desires of mind which He has given....ultimately to come to Him in love....no effort....it is His choice.

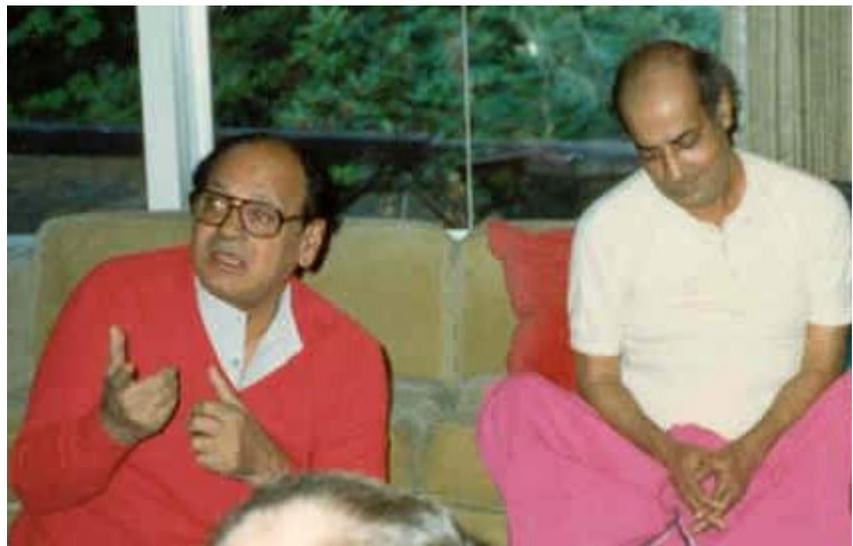
Mahanam is the Supreme Knowledge, not received by intellect. We forgot It in Maya, in births and desires of mind. He now comes to help us to Life from the Maya, from the blindness to hold Mahanam, to feel He is the Doer from inside (we are not). And, the Prarabdha (destined unfolding) of mind and body diminishes with lesser actions and reactions because now He holds us, as it is His Wish.

Dadaji has come as the Creator to explain Truth. People cannot explain because of limitations of mind and learned knowledge. Whatever He said in the earliest scriptures, none can interpret. Truth is One, formless and in all forms with Mahanam. One in two...two in One. Beyond mind, no Mahanam. Dada is beyond mind, Infinite, Omniscient, Omnipresent, and Omnipotent, so He sees the Whole.

With love,
Abhi



Dada and Abhi 1983 Portland



Dada asked Abhi to speak to gathering in Portland Oregon 1986

His dearest Fragrance, the Queen,

I received two earlier cards of yours. I always wait for your letters with your news. In the meantime, twice I had to go to Calcutta for a Bengali film. My role was of a most powerful saint, Maha Rishi Vishwamitra. He puts all sorts of obstacles to test a very famous King Harishchandra and his wife. The King and his wife gave up all to the saint to keep the King's word, Truth, and left the kingdom with their child. They suffered to the last point for Truth. Ultimately, Vishwamitra returns everything to him. Dadaji says this Vishwamitra was the only one who, being from a low caste (socially), became Brahmarsi, one who knew Truth, Brahman. Vishwamitra means friend of the world.

Khushwant Singh (right), world famous Indian journalist, was editor of Illustrated Weekly of India in 1970s, editor of Hindustan Times in 1980s, and Member of Parliament in Rajya Sabha the upper house of the Indian Parliament from 1980 to 1986. He wrote many editorials about his experiences with Dadaji. When he first came, Mr. Singh wrote: "I have no faith, faith is denial of reason." "Reason to me is Supreme." Then he had Mahanam and wrote: "Message is delivered, 'Gopal Govinda.' But, it does not shake my disbelief in God." Later he wrote: "Dadaji comes like a breath of fresh air. He displays occult powers which he disowns. He is a 'Godman' but vehemently denounces the cult of Gurus and Godmen by condemning them as charlatans who are misleading humanity. 'Expose them!' Dadaji exhorted me. 'And, if you can't do that, get them together through an invitation and let me disprove their pretensions."



Khushwant Singh 1975

The editorial continued: "When I called on Dadaji at the house of actor Abhi Bhattacharya, he placed his hand on my shoulders and made a tingling sensation run through my spine; my body exuded the Aroma of a thousand joss sticks. Then, in front of everyone, he plucked a wristwatch out of my chest. It was Seiko, made in Japan. Everyone examined it. Once on my wrist, Dadaji ran the palm of his hand over it and asked me to look at it again. The word Seiko vanished. Instead it bore my name (misspelled) and the name of the donor, Dadaji. He knew my weakness for whiskey. Out of nowhere appeared a bottle of Scotch, the like of which I have never seen. A white porcelain flask entitled, 'Dreamland Whiskey, Made in the Universe,' with my name printed at the base. Then a blank paper held in my hand was as suddenly covered with a message in red ink from Sri Sri Satyanarayan. I am baffled."

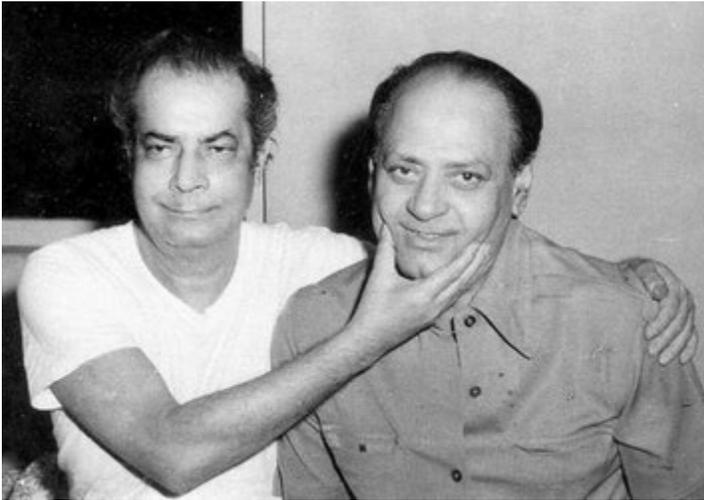
In another editorial Mr. Singh wrote: "Dadaji, tell me why are people scared of dying and death?' Dadaji realizes I am talking about myself and looks perturbed: 'Aren't you in good health?' 'Only my mind is obsessed with death. Please help me to get over this morbid obsession.' He grabs me by my shoulders and draws me toward him almost knocking my turban off my head. With his fingers he traces patterns down my spinal cord and runs them through my beard. A shiver runs down my body and the Aroma of a thousand Agarbattis (incense sticks) envelops me. 'From now on you will not think of death,' he commands. I nod my head, touch his feet and take my leave. I thread my way through the throng of admirers, locate my sandals out of the hundreds of pairs and walk away with a jaunty step. Dadaji has made me Mukti (free) of death phobia. Now, in the evening I find myself writing about dying and death."

Actually there is no death. At His Wish mind may be infused in another body like a new house built over a demolished house. From Satyanarayan, Zero, human beings are created by Him out of Panchabhuta, five elements of Nature. The body is His cover. Within He exists as Soul or Atma, as Mahanam breathing life. He is covered by the mind's I-sense or ego, who we call human beings. To Dadaji there is no distance or time separating all beings. This is Truth, as Dada in human form tells us. He has no attachment to body and mind. He, Himself, is All, within All as Mahanam. He is doing everything, because He is within, holding the body; it is not ours.

When this "Abhi" is buried or destroyed, how can he further exist with the same identification in another world? Out of the body-mind-Soul complex, the Soul remains imperishable. Body is temporary cover of the Soul. Mind remains with the Soul and according to the desires of the individual mind and His Wish, it comes into another new body to create individual destiny for His Play. It is His World and who dies or not, does not affect Dada. Death is when the mind is merged with Him. Our attachment to the body creates fears of death, therefore the I-sense is blind to see Life and Him. Seeking bodily pleasures brings the mental sufferings and happiness, in turn, as reactions to whatever we perceive with our senses. Minds attachment goes on and on. One has to finish mind's desires to become Zero, to be merged into Absolute Truth, Sri Sri Satyanarayan.

We think we suffer or feel happy. But no, in Him is the suffering. Dadaji takes so much suffering in His body for us and does not allow the second person to know or guess. From Australia, Bruce Kell phoned to Dada for Peter Phillips, who was in hospital with massive heart attack. Bruce was given Charanjal, Divine water, when he placed a glass of plain water near the phone and it turned to Charanjal. Then Peter had Charanjal, came out of hospital the next day. Physicians were puzzled. Dadaji constantly suffers, as All-merciful, takes diseases of so many devotees all over the world. He becomes free, then again he is sick. Yet, He cannot have diseases because He is beyond mind. Nothing is after death or beyond this world, everything is here. It's a play of Eternity. As Rabindranath Tagore wrote, "We have to pay off all debts of life in death. Since we are born to understand the hardest Truth of Love, that He prevails." Now, I can understand what Tagore meant for Dada and for Truth.

With Love and Joy,
Abhi



Dadaji and Abhi Bhattacharya 1978



Dadaji 1978

His Fragrance Ann,

Received all your letters. We are in the play of destiny created by His manifestations in us, on which we have no hand. In ignorance of that, in non-acceptance of it, we suffer. Actually, everything is happening as it has to happen, for which Dada puts His message, "A person can do nothing." So, we have to accept what comes to us and remember Him.

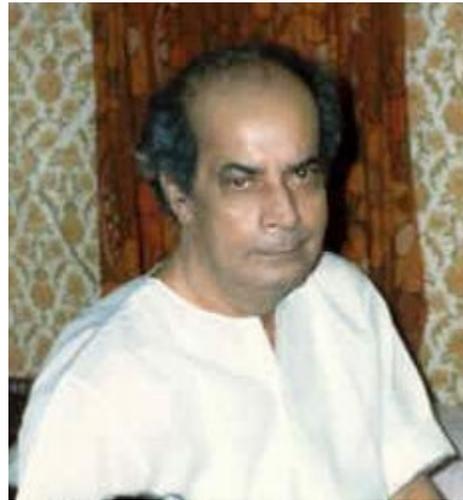
Dadaji as Satyanarayan is unattached. Happening in Him every moment, continuously and constantly, is the construction and destruction of the Creation, with endless manifestations in Nature and mind. Only in mind is the sense of time and space, sufferings and happiness. We say past, present and future. To Him, as there is no mind, there is no time and space. He talks to us but at the same time can see a pin at the bottom of the ocean. He is always in Infinite State and Aroma is the proof He shows us. It is everywhere, always. Even in Dada's sleeping hours His Fragrance manifests. Dadaji does not sleep like us. In sleep, also, he is One. He does not go to apply His Aroma. As "the One," He is All-pervading.

Dadaji combines all who came before. This is the first time on earth and none could imagine this type of God could come with the manifesting powers of mind, Yoga, Tantra, and Yogamaya. None can fool Him, none can escape Him. Whatever He wishes He can do, a person cannot. His body is not like us, so He can be present anywhere, simultaneously anywhere, anytime in the universe and beyond this planet also. He talks to everyone behaving like a man, but always He is in Infinite and knows all Existence while at the same time the whole universe He sees and Aroma He gives.



Dadaji walked out the door, off the edge of narrow landing falling on his head in 1986.

Though in front of us Dadaji talks and confuses us with such playful gusto, even in the case of His great fall off the steps onto the concrete driveway in Delhi in October 1986 (See Article 11.) Such a fall would have been fatal to a person. We cannot judge Dadaji, no one can. He suffered; maybe to change Delhi's movements, maybe something of Nature, too. His fall was by the Great Will for a great cause which no one can know. That was not the place to go and fall and it appeared to just happen. He did some changes of Prakriti, He only knows why. His ways are



Dadaji the day after his fall in Delhi 1986

not for a single cause. Dadaji does not do anything without a cause. He talks like a man with mind, adapted to be amongst us, but the Infinite cannot talk like finiteness, like a person. He is the One in All, Who drives our mind's I-sense. Everything is happening in Him like a movie on a white screen and He is not attached. Dada says nobody should try to judge Him or His movements by asking why this, why that. Then one will be misled and puzzled. But, Dadaji enjoys our confusions in His Leela. We all assess Dadaji according to individual inhibitions, superstitions of mind.

It was told in 1971, when I first met Dada, "no planning, everything He will do and ultimately to be exclusive, one with Him." Now I am staying in this house with full confidence of living; none can assess or live what I am now. Even I don't know when and how money will come, I never bother. It comes, that is, He arranges. So, you need not be disappointed, have patience; no other choice. He enjoys your confusion. Enjoy what comes or what does not come. Credit and discredit are His. Don't despair. Be laughing at what happens. If it is to be done, it will come in right time, no hurry. He knows what you need. Let Him do it (the book) through you. He will create opportunities. Enjoy Him. It is all destined by Him.

Don't think that I didn't go through all the processes of mind's nature. A person forgets repeatedly, forgetting in pleasures and then again come sorrows. Let mind work its way. Dada takes away the mind's confusion. Confusion He creates for His Play, otherwise all our minds the world over would be the same, no play. Truth is One in everyone. Only by mind are we separated. He sometimes gives the mind a free hand, and sometimes when He feels like it He pulls back the mind. He creates anger, jealousy, sexual desires and what not, and enjoys His created love and fun. And, we feel happy and unhappy thinking that "we" are doing everything. See how things now turn.

Love,
Abhi

My dear the Queen of Dadaji's Fragrance,

Your letters and cards are really the tie that continues to inspire me to write. You cannot be forgotten. What a choice of Dada, the HE, I am accustomed to write, think and speak about. Dada, Who cannot be properly fathomed or defined with the level of He or Him. People are accustomed to say, "He", without knowing What and Who is He. Still we are in darkness about God. Dada says people are the "foolest of fools" limited by mind and intellect, limited in time and space. Dadaji says whatever people know about God and Life, Creation and death is all wrong. In the Upanisads, the earliest of scriptures, the sayings of God could not be interpreted by people's minds. So He is here to interpret Truth, which is more than the scriptures. Because Dadaji is always in Absolute State, He can distinguish between mind and beyond. A person cannot.

This is the first time, the world is hearing and experiencing beyond mind Truth in Dadaji. For the first time people will know that the universe, with limitless manifestations, is taking place due to the Creator, Satyanarayan, and human beings have nothing to do with it. Dadaji said, "People of this Age are so lucky, can talk to Him, see Him. Never before. Those who are fortunate will come; all will come ultimately."

Dadaji's miracles and manifestations occurring in normal situations, while talking to us, require no effort. It is natural with Dada because the whole Creation is moving according to His Design; everything is happening in Him. Miracles, which none other can do, show His Supremacy. It's His Will, not temporary acquired powers of mind. Miracles happen to establish Truth or for His Love to devotees. They happen regardless of how Dada appears to us whether talking, angry, whatever state He is in, miracles happen. Dada simply says, "It happens. Miracles. This is also extrinsic. Try and find Him."

Professor Bibhuti Sarkar was the earliest associate and writer of Dadaji. He searched for 45 years for spiritual satisfaction and was associated with the greatest scholars of his time. Once in 1974, he was in a hospital for a severe illness. He had a tremendous love to eat, therefore his mind was not free. Otherwise, Dr. Sarkar was all for Dada. He was on his deathbed and Dada wanted him to live for a few more days so he could be mentally free of the excessive love of eating and would not have to be born again.

Whatever Dr. Sarkar wanted to eat, Dadaji advised his wife to give him. Dada secretly was paying money for this to Dr. Sarkar's wife as they had become financially weak. Just to prolong his life for a few days more beyond his fixed time, Dada secretly without anybody's notice, went to a dentist and had a healthy tooth pulled. Something of Prakriti has to be given to intervene in the law of Prakriti or to change it for a great cause (like His Delhi fall and severe two month illness in 1973). Otherwise, Prakriti cannot be changed because it is His Prakriti. As for devotees' illnesses, for those who deserve He takes illnesses of them without anybody's guessing. Again, it is a spontaneous happening. So many of His teeth are gone like this....one by one. Dada's body would not have suffered if He did not have Love for us....Great Love. Being self-centered due to mind's egoistic nature, a person cannot love as He loves.

At the time Dr. Sarkar was in the hospital, I was sitting near Dadaji's cot in His bedroom. All of a sudden, Dada said, "Why, Professor Bibhuti Sarkar is here with me." Then Dadaji called Dr. Sen and others and said, "Professor Sarkar is dead." They all went to the hospital and I stayed with Dada. A phone call came confirming Dr. Sarkar was dead. Dada wanted Dr. Sarkar to stay a

few more days to live to be desireless and have no more births, so Dada gave His tooth. But, according to His All-merciful Wish, death happened to eliminate Sarkar's pain. I asked what would happen to Sarkar. Dadaji said, "He has to come once for a short while in the next birth. Of course he will be born to talk of Truth until he dies at the age of 30. His name will be Annada Roy." There are so many facts like this I have recorded from the actual participants.

Dadaji says, "Dada gives up the (His) body. He is Eternal Life. He, as Existence, remains when the body fails." Mind also comes to Him and with Him, but mind with the I-sense for a few minutes watches the body in Maya (with attachment), then remains with Dada, either to come in the next body or to merge. Only He knows.

Love,
Abhi



Abhi and Dadaji in Los Angeles 1984



Sitting awaiting Dada, Abhi fell asleep in Chandigarh India 1986

Ann, the Fragrance of Dada,

Only Dada. No Him, no Satyanarayan, no Mahanam. Dadaji. Dada, Who establishes Truth Although in human form of Satyanarayan and Mahanam, Dada as Supreme is the only rescue and shelter when a person is involved and involved, and utterly dismayed by worldly contacts, relations, and events, which only exist in limited time and space temporarily. You are saved, so are all who do not leave Dada under any circumstances.

I was in Calcutta for a day's movie schedule and few days with Dada. Your two letters were there with Dada when He asked me to reply. You are wonderful to write, "Dada tell me from within or direct where to go." That is enough. Your play is on the fiery level. All past had a meaning significant for Truth or His ways, so take it in that way. So, mind is neutral now, with His, Dada's Love, nothing else matters. You are right to hold Him only. You become His now. He has come in human form of Dada to establish Truth, for His Leela, or Love Play. Can anyone move selflessly about the world as Dada moves on His own? No one can. Everywhere Dadaji goes He remains in a small room seeing a few people. Those who are wanted will come to Him, meet Him and experience Mahanam. Others may not, but to see Dadaji's photo or hear His name, is also effective. That is why it is important to include Dada's photo in news articles and books.

As I recorded in 1973, Dadaji said, "Because Dada and Mahanam will be in books, I will become exclusive. Eventually people will only see Dada and that is enough to be graced by His Divine Cosmic form." He enjoys His Leela and the message of Truth is delivered to the world.

One day in 1978, while riding in a car in New York, Dadaji said, "A time will come when there is great destruction. The world is proceeding toward it gradually with tendencies of mind and nature. The same fate happens to civilizations at the end of each Yuga cycle before the new one starts with stabilized mind and with Truth identified with Dadaji. The last one was Dvapara Yuga.

Before Buddha and Christ there were dark days. This present Kali Yuga is the worst Kali Yuga, the worst of all civilizations, and it ends at the height of science automatically. There are so many Ages that have come and gone, Satya, Treta, Dvapara and Kali are civilizations termed according to the nature of the mind during each age. Nature remains the same. Nama was present in all Ages, but now humans have become self-proclaimed 'Gurus' or 'Gods' and there are so many religious organizations and castes, which will be finished."

Today there are so many differences and divisions between people; Truth is lost. Whatever people know of life and God is completely distorted and misinterpreted. The Root of Creation, Life and Destiny has come in human form as Dadaji to be amongst us at the end of civilization. He has come to mold human minds, attuning them to be conscious of Truth within as Mahanam, Gopal Govinda, the existence of all. Dadaji has no mind, but he shows physical and mental suffering which moves and molds the future of humanity gradually from virulent, destructive minds to be born in the next birth with Truth.

Suffering doesn't end until He, "the One" in human form, comes with all the power of manifestation (Prakriti) as Dadaji. This (late 1980's onward) is the worst part, the height of suffering. People will wail and wail. War, natural calamities, diseases, and destruction are in Dadaji's wish to fix up humanity in proper shape; to remove all differences of religion and realize Truth is One and the whole Creation is His. Humanity cannot do it. See what happens. In deference to Truth, He has accelerated the inexorable Laws of Nature, Prakriti and mind to revolt. People will realize in three years time (1989, 1990, 1991). Read the news coverage. Nature revolts, climates change. Human minds are unpredictable and will destroy each other over differences of religion and power. People will finish themselves by fighting against one another, ultimately to come to the Truth.

Diseases are accelerated. Dadaji says nobody knows why diseases take place one after another. Physicians fail, falling victim to diseases themselves. Diseases may be cured, but then comes another. All human calculations will be upset gradually to establish that humans can do nothing. Humans are helpless in His Creation. Ultimately, everyone will come to realize it is He that matters. He is the only Eternal Religion. This is a gradual process, Dadaji says, blows cannot be given all at one time, for one must feel them. A time will come when the Laws of Nature (Prakriti) will spare nothing. It does not spare Him also, because it is also His; He is both. When the Law of Nature is acute, virulent, and destruction sets in, Dadaji will leave. Prakriti will do the rest, as the world of Nature is also His. The rest follows to completion. One cannot imagine the fate of Creation. Dadaji said, "Only remedy is somehow remember me. If you don't, does not matter. I am Prakriti and He."

So much of the population with corrupted minds have to be finished for a new civilization of Truth. Now Truth has been lost in the movement of mind's ignorance, greediness, selfishness. Power loving people are devoid of Love and Truth, and must come to realize God and humanity are inseparable. Thereafter, no differences of religion will exist.

These are recorded mandates of Dada for the future, the doings of His Law of Prakriti for Truth. She (Prakriti) does not spare anyone unless mind accepts Him and lives life normally with Him. Prakriti gives everything to enjoy, provided one takes care of Him. Otherwise, Prakriti does not spare, She is merciless. To guard us, Dadaji as Satyanarayan, says for the good of future civilizations, "Feed your normal and natural desires otherwise they will revolt. Do not starve them, but do not do excess either. And, keep Him in mind, then you will be in His lap. Otherwise, Prakriti will not spare." It is the Law of His Creation, which He does not interfere with except to establish Truth.

In 1973, in Calcutta, while I was alone with Dadaji at His house, I asked, "Tell me frankly, in the future will Dadaji as Nama stay?"

Dadaji said, "I is ego. I cannot say. You, Abhi, can say, 'yes'."

I asked, "But, why has He not come as Rama or Krishna, why as Dadaji?"

Dadaji said, "Without Dadaji who will teach Love? Rama or Krishna is Eternal and cannot express to guide. So He, in form as Dada, has come to bestow Love, and with Prakriti to mold life. Now it is a question of time. The seed is sown, then the tree grows, it flowers and fruit is there to eat. It cannot be done in a day."

This is Dadaji, Satyanarayan, without limitations. He is silent and patient; but in front of people Dadaji, as a man and brother, smokes cigarettes, drinks tea, shows concern for His family and shows feelings like laughing and impatience. All to show worldliness and one adapted to character of mind. But, as Satyanarayan, Creator of life and destiny knowing the whole Eternity, nothing escapes His vision. He shows the highest patience to tolerate our faults. Dadaji knows all but does not allow it to be known, saying, "I don't know anything." He does not care who comes or does not come, it does not matter to Him, because He is the Existence, Life, and Destiny, and, all minds will come to Him today or tomorrow. Mind starts from Him and finishes in Him receiving His Love. This is the purpose of Creation, so a person cannot do anything. He is the Creation Itself. All who meet Dada have no power to resist His Call. It is His wish from within. This is Dada.

I have lived so many years since my birth in Bangladesh village. Who knew a movie star would move with Dada to the present state of mind to write about Truth, about Dadaji? He has a cause for it. He being within, made my mind exclusive, unaware, gradually, He detached the mind from external and surrounding influences (Prakriti). Actions and reactions are gone, sense of wants, demands, too, are gone.

Imagine how I could write this now and keep all recordings and records on Dadaji. I am His choice, which I never dreamed, as I wanted to be in movie acting. Now nothing is there except His works and talks, and some movie acting, also created by Him. He guides and looks after me. Only He can take away our mental involvements. Then we can be peaceful with stabilized mind. Analyze all who meet Him. Eventually, that is the outcome of Dadaji's Cosmic Divine Form. So, remembering Him is a must. Of course, we can't even remember Him unless He makes it so, which He has been doing. Dada has come to remove the cover of Maya, mind and ego, to help us feel the Oneness.

There are hundreds of cassettes out of which I took information to write to you. Dada spoke in Bengali, Hindi, English, etc. As Omniscient, He can speak any language whenever He feels necessary, including Urdu, Arabic, Sanskrit, and the earliest of languages. I felt like writing to you as if Dadaji guides from within. You are chosen one for Truth.

With love and best wishes,
Abhi



Dadaji with Abhi Bhattacharya and Ann Mills 1983 Portland Oregon USA

Part IV

On Dadaji

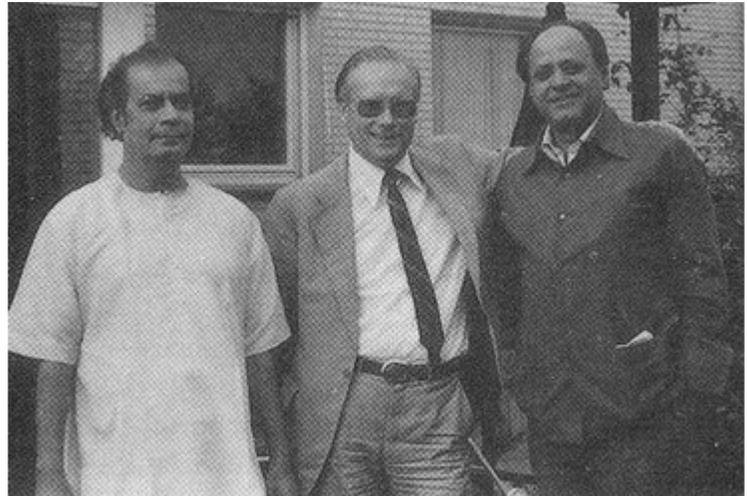
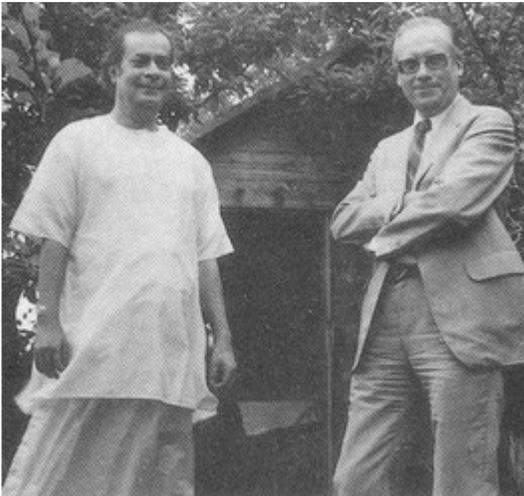
4 Dadaji: A Gospel of Love

April 1987 talk given in Ojai, California USA. by Prof Dr Peter Meyer-Dohm,
Economics of Education, Destadt, West Germany.

When I first went to meet him, I had no idea who Dadaji was and that such a man existed. I did my special meditations and followed some rules of the Yoga path and having been a long-time Theosophist, I had my own ideas about everything. But, there was one thing, I had a rule. It was beware of Gurus. I didn't like Gurus. I met one, but that was all.

In 1978 a very interesting thing happened. One morning early in the week a call came. I was still President of Ruhr University at time and happened to be President of the Indo-German Society which makes cultural contacts between India and Germany. The call was from Dr. Khetani, who is now living in the United States, and he told me, "There is one Dadaji coming. I have seen him in London yesterday. He has asked me to prepare for a meeting with him. I know you have good relations with the press and I want to make an announcement that whoever wants to come, can come to my house to see Dadaji Sunday afternoon."

I was a little annoyed that I was involved and I told Dr. Khetani, "You shouldn't do that. You never know who comes for such a meeting. Better you come to my house and we'll talk about it." After that call I was really angry with myself that I invited him to come to my house to talk about a thing which was not of my interest. In the evening, Dr. Khetani came and he had a lot of newspaper clippings showing Dadaji in this position and that position and talking to a Jagatguru (God of the World), who was 157 years old. Now, having been to India at least two dozen times, at that time, I had some understanding of Indian culture, but what he told me about Dadaji, that he was able to materialize objects and make inscriptions at the touch of his finger, all this didn't fit together.



Dadaji with Peter Meyer-Dohm and Abhi Bhattacharya 1979 Bochum, Germany

I was very reluctant, yet I said I will give you some addresses and you might approach those people to come Sunday to your house. Dr. Khetani said, "Will you come?" I said, "No, I don't know, I may have business." Then I told my wife Uta about the whole thing, the crazy thing that he would come to me with this and how we in the Indo-German Society always try to stay clear of such influences. She said, "We will go there."



Dr Khetani and Dadaji in Los Angeles, California 1978

On Sunday, we went to Dr. Khetani's house in a neighboring town and knocked at the front door. Nobody came. I said to my wife, "Let's go home. He is not here." She said, "I have come here, I want to go into this house." So, we went around and there was a back door. We found fifteen to twenty people already present inside, all members from the Indo-German Society and a group of intellectuals from the field of Indology. I didn't feel well because now I had given the addresses for all these people and what would happen now?

What happened was an American, Harvey Freeman, who spoke about Dadaji, and spoke, and spoke, and spoke. After one hour, I began to wonder when this Dadaji would come. Then a gentleman appeared on the scene and reclined on a bed that had been prepared. I looked at him and he looked around at the crowd, not looking at anybody in particular. Then, he lit a cigarette. I was alarmed! A Guru smoking! I was a non-smoker, but a Guru smoking! That must be something special! Very interesting.

The American went on and on and Dadaji said, "Stop." Then Dadaji asked, in unbelievably broken English, for questions. There was a chap who asked a question, I have forgotten the real content, but something about the axis of the earth and how according to Indian scriptures this globe is fixed in the universe and so on, very complicated. I didn't understand totally what he wanted to ask. Dadaji looked at him and then he started with his broken English that hardly made sense. I found myself raising my arm and I asked Dadaji, "May I try to explain in English so that you may control what I say?" After I had said this I found the situation more and more dangerous because to answer such a question, which I didn't know fully and not in my mother tongue was a little bit difficult.

So, I started and I think gave a fairly good explanation. It might have been so good because I also heard for the first time what the explanation was. This was totally new to me. The gentleman nodded and I had already forgotten what I said. It was not in my head, it was not knowledge which I had at my disposal. From that moment on I didn't watch most of the questions and answers and discussions because I was taken aback and pondering about what had happened to me. Dadaji was lying there, sometimes smiling, sometimes looking out of the window. Then there was another question and again I tried to help and it clicked.

Dadaji said all of a sudden, "Who wants to have Diksha?" I didn't know what Diksha was, but I raised my arm, as did my wife and three others. Dadaji stood up and said, "Come." So we went to the other room and the remaining people left. In the other room, Dadaji indicated for my wife and me to sit near him, one on each side, and he placed a hand on each of our heads. He said, "This should be photographed." I revolted and said, "No! No!" because I saw myself in the newspapers. Dadaji said, "It's only for me." Who knows, I thought, can you believe somebody who says it's only for me? While I was still protesting there was a silent moment and the picture was taken. What could I do? One year ago Dadaji showed me this picture and said, "Do you remember how you protested against that?"

Then we went to sit outside Dadaji's room and I was not feeling very well. On the other hand, I had the feeling this was something very special. But, my ego or my mind was a bit troubled. Abhi Bhattacharya, who travels with Dadaji, came and said, "You have to go into that

room, Dadaji is waiting." So I alone went into the room and there was Dadaji totally naked. I must confess this wasn't a shock, I found it very natural. He told me to sit down and he explained that I had to bow before a picture of Sri Satyanarayan, he didn't explain what it was. He gave me a blank paper to put between my palms and then I heard something inside myself talking. When I looked at the paper, I saw written Mahanam, two names of God. Dadaji said to always remember these names together with in-breathing and out-breathing.

Then I got a bottle of fragrant water (Charanjal), which was prepared before my eyes. It was a closed bottle of plain water and Dadaji took it in his hands and then it became opalescent. Something happened to it and after opening the bottle, a beautiful fragrance came out of it. The whole room was filled with fragrance. Then Dadaji told me, "I have come to Germany only for you." Everything was very special. I went home with a picture of Sri Sri Satyanarayan. It is a print of an old man sitting on some sort of a table and depicts Him, Who is above the Creator of the Universe.



Satyanarayan picture & bottles of Charanjal

I needed some time to digest what had gone on there, so I fixed this print in a frame and put it in a niche in my room. One day I looked at this picture and all of a sudden it changed. Satyanarayan is sitting on a square cube and behind his head there's a halo. His forehead and arms formed a large radiating triangle. This triangle was sitting on the square and behind the triangle a huge sun rose. This meant a lot to me because of my Theosophical background. This form emerged from the picture as if it were in front of it.

I sat down and wrote a letter to Dadaji saying that I was not interested in all his miracles, but in his Truth, which is also our Truth. Truth is One. Then a letter came from Dadaji, a letter full of overwhelming joy. He invited me to come to Calcutta to see him and the love story started. Later in the same year, in December, I met Dadaji in India. This story shows that at a given time, which is not asked for by you, he will appear and look after you. I find myself still today always looked after by him.

To talk about Dadaji is a process which was really a lesson for me. You see, when I first was in Calcutta and had time to talk with Dadaji, I was full of concepts. I had read at that time, at least fifty percent of the Theosophical literature. Since 1956, when I first came in contact with Theosophy I didn't study other things, only being interested in that. So, I was full of dry concepts and second hand knowledge. That is, I had a knowledge of the experiences of others. In this situation, Dadaji came along and today I know if I would have gone on without him, I would have come into very dangerous states because I was doing a lot of experiments and practices which one shouldn't do alone.

The first three days alone with Dadaji in Calcutta he asked questions and I had to give answers. I found out that nearly all the words I said were really dry mind stuff. And, he explained things really patiently. I first had to throw away everything I knew before. What he said was really totally new. Since then, I've met Dadaji once or twice a year and had a lot of experiences, experiences of bi-location, healing, a lot of things. He saved my life, twice. All these things happened very naturally and I have so many tokens of his love. I hoped that I mirrored this in my way, that I came nearer to an understanding of what, of course, cannot be understood.

One day in Calcutta, Dadaji was together with about thirty people from universities for a Sunday gathering at his house. He told me to sit next to him on his bed. Then he explained something and I had the feeling Dadaji wasn't one hundred percent correct. So, I told Dadaji, "It is like this." That was the only time I have seen Dadaji furious and I was the cause. He glared at me and shouted, "Will you say I am a liar?" I said, "No, no, no." I was feeling so very small. Then

he said to me, "You tell something." Well, what could I tell? I found this not a good experience. Dadaji was then helpful, but it was not good.

Then, when I met him the next time in London, he approached me again while in public and said, "Now, you tell something." All the time my feeling was this, I have come to Dadaji with so many questions. I was full of question marks. He doesn't give answers. When I left London I was, at least on this one point, very disappointed. Instead of being together longer with Dadaji, I had to talk a lot.

You see, with Dadaji it's like this. You come and you wait to see him. There are so many things that you want to discuss with him. Now, you come into his room and he looks at you and asks, "How was the flight?" "How is your family?" And, he goes on and on and on in this way. You have no opportunity to come down to or up to wisdom. You have to remind yourself that this is your elder brother and he is very much interested in your well-being. An elder brother is a member of the family, so you will talk family affairs first. Sometimes there is no second, at least for me. That was one lesson for me, the second is this. To my disappointment, there are no corrections, so I didn't know if what I said was correct or not. Sometimes I had the feeling I was used as a time killer, as an entertainer or something. I think that this all was part and parcel of the lessons I had to learn. It was very egoistic to want to have answers. It might have been that the time was not ripe for answers. I don't know whether you have experienced this or not, but you may have a bundle of questions and you come in the presence of Dadaji, in that moment while you are in front of him, all of a sudden you have the feeling the questions you have are really silly questions. So, you go away without having asked the questions and you wonder why you didn't. After a short time you discover those questions have been answered by themselves.

What do we have to learn? I think most answers to our questions are already there with us inside. But, we have no patience to listen to what is inside. We are running around asking how is it with this and that and so on, and the wisdom which comes through the ears is second hand wisdom. The wisdom which grows from within, that is your wisdom. You cannot own wisdom, but it is something which is done by yourself. The time came when I understood that.

Speaking before gatherings at Dadaji's prompting, seemed to be a special training, but I have to learn another lesson. Being a professor, I know that when I have to give a lecture it would be best to make notes, at least an outline of the beginning, middle and end. Whenever Dadaji warned me in advance, and he didn't all the time, then I tried to find a silent corner to do something on a slip of paper, so that I might say things that made some sense. Mostly, in ninety percent of all cases when Dadaji said, "Now come and you say something," I had forgotten the paper or there was no opportunity to find it. Today I know that you need an empty mind to talk about Dadaji. Because, it is like this, in my private vocabulary, Dadaji is the Incarnation of Love. And, to talk about Dadaji and the philosophy of Dadaji, that is, the philosophy of love, you only can talk with a loving heart. You have to, as Dadaji says, be full to the brim and ready to overflow. This state is not there when you try to prepare something, for then you are staging yourself and this is not the Truth.



Peter and Dadaji sharing a good laugh at Utsav 1986

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I think all ideas which one can utter about Dadaji are there already. They come. And, my experiences are not "my" experiences; thoughts are not "my" thoughts. All these things are copyrighted by Him. There's no property in Truth. The more one comes in contact with Dadaji, the humbler one becomes, because one has to understand that we can do nothing. We are really

helpless and because we are helpless, we go around asking for help. In that moment where there is a demand for help, there is a supply of help, and demand and supply form a market. So all parts of our take and give society come in. We are craving for security and others are selling the security bonds. We are helpless, we can do nothing, because what we do we are not doing according to a so-called "free will." When you look at your own decisions, where you could choose between this and between that, when you look based on the aspect of whether these were really decisions of "free will," you will find when you go deeper and deeper to the heart of these decisions, that there was something which made you decide this or that. Only on the surface it appears as if you can decide this or that. One who knows you very well, will tell you, you couldn't do anything else but decide this, because of your birth, because of your education, because of the situation, because of so many things. So, if it is like this, we can do nothing which would bring us out of this network, out of what the Buddha calls Samsara.



Uta and Peter Meyer-Dohm with Dada in Brussels Belgium 1983

Dadaji says, "Do your duty, but always remember Him." Duty in this respect means that we are in this social, economic, personal, psychological network, so we have to look around and everybody who looks around with open eyes will see what his or her duty is. You will see you have a lot of duties to your family, to your work and so on, enough to fill your day. "Do your duty." Why? Because duty gives us the opportunity to forget ourselves in the doing. We all know situations where it is fascinating to do something. The first thing we find out is that time is no more the time which goes on slowly, hour by hour. Now we say, "That was one hour?" Subjective time

is very short, because we have forgotten time. Second, we have forgotten ourselves because it was so interesting to do this work or duty. For those who have some understanding, there's a Karma Yoga that says, do your things not looking at the rewards, but because they have to be done. This is another helpful hint with Dadaji's message to do your duty.

"Always remember Him," is also a very old idea, but Dadaji says, "You cannot remember Him." To remember, that means to write down that tomorrow morning I should do this or that. Or, I should remember, "Oh, yes, He." No. What Dadaji means when he says, "Remember Him," is not this mental process. "Remember Him," means to become again one with Him. Now, if you could with your will become One with Him, you would have access to Him that you don't have. Only He can become One with you. And so, to "Remember Him," means that Mahanam wells up from your heart. Dadaji says, "He is sitting in your heart singing Mahanam twenty-four hours a day, making love to you twenty-four hours a day." But, we are not aware of this, at least not the full twenty-four hours. There's one part in the day where we are in Him and mind is gone. That is in deep sleep. But, when mind is there, it is clouded by forgetfulness. Then like a fountain in a lake, Mahanam comes up and the surface of the lake is purified by that. So, Mahanam comes. That is what it is to "Remember Him."

Now most Mantra dealers tell you that you have to take the Mantra before breakfast, maybe standing on your head, and also in the evening. There have to be strict rules, so you become occupied with that. Dadaji has a lot of words for this; he really speaks against such things and against the practice of selling Mantras, because they will not help. It's like selling a car which has no engine. You are occupied with it all the time, but you don't go anywhere. This Mantra business is only successful because it is so very difficult to understand and accept that you can do nothing.

As long as humanity has not learned to surrender and to understand that techniques which have brought us to the moon and other planets; techniques which have brought us our civilization; techniques which, by the way, have caused a lot of ecological problems; that these techniques "to

do" and to know "how to do" cannot be done in respect to this one goal....He; as long as we don't learn this, things will go on and on and on.



Dadaji discusses Peter's book at Utsav 1985 Calcutta

Surrender to love. That is Dadaji's message. Now, "how to do" that! Surrender to love. You see, it is so very difficult to surrender to love because it is in our blood, through many, many generations, even since the Stone Age, to "do" something, not to wait. The complexity of dangers we are facing at the moment in this world is because we are not able to wait. That means to look at processes, to wait patiently until the time is ripe. We cannot wait, we want to accelerate, we want to promote progress. As we have discovered outer space, we are now discovering the inner space. It will lead us to such a success as the discovery of outer space and the one thing which might come

out of this is that our planet is a beautiful blue star, as Buckminster Fuller said, "space ship earth," and we are left here and cannot escape. When we say that we can do nothing, we need patience and patience is the most important virtue Dadaji talks about. Patience doesn't mean to wait for a thing to happen. For what do you want to wait? Not waiting for He Who will come, no, in that moment where you wait, you wait for a thing to happen and you have an idea of what will come.

Seekers for the Truth often say, "I am searching. I'm on the path to a goal which leads there." I think you only can search for a thing which you know, at least to some extent. Imagine yourself running around and somebody comes to you and says, "What are you doing?" You say, "I am searching." "What are you searching for?" You say, "I don't know." You will end up in a psychiatric clinic. To search means to have a conception of what will come. One who is searching for a thing is a discontented person. How can you be discontented when He all the time is with you? You might not feel that all the time, but He is here. And, this must be the underlying idea when you try to be patient.

I know what it means to be patient. I know how it is in normal life, you have a lot to do in your business, you have this project and that project. You are doing this and that, and there is a party and so you go there, and after some time of all these things, you feel that this "Always remember Him," was forgotten for some time. That you have been for some time in the desert, and you feel sad about it. Out of this sadness grows the desire to change that state, and that is a longing you feel. This longing itself is already He.

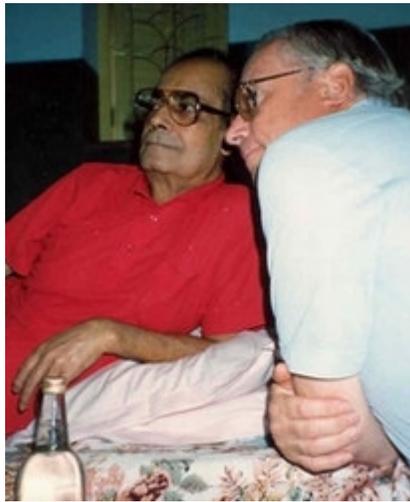
Now go back. Before longing, the stage was sadness, the stage before was forgetfulness and then previous to that was an oasis of remembrance in the desert. All this is He, and you have to have it all. How will you witness this feeling, this longing for Him, the longing of a loving Soul, if you have not? Going through this cycle again and again, you learn that He is near, your nearest and dearest, as Dadaji says, always there. When I look at Dadaji, I know that he is always in Him. To be always in Him means that he, Dadaji, is the Incarnation of Him and He is Love. God is Love and one who remains in Love, remains in Him.

This understanding is for me so very important. We are all, everybody, in different I wouldn't say stages, but we have different experiences. In that moment, where you look at people, through their eyes, with such an awareness you will see that through the eyes of everybody, He is looking at you. I think this is a most wonderful thing.

To love is a self-nourishing process. It is a thing which is growing by doing it. When you love, you have to love more. Why? Because love is mirrored by the eyes of the other. That means it comes back, and goes out, and comes back, and so on. There's nothing in life which is growing more and more and more. When we understand this, we have understood something of a miracle,

that is, why love grows out of itself. I bring this idea together with Him, Who is with me and with you, of course, and Who is singing His Name, which is the expression of His Love, all the time. It is an overwhelming love which is there, stored in us. We only have to open the bottle and it comes out. Through this love we come to a deeper awareness of the meaning of life.

You see, there are so many misconceptions of love. But what I refer to here is in Greek called "Agape," in Sanskrit called "Bhakti." It is His Love and it is at the same time the deepest Wisdom. Wisdom and Love are One. Misconceptions about love and sex are in the Tantras, not a total misunderstanding because in that moment where you see that Love permeates the whole universe, is in everything, it will be there in many, many forms, also in sex. But, that Love which is He, that Love is a white Light. In that moment where you feel along these lines, you look at Dadaji as the greatest gift. I know that Dadaji, with whatever he says and does, is one hundred percent correct. I know that I will never understand what some try to understand and which is understandable, that is, His Love. There's only one thing left to say. I think that there is no higher Religion on earth than Truth. And, Truth is Love.



Dadaji and Peter at Utsav 1988



Dadaji garlands Peter at 1988 Utsav

Talk given in April 1987 in Los Angeles, California USA by Prof Dr Peter Meyer-Dohm

For a long time I planned to come to the states. And last Utsav, in 1986, it became urgent because Dadaji said, "You go to America." So I planned to come here this week, but when this week came nearer and nearer, it seemed impossible to come here. Then I learned in between two business appointments one Sunday and one Saturday, there was a full week and so I am here now. To speak about experiences with Dadaji is to some extent difficult because one cannot convey in words what is taking place in an experience and an encounter with Dadaji. For me, Dadaji is Love Incarnate. And, this idea came into my mind when I first met him in Calcutta. This was in December 1978. I was full of hesitation. I didn't know what I would find because I only had met him in Germany before and only for some hours one afternoon in Dr. Khetani's house.

When I came to Dadaji's house on Prince Anwar Shah Road, I had a feeling very difficult to describe. Inside there is a staircase and as I went up the stairs, he disappeared in the upper floor. Suddenly it was as if he was crying something which made me run upstairs and rush into his arms. This embrace was something which was so wonderful. We were standing in a cloud of Fragrance and this Fragrance, also didn't leave me when I was back in the hotel or in between in the restaurant. I was always in a cloud of Dadaji's Fragrance and I found out what it was. His two hands were imprinted on the back of my jacket in fragrant, honey-like nectar.

Three days of conversations followed, in the mornings, afternoons and evenings. I said many, many silly things, really silly things, because I had no real idea. But, Dadaji, Mr. H.P. Roy and Dr. Lalit Pandit were very helpful. When I left Dadaji on the last day, I think I had a little bit of understanding. I was a little bit disappointed on the last day when Dadaji said, "You go." And, that was it. We embraced each other and it was not the farewell as I thought it would be after three full days. I had a wish in my mind. Being in Calcutta, I thought it would be good to have a look at Mother Teresa, already in 1978 known all over the world, and I wanted very much to see her orphanage. This was impossible because I had to go to the airport.

Near the airport a pilot came along the road and my new Indian friend, Mr. Walia, stopped and asked him what was the matter. He said, "You need not go to the airport, the plane is four hours late." I told Mr. Walia, "Could we not go and look for Mother Teresa during this four hours?" He said, "I don't know where she is, but there are some houses so I'll go there." We went to the place where he thought Mother Teresa could be and stopped his car outside. I'll never forget. It was a big green door with a small door inside. He went across the street and I remained in the car. He went through the green small door and came out motioning for me to come quickly.



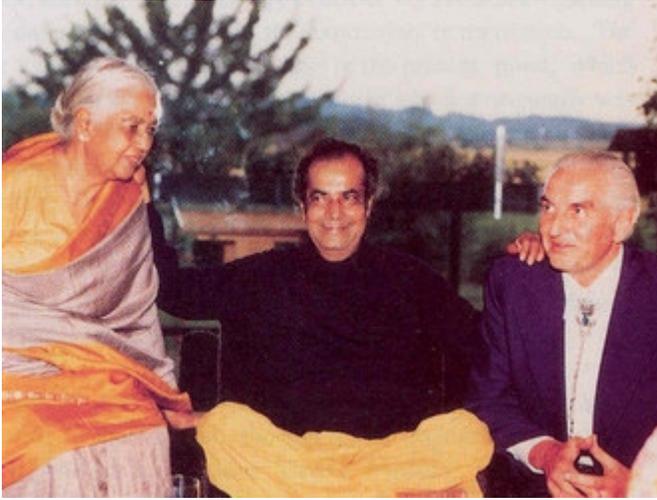
Mother Teresa
(1910-1997)

I went and there was Mother Teresa unloading a cart full of bags of rice. I remember her to be a very frail old lady and she looked at me and said, "Look what the Lord has given us today." I introduced myself and asked her whether I could see her orphanage. Of course, the orphanage was just in that house, so we went through it. Some time was left and we went to Mr. Walia's flat. I rang up Dadaji and told him, "Look! I have to tell you the plane was late and I have seen Mother Teresa." He laughed and laughed and laughed. We had a very nice farewell at that time and only later I understood that he wanted to fulfill this one wish connected with a certain message. Pondering about all this, I found out the difference between love and charity.

Everything that happens with Dadaji has an inner meaning. There is nothing, not a single word which is without meaning. Very often you discover after a long time, it may be after years, what it has meant for you. And, so it is very important always to be with Dadaji with open eyes and to remember everything. It might be that some things are only said once and you shouldn't miss anything.

This was my first Indian experience with Dadaji. I remember one other thing during this first visit. He told me, "Now you go have your lunch." And, he told Mr. H.P. Roy, "You bring him to a restaurant and there they have wonderful chicken." I said, "Oh, Dadaji, I am a vegetarian." He said, "You should start first eating more eggs and then come down to meat." I started crying. He looked at me and then he said, "Why do you cry?" I said, "Look, I love animals." In that moment, he changed totally. He told Mr. Roy, "You are responsible that it is pure vegetarian food." This has another meaning, you can't enter heaven through the kitchen door. Whatever you eat is He and to my understanding, it doesn't matter, really matter, what you eat. But in that moment when you have hesitation, you should also earnestly follow such an inner feeling. At that moment you, as a vegetarian, are confronted with meat, it also doesn't matter.

These are the small messages which come. I went then to Madras (India) to attend a conference. In the evening I was swimming at the shore. Now I am not a good swimmer and although I knew it was a little bit dangerous to swim there I was going out to the sand bank and enjoying it. But, on the way back a huge wave came and I nearly drowned. There was a lot of turbulence in the water and so I cried out, "Dadaji, help!" And, whether you believe it or not, before me to the sand there was a broad way of water without any waves. So, I could swim and come out of it.



Rukmini Devi Arundale, Dada, Peter Hoffman
at Peter's home in Bochum Germany 1980

At the same spot five years later a similar thing happened. I was bathing with my twin children and all of a sudden my son lost ground under his feet and the waves were too tall for him. A friend, Peter Hoffman, came out with a surfboard and rescued my son, but I myself was lost. I tried to struggle as hard as I could and that same moment I had only this feeling of Dadaji who should come. Not the same thing, but nearly the same thing happened. All of a sudden I found that a new sand bank had been formed and when I came out of the water I was so overwhelmed because it was so clear for me that this was the second time being rescued.

I think that it is your own truth when you go through such experiences. You cannot prove it to others. There are no witnesses having seen it. But, there is something which is incredible in such experiences, and these experiences are not only my experiences. There are a large number of other people who have had similar experiences. By this you will find out that at least there are some moments in life, sometimes hours, sometimes days, where you really can do nothing. You have to be rescued. But, what I think is more important is that we learn that we all have to be rescued from our selfish idea that we are able really to decide and to do things. This is totally selfish. I believe that we really can do nothing. He does everything. This to me is the gist of my experiences with Dadaji. It is so much against our Western concept of freedom of will and responsibilities that I sometimes hesitate to talk about it.

To give some examples for this view which, of course, is also Dadaji's view as far as I can see. When you get sick your body starts to struggle for health. Very often I have seen people who under the impression of their sickness become so much concerned with their body that they forget everything. I had the great gift to become very, very sick. It was a thrombosis which was neglected over more than one week and when the doctor come to know about that, I had to be brought very fast into the hospital. After some minutes I was under total medical control. This came from one day to the other. It was a gift because I had to learn that my body was given to me, not my property, but something which was given to me. That means to understand that "I" am not this body.

The most astonishing fact was this. The first minute I was in the hospital in the emergency unit, that Mahanam started. Mahanam starts. When you remember the ceremony of Mahanam with Dadaji, then Mahanam has two ways to be witnessed by you. The first is you see it on paper. The second, it wells up from within and can be heard from within. It is something which you cannot produce. Of course, you can go on saying, "Gopal Govinda, Gopal Govinda," with your mind, but that is not Mahanam. Mahanam is what comes by itself and when I say Mahanam started, it was something which came by itself and looking back, I have the impression that it went on for days and weeks, all the time. Astonishingly, under very high fever and a lot of complications and dangerous moments through and after a surgical operation which had to be done, all the time I was in a wonderful mood, feeling no fear at all.

Mahanam was there all the time and when this camel is trotting through the desert between the oasis' of Mahanam, then sometimes I have the feeling I should take sick again because this was so wonderful. I think everything could have happened and it would have been easily accepted because I was enveloped in love.

During this time my wife, Uta, tried to reach Dadaji. It was not possible. Today I think very often that it was not possible because I had to be forced to learn that Dadaji is all the time with us. He is not only with us when we telephone him or he is near us, but also he is all the time with us in His Name. So I only reached him when the crisis was over after four or five weeks in the hospital. Shortly after this I met him in Brussels, Belgium. I remember talking to him about this wonderful experience and I said I would have accepted everything. He got very angry with me and he said this is a wrong attitude, not to accept it because you need a healthy body and it is your duty to do your best. Then Dadaji said, "I have to look after it." Two days later I was on the plane to London to see Dr. Sexena as Dadaji arranged.

These experiences illustrate that we can do nothing. We cannot avoid sickness. We have to go through it and we have to do our best not to come into some fatalistic idea that, "I will accept everything." But, we have to work together with nature so that we are able afterward to do our duty. Life is full of such experiences and today I think that everything is connected with Dadaji, everything happens with him. It must be like this because we are in him and he is in us and we cannot be separated. It is like this. He is also here, he is with us wherever we travel.

Sometimes it is easy to say this, as in this moment when we are all gathered together here in Los Angeles. Sometimes it is a little more difficult. When you have understood that you cannot come to him by a certain technique, that means when you follow the golden path of patience, then there are stretches of time which I have called desert land. In them you need water bags full of hope to cross this desert. There in the desert you can also experience wonderful things when you can't see the next watering place. You feel very thirsty, then out of this situation grows an inner longing for him. You experience that He already is the longing and, that to come into this position to long for Him, you must have had before some inner distance from Him. So, He also is the distance. But, what is most important is this longing. Sometimes I think that the longing is more important than the fulfillment. This inner longing that is when Lord Krishna is sitting in the forest and he is listening for the tinkling of the anklets of Radha who is coming near and going away.

The deepest lesson I ever got from Dadaji was given with the help of a box of matches and a box of Wills cigarettes. Dadaji took the two items, one in each hand, and said, "Do you know what life is?" I said, "No." And then repeated a motion bringing the two boxes together, then apart, together, then apart....again and again. Steady attraction. It is the energy between the poles. You cannot be attracted all the time. There must also be something which is the same as out breathing. This "not coming together," that it isn't; it's a steady attraction, and again attraction, and again attraction. What we have to learn is that to be with Him is not only the moment of fulfillment where you have Him in your arms, it is also the longing for this moment and it is also the other time before. This all belongs together. Everything is He. There is not a second where you are alone because it is all One. You are never alone. And, this is I think the most wonderful message.



Dadaji lighting a Wills cigarette
at Utsav in Calcutta 1978

I said that Dadaji is Love Incarnate. Love is He. I cannot love Him, He loves me. And what I can do is only to be thankful, to respond in thankfulness and thus mirror back his love. What does it mean "my" love? This isn't "my" love, it is not "my" life. It is a thing which I cannot

command and you also cannot command love. Either you love or you love not. And, I think this is a wonderful thing, that the most important thing in life, love, cannot be commanded by us. It comes. Love really happens and we do not know how to manage it. We do not know how to set the stage so that it will happen. It comes or it comes not. We have to accept it. That means that if it is like this, that wherever we witness love or wherever we sense love, we witness Him at work and we sense Him. So it is with love.

But, there's so much unseen love and unwitnessed love going on. The whole universe is sustained by love. At the basis of everything is love and everything is stuffed with love. What we call creation is born out of sheer love, overflowing love, only we are not able to understand this. But Dadaji does.

Love is not always a thing which directly seems to benefit you. "He loves me and so I get this and this." Love as you can experience it with Dadaji is sheer radiance. And, when you see him on videotape as we did earlier, you see one typical thing. Dadaji is sitting there, others are reporting things and, mostly with an earnest face, Dadaji seems to listen or not. For me he is; he is there, and that it is. It is his presence. That is very important to understand.

When we talk about time we are always talking about the past and the future. Continuously we are going from the past into the future. We cross this tiny, tiny threshold which we call present. This present is bridged by time. We are not aware of it. Only in such lucky moments where we are reached by His Love, we fall into this region where present is and where He is present. We fall out of time. And, because time is not conceivable without space, because time is movement in space, we also fall out of space. Or, in other words, we open up to everything around. There's only one basis of this experience and that is Love.

Love is much more than to care for a person, much more than to be "in love" with somebody. Love is a category of existence. It is the basis of everything. Dadaji is somebody who is, by his being Dadaji our Elder Brother, bringing us the Gospel of Love.

Sometimes I have the feeling that it is very difficult to talk about Dadaji. Very early during my first visit in Calcutta in 1978, Dadaji asked me to talk about him and his philosophy. During the following years, very often he said, "Tell something." I always had the feeling that Dadaji himself is such an important message as a person. He's already a message, that is, it not needed to make comments on Dadaji. We are not able to describe to one who never smelled Dadaji's Fragrance what it is like. So, one is striving to convey an inner Truth or inner feeling in words and these words are really too poor to carry what one has to say. On the other hand, it is a wonderful thing to talk about Dadaji because then he is very near. To talk about Dadaji cannot be programmed. It comes. It is some sort of Thanksgiving to Him, Who is filling life to the fullest.

Dadaji of course is a person, Amiya Roy Chowdhury, living in Calcutta. He has his identity and, I guess, identity cards. At the same time he's something more. But, we are all something more. If it is true that He is in our hearts, in the heart of everybody; if it is like this, then there is a Principle with us. Then there is a Fire within us which is greater than our names, greater than our masks, something looking through the eye holes of our bodily masks. And, that is He. In that moment where you see this, you meet people in the street and everywhere, you look into their eyes, and that is He. So, there is on the one hand, Dada the Elder Brother, and on the other, that for which Dada stands. He is looking after us all the time and under all circumstances.

To end with one experience: It was in 1979 when I, together with my family, went to India. Of course, first we went to Calcutta to visit Dadaji. During these days my son fell a little bit sick. When we were on the plane to Madras, he came into a crisis. The stewardess asked for a doctor to look after the child and of course, a doctor was on the plane. But, before all this happened I had a very interesting experience.

While sitting on the plane I had my newspapers on the empty seat next to me. I smelled Dada's Fragrance, so I moved the papers so he could come sit down. Invisible, I didn't see him and it was for only a short moment I was aware of him. He said, and I could understand it very clearly although I don't remember whether it came through my ear or from within, "Don't worry. Nothing will happen." Then he disappeared. This was shortly before landing in Hyderabad. Two or

three minutes later my wife came and said, "Johannes is very sick." The doctor looked after him and when we landed in Madras, a friend of ours was waiting for us and he had the feeling not to wait with only one car but to ask his friend also to wait with a second car. Therefore, we could use one car for my boy to lie down and we went to the hostel where we had our rooms.

It was an unpleasant night and in the morning while we were sitting in the hall of this hostel I said to my wife, "The first thing I have to do is look for a doctor." One minute after I mentioned this, a voice outside said, "Is Dr. Meyer-Dohm here?" I said, "Yes, that's me." This was a German lady and she said, "Yes, I am a doctor. I want to see you." I said, "We are looking for a doctor." This lady, an expert in Shiatzu, had a look at my son and said, "No, no, this is not important. I first have to cure the mother then at the same moment the child also will recover." Now this had a pre-history. We had planned this sabbatical semester in India for a long time but my wife had to have four or five operations, so it was not clear for us whether or not we would come. When we came to India, Dadaji told me, "Your wife is still not okay. You should look after her." Now this German doctor showed up and said, "I want to cure your wife." She was talking about a Japanese method of Shiatzu totally unknown to me. She said it is impossible to do it on an iron bed, it has to be on a wooden bed. So we brought a wooden bed into my wife's room. She told me to remain outside, she would do it and she locked the door.

I was sitting next to the breakfast table and I thought, "What's that?" In that moment Dadaji came in, just as real as he enters into this room. He went through the room and went through the door into my wife's room. I say through the door because the door was locked and also the door through which he came was locked. I had the feeling, "Wonderful, he is here." Only after awhile I thought, "He didn't open either door." I was so taken aback by all this, at the moment I took it for granted.

My wife and son were fully cured and later I called Dadaji and wrote a letter to him telling what happened on the plane and since. He told me on the phone and wrote in a letter, "Of course, that was I. I had been there. Is there any difference between you in Madras and me in Calcutta? There's no difference."

It is very difficult to tell such a story to people who don't know Dadaji. To be honest, I don't even try it because there will be arguments and discussions. And, through arguments and discussions you cannot convey the meaning I want to convey here. What I tell you are really true experiences. They are as true as I am sitting here talking to you and after you have gone through such experiences, life changes. Sometimes I also have the feeling that this is also the message of the miracles of Dadaji. We are saying this is impossible, the watch coming out of the air, engravings under the watch glass and other stories about Dadaji. Why is it impossible? The mind is the judge and says, "This is possible, this is not possible." This is because, we want to be in control of the possible and all our research is, at the core, nothing else but attempts to control things. It is power and behind that, it is the search for security. We want to be on the safe side. Miraculous experiences are only disturbing. There are more things between heaven and earth than we think. What we know are fragments, but He is a whole. And, to have a glimpse of the wholeness, of the holiness, that is what we can have through Dadaji.

There is one thing that cannot be wrought and which will expand. That is Truth. The message of Dadaji will spread. To me this is the only message in this world which will help us to overcome all the difficult times which are before us. It is a message that one has to surrender. It is a message against the hubris (exaggerated pride) of those who think they are the doer. It is the message of Love, and that means it is the message of uttermost freedom. It is the message of Life.

To obtain Peter's book "The Fragrance of The Heart - Encounters with Dadaji" or contact him:

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5 Twenty Years with Shri Dadaji

I came, I saw, I loved, I served, and made my exit

by Mrs Roma Mukerjee Melrose

I met Shri Dadaji in the year 1967 in my homeland Calcutta, India. I had no interest in guru's, yogi's and saints, in fact I disliked and distrusted them. I would never have met Shri Dadaji if I hadn't accidentally met him while I was visiting the home of one of my college friends. It was love at first sight, such a dear man, sparkling with personality, bubbling with humor and life. Instantly I decided to dedicate my life and service to his cause: The Truth Absolute. Over the years I came to accompany Shri Dadaji on many of his tours about India and around the world.



Roma and Dada 1977

I was in charge of his correspondence and since he required a special diet I also cooked for him. Mainly three of us traveled together, Shri Dadaji, Mr. Abhi Bhattacharya, a film star from Bombay, and myself. Our travels took us to the United States, many places in Europe and over most of India.



Roma preparing Dadaji's breakfast 1986



Dadaji's dinner prepared by Roma 1988



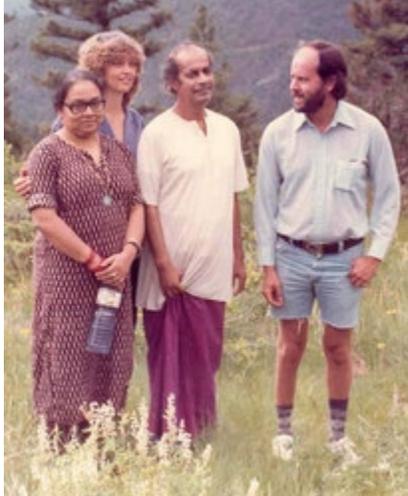
Dada & Roma 1984 Boulder Colorado

I do not think it possible for me to write anything new about Shri Dadaji. I have been very close to him all these twenty years, Shri Dadaji is all divine love. He is so simple that he is all the more difficult to understand. It is easier to love him than try to understand him, to lead one's self to a willing suspension of disbelief rather than to judge him. During the course of my association with Shri Dadaji I had the chance on many occasions to witness the miracles, but they never held any special interest for me; all the places we visited and all the people we met, even these did not have any special attraction for me. The thing that appealed to me most was the person Shri Dadaji. He is such a loving man a miracle in itself, very attractive, with a magnetic smile. His philosophy "Truth is one, language is one, mankind is one" is so very simple, but it is also very subtle and very difficult to understand. It is much easier and much safer to feel Shri Dadaji's philosophy, to live it, rather than to try and understand it or analyze it.

It is never dull, being around Shri Dadaji. He loves to keep people off balance. For example if a person comes to him who is very sure of their own self importance it is likely that Shri Dadaji will totally ignore them while showering all his attention on some lowly humble individual till this humble individual is made just miserable and uncomfortable with all the special attention and praise. The next instant the situation can be totally reversed. There does not seem to be any pattern or special reason to his actions, it is as if it is all to satisfy some special weird sense of humor. As another example: There was a couple who were coming to see Shri Dadaji, they were having some difficulties getting along with one another, the wife was very jealous, and always accused the man of seeing other women. On one day the man came alone to

see Shri Dadaji, the next day the woman came to see him, Shri Dadaji asked the woman “Who was the beautiful woman who came with your husband yesterday?” The following day the man came running to Shri Dadaji asking “Why did you say these things to my wife yesterday, you have put me in great trouble at home!” Shri Dadaji answered “I wanted you to come and see me today.” That was all Shri Dadaji would say on the subject to him. After the man left, still in great distress, Shri Dadaji seemed exceptionally pleased with himself. A few days later the man came again to see Shri Dadaji, and told him his wife apologized to him and would try to be less jealous.

His Leela (divine play) is beyond human understanding. In my case, I have been caught up in it for at least the last twenty years, maybe longer. When I was in college and became of marrying age, my parents made several attempts at arranging a marriage for me. I successfully foiled all their plans, wanting to pick my own husband if I ever decided to marry at all. After I met Shri Dadaji all thoughts of ever marrying left me completely. My service to Shri Dadaji was very time consuming, I was writing as many as 50 letters a week for him, traveling between two and three months a year with him, and keeping a full time employment at the Reserve Bank of India, which just covered my traveling expenses. There was no time in my life for a husband or family, I didn't even feel that I was missing anything. This went on for almost twenty years.



Roma, Ann, Dada and Tom 1986
in Rocky Mountains, Colorado

Even Shri Dadaji wouldn't dare to try to arrange a marriage for me. He knew that that was the one thing he could do that could drive me away from him. Then suddenly during the summer of 1987, while traveling in the United States everything changed for me. I suddenly found myself thinking of marriage, of changing my life, and of a man who has been coming to see Shri Dadaji for the last eight years. Mr. Thomas O. Melrose has been close to Shri Dadaji, coming to see Shri Dadaji on our visits to the United States and also coming to India several times. We had spent time in his home in Colorado, on several occasions during our tours. I knew that Mr. Melrose had been looking for an Indian wife for many years, I had even made suggestions on several occasions of possible wives for him. But it was not possible to make any arrangements for him because of cultural differences between the United States and India.

When we arrived in Los Angeles, and were staying with Hareesh Jambusaria, a very successful Immigration Lawyer, Mr. Melrose came to visit Shri Dadaji. I asked two friends of mine Ann Mills and Judy Maltese to approach Mr. Melrose with the idea of a marriage to me. Mr. Melrose was very surprised at first, then he quickly agreed. In 1988 I returned to the United States without telling anyone except my parents and my Godfather (Mr. G. T. Kamdar of Bombay) and we were married.

In July 1988 we visited Shri Dadaji (photo at right) and received his enthusiastic blessings. How it was possible for me to completely change my mind about marriage, leave my family, my work, and my close association with Shri Dadaji, I will never understand, but I feel it must have been His will and His sense of humor. I am very happy in my new life, I have no regrets, and still Shri Dadaji is with me every day of my life, even if I can only see him occasionally now.



Dada with Roma and Tom
Melrose in Los Angeles

Your sister in Shri Dadaji's love,
Mrs. Roma Mukherji Melrose
Boulder, Colorado USA

Letter to Dadaji

by Bruce Kell
Strathfield, Australia
26th August, 1976

Beloved Sri Dadaji,

What a surprise I received when Brian McLeod called on me today and gave me your personal message and told me about his visit to Dadaji. He also told me of the Elder Brother ceremony and he handed to me a medallion of "Inner Truth" which had been materialized for me.

It was exciting to be able to speak to Brian McLeod about his visit to Dadaji because I could relive those happy days of my visit to Dadaji last year. Brian is a very practical fellow, so I gave him a framed picture of Sri Sri Satyanarayan because I had one available. The picture is a very large one.



I immediately placed the medallion on a chain around my neck and I noted that the medallion was silver in color. However, I have just taken the chain from around my neck and I have just taken another look at the medallion and it is now changing into gold. What does this mean? How is this possible? You can see how excited I am because of the mistakes I am making in my spelling and typing. In fact, if I were asked originally, I would have said the medallion could have been fairly dull silver in color, more like aluminum, nickel or pewter. I have just taken another look at the medallion and yes, it is no longer that dull silver in color but it is changing into shiny gold.

What a surprise! What can I say? Is it a miracle? Whatever it may be, and I mean whatever it may be to scientists or theologians or to psychologists or to metallurgists, to me it is a blessing from the Truth within, from Sri Sri Satyanarayan. May God be praised.

So here I am in Sydney, thousands of miles from Calcutta, and you have kindly sent me a personal message through dear Brian McLeod. This was a message in words, but it has now become a solid message which I shall always remember because of the medallion of "Truth within" which changed from dull silver color to shiny gold. Sri Sri Satyanarayan is always present, omnipresent, omniscient and omnipotent. Salutations and felicitations.

Fraternally,
Bruce

7 Life with Dadaji

by Judith Maltese, BS., MA
Long Beach, California, USA

I was at a gathering many years ago when, in the middle of a philosophical discussion, a woman suddenly poked her finger in my chest, fixed me with a piercing look and said, "Who are you?" I was taken aback and began to babble, "mother....wife....teacher...." Then she stopped me with, "No, who are you really?" I had no answer. The question frightened me! I realized I did not know the answer to this most fundamental question. That began a life-long search to discover the Truth, which ultimately brought me into the presence of Dadaji in 1981.

By the time I met him, I had already explored every avenue open to me: organized religion, popular psychology, academic studies, psychotherapy, psychedelic drugs, metaphysics, meditation, mysticism and esoteric forms of yoga. Periodically, when the opportunity presented itself, I went to see those Gurus who had convinced the Western world that they had the answers, hoping perhaps they possessed an answer for me. My life continued to flounder and I struggled to find meaning and purpose in it to no avail.

Then I had a dream. I dreamed of a Master who looked upon the world with eyes of selfless love, eyes devoid of all wanting, eyes which told me he held the key for which I was searching. As he disappeared from my dream, he communicated to me not to worry, he would return. A few weeks later, I was introduced to Dadaji by a business colleague whose only instructions, when I pressed for information about him, were to come to him without any expectations.

With great trepidation, I went to the private home where Dadaji was staying. My search thus far had revealed nothing of the inner Truth. I had experienced a few moments, glimpses of what one might call Universal Love, but they had been fleeting and had left me more confused, lost and alone than before. My expectation, which I could not dispel, was that Dadaji would be another in a long string of disappointments.



Judy and Dada 1984 Los Angeles

When, after a short wait, I was presented to a small Indian man dressed in a simple Lungi and tshirt, reclining on an ordinary bed, without any of the pomp and circumstance surrounding the other Gurus I had met, I was surprised to find myself feeling overwhelmed, childlike and rather foolish!

All of my critical faculties had disappeared, in fact the circuits of my brain appeared to be jammed and I found myself unable to think clearly. I was acutely aware of Dadaji's Fragrance and vaguely wondered if he dipped his fingers in scented oil. But the Fragrance had an intoxicating effect and I didn't much care about analyzing its source at that moment. We talked, but I remember little of what was said. Then, he asked me if I wished to receive Mahanam and without knowing what it meant, I concurred. Immediately Dadaji went through the simple Mahanam ritual. I was handed a small blank piece of paper. He told me to bow before the image of Sri Satyanarayan and to place the paper between my forehead and the floor. He indicated for me to look at the paper and on his instruction, I repeated the two words that miraculously appeared on the paper. Once more he indicated that I should touch my forehead to the paper and when I arose Mahanam had disappeared. The paper was blank. Even as I wondered what was happening, I felt my heart open and tears poured down my cheeks. I knew I had come Home.

I returned often to see Dadaji, bringing numerous friends and talking to others who had seen him, trying to understand who he was and what had happened to me. There were, of course,

no answers. Everyone's experience was different. No one could explain him. The more I heard, the more confused I became. But, certain words were threaded through the conversations....God, Love, Truth.

Dadaji told me to bring a jar of pure water on my second visit. It was easy to comply, I was eager to please him. I sterilized a jar and filled it with distilled water. When I arrived, he was in the living room talking with a group of people. The room seemed to vibrate with Love and I felt a surge of inexplicable happiness fill my heart. It was impossible not to smile. Before I could join the group, he got up and came toward me. He gently took the jar from my hands, held it for a moment in blessing and gave it back to me. I opened it and to my amazement, the distilled water had become beautifully fragrant. He ignored my astonishment and brushing aside my questions, said, "Use it whenever you feel. It might be useful." It proved to be more "useful" than I ever could have imagined!

Dadaji returned to India and I returned to my everyday life feeling that I had entered the Kingdom of Heaven for one short moment in time. Although I was aware that somehow I had been profoundly changed by the experience of meeting him, I could see no evidence of this in my daily round of activities. My life went on as usual. Memories of Dadaji began to fade.

One night several months later, I had a whim to bake a German apple pancake as a late night snack for friends with whom I was staying. In the process of cutting and removing the pancake from the iron skillet, I forgot that I had just taken it from a 375 degree oven and grabbed the handle to steady the pan. To my horror, the impression of the hot iron handle burned into my hand. I was beside myself, not only from the excruciating pain, but also because I was taking an intensive massage course at the time and I knew that massage would be impossible with such a burn. The healing process would take at least two weeks away from my studies. My hand swelled, becoming puffy and red, and no amount of ice seemed to help. I was preparing for bed, angry at my carelessness, when my friend suggested that as a last resort I pour some of Dadaji's "holy water" (Charanjal) over the burn. I had little hope that it would help, however it seemed it couldn't hurt. So, I filled my palm with the fragrant water and let it sit for a few moments. It stung more than I had anticipated and I went to sleep convinced that it had probably made things worse.

When I awakened the next morning, before even opening my eyes, my thoughts immediately went to the condition of my hand. Tentatively, I wiggled my fingers. There was NO pain. I sat up and looked at my hand in disbelief. It was almost healed except for an angry red slash across two fingers where the indentation of the iron handle had burned particularly deep. I poured more "holy water" over it, dressed and drove in exhilaration to attend my massage class at 9:00 AM. By the time I arrived, the last burn was gone and my hand was completely normal. Exactly twelve hours after I had experienced a severe burn, I was giving a massage as if nothing had happened! I understood very little else. I only knew that once again, for a moment my mind had surrendered its grip. Mahanam, which had opened up my heart, now took over my consciousness.



Judy and Dadaji 1986 Los Angeles

Six years have passed and I have been blessed with many phenomenal experiences of Dadaji, not the least of which is His Fragrance, a loving reminder of His Constancy. One of the most vivid reminders came to me recently while on a long and trying journey from Los Angeles to the Bahamas for a brief holiday. I found myself trapped at Miami Airport. My flight to Abaco

had been canceled and I was unable to get a booking on any of the other island airlines. In desperation, as the ticket officer informed me that the last flight of the day was filled, I babbled my plight to her and asked, could she please help me? Hopelessly and helplessly I waited for her reply.

To my surprise, she looked at me sympathetically and said that there might be a chance that an earlier flight for Abaco on a different airline might not have left yet. She offered to call the terminal and see if the plane was still there. Although the plane was scheduled for another destination, Marsh Harbor, perhaps the pilot would be willing to take me on to Treasure Cay. The airline officer contacted the pilot and he agreed to take me, but said the plane was already prepared for take off and he had to leave immediately.

Although exhausted from a sleepless night and the stress of already running back and forth from one end of the Miami Airport to the other, I ran once again to the far end of the Airport dragging my baggage with me. I was relieved but still in a state of great agitation, afraid that if I didn't get to the gate immediately, the pilot would lose patience and leave without me. The small airplane was waiting and I boarded, gratefully joining a honeymoon couple bound for Marsh Harbor. I was unable to comprehend that in spite of all my trials, I was actually on the plane bound straight for my destination!

The honeymoon couple deplaned at Marsh Harbor and the pilot and I arrived in Treasure Cay ten minutes later, at exactly 9:00 AM. As we taxied down the runway and as I breathed a sigh of relief, the distinctive aroma of Dadaji's Fragrance enveloped me. At that moment, the pilot stopped the plane, removed his earphones and turned to hear my expressions of gratitude and appreciation for taking me beyond his scheduled route. His response was, "It's a miracle you're here, lady. This flight usually leaves Miami at 7:30 AM. It's only because my supervisor forgot to let me know I was on the schedule that we're running this late!" We both laughed.

It was later that I realized Dadaji had not only delayed the flight, but also provided me with a private plane and a pilot who was willing to go out of his way to take me exactly where I wanted to go, exactly when I wanted to be there! Some might say it was serendipity. His Fragrance told me another story.

There are many stories, both playful and profound in nature, of Dadaji's influence on my life. They are only meaningful seen in the context of the whole, of which we see glimpses and He sees All. As I have become aware that Dadaji is guiding my destiny, small and large miracles have become a daily occurrence. They seem, at first, to be coincidences, examples of synchronicity which occur occasionally to all of us. We greet them with a laugh and, "Isn't it amazing?" "Well, would you believe that!" However, with Dadaji, these "coincidences" appear with increasing frequency and regularity, and seem to be the interconnecting pattern forming the very fabric of life. While not readily apparent to others, to me they are a clear and incontestable illustration of the palpable presence of Dadaji and His affect on my daily existence. Not only am I affected, but also others seem to be touched by the mere remembrance of Dadaji and Mahanam. For example, and this happened on numerous occasions, I'm attending a business meeting or social gathering; the atmosphere is tense, people are nervous, and the anxiety level in the room is high. Dadaji pops into my mind and suddenly Mahanam begins. In a little while the tension in the room dissipates. People become relaxed and comfortable with one another. Conversation turns warm and more loving. My own anxiety dissolves and I feel at ease, more natural. My worries about "outcomes" disappear and a sense of trust and harmony with the internal and external flow of events develops.



Judy and Dadaji 1987 Los Angeles

Originally, this article was titled "One Person's Story," because I believed it pertained only to me. However, as time passes and I observe Dadaji's influence on the lives of others, it seems more appropriate for the second printing of the book to retitle it "Life With Dadaji." So often when I share Dadaji stories with others, they are deeply touched and express a similar expansion of awareness as they personally experience His Love. In this way, person to person, Dadaji's message of Truth is spreading in subtle waves.

Every year since meeting Dadaji in 1981, I eagerly await His annual visit to Los Angeles and spend every available minute at the house where He stays. He completely ignored me for the first three years, much to my dismay. I wanted His Love, which I experienced as manna from Heaven, all for myself. I wanted to feel special! Then I realized that the Infinite Unconditional Love which emanates from Dadaji is totally impartial, falling on all of us and full-filling us as if each of us were the complete fulfillment of His Life....which we are! Paradoxically it is experienced from the inside out, as well as from the outside in....initiated both in the heart by Mahanam, spreading impartially and all-encompassing as Dadaji's Love....and His Love is manifest in the world around us in all that we see and experience. That is Truth, Sri Sri Satyanarayan, which manifests as Truth-Love and is the same for everyone. We are in it and of it. As Dadaji says, "Only the mind separates."



Judy at Utsav in Calcutta 1988



Dada, Dr Mehta and Judy Maltese in Los Angeles 1989

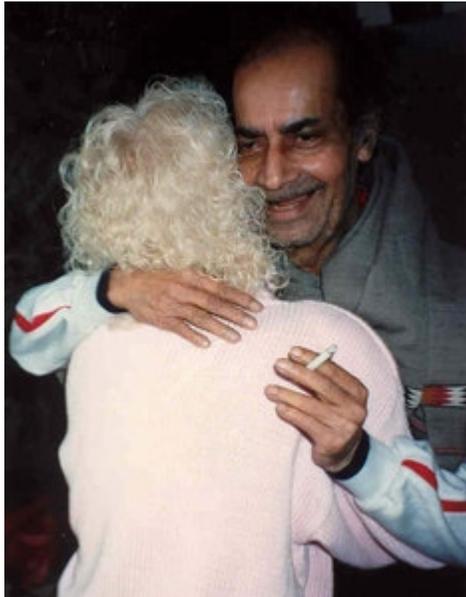
With this realization, I was amazed and delighted when one day Dadaji singled me out to join Him in His room. As I tentatively entered, He motioned me to sit on the floor and He resumed a reclining position on the bed, head propped on one hand and eyes half shut. I sat where He indicated, crossed my legs and closed my eyes. Immediately, I relaxed. My breathing slowed and Mahanam began in my head and flowed on my breath into my heart. It seemed natural and no thought entered my mind. We stayed like this for an indeterminate, endless amount of time. I experienced an all-pervading, deep and powerful sense of Bliss; energies flowed through my body. I began to feel as if I were levitating. At one point, a thought entered, "The mind creates Hell." I spoke this to Dadaji and opened my eyes. He cocked His head, "Yes." My mind receded once more and I returned to my former state of Bliss.

After awhile, Dadaji indicated that it was time for me to leave. I knelt before Him in Pranam, my heart overflowing with gratitude. As I was rising, Dadaji stopped me and asked how I was doing Mahanam. Not if, but how. I demonstrated by chanting out loud, "Gopal Govinda, Gopal Govinda, Gopal Govinda," in rapid succession. He stopped me, shaking His head. Taking my hand, He placed it on His chest covering it with His own and holding it against His heart. Then, He inhaled "Gopal" deeply, held the breath for an instant, and exhaled "Govinda" down into His heart, long and slow, letting go completely. At the end of the breath, He paused for another instant and repeated it. Once again He intoned "Gopal" on the inhalation of breath, as if

to bring the sound inward through the third eye. After a momentary pause, Dadaji demonstrated a downward sweep with His hand, bringing the exhalation of "Govinda" from the forehead to the heart, almost like a sigh. The pause at the end of the breath was a long, full void. He looked me directly in the eyes. "You follow?" I had followed! On the second "Gopal Govinda" I found myself mirroring Him perfectly and I recalled with amazement, as I left the room, that I had been doing Mahanam in exactly that way, aware only of my respiration and heartbeat the whole time I was sitting with Him!

One of the most profound experiences of Mahanam is the wonderful state of full surrender that occurs on the completion of the exhalation. Following that total surrender, the next inhalation is revitalizing and even exhilarating. The mind recedes, the body is relieved of all tension. Complete relaxation pervades, followed by a state of blissful transcendence.

Dadaji often says to me, "You are, you are....you are, you are." So now, behind Mahanam I hear, "I am, I am....I am, I am." Whatever it is we perceive, Truth is something else, far beyond the mind's understanding. Since the mere fact of our existence puts our lives beyond our control and in His hands, the question of "Who am I?" is merely a function of the mind and ultimately redundant. I am Him. He and I are One. Dadaji has come to show us the way of Love. The Truth lies within and life with Dadaji is living with Mahanam, the key to unlocking the door.



Judy and Dadaji in Los Angeles 1989

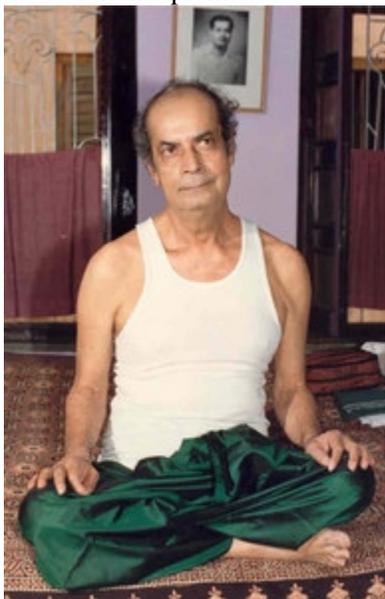


Judy and Dada share a cigarette

8 Dadaji: The Apostle of Truth

by Dr. Brian Schaller
President, Solar Energy Commission
New Castle, South Africa

In our strife torn present day world, Sri Amiya Roy Chowdhury, widely known as Dadaji (Elder Brother), comes as an invigorating breath of fresh air. While all the tremendous achievements of science-based technology, buttressed with various panaceas offered by economic theories, lag far behind the burgeoning demands and desires of the human mind in this peaceless world, the yearnings of the human heart refuse to be lulled into a stupor by all the outpourings of the rationalist planners.



Dadaji at home in Calcutta 1986

No wonder the field is wide open for the exploitation of the big money spinning activities of saviors in the form of Gurus, Babas, Bhagawans, Swamis, priests and sundry other so-called religious preceptors....all advertising their own respective agencies to the Kingdom of Heaven. While Dadaji clearly proclaims the presence of All-pervading Supreme Truth in every heart, beyond the reach of mind and intellect, he thunders simultaneously against the exploiters promising to act as intermediaries to the Lord residing in our own hearts.

According to Dadaji, the sole foundational reality is the absolute Supreme Truth or Satyanarayan, that is pure undifferentiated Existence. It is as His Divine Play that this world of mind, which we call Nature, emerges. And, it is in this created world, all through pervaded by Him and perceived through mind and intellect, that there appear separated structures seen on the arena of space and time undergoing transformations and interactions according to Nature's laws that are the subject of scientific studies.

As mortals we come into this world with our respective Prarabdha (destiny) for an assigned role in the Divine Play. It is the mind function that displays all the duality, ups and downs, good and bad, happiness and sorrow. Our duty is merely to go through the destiny with patience made sweet by loving remembrance of the Lord. All our confusions and turmoil arise from our constantly forgetting our Divine Origin, leading to our sinking deeper and deeper into the quagmire of wants and desires of the mind. When ego holds the stage, He is forgotten. When ego dissolves, He appears.

Thus, according to Dadaji our sole duty here is to perform our natural functions and roles in good faith with utmost sincerity along with a simple and casual remembrance of the Lord with love. No rituals, esoteric practices or any gymnastics of mind and body are required to be one with Him, Who is ever present in and with us. There is, thus, no place for any human Guru. All we need is awareness to change aright our angle of vision.

Dadaji is himself the best shining example of his teaching. Unlike any so-called Godman, he lives a simple unostentatious life of a householder, running a small toy shop in Calcutta to support his family. His life is a complete repudiation of ego. As if a proof of that and of the authority of his teachings, the Supreme Will displays all manner of fantastic miracles through him to humble our proud intellect and to iron out all atheism.

Numerous seekers, his younger brothers and sisters from all over the world and from all walks of life, have experienced in Dadaji's presence the revelation of Mahanam, the Divine Name vibrating in every heart. The seeker holds in his or her palm a small piece of blank paper and

bows to a portrait of Sri Satyanarayan. And in a trice, the seeker hears ringing within the Mahanam, which also appears in his or her own native language on the piece of paper and then disappears again as mysteriously.

This is the real "seeing" (Darshan) or "initiation" (Diksha) of the Lord. No farcical whispering of a Mantra by one mortal into the ear of another mortal for a fee is involved here....for it is beyond any mind function. Many responsible persons of sound judgment have witnessed materializations of various objects of all shapes and sizes in the hands of Dadaji.

Dadaji's body constantly radiates a Divine Fragrance. The same Divine Fragrance appears thousands of miles away from him on various occasions. Miraculous cures, simultaneous presence in widely different places, control of Nature (like stopping rain at will), producing fragrant water as medicine when requested on the phone by suffering brother or sister thousands of miles away, etc., are examples of an unending series of stupendous miracles shooting forth from Dadaji.

However, Dadaji takes great pains to emphasize that he is nobody in all these happenings. They happen at the Divine Will alone, and can neither be asked for nor stopped. Their sole purpose is to instill in us a faith in the unfathomable power of the Supreme Being. Having obtained by His Grace an inkling of what is completely beyond our mind and intellect, we should refrain from confusing our puny intellect by trying to fathom Him. As He is already in us, all we have to do is just remember Him with love while practicing patience and living naturally. There is no place for dogmas, Ashrams, temples or churches in reaching Him.

Dadaji proclaims that all human beings are the children of Supreme Bliss and so all humanity is One, all languages are One, and Truth is One. This is the perennial Religion (Sanatana Dharma) of Truth being established by Dadaji.

Part IV

On Dadaji

9 My Dadaji Experiences

by Dr Lalit Kumar Pandit, Physicist
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Bombay, India

I met Dadaji on August 15, 1975. Since then I have had many occasions of meeting and talking intimately with him. My experiences associated with him have led me to an inner certitude of the existence of Truth (Supreme Being or Satyanarayan) that, however, defies any mental or intellectual description. As a scientist, a researcher in theoretical high energy physics, I am well versed in the presently accepted basic laws of physics. My working life in this world is



Dr Pandit greets Dada 1983 Utsav in Calcutta

thus entirely tied up with the world of mental concepts, expressed in mathematical form, framed for the purpose of achieving an orderly description of the phenomena of nature perceived via our senses suitably extended through complex instruments.

Experiences with Dadaji have NOT led me to give up or deny this world as seen and described by us...it too, after all, is the creation of the Supreme Being. What has happened is an awareness has developed in me of the immanent and all-engulfing Truth beyond the grasp of the intellect. Only an open-minded (rather open-hearted) reader is likely to grasp what is sought to be communicated here. This shall be, for once, no occasion for merely intellectual discussions. Words, after all, cannot describe what the

intellect cannot grasp or formulate. However, where the affinity of Love exists, all lovers know words can still be enjoyable even though they are thoroughly inadequate as vehicles for the feeling enjoyed in communion.

The Space-Time Complex: Relativity and Complementarity

As soon as we appear in this world of nature (the kingdom of Time), consciousness emerges in the garb of mind attempting constantly a separation of subject and object. An effort at continuous coordination in moments of time and locations in space attends the experiencing of the world within and without. A fragmented vision of events in time and space ensues. Desire to control the course of events takes hold.

An attempt to describe the world that may lead to practical ends being achieved, is inaugurated. Most magical rights and religious rituals of old, as well as scientific research and technology of today are based on this basic desire. The result, of dominating importance today, is the dazzling edifice of science. Recent developments in the fundamental science of physics have thrown up a few general lessons of great importance. As a background to offset the experiences with Dadaji I will relate in this article, it will be worthwhile to briefly indicate these lessons.

The first major revolution, still however permitting a deterministic causal description of natural phenomena, occurred in 1905 with the emergence of the special theory of relativity of

Einstein. As a result, it became clear that the hitherto employed concept of time flowing independently of space, whereby simultaneity of events widely separated in space had an absolute meaning, was only of approximate validity and was natural to us only in the context of familiar experiences in which the speeds involved were negligible compared to the enormous speed of light in vacuum. The physical space-time complex is actually inseparable, and simultaneity is a relative concept depending on the motion of the observer. Furthermore, no physical signals (or actions) can travel faster than the speed of light in vacuum...the latter being independent of the state of the source and is, as such, a universal limiting physical speed.

The second major revolution, and philosophically in many ways the more jolting one, was inaugurated already in the year 1900 by Planck's discovery of another universal limiting constant called Planck's quantum of action; and, properly matured only after another quarter century had elapsed with the discovery of quantum mechanics needed for a proper description of atomic phenomena. It rung the death knell on all attempts at a deterministic causal space-time description of physical phenomena at the atomic and subatomic level.

There must always be present an undetermined disturbance of the observed system in each act of observation. The observer and the observed can no longer be neatly separated. The description must thus, perforce be only probabilistic or statistical. The limitation of our language based on the, for all practical purposes, valid deterministic space-time description of the familiar large scale experience, for which the limiting constant of Planck is negligible, forces us to make use of mutually exclusive (complementary) physical pictures in describing one and the same physical system at the atomic level.

This was revolution indeed. Its lesson has been formulated as the principle of complementarity by Niels Bohr. Emboldened by this lesson from atomic physics, Bohr has even attempted carrying over the spirit of the principle of complementarity to other areas where the intellectual activity of concept and theory building is carried on, such as in psychology and biology. It may be in the very nature of the intellect that concepts which are mutually contradictory in terms of the language pertaining to one level of experience must, nevertheless, be used together in a complementary manner when used to describe newer and subtler levels of experience.

The methods of science have proved eminently successful. As a result, in all areas of human activity, one attempts the methods of scientific model building. The open-ended evolutionary as well as revolutionary nature of the development of science is clear by the above examples. Today, the focus of attention in fundamental research in physics is on the subnuclear high energy particle phenomena. Many new and totally unforeseen phenomena have been observed with the use of very high energy machines and complex detector systems. This research involving huge outlays of money and manpower, is seeking the ultimate theory of matter. This hope appears to us very naive, for no matter how high the energy attained, by marshalling perhaps the budgets of the whole world, it will still be negligibly small compared with infinite energy.

The open-ended game of scientific research remains certainly interesting and possibly technologically useful at every step. Such open-endedness is not peculiar to experimental science. In fact, incompleteness always remains in the intellectual game of abstract mathematics. Many are the other games of deep importance, such as the play of human imagination in the arts. The creative impulse is presumably from one and the same source, be it in art or in science. For the intellect the world pictures from these two directions may appear contradictory but both sides are somehow important in the sense of the extended principle of complementarity. Certitude might well be impossible for the intellect and yet be immediate to the heart.

To a general reader the foregoing paragraphs might seem too terse and hardly connected with our main theme. But, the essential point is that science is devoted to constructing a mental, intellectual description of the world in the space-time framework. The resulting picture is opened and no claims to absolute finality can be made for it at any stage of its development. In contrast, the Truth that Dadaji refers to as the Absolute, is well beyond the pale of mind and intellect. Thus, no logically consistent description of Truth is possible in human language. The

baffling Dadaji experiences I will relate serve to point to this BEYOND. Dadaji exhorts us all the same, to fully enjoy the familiar world as the creation and play of the Supreme Being, while developing an inner awareness of the Lord through loving devotion.

First Encounter: Mahanam Revelation

In June 1973, I was participating in a summer school at Dalhousie. During one of the evening strolls, a distinguished colleague happened to mention a book, recently published, relating miracles attributed to a well known "Miracle Maker" of south India. I became very curious. I had also read cursorily about such doings in a weekly magazine, all with utter disbelief. After all, as a physicist, I was well aware of the present basic physical laws, including those of conservation of energy and matter, which make physical means unavailable, certainly for large scale materialization or even transformations of physical objects.

However, on my return to Bombay, I did buy a copy of that book and read it through. All the incidents were to me quite beyond acceptance. Even though unbelieving, I could not easily dismiss the testimonies of so many good and able people. Were they all gullible fools? Or, was it perhaps possible that, with all the numerous camouflaging hoaxes abounding in the world, there is in fact, an incomprehensible Divine Power, to which our laws do not apply, shooting forth baffling manifestations for some Divine Purpose?

It was not difficult to dismiss such thoughts and get involved with my worldly affairs. I had another absorbing pastime made available to me just then. My eldest brother, Mr C S Pandit, had moved from Delhi to Bombay to take on the editorial responsibilities of a local daily paper. Our entertaining talks were indeed absorbing. One evening, quite unexpectedly, he told me that he had been contacted by Abhi Bhattacharya requesting him to come and meet Sri Amiya Roy Chowdhury, who was referred to as Dadaji (Elder Brother). "You will accompany me for this meeting?" my brother asked. I told him point blank that I did not believe in going and meeting so-called holy persons and the invitation was clearly to him because of his public importance as an editor. So, he went to the meeting alone and, in fact, went three or four times after. Each time he would come back with astounding experiences of breathtaking miraculous phenomena, thoroughly enchanted with the loving personality of Dadaji. I listened to him in disbelief, and yet with a mind open, albeit with some effort. Since I know him well to be a man not easily fooled and trained to watch the crooked by-ways of the political world; and besides, it was the nearest possible first hand reporting.

My suppressed curiosity finally surfaced. I agreed to accompany my brother to visit Dadaji on August 15. We started out from my flat for the fifteen mile drive. It was the monsoon season and it was literally pouring. The going became rougher as we proceeded. My brother asked me in mocking dismay, "Are you in luck or not?" As soon as he said this, the lashing rain stopped and did not reappear for the remaining thirteen miles.

On the way, my brother ran out of cigarettes. We stopped and he bought a pack of expensive, imported State Express 555 cigarettes. He hardly had time to enjoy a few puffs, when we arrived at our destination, Abhi's flat in Bandra. He threw away his cigarette and we entered the flat. My brother and I were called by Dadaji into the private bedroom adjoining the main gathering room. I had vaguely expected to see an awe-inspiring old man with gorgeous saffron clothes or some other appurtenances of ostensible holiness. Instead, I saw a rather ordinary looking man, appearing to be about fifty-five, with somewhat loose, long, mostly black hair, reclining on a bed in a most informal manner of any average elderly Indian householder on a Sunday morning. He was clad in the common summer attire of a Lungi and sleeveless vest. Could it really be the one I had come all this way to meet, I wondered.

I greeted Dadaji from a distance, abstaining from the traditional Indian touching of the feet when meeting an elder, and then squatted in front of him like the others. The casual informal conversation in progress when we entered continued. I felt somewhat out of it all, except when a couple of times Dadaji shot me a glance with a peculiar smile. Those glances and that smile are vivid even today. They had a quality that is impossible to describe.

All of a sudden, with an impetuous, spontaneous gesture with his hand, Dadaji called me closer to him. He touched my chest with his hand and I was engulfed all through my body and clothes with an incredible Fragrance which remained after many washings. As he touched my chest, Dadaji said, "You take Diksha from your inside, yes?" I vaguely nodded my head and shuffled back to my original spot.

My brother asked Dadaji, "Why do you want publicity?" Dadaji laughed and said, "He does not want any publicity. But, who can stop His Work? Truth has ways to get His Work done." All very laconic. All of a sudden, Dadaji said, "Oh, Mr. Pandit has a great desire for a cigarette. Go on and smoke if you wish." I saw my eldest brother looking like an embarrassed youngster, an amusing sight indeed. Then Dadaji asked, "Oh, you will smoke my cigarettes? Here...." And, Dadaji flicked his hand and out fell in front of us with incredible suddenness a large carton of two hundred State Express 555 cigarettes, which no hand could have hidden! Dadaji shot me a glance, inscrutable, from a face somewhat flushed and radiant. And then, he took a small piece from his own packet of a cheap Indian brand of cigarettes and casually lit it.

That stub was to me a liberating experience. It seemed to say, taboos are man made, of no importance to Him. My suppressed curiosity for a materialization miracle had been taken care of in a way leaving no room for any quibbling. And this, while I was still suffused by the Divine Aroma Dadaji had touched off my chest.

While I sat somewhat stunned and yet strangely elated by what I had just witnessed, my brother regained his composure. He asked how these things could happen, speaking in my behalf, that I was a scientist and could hardly accept such happenings. Dadaji said, "Dadaji does not know, does not want to know and has no part in them. They happen at His Will. That is all. Only a scientist knows the boundaries and so what lies outside them. Just wait, our scientist will be straightened out in a minute."

Dadaji asked the others to leave the room and asked me to hold firmly in my hand a small piece of paper. He asked me to bow down to a picture of Sri Sri Satyanarayan and as I did that, he started muttering, "Jai Ram, Jai Ram, Jai Ram...." and touched my back. In a moment, I was living through the grandest miracle of all. While fully conscious, I was somehow aware of a deep inner subtle vibration, almost disembodied and from deep within I heard the Mahanam, Gopal Govinda, in a voice strangely familiar, just like hearing myself on a tape recording. Dadaji asked me to look at the piece of paper I was holding. I found the Mahanam written on it in beautiful red calligraphy. Again I bowed and when I looked at the paper again Mahanam had disappeared, leaving a mere fragrant oily smudge. Dadaji explained, "You have seen your within, Lord Govinda. For a fleeting moment, the veil had been parted for you by His Grace. Back again you are in the mundane world of Maya. Your Mahanam is for your loving remembrance while you sojourn in this world, His Creation. It is not for a mere ritualistic repetition. Tell me, scientist, did I utter it in your ear to collect some fees? You have got what was and is yours from your within." And so, I was raised by His Grace to the level of a Drashta, a Seer. I had no reluctance to touching Dadaji's feet now, the feet that were fragrant with Divine Aroma. Before we parted,



Dadaji gave me a small picture of Sri Sri Satyanarayan for my wallet and a large one for my home.

On my second visit to Dadaji, again with my brother, Dadaji thundered, "All bluff! How can a mortal be a Guru of another mortal? The Lord alone is our Gurus." This attack on Gurudom and priestcraft is a common refrain with him, much to the annoyance of traditional beliefs (or superstitions) and powerful vested interests. I thought I was being clever when I bowed him quietly a googly, "And Dadaji, who is this person in the picture of Sri Sri Satyanarayan?" Straight-away he batted me for six, "Nobody! He is no body. The symbol of Truth." Every mathematician, I remembered, knows the profound meanings attached to innocuous looking symbols, e.g. of unity (1), zero, and infinity. That took care of me beautifully.

We were about to leave when Dadaji told us, "The Lord will give you a message, either of you." In deference to my elder brother, I stepped back and left the room. My brother later told me he, himself, held out in his hands a blank page torn out of a school exercise book and bowed to Sri Sri Satyanarayan while remembering Mahanam. Within a few seconds, he was out of the room with the paper now covered with a message beautifully written in red ink. The basic message of love and devotion to Mahanam with complete surrender having been received, I left happy.

Thinking on the Cypher Being is as good as the thinking on Brahma. To separate propitious from the pernicious, the capacity for the worship of the Divine Being has to be acquired in order to negate both. The word God or the Divine Being is a reality or a universal bliss; it is the abstract idea of Zero, One and Brahma. The veil of desire is the compact body. The continuous study of the Veda makes one a Vipra (surrender to Truth), afterwards being purified by the performance of the rites, one becomes a Dwija (twice born), and thereafter, when one takes rest in Brahma, one turns into a Brahman (state in which Mahanam is seen fully manifested in one's life). Then gradually crossing the gambit of mind through various Yogic practices, viz. Rudra Sthapana, one attains serene peace through the manifestations of Maha Sakti (the great kinetic potency of God). So, when you will succeed in your constancy to the Lord, Who is the Cypher Being, then alone you will attain the Truth; this is the normal way to Bliss. Practice constant devotion to the Lord makes one a Sati; then one attains Sita Bhava, a state of pure heart, and thereafter, one masters the senses and attains the Lotus Feet of Savitri. One proceeds further beyond the kingdom of Time and obtains Divine Love which is as good as the Truth Absolute and continuous Bliss; this is the concept of Tri-Sandhya or the three Dusks at Sun-rise, Noon and Sun-set.

--- Sri Sri Satyanarayan

The third time I met Dadaji I had another grand experience. Dadaji asked me in the morning, before I left him, to come back that evening, bringing along with me a glass bottle full of drinking water. He asked me to come into the private room and bow to Sri Sri Satyanarayan holding the bottle and to remember Mahanam. I did this for a few seconds. Then he took the bottle, which was tightly closed with a screwed on lid, in his hand and gently rubbed the glass with his thumb a couple of times. To my amazement the clear drinking water inside the bottle immediately turned translucent. Dadaji gave me the bottle of drinking water and asked me to open and smell the contents. There was a most heavenly strong fragrance in it now. He instructed me to take it home, double it with another bottle of drinking water and to take daily with my wife and children, a drop each, of this Charanjali. Even today, after more than three years, the same fragrance and translucence survive in the remaining contents.

Dadaji asked me to bring along my wife, Neeraja, and assured me most lovingly that I could meet him anytime whatever. As tangible expression of his love he gave me an invitation card for Neeraja in the form of a volume "On Dadaji," inscribed to her and signed Dadaji and the date. All this was done by merely moving his bare finger on the title page. The inscription was in the same beautiful red colored writing as the Mahanam I had seen.

My wife was ready to meet Dadaji, having been drawn to him already when I brought home the picture of Satyanarayan. That picture had reminded her of a vision she had had some six months earlier, when she had dozed off one afternoon. A Divine personality appeared to her intimating of his relationship to the family for thousands of years. The appearance, she said, was of Satyanarayan, minus the beard! To her it is a most unforgettably vivid beatific experience, a Sakshatkar, and not a dream. This Dadaji told her later even without her having said anything about it to him.



Dr Pandit (physicist), Dada, Mr Pandit (editor) 1975

As we left home to visit Dadaji a monsoon began its furious display with torrential rain. Neeraja instinctively wanted to turn back to pick up an umbrella. But, such was my intoxication with the recent experiences with Dadaji that I spontaneously blurted out, "What? Forget it, do you realize where you are going?" She was struck by my confidence and quietly acquiesced to following me. We walked along the covered corridors of two buildings, while outside it continued to pour. Nonchalantly I stepped out at the end of

the covered corridor onto the road and promptly the rain stopped. It never rained another drop throughout the fifteen mile trip. Many people were assembled to meet Dadaji, but when we arrived, he said, "Oh, my daughter as come." He touched her chest and her whole body and clothes were filled with his Divine Aroma. He took her in for the grandest of all experiences, the receiving of Mahanam. Dadaji explained to her, "The Lord is immediately available to you through love. Remember Mahanam with love and complete self-surrender. That is the only way. He is far, far out of the reach of the clever and merely learned. By no means can you get to Him through rituals."

The Supreme Science

My family and I continued to have many astounding experiences of manifestations, transformation and healing. We read and heard of the experiences of our brothers and sisters with Dadaji. It slowly dawned upon me that I had been receiving hints about the incomprehensible Truth beyond the reach of our intellectual pursuits, science included. However, it simultaneously dawned upon me that there was NO denial of our mundane activities implied at all.

A couple of days before returning to Calcutta, Dadaji suggested I write an article based on my experiences. I later realized that was a nice way of making me attempt a formulation of what had been slowly dawning upon me. In part, I wrote, "To give us a glimpse of That, in Whom all space-time, causality, good, bad...the whole universe (evolving, exploding, pulsating or steady), all knowledge (scientific or otherwise), have their seat, is the proclaimed purpose of Dadaji. To our science dominated world, he has thus appeared as a knower of the Supreme Science. His subject containing as it does, science and all else."

Months later, I asked Dadaji, "It appears to me that what we study is only the manifested world with its presumably definite laws and surely by powers of intuition, imagination and reason, again manifested by Him. Is it not?" Dadaji beamed at me and said, "Ah! fine, you are through, you are through!"



Dr Lalit Pandit speaking to Utsav gathering 1983 Calcutta

Yet, within our own family discussions, my brother's eldest son took us to task for believing in such nonsense, telling us in effect that we too were being led to join the large ranks of gullible fools. It was most natural from one who had not yet been destined to receive or understand the experiences we had gone through. For these experience cannot be asked for or ordered. As Dadaji repeatedly says, "They happen at His Will alone."

That night I was awakened around 1 am by a severe sinus pain. To relieve it I decided to make myself a cup of tea. As I was about to enter the kitchen, I suddenly noticed the little finger of my right hand was glowing in a strange manner. My first impulse was to shake it off, thinking it due to some glowing insect. But, soon I realized this beautiful bluish white glow, in sort of phosphorescent longish pattern, to be an unexpected new experience. In fact, my Kurta (night shirt), I noticed, also had a large pearl of light on it.

I immediately woke up Neeraja to share the experience. She was thrilled and as she touched my finger, her right hand thumb also immediately started glowing in like manner and her upper lip began to glow with a tiny pearl of light. This was fantastic! We woke up my brother and his wife. They were equally surprised and thrilled. My brother said, "See, the image of Sri Sri Satyanarayan has appeared on your finger to endorse your writing." With that, he peacefully went off to sleep. After some time enjoying the experience, Neeraja told me to wake up our unbelieving nephew and show him the manifestation. As soon as I got up to do that, the glows and lights promptly disappeared. They were evidently not meant for show! And, of course, my pain had disappeared allowing a most restful sleep.

On another occasion, when I was spending a few wonderful days with Dadaji in Calcutta, a photographer came wanting to take Dadaji's picture. He tried a couple of times and each time on clicking the camera, the flash failed. Finally, Dadaji said, "All right, this time it will work." And it did. The most memorable evening was that New Year's Eve. It was dark due to power shedding in the city. Dadaji was reclining as usual, with a small group of brothers and sisters sitting around in candlelight. His talks ranged over thousands of years of human history. He gave hints about the apocalyptic nature of the coming years. He once touched the candle flame a few times and then let me smell his fingers. Each time I noticed a different perfume. Then he let me smell the different parts of his body. I found a different delightful fragrance at each spot. He explained that the fragrance was the real Vanshi Dhwani (sound of the Divine flute of Krishna).

Who is Dadaji?

What person is there who can really claim to know him! To his large number of brothers and sisters, he appears as the most beloved, ever-loving eldest brother. To many outside, he appears as a mighty menace to their age old game of exploitation of the simple-minded people in the form of Gurudom. There are, of course, people who, unable to take in the impact of the events that take place in his presence through Divine Will, want an easy escape by dubbing them as mere tricks of magic. Yes, magic indeed it is, the same magic from which came forth the sun, the stars, the galaxies, the entire universe!

Dadaji, as knower of Brahma (the Creator), appears in our science dominated world as the knower of the Supreme Science. He is the knower of Truth, in which all that is perceived and all that is not perceived have their seat. Dada says, "To separate the propitious from the pernicious, the capacity for the worship of the Divine Being has to be acquired in order to negate both." It is to establish that Truth in our feeble minds that the Grand Drama seems to have been initiated. Both the pernicious and the propitious have a clashing role therein, before both are wiped out and Truth becomes manifest in His Divine Splendor as Sri Sri Satyanarayan!

I vividly recall Dadaji saying, "All is Absolute, everyone, everything. Only by our fragmented vision we see parts. Truth is outside the reach of the mind. This whole life is His Vraja Leela (Divine Play). We have come to enjoy His Play. Remember Him with love and remain in Swabhava (natural state). Good and bad exist in mind only. You follow Him. Divine Name is the only path."



Dr Pandit speaking at Utsav 1985



Dr Pandit speaking at Utsav at Dada's request 1986

Message from Sri Sri Satyanarayan

In the next months and years I had many opportunities to visit Dadaji in his home in Calcutta. In November, 1976, a very important experience occurred. A large number of people had gathered to meet him. A couple of days before my arrival, I was told a message had been received by someone from Sri Sri Satyanarayan. Photostat copies of this message were given to some of the people present that day.

Dadaji addressed me, "If you want He will transform this copy of the message you have to any color you ask for. For you, as you are a scientist." He then took me to the adjoining empty room and asked me to choose any color. I asked for red. He told me to bow to Sri Sri Satyanarayan. In a second I looked at the paper I was holding again. What had been a smudgy photostat copy was now transformed into a beautifully printed paper in red, carrying the same message!

Truth expressed is Truth expired. An all-inclusive integral self-identity, It defies all manifestation. For, to be manifest, is to be an other in a space-time complex, as the segmented human vision would have it. Truth, therefore, can only be lived as mere existence and never as existent. To understand is to stand apart from it; to realize is to fancy as real what is unreal. "Scriptures are accordingly a tissue of half-truths, Vilma (corrupt truth), Anukara (caricature of truth). Truth of a surety never submits to mental molds which these scriptures typify. The Vedas, which are at the source of Hindu Dharma and Omkar Brahma worship, are but a semblance of the Hamsa of the Sanatan Dharma. And, the Tantra fares no better.

No one can come into this world without the two sounds of Mahanam vibrating within them. Locked in wedlock to it, one comes here and forgets it outright. The Mahanam vibrates within the vacuous region of the heart, which is the place of repose of all respiration, unruffled by any mental modes. This Mahanam is Prana, Govinda, the warp and woof of your existence.

The respiratory function is set in motion by its spontaneous vibration. If you closely follow the track of respiration, you may be led to a rediscovery of the vibration of Mahanam. A misunderstanding of this situation paved the way for progressively monstrous physical and mental gymnastics in the name of Yoga and 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 syllabus, diagrams, and esoteric Vidyas (arts and sciences), traces of which are clearly found in the Upanisads. After the Kurukshetra War, Tantra gathered momentum by pursuing Sava Sadhana, Preta Sadhana and the sex-act as a Divine rite. As time wore on, the world was littered with such exotic concepts as Kundalini, Satchakra, Bhuta Suddhi, Asana Suddhi, Panca Makara and the like. What a grand enterprise to schematize the Infinite and to forcibly implant it in your body and mind!

But, Tantra professedly has a profound philosophy to offer. In it the ultimate reality is a perfect equipoise of Siva and Sakti. Its goal is to fully awaken the human Soul from its state of slumber and to raise it to the state of Purnahanta, Svatantrya, Omniscience and Omnipotence through the complete awakening of Kundalini to be achieved through Unmilana Samadhi, through a state of equilibrium of Prana and Apana. And, 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....Nada, Bindu, Kala, Kama Kala, etc., etc.!

All this is good talk, but bad logic. It suffers from egoism and mental geometrisation. Whatever is achieved is necessarily an effect, limited in space and time, 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, however, 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.

Be of good cheer. You have nothing to get. Everything that is, is within. He is within you and is your dearest; in fact, He is you and your existence is the way to Him. Unless you are shorn of your ego and are beyond our mind, you cannot be in tune with Him.

Where there is mind, there is meaning. So, don't try to understand Him. NO original sin you have come here to expiate for. You have come here to have a taste of His Vraja Leela, which this world displays. Vraja Leela is symbolized by copulation, moving to and fro, to the opposite poles like a pendulum, the characteristic of duality and mental function. When you are at rest, which is symbolized by 'orgasm,' that is beyond Vraja, beyond Krishna. This, finally leads you to Satyanarayan or Bhuma, which is a state of undifferentenced existence.

Evaporation of ego, loving submission to Mahanam and braving the world of reality as His bounteous expression is your duty. Don't create an ivory tower. Let your senses and mind do any manner of antics. If you starve them, you are the worst criminal, you cannot, then, do the Asva Medha and Rajasuya. No Prema, no Mahajnana. Penance is necessary for existence in this world and not for Him.

Dadaji is the complete repudiation of egohood. He is no person. The Will Supreme, therefore, displays an endless variety of fantastic miracles through him to iron out all atheism. Play your part well in the Vraja Leela, shaking off your desires and obsessions. You are Purna Kumba. Let this consciousness dawn upon you from within. Be always in a state of Swabhava (natural), free from all sense of want.

--- Sri Sri Satyanarayan

10 Exuberant Divine Experience

by Mr S B Pandya, General Secretary
National Farmers Organization, Delhi, India

Sri Amiya Roy Chowdhury is commonly known as Dadaji (Elder Brother) the world over. Numerous men and women from India and abroad (many among them topmost scientists and scholars) adore him, have faith in his message and seek internal light from him. Many of these people gather together in the presence of Dadaji once a year for the Mahapuja of Sri Sri Satyanarayan in Calcutta. During the two Mahapuja days, those gathered in Somnath Hall become fully engrossed in Bhajans, devotional songs that become the only theme of everyone there. Ordinarily about 1,500 to 2,000 people from all parts of India, USA, Canada, England,



Mr and Mrs Pandit with Dada at Utsav 1984 in Calcutta

Germany, Belgium and other countries attend the Mahapuja. Since about 1978 when I first met Dadaji, I have attended Mahapuja. The Mahapuja itself is performed once on each of the two days. It is held in a closed room that contains only the large portrait of Sri Sri Satyanarayan and near it, there is one glass of water, coconut water in another glass, and cooked rice in a

vessel. These are Prasad and there is nothing else in the room. A few scienceminded and learned people from the gathering are taken in the Puja room to ascertain there is nothing else there. For the Mahapuja, only one person from the hall is selected to sit inside the room on behalf of the whole gathering. It is not certain who will be sitting for the Puja. That everyone becomes engrossed in the Bhajans is the only certainty. When the devotional songs are at their full peak, Dadaji calls someone from the gathering he deems worthy to sit for the Puja.

During the year 1985, Mahapuja was held on the 21st and 22nd of October. Usually during Puja, I sit near the wall at the back of the room and try to avoid the development of any ego in me, any feeling that I, too, am someone important. On the second day the Puja started at about four-thirty the afternoon. When the Bhajans were at full peak at about six o'clock, Dadaji called me from the corner where I was sitting and told



me, "You will sit for Puja." Hearing this I felt extremely joyful within myself and I immediately prayed within myself to Sri Satyanarayan and Dadaji to save me from the ego and feeling of

being an important or selected person; and to fill me with the feeling that the Puja I would be doing will be on behalf of everyone gathered there and they all were partners in the Puja. I prayed for internal strength to maintain this feeling.



Mr Pandit and Dadaji 1985 Utsav

Dadaji asked me to follow him to the Puja room. At the door he asked me to remove all clothes above the waist, keeping only the Dhoti (traditional Bengali men's attire) on the lower half. The Puja room was examined as described earlier and it was determined it was empty but for the portrait and Prasad. Dadaji accompanied me in the Puja room and he too removed all clothes from the upper part of his body, keeping only his Lungi on the lower half. In the room there were two small square rugs. Dadaji asked me to sit on one and told me that the other one was for Sri Sri Satyanarayan. I was asked to sit cross-legged with my eyes closed and to rest my hands on my knees and keep my palms of both hands upward, the first fingers

of each hand touching the thumbs. Dadaji asked me to recall Mahanam. All the lights were switched off. Dadaji remained in the room about 3-5 minutes and then said he was going. I heard the noise of the closing door. I was told later on that the door was locked from outside. I was alone. There was complete darkness. I was feeling it in the room. In the beginning, I prayed to Sri Sri Satyanarayan to give me strength to be able to digest the experience, not to develop any ego in me, and to develop a feeling that I was doing Puja on behalf of the whole gathering and in partnership with each and everyone outside in the hall. There was complete silence in the room, the only sound I heard was the song Dadaji wrote, "Ramaiva Sharanam, Sharanagato'yam" (I take refuge in the protection of God. I take repose in Him and always remember Him). And, that became the theme of my mind.

I was chanting Mahanam constantly and was fully engrossed in it. After about 5 or 10 minutes, I felt sparks of lightning around me in the room. Slowly the sparks of Light became brighter and brighter, then started gathering together in front of me and formed into a bright shining Light. Simultaneously I experienced a gentle shower of water on my head and body. I thought it to be that of Gangajal (Ganga refers to the flow of Consciousness, Jal means water). Dadaji's Fragrance started coming and became intense. I was told later there was His Fragrance in the whole building. The Light in front of me became brighter and brighter each moment and it developed into an oblong shape. I was becoming happy and full of joy. Within a short time, in the oblong brightness I saw Sri Krishna in live human form and I was overpowered with joy and tears of happiness came from my eyes. The image of Sri Krishna was very inspiring and it was such as I had never seen before. Different from the images we see on calendars, photos and Murties in the temples. It was in real human form. I immediately bowed to Sri Krishna. While bowing I saw that my wife, whole family and the gathering in the hall were all simultaneously bowing to Him. Sri Krishna blessed me and everybody by spreading His hands on my head and all.

Then slowly the figure of Sri Krishna in the bright Light disappeared. Again, in the same Light I saw the actual figure in human form of Sri Sri Satyanarayan. I bowed to Sri Sri Satyanarayan and He, too, blessed me and slowly disappeared. Again, in the same image I saw Dadaji in person and He blessed me. I was full with joy and had lost all senses. I forgot myself. The bright Light slowly became round, smaller and smaller, but much brighter. It formed itself into a form of a sun and slowly went up. Then, it moved around and came on my head. It entered into my body through my head. It moved downward and became steady at the junction of the chest and the abdomen. I was feeling heat in the body due to that bright Light. I saw again Sri Krishna, then Sri Satyanarayan and Dadaji again in that Light.

Slowly the images disappeared and only the bright Light remained. It became brighter and brighter, smaller and smaller and smaller and generated more and more heat. That Light remained continuously in my body. It became steady and I was experiencing more heat. I was feeling so much joy! I had lost my senses. This continued for about half an hour. Tears of joy were dropping from my eyes. The Light was becoming much brighter and hotter.

Later I was told that after about 45 minutes Dadaji came into the room, had placed his hand on my head and asked, "Are you all right?" I said, "Yes." It was believed that I would wake up and come out of the room, but after Dadaji left, I was again engrossed in the pleasure of the Light inside my body. When, after about ten or fifteen minutes I did not go out, Mr. Kamdar came and shook me and asked me to get up as everyone outside was waiting for Darshan and Prasad. I had no senses at that time. I did not come to my full awareness, but got up as asked



by Mr. Kamdar. I bowed to Sri Sri Satyanarayan and went in the hall where Dadaji was sitting. I bowed to him and the whole gathering and sat in one corner as still there was Divine Light in me. After about half an hour, I realized that I was sitting without my shirt on and put it back on. This Divine Light continued in my body until midnight and to some extent the whole night. The Divine Fragrance on my body and my clothes remained for many days. I was told Sri Satyanarayan had come into the Puja room and taken Prasad

and there were obvious signs of finger marks. The coconut water had turned into curd. There was fragrant Nectar dripping on the portrait of Sri Sri Satyanarayan and the room was full of fragrant Charanjali and Divine Fragrance.

In Calcutta I was staying at the Maharashtra Niwas. When I went there at midnight, my room companion said, "You have applied too much perfume." I said, "It is not perfume from the bazaar, but it is Divine Perfume." I told him the whole of my experience. He was happy to hear about the Puja and took Dadaji's address.

The next day, I returned to Delhi by deluxe train in Second Class A.C. on a coach that accommodates about 44 people. My seat was in the center, yet the whole coach became full of Divine Fragrance. People on the train were searching trying to find where the Divine Fragrance was coming from. They located me and asked me about the Aroma and I told them the whole experience and wished that everybody could become the partner in the Divine Puja. There were a number of physicians and scientists on the coach who questioned me about whether the whole episode might be wishful thinking. I said, "The images of Sri Krishna, Sri Satyanarayan, and Dadaji may be wishful thinking, but how about the Divine Fragrance and taking of the Prasad? Can that, too, be wishful thinking?"

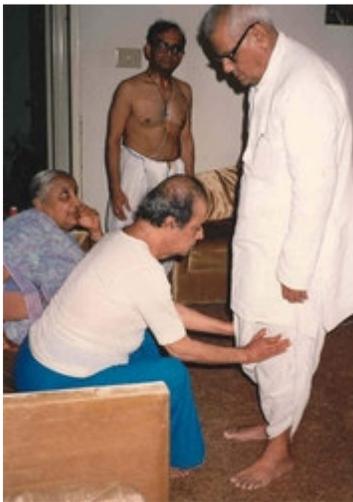
As for me, I accept the whole experience with full faith and devotion. The next day when I reached Delhi and entered my office, everybody noticed the Divine Fragrance and inquired about my experience. I told them what had happened and they were all very happy. I narrate this for you now so that when you read it you can become the partner and experience the Divine Light.



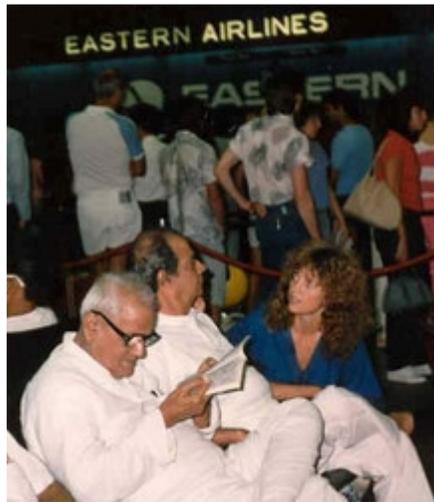
Dadaji and Mr Pandya 1986 Houston Texas



Mr Pandya by Satyanarayan alter



Dadaji's healing touch



Mr Pandya, Dada, Ann Mills 1985 Houston

Editor's Note: During his visits to USA, Dadaji stayed in the homes of Mr and Mrs Pandya's two daughters.

In Los Angeles, Dadaji stayed with Harish and Darshana Jambusaria and in Houston he stayed with Dr and Mrs Mehta.



Dada & Roma 1986 Houston



Dada's wife Boudi cooking his dinner in Los Angeles 1987

Part IV On Dadaji

11 Dadaji: A Love Story

by Ann Mills
San Francisco, California USA

Photo right:
Ann and Dada in Houston Texas 1986



Volumes have been written about the early years with Dadaji, the miracles, the manifestations, the years when he was revealing himself, seeing thousands of people and speaking about Truth. In this article, I'll share some personal experiences I've had with Dadaji in the later years. Years when Dadaji appears to suffer physically and on occasion, shows mental confusion. Years when Dadaji becomes exclusive, yet draws a few genuine God lovers to him. Years when he reveals himself more directly than ever before. Years when he prepares us for his departure. It is a personal story, a love story. As only Dadaji could design, it blends the mystery of the Divine and the human experiences in this world. As Dada once said with enthusiastic certainty, "He is such a Lover!" That He is. And, as brothers and sisters in Truth, His Divine Love can be shared as we remember Him while playing our roles in His World as we see His Hand at play in the joys and sorrows of our lives.

Reflections

October 1987. Alone, I settled in for the long Pacific route flight from Los Angeles to Calcutta. Once again I felt the tingling anticipation of seeing Dadaji but this time, after what happened during Dada's summer visit to the USA, it was mixed with great deal of apprehension. My luggage consisted of an unmanageable 60 kilos of the first printing of "The Truth Within" and a small carry on.

Thoughts of Dadaji, Amiya Roy Chowdhury, are constant. Mysterious and elusive, I can never catch him as much as I try. Various memories of Dadaji during the previous six years of traveling with him in the US and abroad float through my mind, eliciting raptures akin to those described by various saints and mystics.

Then I recalled a brief comment Dada made the previous fall when we were sitting together in his home. "Next time you will come alone." Dadaji's casual remark reassured me I would see him again. As close as he had embraced me in his work, I never knew how long he would let me stay. Most people come to Dadaji, experience Mahanam and, with very few exceptions, they return to their normal daily lives. Thereafter, a gradual, effortless, inner transformation and growing awareness of Truth occurs. If they come again, it is only for brief visits to pay their respects and to sit in Dada's presence. He does not collect devotees.

The long flight gave me hours to reflect. Since hearing Dadaji's name in 1979 my life changed dramatically again and again. One major shift after the next left me drifting, my belief in free will and individual responsibility shattered. It's often observed that those closest to Dadaji endure the most extreme suffering. Some call it testing. I don't know. Throughout the years, nothing and no one remained constant except Dadaji. During times of suffering, His Love was my only sustenance, refuge, strength and joy. His subtle but undeniable presence in my life was a daily beacon of Truth enabling me to withstand confusion and difficulties, which I gradually

became aware, Dada, himself, created. And, although it seems contradictory, somehow Dada's love and presence sustained me through the most painful experience of my life, which was his own behavior during his visit to the USA in July, 1987.

When Dada arrived in America for his annual visit in the summer of 1987, I had just finished a ten month marathon effort to compile and publish the first printing of "The Truth Within." Driving to the Portland Airport to meet Dadaji as I had done for so many years, I was stunned to realize I felt uneasy. I had a deep sense of foreboding and a strange sorrow. My feelings made no sense, but were undeniable. It was confusing. Logically, I should have been feeling even more elated than usual. The book was at the printer and would be arriving by express mail within a few days. I had been enthusiastically anticipating the glorious moment I would hand Dadaji a book. Now, I felt a deep inner dread. However, I had to go to the airport, drawn unavoidably as a moth to a flame.

His plane landed. As usual, Dadaji, Roma Mukerjee and Abhi Bhattacharya were the last to disembark. Dadaji emerged from the gate. Oddly dressed, he wore an old dark blue pinstripe Western style business suit, rust colored turtleneck sweater, plain blue socks and white sneakers. No colorful silk Lungi, glimmering white Kurta and sandals, his customary attire which made him stand out in any crowd and draw all eyes to him. Roma gestured for me to go to Dada. He looked straight at me with eyes I had never seen before, vacant eyes. In a flat voice, he said, "Not now." He walked past me. It was not unusual for Dadaji to totally ignore me in airports, he'd done that often over the years. But, this time I knew something awful was happening.

Many times I've seen Dadaji smoothly ignore or rudely reject certain people in various ways for unknown reasons, myself included. In July 1987, Dadaji presented my hardest trial when throughout his seventeen day visit he totally rejected me. In previous years I spent hour upon hour, day after day with Dadaji while traveling. In 1987 Dadaji and I exchanged no words. Occasionally he gave me a scorching scowl. That was it, and that was the least of it. Dada did and said things which contradicted his message. I felt betrayed, horrified and didn't know what to do.

It was little consolation to learn that from the time Dada left India, during his vast sweep across the West, he alienated all but a handful of people. I heard disturbing details about Dada's behavior in London and Belgium, that he appeared mentally confused about where he was and that he was asking for money from a few of those closest to him. Although he asked nothing of me, I was shocked, I couldn't bear the contradiction between Dada's message and what I was hearing and seeing. I decided to stop production of the book and leave. I would go camping in the mountains and align myself with the Truth within. Hadn't Dada said, "Don't believe him (Dada) also. He is nobody." But, my plan was not His Plan. Dadaji flew to Los Angeles. And, to this day I don't know how, but although "I" had "decided" to go camping in the mountains, after seeing Dada off at Portland Airport, I found myself, with Kathy Kapps, driving 1,200 miles to Los Angeles....to be with Dadaji. The book stayed in production. "A person has no power to dictate to life. His Will prevails."

In hindsight, Dadaji's 1987 tour of the west was a masterful drama directed and acted by the Supreme. Just as he designed his own betrayal, arrest and exoneration described by Abhi Bhattacharya in one of his letters (Part IV, 3.) for purposes of Truth, to spread his message, and to shed those clinging to him for whatever reasons, on his summer tour Dadaji manipulated egos to demonstrate to those very close to him that Truth is within, not to be "found" with any person, even Amiya Roy Chowdhury. Gradually, over the last few years, he has seen fewer and fewer people. Long before, he said, "There was no plan of mass contact." "I will become exclusive." "Slowly I will desert everyone." To this end, Dada, in his Supreme expression of love, appeared disoriented, angry, rejecting, and abusive. This was totally different than he had ever behaved in the past. In his final major international tour, Dada shook those closest to him to the core, but still kept a few near him. And, in the midst of it all, loving Dada drew a few genuine lovers of God into his fragrant embrace and they had a taste of his love. Dadaji, the ultimate Enigma!

In Los Angeles, Dadaji was the same. He wouldn't speak to me. The books arrived. Naturally, I wanted to personally show the finished work to Dadaji. After all, he had asked me to

write it. But, he still wouldn't have anything to do with me. I couldn't believe it. Finally, I gathered up my courage and went into Dada's room. I found him talking about money to someone. I handed him a copy of "The Truth Within." Looking irritated at my interruption, he nevertheless took it and told me to leave the room. With that one move, he severed my ego from the book.

Based on what appeared to be his worsening mental confusion, the remainder of Dadaji's USA tour was canceled. Some said he was getting old. Others said his odd behavior resulted from deteriorating vision in both eyes. Some said it was a result of complications an aborted cataract operation done in his home the previous winter. But, actually Dadaji was shedding people, and during his remaining days in Los Angeles, he continued creating havoc with those close to him and, at the same time, gracing newcomers with love, fragrance and illumination. Abhi, who has seen and withstood a lot over the years, just laughed and said it was all His Leela.

Three months later, sitting on the plane headed for Calcutta, the final image of Dadaji, painfully etched forever in my mind, came to me bringing tears. In his pinstripe suit, he sat all alone at Gate 64, Los Angeles International Airport, awaiting his 7 am flight to New York. I sat across from him trying to be close, yet far enough away to avoid his wrath. Still in shock, I couldn't take my eyes off Dada. Never in all the years had I seen such a sight. Dadaji, sitting alone in an airport. Always there was a joyful, loving crowd come to see Dadaji off to his next destination. Now it was just Dadaji and me. The few who had come with us somehow all drifted away for the moment.

I couldn't bear to see Dadaji sitting there by himself, so I cautiously moved to the seat next to him. I wanted to say what I thought would be a last good-bye, but I hesitated trying not to cry. Finally, I leaned close to Dada's ear and said, "I love you. Good-bye." He said, "I want you. I love you. You are, you are. I am always with you." I was dazed, yet relieved. The others traveling with Dada appeared and they boarded the plane. He was gone.

On my way to Calcutta to attend my sixth Utsav celebration at Dadaji's invitation, I wondered what reception I would find.

Dadaji's Welcome



Dadaji on his balcony waiting for Ann Mills to arrive from USA

I arrived at Dada's house in the Calcutta suburbs early in the afternoon and assumed he would be taking his afternoon nap. Prepared to wait downstairs for his call, I was surprised to see Dada had been waiting for me out on the front balcony of his home. After I entered on the ground floor, I was told by his wife to go on upstairs to Dadaji's room. I hovered at his door momentarily, then went in.

Dadaji was reclining on his bed, his whiskers looked about four days without a razor. I went for his feet, touched them with both hands and forehead, and was flooded with gratitude for a moment of refuge in total surrender. He immediately pulled me to him and when I looked into his beautiful dark brown eyes, so full of love, I was Home. Dada said he'd been waiting up for me and seemed agitated that it had taken so long for me to get there. He said, "So many people come, but He only waits for you." Inside I shrank back as I always do when he says such things. His words are endearing, but His Love is for everyone, it has no name. He continued, "You are Something. You don't know. From the beginning, you are Something."

Dadaji asked if I'd eaten. Yes. Nevertheless, he went to his cabinet and reached for two boxes of Bengali sweets. He opened and offered them saying, "Eat." He yelled to a servant to bring tea immediately. My heart felt so full I thought it would burst. It was difficult to keep my

composure. Tears from His deep well of Love overflowed, the burden of last summer eased a bit. Dadaji said, "Everyone wants your book. You brought?" The two heavy suitcases of books were brought up to Dadaji's room. Clearly overjoyed at seeing the copies of "The Truth Within", Dada told one man present to purchase one for 300 rupees. Against my wishes, Dada insisted the rupees go to me. Then Mrs. Mukerjee, wife of one of Dadaji's physicians, came and Dada gave her a book for her son in exchange for 11 rupees, which he insisted I take. (He anticipated I would later need the rupees for photos for the second edition of this book.) Later, I learned the 11 rupees had a deeper significance. Dadaji had recently talked a lot about the number 11 to Gautam Mukerjee. The reference was to the final stage on the wheel of life, 11 approaching 12, the point of all union into Oneness. Gautam told me the following story.

There was a very poor Muslim man, Yaseem, a mason's helper, who earned his livelihood carrying building materials. Making very little, he and his family lived close to starvation. At that time, Dadaji was not as he is now. He was a simple householder before he became known as Dadaji. Few people knew about him. However, Yaseem had known Dadaji for many years because he used to live on Prince Anwar Shah Road, also. When Dadaji said, "He is within. He sees Himself, but through our eyes. But, they're His eyes actually," Yaseem understood who Dadaji was right from the beginning.

Everyday when Dadaji was in the house, Yaseem used to bring some vegetable, a small fish, or something for Dadaji. And, he used to give it to Boudi very quietly, because whenever Dada caught him bringing something for him, he would scold him. "Yaseem, why do you spend money on me? You have to fill your own stomach, you have a family of your own to support. But, you use money on me like that." Yaseem was so fond of Dada that he would rather starve himself, so he would bring some little thing for Dada. And, he used to bow down before Dada. For the Muslims this is something that should not be done because they are supposed to bow down only in front of the holy Koran. Dadaji used to poke fun at him, saying, "What would your community say if they found you bowing in front of me?"

Yaseem said, "I know that you are Allah. I know, I have seen you. I don't care for what my community people would say or if they would throw me out. I don't mind, because I have seen Allah, my Creator."

As people came to know more about Dada, many of high position and affluence came to him. They were surprised to see Dada mixing so freely with this poor man. These people told Dada, "It's not proper for a person like you to mix so freely with Yaseem." Because whenever Dada used to see Yaseem, he would run to him and embrace him. He was very fond of Yaseem. Gautam continued, "One year when Utsav was to be held at Dada's house, he called Yaseem and said, "You have to give 11 rupees and not one pice less, not one pice more than that. Just 11 rupees you have to give me. Otherwise the Utsav will not be held."

For a poor man like Yaseem, 11 rupees was a fortune. "Never mind," he said, "yes, Dada, it will be done." And, he left the house.

People sitting in front of Dadaji said, "Why are you asking him to give 11 rupees? You can have as much money as you want for Utsav. We would like to donate."

Dadaji said, "I don't want donations."

They said, "No, but we would like to make this Utsav a very big one. We'll celebrate with great pomp and show."

Dadaji said, "Where there's show there's no Satyanarayan. That's not Utsav. But, the 11 rupees is of great importance. For reasons you will come to know in due course."

Yaseem continued working hard, but he couldn't get the money. There were only two days left. Ultimately, he decided he would sell off all his belongings, everything that he and his family had. Early in the morning before his wife and children woke up, he took his broken utensils, all their worn clothing, everything, to sell in the market. He couldn't find any suitable buyer, because who would pay for such things? Suddenly, Yaseem felt someone knock into him from behind. He looked back to find an old man who said, "I would like to buy these things. My price is 11 rupees. I'll just pay you 11 rupees. Nothing more, don't ask. If you are agreeable to that, give them to me." And, he took out 11 rupees.

Yaseem was so happy, he jumped up and down. "I don't want anything more. This 11 rupees I wanted." He took the money and immediately ran to Dada's house. Dadaji accepted the 11 rupees and said, "Okay, now you go home." Dada told the other people gathered, who were very

rich, “Now, he’s a saint. You offered to give up a part of your belongings and Yaseem has parted with everything he had. He has sold everything he had for Him. This is complete surrender. This 11 rupees can’t be measured, because it is everything he had. What you were thinking of giving was only part, not full surrender.”

After some time, Yaseem came running back to Dadaji, saying, “Allah, what have you done?” Dadaji just smiled his enigmatic smile. Yaseem had been afraid to go home, wondering what his wife would think and what his children would say. But, when he went to his house he found his wife beautifully dressed in a new Sari. The children came running. “Why did you stay out so late? You sent us all those good things and now you are so late.”

Yaseem said, “When did I send the things?”

His wife got very angry. “Why are you pretending? You sent such a big fish, so many vegetables, new clothes, utensils, so much money....all these things? Now we are in a position to establish ourselves. We don't have to starve anymore. You've given us so much. Why do you pretend?”

Yaseem asked, “Who came here?” He learned it was the same old man who had given the 11 rupees.

Thus, Gautam explained the value of the 11 rupees Dada asked a copy of this book.



Mrs Mukerjee, Ann Mills and Dr Mukerjee in their home in Calcutta 1986. Gautam and Ann below.



Dada mentioned to Gautam that this picture of him shows Supreme State



Gautam Mukerjee and Ann Mills 1986 Calcutta

Tender Moments

Shortly after Mrs. Mukerjee took the book for her son, Roma Mukerjee arrived and Dadaji told her to take me to a Chinese restaurant for dinner. When we returned, I went in the room next to Dada's to rest and fell asleep on the bed. When I awakened, it was early evening. I peeked through the open door into Dada's room and saw him sleeping. I went back to sleep, too, and woke up at around 2 am Drifting in a twilight state, I heard Dada call, "Damri! Damri!" (Dada's affectionate term, meaning "big hulk of no use".)



Dada on morning walk with Ann Mills in Portland Oregon park 1983



Los Angeles 1987 on his early morning walk with Ann Mills

I went into his bedroom and in the semi-darkness he reached out and took my hand. I knelt beside his bed and he took me in his arms, my head rested on his chest. He patted my back softly and said how much he loves me. We talked quietly for some time, reminiscing about special times we shared in our years traveling together. With particular fondness, Dadaji recalled our early morning walks in a beautiful wooded park in Portland, Oregon. In the pale Calcutta moon light I could see a contented smile on his face. After awhile I moved to kneel at the end of his bed and lightly rubbed his legs and feet. He quickly went to sleep. I covered him and went into the next room. At 5 am, I was awakened by a hand on my shoulder. I looked up to see Dada standing there, appearing disoriented,

as if coming out of a very heavy slumber. I guided him to the bathroom and someone came to help him get ready for his morning walk. After he returned, I sat with him in his bedroom as he completed his morning routine: drinking a cup of hot milk protein drink, later his breakfast of fruits and dry toast, later still his tea and half a cigarette. I had tea. Dada was quiet and much of the time in a Self-absorbed state.

Casual Conversations

After some time, I was taken to Dada's other house a few blocks away and installed in a room on the third floor. Dadaji called me to come the next morning at 8:30. He was out when I came, but Professor Doctor Peter Meyer-Dohm had just arrived from Germany and Abhi Bhattacharya was there from Bombay, so we visited, comparing notes on Dadaji's masterful housecleaning of people the previous summer. I learned some people who had been with Dada for years denied him, destroyed his photos and told tales of trickery and greed. Some, Dada brought back to him, and they found no recriminations, only His Love awaiting them. We agreed that regardless of appearances, even though he seemed mentally confused, no one could deny Dadaji was in full control.

When Dadaji arrived home he hugged Peter warmly, and after I touched his feet he hugged me and said, "As long as you are here, I am okay." He was dripping with perspiration from the scorching Calcutta heat, and I helped him take off his Lungi and Kurta. He reclined on the bed and said, "Too tired. Cannot talk. So many people, hundreds, they bow down to Dadaji." He went into Self-absorbed state and I was filled with raptures of Love beyond description. Dada's attention returned, he said, "Life, you are my life. You do not know. So long as you are with me, I am all right. Do you take meat?" I said yes, and he told me where I would have lunch and dinner. He sees to every detail. Directly and indirectly, Dada provides exactly what is needed at the proper time. As Peter Meyer-Dohm once said, "Dada is with us all the time. You can trust in His help all the time. Even if He is not in consciousness at the time. We are too much

concentrating on our consciousness, looking for signs of His Presence. He is doing all from inside."

During this visit Dadaji often told me to sit on his bed at his feet or at times next to him. He often pressed or massaged my arms gently saying, "I love you from the beginning." "From my heart, He loves you. Everyone loves you." "You are a nice girl. Nice. Nice." He went on and on, "Excellent, you are excellent." I felt uneasy at Dada's praise and transferred it where it belongs saying, "He is excellent!"

Delhi 1986 Remembered

Every time I travelled with Dadaji, only he knew my itinerary and he didn't discuss it until the very last moment. Still, he asked, "When do you go back?" "Whenever Dada wishes," I said laughing a bit, amused that he pretends there is a choice. "Am I to go to Delhi?" Typically immediately after Utsav, Dadaji leaves to visit Delhi and Chandigarh in Kashmir, northern India.



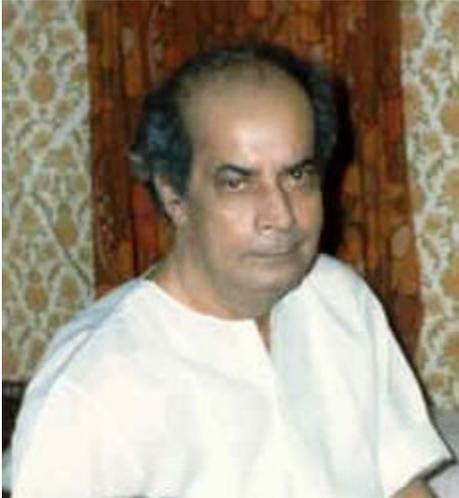
Last year, in 1986, he told me I would go with him. Tom Melrose and I, among others, were there when Dadaji took a bad fall off a three foot drop onto a concrete driveway, hitting his head on a concrete wall. It was particularly odd that it happened, because on two occasions just before he actually fell, I had entered the room just as Dadaji was heading toward the doorway with the unprotected drop. As if interrupted, he looked surprised that I was there. He threw his arms around me and gave me a big hug, then turned around and went back down the hall into his room. In hindsight, it was almost as if I'd interrupted him in what he intended to do. A short time later, when I was occupied elsewhere in the house getting his sunglasses cleaned, he walked through the now empty room, out that doorway and fell. Hearing the commotion, Tom Melrose and I rushed to his room just as a tiny Indian woman was helping a bleeding and moaning Dadaji back into his room. Everyone was stunned. A doctor was called immediately. He took Dadaji's blood pressure and announced he was dying. Dadaji's elbow was gashed and bleeding, he had a bloody abrasion near the top of his head.

He yelled in pain when anyone even tried to touch him. (Dadaji is extremely sensitive. I remember one time in Boulder, Colorado, when it took Tom Melrose over an hour to remove a small band aid covering a tiny cut on Dadaji's ankle, because every time Tom would lift the band aid the slightest bit, Dadaji would show such agony.) I was standing at Dadaji's feet, observing him as he lay on the bed. With inner vision, I saw Dadaji as boundless, glowing, golden white Light radiating in every direction. Encircling him far into the infinite distance were beings of all description from universes and realms beyond our awareness. I was enthralled. Yet, simultaneously my mind was preoccupied with the fear he was dying. I knew it had to happen some day, but now? This way?

Another very famous Delhi physician, Dr. Gupta was called. It took a long time for him to arrive and in the meantime everyone left Dadaji's room and we were alone. Dadaji insisted I massage his neck and showed exactly how he wanted me to do it. I began to rub his neck and it seemed to give him some relief. Finally Dr. Gupta arrived, calm and professional. Dadaji was obviously delighted to see him and showed full confidence in his care. Dr. Gupta has known Dadaji for years and doesn't consider him an ordinary patient. Dr. Gupta said it appeared to be a concussion and he gave a soothing ointment to be rubbed into his neck. Dadaji was to rest in bed. Dr. Gupta seemed as unconcerned, as he was devoted. He left saying he would return later. Dadaji insisted I remain with him around the clock.

Two days later we were scheduled to return by air to Calcutta. Under the circumstances, I couldn't imagine him making the flight. He appeared in such pain. Initially, his appetite was fine. But, I noticed something. I mentioned to someone, within earshot of Dada, that everything looked all right as long as he didn't begin vomiting, an indication of complications with a concussion. Immediately Dada began vomiting. Later, when the doctor told Dadaji if he continued vomiting

he would have to go to the hospital for a cat scan of his brain, Dadaji stopped vomiting. Dadaji's suffering throughout this ordeal appeared so real it was difficult for everyone to watch. Nevertheless, he began to exercise almost immediately, walking back and forth in the hall, steadying himself by holding onto someone initially, but soon walking alone. If anyone else



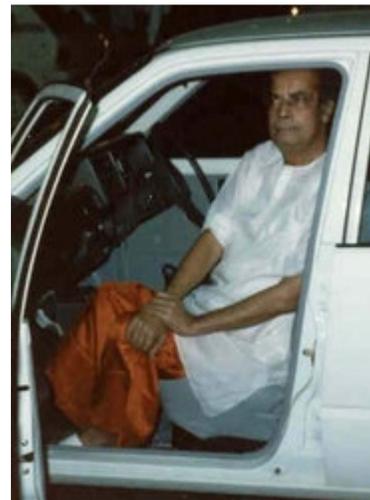
Dadaji the day after fall in Delhi 1986

had taken such a fall, if they weren't dead, they would be hospitalized for days and recuperating for weeks.

While all this was going on, the house was packed with people. An article in the largest newspaper in India had announced his visit and throngs of people came. They hoped for even a glimpse of Dada. Occasionally Abhi would open the bedroom door and people standing in a long line at the doorway would take turns doing Pranam, the traditional greeting offering one's self in respect. I watched in wonder because just before Abhi opened the door to the people, Dadaji transformed from an weak, moaning invalid, into a radiantly beautiful being. I noticed he also made certain his feet, offered in the direction of the doorway, were uncovered and visible to those doing Pranam from across the room.

The two days were filled with the mundane and the miraculous. I was grateful I had the experience of being a mother, because tending to Dada's personal needs came naturally. I heard his every breath and knew the moment he was awake or asleep or needed something. Extraordinary moments continued. One time, Dadaji was sleeping and I was sitting cross legged on the floor in front of him listening to his breathing. My eyes were closed. Suddenly, I saw a vision of a radiant young Dadaji appear and extend his hand to me. I took it and together we crossed through to at least eight different realms of existence. Upon entering I was struck with the vision and the total knowledge of the makeup of each realm. It felt quite normal, although awesome. As the vision faded, I became aware of the room, opened my eyes. Dada reached out his hand, took mine and squeezed it affectionately.

Dadaji was fit for travel in two days. I watched his elbow heal as if it were filmed in fast action. He insisted we take the evening flight to Calcutta as planned. Dadaji, Tom and I arrived at Calcutta's Dum Dum Airport late in the evening. The requested wheelchair wasn't there and a furious Dadaji briskly walked the long distance across the concourse from the plane to the airport. He was livid. Sitting in the back seat of the tiny, rusty and rattling Premier car being driven to Dada's house in the smokey blackness of the Calcutta night, I was near collapse. Tears came to my eyes, I wondered what I was doing there at all. It was too overwhelming to figure out. Inside I just gave up. Dadaji instantly stopped his angry ranting and took my hand gently. I was flooded with love and marveled once again at how he knows what I'm thinking and provides what is needed. He relieves, when I realize I, myself, can't do anything, when I recognize I am helpless, when I give up.....then surrender just happens. Dadaji says, "You just try to surrender. But, you can't surrender even. He is doing everything."



Dadaji leaving Delhi for flight to Calcutta 1986 within days after his serious fall

We can only speculate why Dadaji would take such a bad fall. A few weeks later I had a startling experience which may shed some light as to why, in small part, it happened.. After I returned to America, I was in San Francisco, California, helping Kathy Kapps move from one apartment to another. Carrying a heavy, awkward box I walked out of the front door onto a

cement porch. A stairway led to the sidewalk where the truck was parked. Standing at the top of the stairs looking down I had an inner vision, a mental movie, of myself losing my footing, falling down the stairs, hitting my head on the cement siding and falling unconscious on my back on the cement walk. I was immobilized. Then, somehow I knew I wouldn't fall and simultaneously I knew there was an association between the vision and Dadaji's fall in Delhi.

Dadaji, a Mirror

A year later, I sat with Dada, asking if I would go to Delhi after Utsav, and he said, "No, Delhi is not good. You must go back and wait for me to come. I'll come for my eye. You must stay with me in Los Angeles."

"I can't live without you," I said.

"You must stay with me," Dadaji said.

"I can't do a thing except as He wishes me to do. Correct or not?" I asked.

Dadaji said, "Correct!"

As it turned out, Dadaji canceled his Delhi trip at the last minute for reasons unknown. The next day in the late afternoon Dada summoned me. It was hot and humid. Dadaji was reclining on his bed in a Self-absorbed state. A few others were there. I sat a few feet in front of him, I watching a small green lizard clinging to the pale violet wall near the ceiling of Dadaji's room. The thought crossed my mind, how fortunate the lizard, to live in Dada's house and be in Dada's presence daily. Dada said, "Why are you sitting there?" He indicated with a nod of his head to sit close to him near his feet. "When I can see you I'm happy," he said. He wanted my full attention. I realized, he was mirroring my true feelings, when I see Dada, I'm happy.



Dr Nanilal Sen lecturing Ann Mills at Utsav 1988



Dr Sen, Ann Mills with Dada at his Calcutta home 1988

There was talk of more books on Dadaji. Abhi said he has just about finished transcribing 17 years of tape recordings which will be translated into English and published. Also, Dr. Nanilal Sen is completing a diary of his many years of daily conversations and experiences with Dadaji. Although he would humbly deny it, Dr. Sen might be considered the expert on Dada's message. I mentioned I hoped to do a pocket-sized, condensed version of "The Truth Within." Dadaji began talking in Bengali, gesturing enthusiastically. I sat fondly gazing at his perfect feet.



Dada pulled his feet back, then gradually, very slowly inched them toward me. All the while he continued to talk to the others. I watched his playfulness out of the corner of my eye, laughing inside. Direct conversations and mental conversations occur simultaneously with Dadaji. Being with him either alone or in a group is a mysterious, multi-dimensional experience because there are always countless interactions at various levels going on. Add to that awareness, the multitudes who are

experiencing Dadaji by His Fragrance and presence throughout the world and it arrests the mind. He is with everyone, all the time, I thought, I want to massage his feet. I watched as Dadaji continued to slowly move his feet toward me until his toe touched my knee, signaling for me to massage. He continued talking and talking in Bengali as I massaged his feet, ankles and legs. I reflected on how, since his summer blitz, so many were saying how helpless they feel now. Dada's often repeated admonition, "You can do nothing," has become our personal reality. Dependence on Him being unequivocal, the question of who is doing what doesn't arise.

Dadaji got up from his bed to get a small box of Indian sweets someone had brought him. He offered them around then set the box on the small table near his bed. Later, when Abhi picked up the box to put it away, I noticed Dadaji reach out and very precisely pick up a tiny crumb of a sweet that remained on his table! Impossible, according to eye specialists, who say Dada's eyesight is severely diminished due to a cataract in his left eye and no lens in his right eye, and hemorrhages resulting from diabetes in the back of both eyes. Yet, I catch occasionally glimpses that Dada sees everything, down to the tiniest crumb.



Judy Maltese, Lydia Lawrence, Dada, and Ann Mills in his Calcutta home 1988

Utsav 1987 Begins



After taking his customary cup of tea at home in his bedroom, Dadaji, dressed in a pale peach silk Lungi and Kurta, left for Somnath Hall for the first evening of the Utsav celebration. He stayed briefly, checking in with the women (left) busily preparing mountains of colorful vegetables, fruits and rice for the delicious meals Dadaji provides for those who come for the two day celebration. The next morning, Dadaji sent a car to take the Mukerjees, Tom Melrose and me to Somnath Hall. People began gathering and soon the hall was full. I spoke briefly with two men who came a long distance by train from Orissa even though both were extremely ill. One young man just had surgery a few days before, the other elderly gentleman was suffering from an extended bout with a debilitating influenza. Both came, regardless, because Dadaji said, "You must come."



Dadaji arrived looking beautiful and radiant. He wore a pale mint green silk Lungi and pure white Kurta. His eyes were full of love; his skin was smooth and glowing, his cheeks rosey. He gave some a special smile, a tender embrace, a jovial slap on the back, a loving look. Everyone beamed, their faces reflecting inner illumination. This is Utsav. Dadaji gradually made his way to the divan at the far end of the hall, people garlanding him and touching his feet in Pranam all the way. Ignored were posted signs reading, "Please Do Not Touch Dadaji's Feet." After he was seated, people continued to kneel before him and touch his feet. When everyone was finished, I bowed before Dadaji, touched his feet and sat just to the right of

his divan. Shortly I was overcome by raptures of His Love. Uncontrollable tears streamed down my face. Dadaji said, "He's making love to Himself."

Dadaji reclined on the divan, his head propped on his left hand. His eyes revealed the beyond state. Singers began their traditional songs in praise of God. I listened to the words of the song, "Hari Krishna, Hari Ram," and thought it was all wrong, it should be "Hari Dada. Mentally I was singing "Hari Dada" when Dadaji motioned for me to come near him. He said, "Hari Krishna is not correct. He is beyond this." Shocking everyone, Dadaji told the singers to stop and never sing "Hari Krishna". After an awkward pause, they sang "Ramaiva Sharanam Song", which Dadaji wrote and composed, and the traditional "Jai Ram." Dadaji reclined with a satisfied smile.

Raptures and Revelations

Occasionally Dadaji talked to various individuals sitting nearby. His voice was soft and gentle. He gestured for me to come close and he whispered in my ear, "He loves you. I want to marry you." "I'm ready," I replied, but inside I felt uneasy. I thought the Divine Marriage was a fait accompli; what was Dada up to now? The thoughts dissolved as I looked into his eternal gaze of Love. Overwhelmed with immense feelings, I had to rest my head on his pillow. I was feeling embarrassed at being enraptured before the huge crowd gathered in the hall. With a broad, satisfied smile, Dadaji pulled my face up from the pillow and slapped me affectionately on the cheek. Through joyful tears I laughed at his playfulness.

Dadaji went into Self-absorbed state. The feeling of sitting with Dadaji during such times is difficult to describe. Glorious. Awesome. Sublime. Humbling. Peaceful. It's Utsav, the inner illumination of Truth, what we all long for: Oneness. We experience it with Dadaji in person, whenever we become deeply absorbed in Him. Dadaji's attention returned and he leaned over to me. I rose to my knees and leaned into the divan, our heads touched briefly. Looking straight into my eyes with a piercing gaze, he said, "Dada is Guru." I was shocked!

All I could say was, "Dada!" I thought to myself, now you have said it plainly and emphatically, for the first time. Many times Mr GT Kamdar, the "Salt King" of India, who has been with Dadaji for years, sat next to him and tried to get Dadaji to say, he is He. Dadaji wouldn't be caught. He playfully engaged in dialogue with Mr. Kamdar and others, giving glimpses but nothing more. No doubt some will not understand Dadaji saying, "Dada is Guru," and may find it contradictory to his message. Ontologically, "da" refers to the One, Who appears being immersed in Name and bestows Name on all. That, Dada does. Whatever you might find confusing about Dada or his message, simply let it be confusing. As you read and reread this book, you'll discover Dada working within to resolve all apparent contradictions and remove all confusions about Truth. As he says, you just remember Name and leave the rest to Him.

All Bow Down before Dadaji

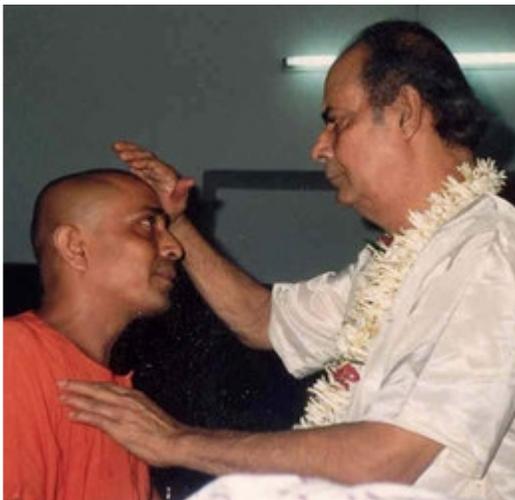
A young Sadhu, with shiny shaved head and brilliant orange clothes, entered the hall and made his way through the crowd to Dadaji. His face beamed with devotion, love and surrender as he touched Dadaji's feet and fully prostrated on the floor in Pranam. As the Sadhu rose and knelt before Dada, his eyes full wonder and his hands still touching Dada's feet, Dada blessed him. After many Pranams and Dada's blessings on his head and chest, the Sadhu sat with legs crossed in front of Dadaji.



Sadhu offering Pranam to Dada at Utsav 1987

Later, I heard how Dada called this Sadhu to Utsav from where he lives at the Bholadiri Ashram in Benares. He was sleeping one night and he heard Dadaji very clearly calling him, as if trying to wake him up, saying, "You come to me. Come to attend Utsav." He traveled to Dadaji's house and asked Mrs. Mukerjee, who answered the door, if there was going to be an Utsav. She said, yes, it would begin the following day. The Sadhu replied, "Yes, that's exactly what Dada said." When the Sadhu had tried to see him years before, Dada told him, "After 12 years, do not come now. I will call you."

Boudi, Dadaji's wife, later confirmed that from the early morning on the first day of Utsav, Dadaji was telling her someone from far off would be coming to him. He was constantly after Boudi to see if that person had arrived. Dadaji told Boudi, "Dadaji is not only your husband. He's the Husband and Father of the entire universe."



Dadaji's Loving Compassion

I noticed Mr. Misra, the young man who just had surgery a few days back, sitting some distance back in the crowd motioning his hand weakly, trying to get Dadaji's attention. He looked very ill. Sweating profusely, his facial expression showed pain and his eyes were glazed. Dadaji came out of his Self-absorbed state, looked at him with compassion, and gestured for the young man to come to him. Dadaji reached down the fellow's shirt front, then opened a button and reached further down. Dadaji appeared in the Absolute State. Then he touched the young man lightly on his back and said, "No doctoring now." Making certain the fellow understood, Dada



Dada helping Mr Misra

again said, "No doctoring, and don't bother!" Mr. Misra returned to where he was sitting and I watched a rapid transformation as he became calm, peaceful and appeared stronger. Within minutes he was fully absorbed in the music, smiling and rocking gently from side to side. Dadaji talked at some length with Peter Meyer-Dohm about Truth. He was in his old form.

Gesturing emphatically, he forcefully denounced the Guru business. "No person can be Guru. Ashrams, institutions, all money making business. He (Dadaji) cannot give you anything, cannot take from you anything. Whatever He says is correct. No one can challenge (Dadaji) in the world. You do not know to whom you are talking. All bow down before Him. All saints and sadhus."

The elderly gentleman I spoke with earlier, Mr. Chintamony, came up to offer his Pranam to Dadaji. He appeared extremely weak. Dadaji gave him a concerned look and touched him on his chest as he had Misra's son. A look of relief and newfound strength appeared on his face as he was healed by Dada's loving touch.

Playful Dada

The thought came to me that Dadaji wanted a drink of water. Typically, there is a capped whiskey bottle filled with boiled water for him nearby. I whispered to Peter that Dada might like some water, I was feeling shy and hoped Peter would do the honors. But, he just put the bottle up on Dadaji's table. I knew that wouldn't do, someone always opens it and hands it to Dada. I waited for an opportunity and when he finished talking, I asked Dada if he would like water. Dada nestled his head to mine and whispered, "Only if you give it to me will I take."

Dadaji was playing with me, but I didn't know it yet. I removed the rubber band holding the cloth over the bottle cap, opened it, handed the bottle to Dadaji just as I had often done in the past. Ordinarily, in typical Indian fashion he takes the bottle, holding it some inches above his open mouth, and pours the water, swallowing it in large gulps. This time, however, Dadaji took the full bottle and started to put it up to his forehead! I quickly reached for the bottle, fearing he would pour it down the front of himself with all the people in the hall looking on. I nervously put the bottle to his lips and he took tiny little sips like a small child. I began laughing inside, remembering what Dada said earlier, "Only if you give it to me will I take."

I watched the Sadhu sitting in lotus position, his eyes closed. I wondered what he was experiencing with his shaved head, saffron robes, and beads displaying his "spirituality". Just then the Sadhu appeared overcome with emotion, trying with difficulty to hold back his tears. The music and singing continued, people joined in or not as they were inclined.

I puzzled over Dada's asking me to marry him earlier. I wished I'd said, "It's done." Within seconds, Dadaji gestured for me to come close and he said, "I want to marry you." Naturally, I said, "It's done." He said, "Praka! (No less!)"

Who's the Lover?

Dadaji was sitting on the divan with his legs crossed. The Sadhu came up and did Pranam again. Many were singing the "Jai Ram" song and the Sadhu joined in as he began massaging Dadaji feet, while resting his head on Dadaji's knee. This went on for some time. Then Dada reclined and the Sadhu massaged Dadaji's legs, his hands moving in tempo with the music, his body rhythmically swaying with the music, his eyes filled with tears of love. Dadaji was in the Absolute state of loving compassion that embraced everyone. This is Utsav.

Observing the Sadhu massaging Dadaji with such immense love, I recalled a story I heard that morning. Twenty years before, as a boy, the Sadhu came with his parents to Dadaji. The child's legs were fully paralyzed and he couldn't walk. He was brought in a taxi and his weeping parents carried him to Dadaji. Dada took him into the next room and asked the boy to remove his outer garments. After looking at the child, Dada gave him a slight push on his back and said, "You go and walk." When his parents took the boy away, he was walking so well it was impossible to know he'd been fully paralyzed. The boy was transformed. He wanted only to be with God all the time, and according to his destiny he became a Sadhu. Now he massaged Dadaji's legs at Utsav, in front of hundreds of people.

The massage continued and after some time Dada reclined fully, resting his head on the pillow. The Sadhu began to massage him with such enthusiastic vigor I wondered how Dadaji could bear it. Eventually, Dada became so still, I wondered if he would fall asleep. Of course, that was only my mind, I knew the scene had been perfectly orchestrated, a destined event set by Him. Eventually, Dadaji sat up, looking All-powerful and radiant, and motioned for the Sadhu to stop. It was past noon by now. Dadaji received Pranams from those crowding around, then made his way out the door to his car.

His Love Story Continues

As you can see from this account of Dadaji's summer visit to USA, my arrival in Calcutta, remembrances of Delhi in 1986, and the first session of the Utsav gathering, life with Dadaji is unpredictable, challenging and awe inspiring. In the remainder of this article, I'll highlight what happened during the last few days of my stay in Calcutta, and share some of the events that occurred when Dadaji came to Los Angeles for eye surgery in November 1987.



After the morning Utsav session the following day, Dadaji told me to go with Roma Mukerjee (left) for lunch and to her house for afternoon rest. Roma served Dadaji for over 20 years, and her house is full of photos of Dadaji. I felt right at home. While showing me her modern western style kitchen, she told me about an incident that occurred many years before when her family found themselves short of food and money. She called Dadaji at his home on the opposite side of Calcutta and told him of their plight. Suddenly, vegetables started coming from the dining room ceiling, cabbages, carrots, potatoes, cauliflower, falling in abundance on the floor. I asked her if they ate them. She said, "Yes, of course!"

Roma showed me to a bedroom with a small single bed where I would rest. Pictures of Dadaji were everywhere in this room also. Excitedly, she insisted I wear one of her Sari's to the evening Utsav.

I lay down to rest, the intense afternoon heat tempered by the ceiling fan. Dadaji's presence surrounded me. Thoroughly content, I was filled with wonderful thoughts and beautifully gentle feelings. Gradually, without conscious intent, I began noticing my breath in a way never before experienced. Simultaneously, with inner vision and inner awareness, I both observed the Light and became the Life Force initiating the inhalation. A momentary pause occurring at the full inhalation was a void of peace that transformed into the deepening surrender of a full exhalation. A void at the end of the total exhalation gathered orgasmic force and initiated another inhalation.

Although my breathing remained slow and steady, the cycle continued, gathering a gentle momentum of energy. Time stopped. Mahanam, the source of life, overtook my consciousness, although no words were associated with the wavelike ebb and flow of energy manifesting on each breath. With the inner eye it appeared as a flowing Light in my heart moving upward over the top of my head, pausing in a void, coursing down to the base of my spine, pausing in a void, then up to my heart and continuing in this pattern over and over and over. It can inadequately be described as a Divine Orgasm. Flooded with immense rushes of Love, tears overflowed. After

what seemed like an eternity, the divinely orgasmic experience began to recede. Tears stopped. Awareness returned. I felt totally peaceful in my body and in the world.

Thoughts began. I hoped Roma would pick a pretty Sari for me to wear. Just then, Roma burst into the room with a joyful smile, carrying the most beautiful Sari I'd ever seen. Bright, deep red, heavy silk bordered in black and red with wide panels of gold thread. "It's my wedding Sari and you must wear it to bring me good luck!" she said. I was speechless. Just when I'd experienced consummation of Divine Marriage, I'm presented with a wedding Sari! Roma insisted I wear some of her gold jewelry; so there I was, going to Utsav looking as much like an Indian bride as a tall blond American could. Roma insisted on taking a photo.



Ann Mills in Roma's wedding sari 1987

When we reached Somnath Hall Dadaji had not arrived. Still in a state of rapture, I made threaded my way through the crowd to sit in the one remaining open place near his divan. Dada arrived and crowds of people pushed forward trying to touch his feet and do Pranam. He settled comfortably on his divan, reclining for a long time in the Self-absorbed state. Dadaji gestured for me to come close. I whispered in his ear, "I love you." He said, "I know that."

The Bhajans continued intermittently. Occasionally Dadaji sat up and talked to those nearby. Hours passed. As he prepared to leave, I knelt before him in Pranam and he drew me very close.

"Are you satisfied?"

I felt like a blushing bride. "Yes."

His dark eyes penetrated mine and he asked again, more forcefully, "Are you satisfied? You understand?"

"Yes!" I replied.



Dada saying, "You are my wife."



Ann (right) filled with emotion after her experience

For those who will never meet Dadaji in person, I want to share that I never experienced Mahanam as others have as others have described in this book when Mahanam mysteriously appears written on blank paper in Dadaji's presence. During the first year I was with him, I gathered my courage and asked for Mahanam twice. He said, "No need." Since then, He has given awareness of Mahanam on many occasions as I go about my daily life. Awareness of

Mahanam is the natural result of remembering God with loving surrender. It can't be forced, so don't bother trying to make it happen. Awareness of Mahanam comes, like Dadaji's Fragrance, when you least expect it. And, like His Fragrance, you'll know it without a doubt.

The next morning before going to Somnath Hall for the morning Utsav, it occurred to me that I would love to garland Dadaji with flowers. I had never done so, although Dada had garlanded me many times with flowers others had given him, as he usually passes on his garlands to someone else. I asked Gautam Mukerjee if he would bring a garland for me to present to Dadaji. He agreed and I sat in the back of Somnath Hall waiting for him. As I waited, Robin Blake told me what happened to him earlier when he went to the table in the hall where "The Truth Within" was available. Dadaji had not yet arrived, but when Robin opened a book, Dadaji's Fragrance came out of it. Since then I've had many phone calls and letters from readers throughout the world who are having similar experiences.



Dadaji arrived and people lined up to do Pranam. Everyone finished, still no garland. Just as I gave up the idea of the garland and arose to go up to Dadaji, Gautam walked in with the garland. It is an Indian custom for the bride and groom to garland one another. I was a little nervous, but it felt good in my heart as I walked up to Dadaji and kneeling before him placed the flower garland around his neck. His eyes captured mine in an eternal embrace of Love as he removed the garland from his own neck and put it around mine. He kept me kneeling before him for a very long time as he talked about many things. I remember he said, "Dadaji is Dada." "You are my life." "He is always with you. He loves you and His Blessings are always with you." And, many times he said, "You are, you are."

The next day, Utsav being over, I was sitting with Dadaji in his room casually talking with Abhi and some others. Even though Dada was irritable and acting absent minded, the hours passed pleasantly. At one point when Dadaji came out of his bathroom, he nodded his head in my direction and asked, "Who is it?" I replied, "Ann." Confirming my Utsav experience, Dada said, "No. My wife."

Dada, our Beloved

The details of my personal relationship with Dadaji are unique, however, His Leela, His Divine Play, the Story of Love he has with everyone is, in essence, identical. As our various stories unfold in His world of action and reaction, joy and sorrow, health and illness, wealth and poverty, etc., through his abiding, unconditional Love, our Bridegroom, our Husband, Dada, lifts the veils on his brides to awaken us to God within. Betrothed to Him, we become aware of God's eternal presence in everything and everyone we meet during our sojourn in this world. We realize, in truth, He is our ultimate Provider and holds full responsibility for lives. Eventually we realize the futility of trying to usurp His Power, regardless of how the attempts are camouflaged as "free will", "individual responsibility", "personal choice", "mind power", "religious intercession", "spiritual achievement", and so forth. Try these if you like, but ultimately, you will realize you can do nothing. And, ultimately, you'll discover that full dependence on Him, moment to moment regardless of what is happening, actually provides the true love, Self-confidence, security, genuine wealth, courage, mental clarity, emotional equanimity and inner peace you long to find.

Even though, in essence, our love stories with Dada are the same, each one of us also has a uniquely personal relationship with him, whether in person or through books. It is a mistake to assume what one person experiences with Dada is possible or necessary for another. He can't be bound up by any program. And, since he isn't interested in groupism, and in fact challenges so-called "spiritual" and "religious" groups, we have no prescribed procedures to form an

exclusive group and eventually end up abusing the message of Truth. He knows human nature and refuses any attempt at institutionalization of Truth. Dada reminds us it is far simpler. We live Truth. We can share moments recognizing His hand at work in our lives; we serve to remind one another of Him, of the Truth within; and importantly, in the meantime, we simply go about enjoying our daily lives.

As Dr. Nanilal Sen wrote in a recent letter: "Dada is dead against groupism and factionalism, though His followers in pursuance of their latent drives, harbor such things amongst them in amplitude. You see your Dada is not my Dada. We all make our Dadas in our own images. In fact, we have not seen or met the real Dada except for a select few in their secluded moments of forlorn consciousness. Anyway, there is, however, a meeting point which might make two persons kindred. The waves of His love for you and me might mutually mix and mingle and touch both of us, though a bit differently. That is what is real groupism is all about. Beyond that, it is perverted egoism and casuistry."

Why does Dada Suffer?

Three days prior to my departure from Calcutta I became quite ill. Although under Dadaji's doctors care, dehydration and extremely low blood pressure brought me to the point where I knew I couldn't take the long flight back to America. The doctor called Dadaji, who gave instructions about what I was to eat and told him "not to bother". Within hours I was remarkably improved and the next day I was on my scheduled flight.

Although I never ask Dada, on many occasions he has healed me. One time was particularly dramatic. I was in California talking by phone to Dada in Calcutta. Suddenly as I shifted position something in my knee went out, locking my leg in a ninety degree angle of stabbing pain. I didn't say a word to Dadaji, but my mind was racing about how I could get off the phone and fast. He continued casual conversation, not letting me off the line. After a few minutes of excruciating pain he said, "Are you all right?" I said, "No. My knee." He changed the subject and asked, "How is your son?" I struggled to answer. "How is your daughter?" I detected a wince in his voice and instantly, at the very same time, my knee was healed. I was so stunned I blurted out, "Dadaji, you healed my knee!" He said, "Correct." I asked, "How did you do that?" He laughed and said, "When I see you I will tell you everything." I laughed and he laughed; we both knew Dadaji would never discuss it further.

A frequently asked question is, "Why does Dadaji suffer? If he's He, the embodiment of Satyanarayan, Truth and Love personified, why does Dada suffer when others are healed?" I posed the question to Dr. Nanilal Sen, who responded:

"Many people are deluded into thinking Dadaji has suffering because He cannot ward it off. Far from the truth. He does invite suffering on Himself. It is real suffering. Even then, it is make believe phenomenon. This world we live in is governed by causality, action-reaction. Everyone has to suffer the reactions of one's actions. Why should Dadaji be an exception? He must play a normal man in every respect. One law for the commoners, and another for the King? This is sheer autocracy. Some saints and Godmen are said to throw suffering back to surrounding Nature or even high above to the outer space. But, the reaction only puts on more fat, and though deferred for the time being, comes back on the person with greater virulence. The law is inexorable. Moreover, it is direct cruelty to Nature. For, Nature is, as though stagnated, polluted and strangled by such senseless action. Dadaji, however, brings a change in Nature through love. When He relieves others' sufferings, He has to work in two ways. When His Will to relieve suffering is in perfect communion with the Will Supreme, He does not suffer. But, when that is not, when it is simply His Will, He has to suffer. And this suffering is a great blessing to Nature.

"We, human beings, can have rapport with Dadaji through all our senses. But, Gods and demi-Gods are deprived of that. They have to be born herein in order to relish His Love. That is why human beings are called the greatest creation. But, Nature, which belongs to this world, and which, being an embodiment of laws, has never transgressed His Divine Will, is denied that rapport for no fault on its part. On the contrary, it suffers for our misdeeds. Of course, air, water,

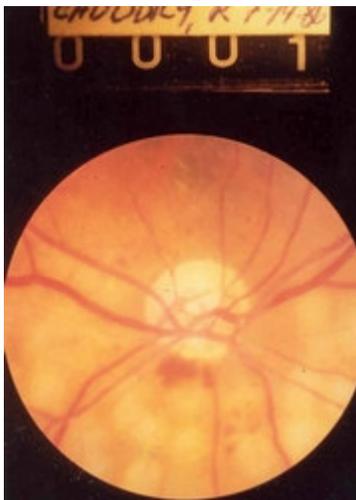
earth, the rays of luminaries can touch Him; so also the fragrance of flowers. But, Nature's essence are the laws, which may be conceived as its senses. Only when He submits to them, it becomes possible for Nature to participate direct in His Leela. That is how Nature is relieved of the agony of suffering caused by us and the anguish of divorce from His Love. He suffers physically when He takes the physical suffering of others. But, when it is mental, He suffers psycho-physically. When, in order to effect rapid changes in the world, He enters time-process and accelerates its operation, He appears as lacking in normal powers of the senses and mind, as a moron, a cretin, a lispng idiot for some time. And, when He has to extend longevity of a person by warding off death, He has to pay something, generally an healthy tooth, to Nature. That happened in the case of Dr Bibhuti Sarkar (see Part IV, 3). So, He suffers only because He is Love unconditional, Absolute, and Infinite.

"So, even Dada has to suffer. He has to create suffering for Himself to awaken us to the fact that His Nature does not spare even the Creator. And then, by Himself suffering, He relieves the age old pangs of suffering of Nature and fulfills its yearning for participation in the joy of His Leela. His suffering also forms a triangle: the suffering Dada, the Witness Dada, and Dada as vacuum, i.e. Existence lying in state upon Existence.

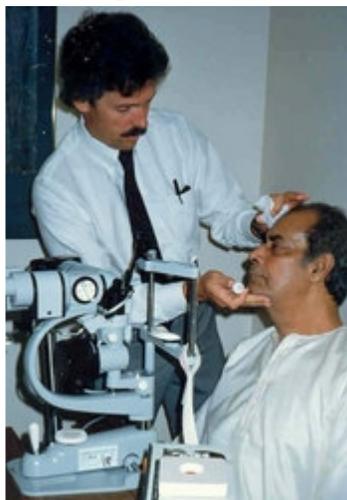
"Do I succeed in making my point clear? It is one of the, rather, it is the profoundest secret of Creation through overflowing Love. Dada once exhorted us to the following effect, 'If I do not submit to Nature like you people do, why would she come to me at all? She will verily ostracize me.'"

Laser Treatment and Cataract Surgery

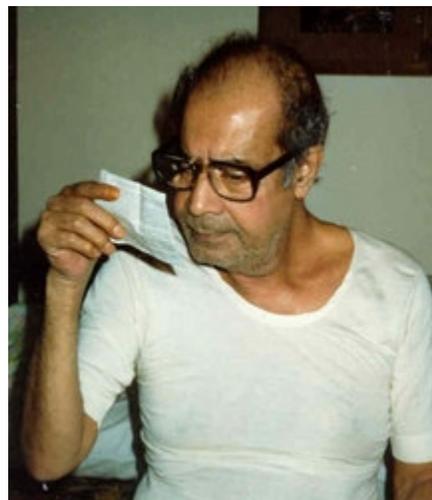
In 1986, when Dadaji went to Boulder, Colorado, Tom Melrose arranged laser treatments to eliminate hemorrhages in the back of Dadaji's right eye. These successful medical treatments were further enhanced with a contact lens and high power glasses, to compensate for the lens removed in an operation in his house the previous winter.



Inside Dada's eyeball
Boulder Colorado 1986



Eye exam before laser surgery
by Dr Roberts

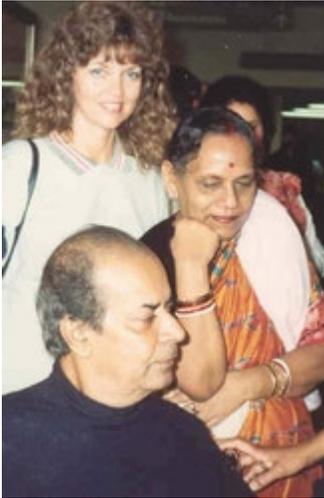


Dadaji reading after laser surgery and
new eyeglasses - 1986

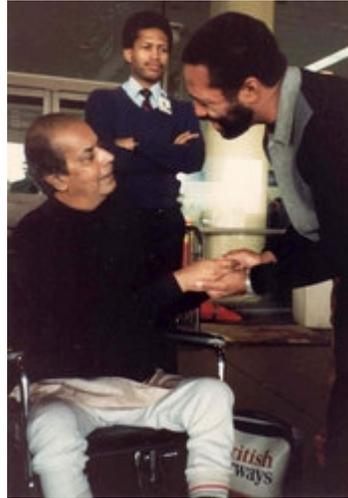
Yet in the ensuing months, Dadaji's vision appeared to deteriorate further due to a cataract and hemorrhaging in the back of his left eye. This precipitated his trip to Los Angeles in late 1987, arranged by Mr. and Mrs. Harish Jambusaria, for further laser treatments and cataract surgery. Before Dada's third eye surgery (1st in Calcutta, 2nd in Boulder) could take place, doctors had to be certain his diabetes and blood pressure were under control.

During this time, Dadaji had doctors' appointments and tests. He also met a few people and talked on the phone to people all over the world. Dadaji's eye surgery was performed successfully at Doheny Eye Clinic, University of Southern California. He was fitted with new glasses at the clinic also. Dadaji's recovery in 1987 from complex eye surgery at Doheny Eye Clinic in Los Angeles was remarkably fast, amazing attending physicians. He was fitted for

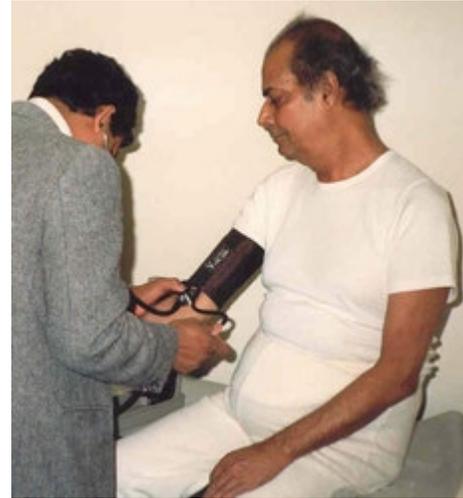
glasses. With the improvement of his vision came improvement of his mental state, a great relief to everyone. He appeared less confused and irritable as he had been off and on since the previous summer.



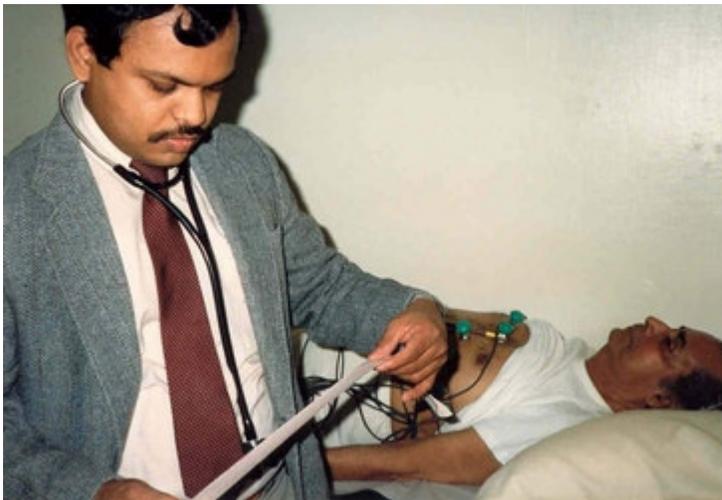
Ann Mills, Dada and wife Boudi arrive at LAX 1987



Dada greeted by Tony Cureton



Dr Shah examines Dadaji prior to 3rd eye surgery 1987



Boudi, surgeon and Dadaji at Doheny Clinic 1987



Optometrist exam



Ann and Dada view their photo

Prior to Dadaji's arrival in Los Angeles, I suffered a variety of physical ailments including an aggravation of an old injury to my neck. Soon after he arrived, while Judy Maltese, Lydia Lawrence and I were sitting with Dadaji, he did three healings on me by the touch of his hand. I'll never know the full ramifications of His extensive interventions that time.

Remember and rely fully on Him

One day Usha Raja brought a young woman to meet Dadaji. The beautiful woman started crying as she did Pranam to Dadaji. A look of loving compassion filled Dadaji's face and he said, "It's all right. You'll understand who is you....what you are. You are Something. From inside (he gestured to her heart), automatically you'll know. You just take one book ("The Truth Within") and you take that Mahamantra, that Mahanam."

Dadaji has no time for those who come for miracles, self-interest, or to debate philosophy. He draws a few genuine God seekers and their deep longings for God are fulfilled. Thereafter, in times of immense joy His Presence is increasingly felt. And, in times of difficulty, when everything is given over to Him, His Compassion powerfully and undeniably transforms whatever mental (egotistical) obstacles create suffering. These are not just empty words, not just an intellectual exercise. It works. When the going gets rough, Dada advises, remember Mahanam. He creates the problems, let Him solve them. He does. Quickly and in ways we can't imagine, let alone carry out.

Living in Truth with Dada is not fatalism; it's full participation in one's life in total trust that He is directing our role in His Leela, His Love Story. Gradually mental modalities, based on the belief that "I am the doer", dissolve and are replaced by total dependence on His Will, based on the recognition that, "He is the Doer". While actively doing what He presents, ego attachment lessens and a very real inner Self-confidence develops. Truth can't be searched, studied, practiced or learned; it can only be lived. Day to day remembrance of Him, doing what is given leaving and the results to Him, is the only way.

We all occasionally find ourselves feeling separate, worried and fearful about various life problems, which become blown out of proportion by mental and emotional charges. Inevitably, with Dada, we realize we can't really resolve anything by our own efforts, no matter how hard we try, no matter how sincere, how selfless our motives. But, when we sincerely acknowledge we can do nothing, that our life is totally in His hands, He brings us into His embrace of Love. What we view as problems are resolved, with our active participation as He guides from within. I've been in the worst imaginable situations, which turn out to be His blessings that serve to eclipse my ego and precipitate full surrender. At these times, with inner vision, I've seen Mahanam as the warp and woof of existence, permeating this world. For the moment, by His Grace, a veil was lifted and I bathed in His Radiance. So many extraordinary experiences like that with Dada. You will undoubtedly have them also.

Beyond Appearances

Like many others, I've wrestled with the paradox of Dadaji, as Mr. Amiya Roy Chowdhury, a Calcutta householder and businessman, displaying the human qualities we all share, and as Dadaji, the Absolute, displaying Supreme Love and supremacy over nature and destiny. All he does and says is intentional. We may not understand what we perceive, because our range of vision is narrow. Dadaji as Amiya Roy Chowdhury displays the full range of human behavior and experience. Thus, he shows by example how to live in Truth in this world; how to patiently suffer our Prarabdha, the destined physical, mental and emotional unfolding of our lives. Of what help would it be if Dadaji appeared above human qualities and above the destined activities of this world? What could we learn? We can't get out of this world even if we try.

Escaping through meditation or mind control, living in poverty or trying to create prosperity, following church rituals to perfection, running away to so-called "spiritual" retreats or communities, all are temporary efforts of the ego. Dadaji as Amiya Roy Chowdhury shows how

we can live naturally in this world and still be aware of the Presence of God moment to moment. I've shared details of what it's like to be with Dadaji on a daily basis. What he does fascinates me; I watch him closely. However, I'm always drawn to take the broader, more impersonal view of His Play. Dadaji shows by example that we've come to this world with a mind, emotions and a physical body that cannot be forced through rituals into an artificial construct of so-called spirituality, enlightenment or sainthood. He demonstrates daily, in a myriad of ways, especially through His Fragrance, that the Omnipotent, Omnipresent Guru, God, Dada, Truth is within. From the point of Oneness, from the Root of Creation, Dada's words and actions reflect his message of Truth. Although Dada will ever remain a mystery, we can learn how to live in and enjoy this world by what he said and by his example.

Not only does he show us how to live in the world, but also, Dadaji is assuming an unfathomable burden for humanity. His fall in Delhi was not accidental and we can never know the reasons behind his diabetes, diminished physical vision, and various other ailments he displays. They cannot be dismissed simply as aging and disease. They relate to the transitional period we are in now, as individuals and as a world community.

From a number of reliable sources, I include some of what Dada has said about the shape of things to come and how Dada will leave. There will be great devastations caused by natural calamities, diseases, pestilence, and wars. The population will be reduced by half. No world war, however, which has been and is being staved off by His Love. Those who are rooted in Him will remain unhurt. Bombay will be devastated by a gigantic tidal wave and cyclone. New York will be standing empty, like Mohenjodaro. California will go into rubble. The advancement of science will be stalled. Within forty to fifty years from now, there will be no Christians, Jews, Hindus, Moslems and the like. The Eternal Religion will hold sway over the entire humanity. Dada will wrap up His Leela soon after the devastation begins in 1993. He will go, without public knowledge, to some secret place, incognito, bearing a different name along with some of His associates, possibly twelve. Dada will be no more on this earth some time between 1998 and 2003. As He is unpredictable and given to changing His plans, it's hypothetical as to what will actually happen.

Dadaji came to establish Truth. We can't guess how he suffers for us. In a world full of religions people are fighting over God, money, and power. Although incomprehensible to us, he assumes the blindness, mental confusion and conflicts of humanity to pave the way for our awakening to Truth. As His Love Story comes to its final conclusion, the birth of Eternal Religion bringing a new age based on Dadaji's message: "Truth is One. Humanity is One. Religion is One. Language is One. Almighty is One. Reality is One. A person can do nothing. You just remember Him, do your duty to your work and your relations, and enjoy Him. That is enough."



Dadaji in Boulder Colorado USA 1986

Part IV

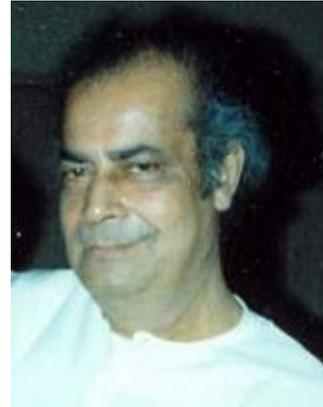
On Dadaji

12 Dadaji: The Limitless Nobody

by Dr Eugene N Kovalenko, Nobel Laureate
Long Beach, California USA

This article appeared in the San Gabriel Valley Tribune, July 29, 1980.

The family of humanity is divided today as never before in known history. There are conflicts galore all around. The tremendous achievements of science and technology, for all the promise they hold, are more often put to use for intensifying conflicts. The human heart yearns for peace, the human mind succeeds in producing more turmoil. In this situation, self-styled Gurus, Babas, Swamis, Maharishis and Bhagawans have a field day exploiting others in the name of God. A perfect setting, this, for the appearance of the true redeemer. He has taken the form of the universal Elder Brother, Dadaji, to remind all people of their common ancestry. To demolish the exploiters, he proclaims and proves, "All humanity is One, all language is One, and Truth is One!"



Dadaji 1978 Los Angeles

Dadaji assures us that no mental or physical acts, no prohibitions, no esoteric rituals, no superstitious beliefs or practices are needed to lead us to a realization of Truth. By personal example, he shows how one is to participate in normal life. As Mr. Amiya Roy Chowdhury, he lives the life of a householder in Calcutta, supporting his wife and family by running a small toy shop. Anyone who approaches him in simplicity is gathered in his loving arms as a younger brother or sister. There are no barriers of caste, community, religion, sex or nationality with him. Divine Love is what he exudes for all, without exception.

The Supreme Will displays all manner of stupendous miracles through Dadaji to draw the attention of humanity to his message. In the presence of Dadaji, a seeker sees Mahanam appear on a blank piece of paper in one's native language, then disappear, while also hearing It chanted from within. This proves Dadaji's assertion that the Lord resides within us and is our Guru. There are a growing number of testimonies by responsible people from all walks of life and from all over the world, including distinguished scientists, vouching for the authenticity of Dadaji's miracles. These take place spontaneously and not for the asking. Dadaji claims no authorship for these, always emphasizing that Satyanarayan, Truth Supreme, is the only Source of these happenings. And in fact, the Source of all of that we experience in His Creation. The purpose of miracles is to instill faith in the Supreme Being, incomprehensible to mind and intellect.

The world of Nature is the world of mind. It is His Creation as Divine Play. It is in the nature of the mind to produce the fragmented vision of the One Reality. Thus, we have individuals, things, concepts of space and time as the arena on which the endless interactions and transformations take place. It is in the mind world that all duality appears, good and bad, positive and negative, ups and downs, etc. When there is no mind, all meaning disappears. With the evaporation of the individual mental identity, the ego, pure Existence shines forth as Absolute Truth. Then, all limitations vanish automatically; no time, no space, no individual entities or concepts remain.

Dadaji is showing humanity the path whereby a change in the angle of vision comes about enabling us to see the world as a Divine Play. Our duty is to play well our part, living a natural life. This is the only true offering. We have to bear our destiny with patience. This is the only penance. We have to let go of the only burden we carry in the form of the undue importance we attach to our ego. This is true renunciation. We have to submit to the Lord's Will and remember Him with love and self-surrender. This, Dadaji exhorts us, is the only way to Him. In Dadaji we come face to face with complete egolessness. He is identified with Truth. No limitations exist for him. What we call miracles are, thus, no miracles to him. Dadaji can therefore truly be dubbed, "The Limitless Nobody!"

Dadaji sometimes conducts a ceremony of Truth called Satyanarayan Puja. Satyanarayan, the Truth personified, is the sole creative and sustaining principle perceptible in this universe as Divine Power or Energy. To witness the supernatural phenomena, the elite, including educators, physicians, scientists, politicians, etc. gathered yesterday in the presence of Dadaji and received Mahanam, the Name of the Lord, from within.

The Satyanarayan Puja happened simultaneously in a closed room in the houses of Dr. C. Khetani in Los Angeles, and in the residence of Dr. Albert in New York City, and at the home of Dr. William Jones in Washington, D.C. Dadaji was all along seated outside amongst the visitors, but simultaneously his presence was felt in these three widely separated locations in the United States. When the Puja began, the floor of the closed room was dry, but after the phenomenal worship it was wet with fragrant water. The coconut water in a container in front of the Satyanarayan portrait was congealed into a thick condensed milk-like pudding. And, a glass of plain water had acquired a sweet aroma and taste. A honey-like, aromatic Nectar was dripping from the glass covered portrait of Satyanarayan.

To be precise, at this critical period in history, Dadaji, the Supreme Consciousness in human form, is moving about selflessly amongst us to bring home to our feeling consciousness that the transcendent alone is Truth, the asylum where the individual soul rests in utmost confidence, peace and harmony. So, the Eternal Truth, let us obey Thee alone. Truth transforms the mind for peaceful living and universal family awareness, which is the Eternal Religion.



Dadaji and wife Boudi in Los Angeles 1978

13 The Great Designer

by Henry Miller
Big Sur, California USA

This article appeared in the San Gabriel Valley Tribune, July 28, 1979.

Word is the means of creation in me as a writer. It expands and overflows in a joyous spate. A whole pageantry of characters are thus born. Moralists may judge these men and women of my creation according to their value systems. To me such a judgment is an outrage. The characters have their roles on which the whole play rests. Success of the play as a whole is all that matters. Why blame the characters?



Dada and Arlene Spring 1978 Los Angeles

That must surely be infinitely more true of the Great Designer, Who created the world and me, I imagine, as an outpouring of His Joy. With Him, too, at the beginning was the Word. Good and bad according to our moral values can surely be of no consequence in His eyes. It is His Play. Our own literature consists, at best, of only feeble copies of His Cosmology.

With this kind of inner attitude, I have always reacted sharply against the fetishes of sin, repentance, purgation, hell, perdition and such other dogmas. All these fetishes are so many bottlenecks stemming the free flow of life. I imagine the true Messiah to be All-embracing, displaying equal love for the saint and the sinner. And, I have felt for a long time that the Messiah must be round the corner. For these are the worst of days in human history. And if therefore, the Redeemer must make his appearance, then these are also the best of days. What a Soul-stirring beatific experience to find myself in his arms so unexpectedly one day! He suddenly took me by storm, breaking through the portals of my heart and filling my being with the omnific sound.

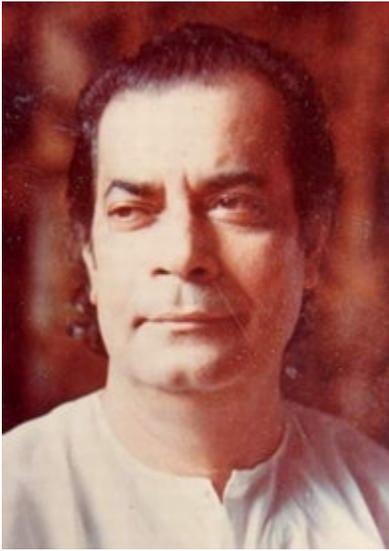
Yes, Dadaji, that enigmatic personality, annihilating all personality cult, that omnipotent nobody, came to me in flesh and blood as a Christ of Love, a Buddha of Wisdom, a Krishna of Supreme Yogic Power, a Chaitanya of the profoundest emotional abandon, and a Govinda of the most deliciously amorous masculinity. And, he conducted me to Mahanam, the be-all and end-all of my existence. I have thus been made aware of the Divinity within my core. I have found the omnific word inside me. And, Dadaji himself is identified with this inner divinity.

Who is he then? He claims to be no more than my Elder Brother, Dadaji. How fascinatingly he assures me about the principles that guide my life and vocation! "Don't you bother yourself with virtue and vice. They are all mental constructions and have nothing to do with Him, the Infinite Ocean of Love. They are just actions and reactions ruling mental function. The entire world process is One. Only you take it in fragments. You are a role set by the Great Designer. Do play your part well, alive to the fact that you do whatever He chooses you to do. He is the Pilot of your life and you have come here at His Will to taste of His overflowing Love. Flow with the stream of life, without attempting to stem its tide. You are One with Him and yet separate so that you may Love-Play with Him. You can miss this Supreme Relish only if ego is allowed to wallow in self importance. So, merge yourself into His All-engrossing Love."

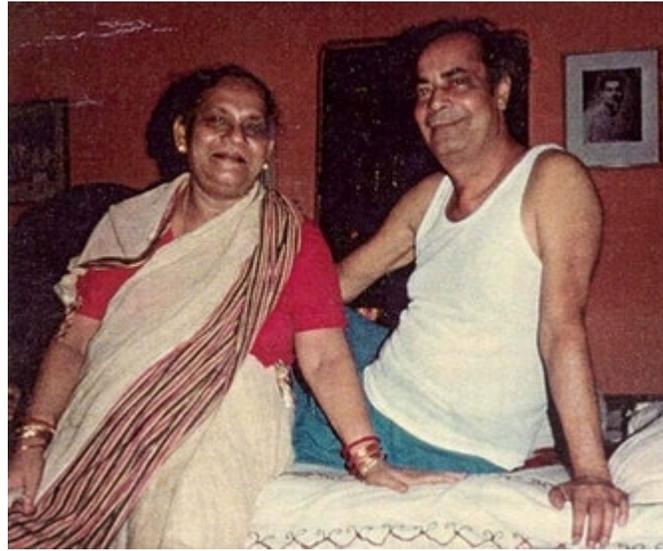
So goes his reassuring message. He goes even beyond, from Love-Play to pure Consciousness and then on to the Void of structureless Integral Existence. But, he repeatedly comes down to draw his brethren into his arms. He continues his liberating message, "No human being can ever be a Guru. The Mahanam, which is your True Self, is the only Guru. You have come here wedded to that Mahanam, which is the Life Principle at the source of your respiration

and is the warp and woof of all Creation. Submit to Him in love and confidence. Shake off all shackles of superstitions and taboos. Don't go against your nature. Let your inner drives lead your sense organs wherever they will. Be a passive spectator of the drama. No asceticism, no austerity, no penance, no physical calisthenics, no mechanical muttering of mystic syllables. All these are egotistic activities. Your inner fullness can dawn only when the ego is fleeced off. Only then are you in the wantless state. It is the limited mind that constantly suffers from wants."

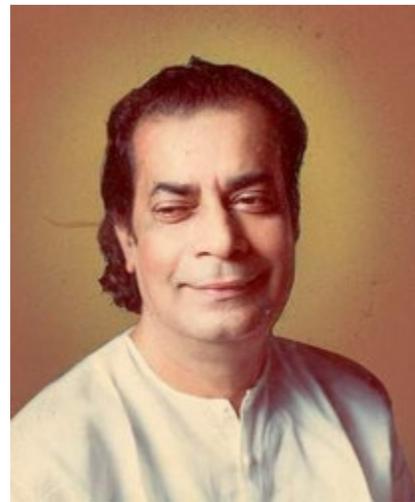
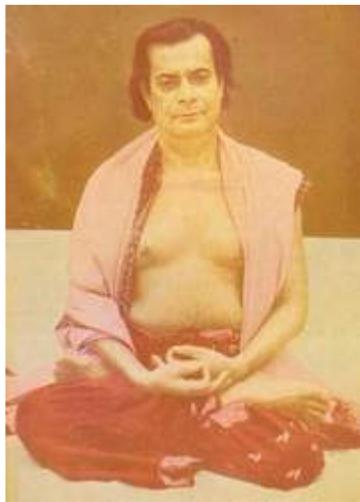
Dadaji thus removes the sense of limitation from which people suffer. There is only one Supreme Existence. Only One Truth. Why then should there be any divisions in humanity? The same Mahanam rings in every heart. Hence, all humanity is One. All logic chopping stops in front of Truth that is outside the reach of the mind but ever approachable through love and self-surrender.



Dadaji 1971



Dadaji and wife Boudi in Calcutta home 1979



3 published pictures about 1971

14 Dadaji: A Miracle

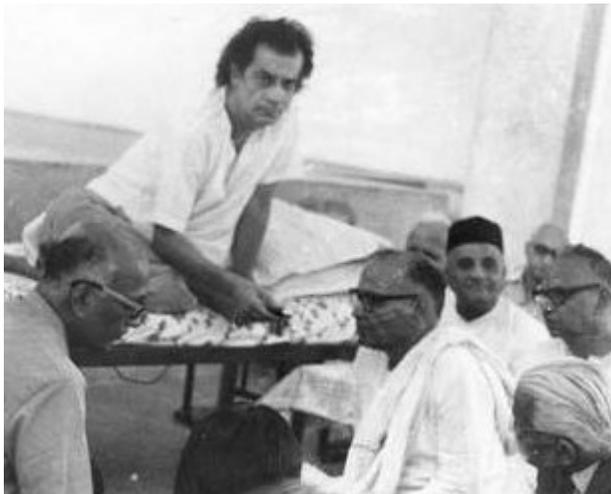
by Dr Sarvepalli Radhakrishnan (1888-1975)
President, Republic of India from 1962 to 1967



Dr Sarvepalli Radhakrishnan

For many, many decades I have seen the quizzical world and its ways, and life I have drunk to its dregs. I have planted myself with a song upon the crest of its titanic waves, and I assured myself I was the captain of my ship, which had weathered the storm and stress of life, and had at long last reached its anchorage. Life seemed like a spectroscope that displayed a multi-colored pageantry of reality before me. I yielded to their irresistible beckoning, won them, and made them of a piece with me. My Soul, however, I did not sell out to them. A thirst for something goaded me from within, I explored the whole world, but in vain. My Soul implored the vanity fair for a way to the pierrian Spring, to the Life Eternal. And, it proved telling at long last. The entire experience seems fascinating and gripping like a dream fantasy.

The whole of Madras, India, seems to have been ploughed through and through. The titanic talents lie prostrate, the great dictators of men and money are dazed and emotions are running riot among the elite and the laity. A mighty nor'easter has shaken the whole of Madras to its roots; the traditional moorings have been cast asunder. And, the city, nay the province itself, seems gliding toward an anchorage, the resurrection of Sanatana Dharma which brooks no caste, creed or clime. Madras seems to be the fated scaffolding for preaching the gospel of one world, one language, one human race and one Religion.



Dadaji in Madras India 1973



Sadhu giving Dada Pranam in Madras 1973

It is really a superbly unique experience to meet Dadaji, even for a short while. It is in fact, no meeting, but mating as he often explains. To see him is an occult vision, to go near him is a Soul stirring pilgrimage, and to listen to him is to be bathed in the musical cadences of the Omnific Word. His star-bespangled smile is a miracle the worlds cannot contain or comprehend. And, his eyes? Their bewitching beauty, their fathomless depth in stillness, their aromatic incense of compassionate Love have no compeer. Yet, Dadaji is a man giving out airs of simplicity and normalcy to his very marrow. A picturesque figure, he dons a Dhoti or Lungi and a half-sleeved Kurta. He wears no matted hair, nor is his body or forehead besmeared or marked with ashes,

vermilion or sandal paste. Yet, his body constantly emits a variety of Fragrance never dreamed of in a perfumery.

Now Dadaji is playful, and then he is serene and lost in Infinity. He plays with fantastic miracles like a child with toys. And, he constantly reminds his audience that he is nobody. It is the Supreme Divine Will that manifests Itself as and when It chooses. His insurrection against Gurudom is vitriolic in its vehemence.



Dadaji in Bombay 1973

within us, and to bear Prarabdha with fortitude. What a new dispensation! My life is the way to immortality! Religion then, is neither a magic, nor witchcraft, nor the opium of the people. The greatest spiritualist is notwithstanding the greatest of materialists. Dadaji is a miracle wound up in infinite miracles that defy the comprehension of the greatest seers of all Ages.

No human being can ever be a Guru, Who is but Eternal. And what, indeed, is the necessity of a Guru? The Mahanam is constantly being chanted within my heart. I have forgotten it through Maya, which is but my egoism. One has to drain off the last vestige of ego and the Lord will surely make such a one full to the brim with self-abnegating Love. The Lord is my Dearest and resides in my heart. No manner of penance or ritualism is necessary to achieve Him. Our only duty is to submit To the Mahanam ringing spontaneously

Life and Career of Dr Sarvepalli Radhakrishnan

In 1921, he was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science in the University of Calcutta. Radhakrishnan represented the University of Calcutta at the Congress of the Universities of the British Empire in June 1926 and the International Congress of Philosophy at Harvard University in September 1926. In 1929, Radhakrishnan was invited to take the post vacated by Principal J. Estlin Carpenter in Manchester College, Oxford. This gave him the opportunity to lecture to the students of the University of Oxford on Comparative Religion. He was knighted in 1931 and was known as Sir Sarvepalli Radhakrishnan. He worked as the Vice Chancellor of Andhra University from 1931 to 1936. In 1936, Radhakrishnan was named the *Spalding Professor of Eastern Religions and Ethics* at the University of Oxford, a post which he held until he was named the first Vice President of India in 1952.

Dr Radhakrishnan showed how western philosophers, despite all claims to objectivity, were biased by theological influences from their wider culture. In one of his major works he also showed that Indian philosophy, once translated into standard academic jargon, is worthy of being called philosophy by western standards. His main contribution to Indian thought, therefore, is that he placed it "on the map", thereby earning Indian philosophy a respect that it had not had before. After 1946, his philosophical career was cut short when his country needed him as ambassador to UNESCO and later to Moscow. He was later to become the first Vice-President and finally the President (1962-1967) of India. When he became the President of India in 1962, some of his students and friends requested him to allow them to celebrate his birthday, September 5. He replied, "Instead of celebrating my birthday, it would be my proud privilege if September 5 is observed as Teacher's Day ." Since then, Teacher's Day has been celebrated in India.

Dr Radhakrishnan was awarded the Bharat Ratna in 1954. *Bharat Ratna* is India's highest civilian award, awarded for the highest degrees of national service. This service includes artistic, literary, and scientific achievements, as well as "recognition of public service of the highest order." Unlike Knights, holders of the Bharat Ratna carry no special title nor any other honorifics, but they do have a place in the order of precedence. Bharat Ratna roughly translates as 'Gem of India'. The University of Oxford instituted the Radhakrishnan Chevening Scholarships and the Radhakrishnan Memorial Award in his memory. He also received the Peace Prize of the German Book Trade in 1961.

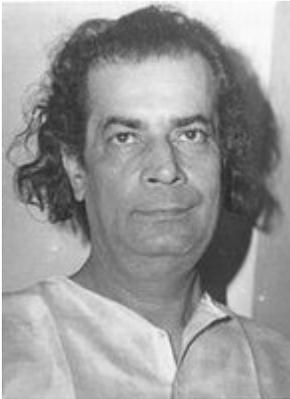
15 Return to Divinity

by Dr R L Datta, President
International Solar Energy Society, Bombay, India

Dr Datta's remarks during Dadaji's annual Utsav Celebration in Calcutta 1973

Sisters and brothers,

I consider myself fortunate once again to come here to this pilgrimage, the meeting place of potential Rishis and saints, of course not in the traditional sense. Dadaji says everybody is potentially Rishi and saint. In this context, he has given a clarion call to humanity to awaken Divinity in people with the help of Mahanam which is ringing all the time within us. Dadaji says that we are born with this Mahanam in us and we have to go on remembering it, till the stage of resonance comes to us and we become conscious of what is happening around us.



Dadaji 1973

Now why this awakening of Divinity? Is there any use of this in practical life? I, as a scientist, have to deal with materials and their use, perhaps for the benefit of humanity. Let us see what this awakening means. We discover, as Dadaji has said, time without number, the Oneness of the Universe, and this will help us in the interpretation of the existence of Life. Each existence becomes much more meaningful in harmonious coordination between worldliness and Oneness by awakening the Divinity within us.

This gives us one basis of the moral life we talk about quite often, but we don't know how moral values of life originate. I have sat with Dadaji for the last ten years and by sitting at his feet I have learned many things of moral value: Why I should not snatch your wealth; why I should not kill another; why I should not cheat anybody. Moral values emerge from Oneness.

As a corollary to Oneness, many other things become clear. The concept which has been practiced, and which Dadaji reminds us of over and over, gives us a very clear idea how we should go about attaining Oneness. There is no need for any temple, church or mosque. There is no need for penance. There is no need for any Puja in any traditional sense. And, there is no need for any other religious practices people have been doing for ages.

And, as a corollary to this, I find very clearly, very scientifically, that there can be only one language, one religion, one nation, and this Oneness permeates all practical aspects of life. Dear friends, I have come in contact with many topmost scientists and politicians around the world in connection with my scientific activities. Initially when I put forth the idea of Oneness they simply appeared baffled. Since then, almost everybody, knowingly or unknowingly, has come to this Oneness concept in their achievements related to the scientific and material development of their countries. This is something we cannot ignore in the context of science and technology because it is often thought that modern scientific technology will solve human problems and remove misery.

A Bengali saying reflects another aspect of Dadaji's message I would like to mention. "Empty thy mind, the Almighty will fill it up." This is a concept, the concept of Infinite Zero with no beginning and no end. In my estimation, this is the gateway, the entry to Divinity. Scientists, and others as well, know there is no motion in a straight line and if you extend a line to infinity it recoils into a circle. Many examples from natural phenomena illustrate this established fact. If you throw a stone upwards it doesn't go straight, it curves. In the case of plants, tiny ones grow large, go to seed, die, and the seeds become the source of new plants and so on. In the case of humans, a child is born, grows up, has offspring, dies, and the cyclical nature of humanity and the world continues.

Now, in the context of this, who is Dadaji? Dadaji says, he is "nobody". I say he is "no body". He is in tune with Infinity. He is Infinity. I repeat it. He is Infinity. Times without number, Dadaji has told us, we merge with Divinity and Infinity. We come to Earth with immense power to do our duties, look after our families and friends, manage our business and wealth sincerely and honestly, and keep Mahanam all the time in our recollection.

In the context of our submission of mind, and I must emphasize this, the essence of Dadaji's message is based on scientific wisdom which is unfolding in his supernatural manifestations seen for so many years. Now humanity is fortunate to have Dadaji as a savior. And, if we don't make use of this opportunity and listen to his message, we will perish in the dark days just ahead of us. He says, remember Mahanam, there is no other way out.

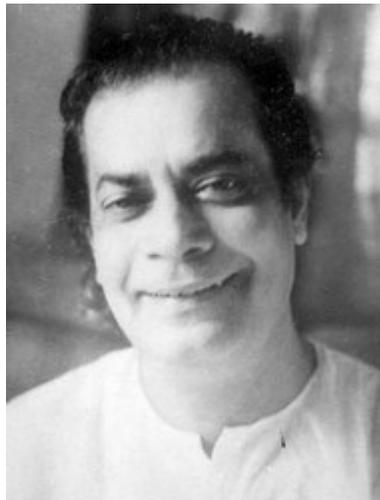
Nevertheless, there are many people like me who are optimistic. Things are moving ahead, and in the course of traveling about the world with my scientific activities, I see the trend that Oneness is coming. I don't know how soon, but we all have to very soon accept the Oneness which is the essence of Dadaji's message of Truth.

Note written by Dr. Datta to Abhi Bhattacharya after Utsav 1973:

I have been back from Calcutta with the delightful taste of the Supreme Mahananda (Great Joy). What a wonderful assembly! What a magnificent environment! What a glorious endeavour to turn matter into Consciousness! That Super Conscious state begins when the mind becomes Zero and the individual soul merges into the Universal or Divine Soul. Such a state is the source of all benign activities like good deeds, good thoughts and good ideas. A person can't commit mistakes in this state.

My own idea is that many great scientific achievements are derived from this state of Divinity, of Oneness. In fact, whatever good is created in this world, scientific or otherwise, everything is the product of this state. The Almighty Dadaji has shown us the very easy, though sober, way to attain that state. The need for propagating that path (Mahanam) in order to minimize the sorrows and sufferings of this world is imperative. It is the Mahayogi alone who can transform matter into Consciousness, the work of the Super Conscious state. The pragmatists work, however, lies in transforming Consciousness into matter.

To my understanding, scientists have suggested ways to transform matter into energy, but have not succeeded in converting energy into Consciousness. Herein lies the wisdom of the great Seer. He can change matter into Consciousness. My idea is that any human being is capable of doing this. Dadaji has shown us the way of remembering the Mahanam. It may be that scientists are in the middle of the process that is transforming matter into energy. However, Dadaji traverses the full course from matter into energy into Consciousness and visa versa; a transformation which is in dynamic equilibrium. That is the experience of personal transformation occurring with Mahanam and in the Satyanarayan Utsav with Dadaji.



Dadaji's favorite picture 1978

16 Dadaji: The Black Hole of Galaxies

by Dr T Mukherji

Space Research Center in Huntsville, Alabama USA

Reality is One; and hence, Truth is One. One becomes many in the urge for joyous Self realization. Yet that many is but One in unsegmented Consciousness. Space and time, conditions for manifoldness, are at bottom One with Existence. But, mind and ego separate space and time, and create multiplicity of "I," islands that fall foul of one another in omnivorous frenzy. Yet, mind was given to us so that we might consciously relish His Infinite Joy of Manifestation. We come here with two sounds of Mahanam vibrating in the alcoves of our hearts around the clock; with a view to performing a stipulated work while relishing His joy of manifoldness through submission to the sounds. But, we have acted otherwise. Through our lustful ego, we have turned love into hatred, Truth into falsity, and beauty into ugliness.

Let your ego melt into the sweet cadence of Mahanam reciting within, and all is done. Indeed, you have to do nothing, to achieve nothing. You are full to the brim and are One with the Truth that is symbolized by Sri Sri Satyanarayan. Do your duties, bearing with fortitude the vicissitudes of your life that are His tokens of Love. Submit to that Love. And, all is done. That is Dadaji, who claims to be nobody, though a citizen of the world. And yet, asserts not having come here or having spoken anything to us. Still, Dadaji's love for all of us seems essentially real. A starlit appearance that surpasses in purity the white sparkle of the purest gems and wafts about a Fragrance that grips freezes and suffocates.

Yet, Dadaji seems to be the negation of all that passes for spirituality. He would tell you, "Why, there is no religion divorced from life. Want not, lest you waste Him into fragments. He is your Life Force, your Existence. What need you seek Him? shy need you pray to Him? And, what for? Prayer is another egoistic hindrance. And, you have nothing to get. Submission to Him only matters. But, you cannot submit; it will come when it will come. You have only to watch and wait with Him in your heart, while doing your duties that come your way as a matter of course. He loves you all the while. Remember this. That's all." Dadaji demands the least of us and asks us to lead a life in tune with one's nature, without going into any atrocious gymnastics of the body and the mind. There is nothing to shun; nothing to pick and choose (for religious reasons). But, take life in its natural stride, while listening to the symphony of the two sounds of Mahanam.

If grace and simplicity, spontaneity and naturalness be the marks of Truth, Dadaji is Truth personified. His simplicity exudes a profundity that seems unprecedented in human history. And, the power of working miracles? He would of course say that it is all His doing. Yes, it is His doing through the Black Hole of Infinite Galaxies; the Black Hole that is to be named Dadaji, who is sipping tea, smoking cigarettes and chatting a present with all of us.



17 Mahapuja, Mahanam and Revelations

by Mr & Mrs Gunvantrai T Kamdar
"Salt King" of India, Bombay, India

A Divine Revelation

I very vividly recall the first time when Pujya Dadaji revealed his omnipresence to me and us. It happened this way. Mrs. Kamdar and myself had the good fortune to be received into Pujya Dadaji's Grace on the auspicious day of 6th April, 1972, in Calcutta. As we sat at his feet, Mahanam (Holy Name of the Almighty) revealed Itself to both of us through his munificence. He told us at that time he was not our Guru, because no living being could be a Guru to another. The Guru of all Gurus, Sri Sri Satyanarayan, dwelt in the hearts of all of us, and that chanting the Mahanam in our hearts and minds, day and night, was the only way to eliminate the ego and to realize the Absolute Truth, that is, Sri Sri Satyanarayan.



Mr & Mrs G T Kamdar

Some months passed by, when all of a sudden in the month of June or July, I developed a severe backache. The doctors called it a slipped disc. We were at that time in our house at Bombay and I was confined to bed with this illness. Any slight movement caused me excruciating pain. This, however, did not deter me from reciting the Mahanam. Doing so brought me indescribable peace of mind. The garland of Mahanam that I was weaving started wafting a faint Fragrance, enveloping me. The Fragrance grew stronger in a second, and, all of a sudden, I realized it was the Fragrance which always pervaded the place where Dadaji was present. To make sure that I was not laboring under any olfactory illusion, I called out to my wife and children, who came rushing into my room, no doubt under the mistaken apprehension that my pain had increased. I reassured them and asked them whether or not they also smelled Divine Fragrance in the room. They immediately said that was the first thing they noticed when they came rushing in. The Fragrance became stronger as each minute went by and gradually turned into a veritable fog of Fragrance. The whole room was full of Dadaji's personal Aroma, when all of a sudden Mrs. Kamdar shouted with joy, "Here is Dadaji." I was enthralled and asked, "Where?" trying to get up at the same time. My wife replied, "There, he is at the door." As my endeavors to get up proved fruitless, I got up with a sudden jerk and looked at the door. Dadaji was no longer there, and with a final thrust of agony all along my spine through the top of my head, the pain had also disappeared. To this day the pain has not recurred.

The wonder and the beatitude that pervaded my heart ever since shall last so long as I live. How did Pujya Dadaji in Calcutta know that I was ill in Bombay and how could he be present in Calcutta and Bombay at the same time? And, how could he relieve me of my distress so instantly? Being a mere mortal, I do not know the answers, but Dadaji knows. He is what he is. From that memorable day onward, the members of my family and myself have experienced Dadaji's omnipresence on very many occasions. Although he has never since that day appeared in person, as a Divine Revelation of his omnipresent powers, His Fragrance has visited us legions of times. Pujya Dadaji in person has sanctified our homes in Calcutta, Bombay, Bhavnagar and Porbandar several times, and has performed his inimitable Puja ceremonies, bringing joy, happiness and bliss not only to the person sitting during the Puja, but to all those who witness them.

Pujya Dadaji has granted my family and me many bounties which are normally considered as miracles. One of these happened at Bhavnagar where Pujya Dadaji had installed the statue of Sri Sri Satyanarayan in Sri Sri Satyanarayan Bhavan. On Sunday mornings the members of the Kamdar family prepare the cooked offerings, that is, Bhoga, by themselves and offer them to Sri Sri Satyanarayan in the Satyanarayan Bhavan. Then they withdraw, closing the door behind them, and sitting outside they chant Mahanam for half an hour. They then approach Sri Sri Satyanarayan with full heart and to their joy find that He has graciously partaken of the Bhoga. Thus, the Kamdar family receives the Blessings of the Lord through the Grace of Pujya Dadaji.

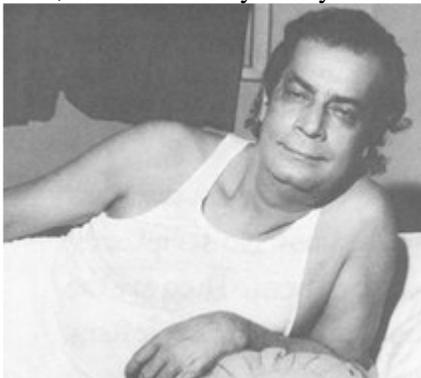
Pujya Dadaji is an unprecedented manifestation of truant Truth of anonymity. He is Omnipresent and Omniscient, and also Omnipotent, as not only myself, but many others can testify to the miraculous cures he has effected. He is a nobody that is out to bud forth in the hearts of all who are open to the vibrations of Truth, of Mahanam. Truth with him is no institution, no code of laws, no austerity, no grotesque make-up, no physical acrobatics and far less any inhibitory autosuggestion. It is life unsegmented by our egoistic drives, it is Nature reasserting itself on the clogged life-stream. It is remembrance of being shorn of any becoming. It is the ever present, we are apt to project back and forth into sundry dimensions. It is a point-instant every expanding through viscous love into Infinity.

Pujya Dadaji says in one voice with Lord Krishna, that the Truth Absolute or Sri Sri Satyanarayan resides in the devoted discharge of destined Karma. He does not merely say so, but he puts it into practice because he, himself, is a householder with wife and children, and has a small shop in the New Market at Calcutta. He says that renouncing the world, growing long hair, wearing saffron clothes or no clothes at all, and retiring into the seclusion of the Himalayas in search of the Absolute Truth are of no avail. He says the only Tapasya or penance necessary is that one should bear one's destiny or Prarabdha with patience and fortitude. Renunciation there must be, but it is not of this world or of Karma, but of the vagaries of mind; because the Lord dwells in us, it is futile to seek Him in shrines, temples, or holy places.

The renunciation of the mind means that whatever one has to do, namely, Karma, it should be done in the Name of the Lord only, without any anticipation, motivation or desire whatsoever for the ultimate result. And, one can only do this, says Pujya Dadaji, by taking the Name of the Lord with which one is born, that is, the Mahanam. For the Kali Yuga, that is the present Age, the only path to the Lord Almighty, the Absolute Truth, Sri Sri Satyanarayan, is by invoking Mahanam, recited, repeated, resounded in your heart and mind, in your hours of joy and in your hours of sorrow, in your waking moments and in your sleeping moments. Wherever and whenever you may be, say the Mahanam with grace, with abundance of joy and with complete surrender, and Sri Sri Satyanarayan will surely lift you up to Him, says Pujya Dadaji.



Roma Mukerjee at Kamdar's Satyanarayan Bhavan 1982



Mahapuja, May 26, 1973



Sri Dadaji, the very embodiment of love, performed Sri Sri Satyanarayan Mahapuja in the Sri Sri Satyanarayan Bhavan at Bhavnagar in December, 1972. The Divine scenes we witnessed at that time, and the manifestations we experienced, created deep within our hearts an overwhelming desire that we would again have the good fortune of

taking part in the Mahapuja by the Grace of Sri Sri Satyanarayan. All this, of course, could happen only with the Grace of Sri Sri Satyanarayan.

Recently my wife, Mrs. Champabai Kamdar, and myself had been staying at Calcutta for the past four months or so. During the stay, it was the wish of Mrs. Kamdar that we should request Pujya Dadaji perform Mahapuja at our Calcutta residence. At last when Dadaji returned from his Orissa tour on 20th May, 1973, we took the opportunity of requesting him on the 22nd May, 1973, to perform the Mahapuja at our place. Pujya Dadaji immediately accepted our prayer and said, "This is as if I have to perform the Mahapuja in my own house; the house is fated to witness it. Besides, I have the permission of Sri Sri Satyanarayan to do so."

Dadaji then seemed to be turning something within himself and said, "Majee (Mrs. Kamdar) will sit in the Mahapuja." On hearing this, the followers who had been crowding the hall were wonder-struck and inquired with surprise, "Is it true that Majee will sit in the Puja?" Thereupon Dadaji assured them that it was Sri Sri Satyanarayan's desire that, "Devi Bhagwati (Mrs. Kamdar) should sit in the Puja." This brought home to me how much elevated and blessed a soul Mrs. Kamdar was that she was given the Grace of sitting in the Puja. This happiness at my wife's good fortune and the natural pride was slightly tinged with the disappointment that I was not given to share the Grace with my dear wife. I, however, took consolation in the fact that was what Sri Sri Satyanarayan desired. It was decided on that day that the Mahapuja would take place at our residence in Calcutta on 26th May, 1973.



Dadaji 1973

During the next two or three days almost all the followers of Pujya Dadaji learned that in consonance with the wishes of Sri Sri Satyanarayan, Mrs. Kamdar was to sit in the Mahapuja. So far no lady had the precious fortune of sitting in the Mahapuja. Since this honor was being conferred on a lady for the first time, every follower decided to attend Mahapuja to derive the benefit and blessing therefrom. Was it not an occasion to the entire congregation for an object lesson to the effect, "we are all women", as Dadaji tells us? Once the decision was taken to perform the Mahapuja at our place, our family commenced making the necessary preparations.

On the morning of Saturday, the 26th of May, 1973, my good lady and I presented ourselves before Pujya Dadaji to discuss matters relating to the Mahapuja to be performed on that day. All of a sudden, Pujya Dadaji looked upward in his characteristic oblique way, turned around and said to me, "Sri Kamdar will also sit in the Mahapuja along with Majee."

Hearing this I experienced an indescribable joy and thought to myself that Sri Sri Satyanarayan had granted my prayer. In my mind I bowed to Him with deep reverence. After finalizing arrangements with Pujya Dadaji, we returned home and completed all the arrangements for the Mahapuja due to take place that evening. But, thereafter on that day, the happenings that took place made us feel that Sri Sri Satyanarayan was putting us to a severe test. These happenings were as follows:

(1) That memorable day was bright and clear until the afternoon. At 2:30 pm, dark clouds gathered and it started raining with unusual violence. As our residence is located in a low lying area, it became flooded with over two feet of water. Likewise many low lying areas in Calcutta were flooded. Indeed, water logging during the monsoons is phenomenal in Calcutta. In my mind a doubt began to appear as to what was going to happen. Pujya Dadaji had called for the car to arrive at 4:00 pm at his residence. Taking stock of the situation, I decided to send a responsible person with the car to acquaint him with the situation that our street had knee-deep water and to avoid it. Pujya Dadaji might decide to arrive slightly later than the scheduled time. However, before doing so, it would be better to ascertain our situation by phone. I, therefore, sent two cars to Pujya Dadaji at 3:00 pm with my representative.

(2) After the cars were sent, the rains grew heavier. As if to complete the disaster, the electric power was cut off at 4:00 pm I was considerably upset and began to consider what was the best thing to be done. All of a sudden, by themselves Pujya Dadaji's words came into my mind, "Act well your part." Thereupon I ceased thinking and left everything at the feet of Sri Sri Satyanarayan. Strangely enough, this made me believe that Whoever wished to have the Puja performed, and Whoever wished to do the Puja, would look after everything. With this thought and uttering the Mahanam to ourselves, my good lady and I sat down quietly composed.

(3) At 5:10 pm it was still raining when my representative telephoned me that Pujya Dadaji had already left for our residence. With this phone call, the electric power that had been cut off was restored. What I had considered to be one of my difficulties was thus automatically resolved.

(4) There now remained the problem of the water which remained flooding our street. It was two and a half feet deep and I didn't know how the car would be able to come through the water. Thinking it over, I decided to place one man each at the two entrances of our street with the instructions that when Pujya Dadaji arrived he should be placed in a rickshaw and conducted to our house. To our utter astonishment, at 5:45 pm, my representative came running up the stairs to announce that Pujya Dadaji's car had arrived. My wife and I rushed to welcome him and met Pujya Dadaji climbing up the steps very blithely and smiling broadly as if he had no difficulty whatsoever. To this day I cannot say how the car was able to negotiate the flooded street.

We escorted Pujya Dadaji up to our sitting room and made him comfortable on a cot. We gave him the traditional welcome with garlands. The welcoming ceremony being over, Pujya Dadaji turned to Sri Khemka and said, "Khemkaji, Kamdarji was perturbed as to how, with such a heavy shower on, the Mahapuja would take place and whether everybody would be able to attend the same; but see the Will of Sri Sri Satyanarayan." And, in a little while the rain stopped and the people started flocking in. Within an hour, about 300 were gathered.

At about 6:30 pm, Pujya Dadaji, while having his tea, called Mrs. Kamdar and me to his side, made us sit down, and told us how we were to take part in the Mahapuja. He said that there would be neither light, nor fan; doors would have to be closed and that we would have to keep

our eyes shut and not be afraid of anything. Dadaji uttered the several instructions in a jovial frame of mind.

Having had his tea, Dadaji desired that those of the followers who were new and had not previously witnessed the Mahapuja, should be shown around the room where the Puja was to be held, as well as the articles which were to be used during the Puja. These followers were to be shown the vessel filled with coconut water, and also the vessel filled with ordinary water, and were to be informed of the changes that would take place as a result of the Puja. In pursuance of his wishes, I led Dr. and Mrs. Pooler and one or two other lawyers and university professors to the Puja room, showed them everything and explained how the room wears an altogether different look after the Puja.

As it struck seven o'clock, Dadaji changed his clothes and entered the Puja room. He remained there all alone for about ten minutes. Then, he, in his inimitable and well-known manner, helped three persons be conducted to the audition of Mahanam.

Thereafter, Dadaji called Mrs. Kamdar and myself into the Puja room. He made us sit down on the Asana (small rug) and drew a ring around us. The doors and windows were shut and the fan and lights were turned off. Dadaji asked us to keep our eyes closed. He desired us to repeat the Mahanam which we had received before. I could feel that Pujya Dadaji had gone behind us. Out of sheer curiosity, I could not help myself turning around to see what was happening and I saw him absolutely without clothes (in the Digambar state). I turned my head away and closed my eyes and went on repeating the Mahanam. Immediately thereafter, we felt a drizzle of water on us and we heard Dadaji going out of the Puja room, closing the door behind him.

In a little while, we felt vibrations all through and all over our bodies, totally unlike the rigors occasioned by cold or fever. Following upon the vibrations, we saw with our eyes closed, a flood of cool light interspersed with flashes of lights of various colors. The intensity of the light was such as if a thousand suns were shining on us and all this with eyes firmly closed. The rays of these colored lights clearly seemed to be running toward us. Along with these marvelous lights commenced the flood of Divine Fragrance filling the room. Then we heard the peal of several bells ringing together in rhythmic manner. In a little while we saw, with our eyes still closed, on Mrs. Kamdar's side each and every Lord of Heaven walking past to the right of me. At that time, from their bodies a Divine Fragrance began to emanate. In this manner, with fourteen Lords of Heaven passing by, we experienced the delight of fourteen different perfumes.

After the last Lord of Heaven passed us, we felt as if large drops of water were falling behind us. Then immediately there was a gust of icy cold wind blowing from behind us. There were three such waves of this icy cold wind and then the vibrations that we had been experiencing all along, so far, ceased. With the cessation of the vibrations we felt that our bodies had lost weight and we remained in this weightless condition for about 10 minutes. The entire experience in the Mahapuja room, which I have narrated, took about 25 minutes in all.

Someone is bound to raise this inescapable question, "You were taking part in the Mahapuja with your eyes closed then, how could you see what you saw?" There is but only one reply to the question and that is, Sri Sri Satyanarayan and Pujya Dadaji granted us the Divine Sight to see all that we saw and to have the Darshan of the Devas, the Lords of the Heaven. Not only that, but all through the 25 minute Divine Experience, we heard the peal of the bells and experienced the Divine Fragrance and the Heavenly Light.

Thereafter, we felt that Pujya Dadaji had opened the door and had entered the Puja room. He placed his hands on our heads and uttered a Mantra twice. On both these occasions he asked us to repeat that Mantra. Our bodies were weightless, our eyes were closed and we could not get up. Pujya Dadaji helped us get up by lifting us up from our elbows and pulling us back. We felt that in a twinkling of an eye Pujya Dadaji had picked up the Asanas. And, when he asked us to open our eyes, we seemed to lose our weightlessness and to regain our original condition.

We opened our eyes and prostrated ourselves in reverence before Sri Sri Satyanarayan and Pujya Dadaji. Thereupon, Pujya Dadaji asked us to open the vessel containing the coconut

water. I opened it and saw that the coconut water had become a sort of Kshir (porridge), and that a delicious perfume was emanating from it. Pujya Dadaji then asked us to open the vessel continuing ordinary water, and so doing, we found the water had turned into coconut water. As if these two extraordinary phenomena were not sufficient to fill our souls with ecstasy, we were delighted to behold:

(a) Fragrant Nectar was flowing in droplets down the photograph of Sri Sri Satyanarayan and collecting along its frame.

(b) The dishes filled with dried fruits, and those with grated coconut had finger marks on them as if the Lords of Heaven had partaken of these offerings.

Our hearts were overflowing with holy delight. It appeared to us that Pujya Dadaji was desirous of demonstrating to us the power of the Mahanam, or what that power could do, because he made us both sit down and repeat the Mahanam for 108 times. Accordingly, we sat down, closed our eyes and after repeating the Mahanam 108 times, opened our eyes and got up. We then saw that the water which had been turned into coconut water had thin strips of coconut floating on it. We again prostrated ourselves in reverence to Dadaji. He brought us out of the Puja room and asked the followers who were waiting outside to enter the Puja room and have Darshan. What remained most inexplicable was the fact that Mrs. Kamdar, being an asthma patient, had worn a woolen cardigan and yet for 25 minutes she sat inside that airtight room and never felt any breathing trouble for a single moment. Rather, she was overwhelmed with the transformation in her physical body effected by the Grace of Sri Sri Satyanarayan.

On this occasion, the coconut water which had become porridge tasted like Nectar and those of the followers who had savored the porridge on previous occasions, proclaimed that they had never tasted anything so sweet and delicious as the one on this occasion. The porridge invariably happened to be white in color, however, at the time of this Mahapuja, it was of almond color and a Divine Fragrance emanated from it.

I have endeavoured my to do best to describe this Mahapuja as faithfully as I can; but this is an occasion so joyful and so holy that mere words fail to describe it. Indeed, this is ineffable. I place this little endeavor of mine most humbly at the feet of Sri Sri Satyanarayan and Pujya Dadaji, whose Grace enabled my good lady and myself to experience the Divinity residing within us, with millions of prostrations in all humility, deep reverence and profound affection.



Dadaji in Gujarat India with Mr G T Kamdar (left)1982

Bhavnagar Salt & Industrial Works Private Limited in Gujarat India was established in 1943 in the State of Bhavnagar prior to independence of India. The founder of the company was late Shri Gunvantrai Trambaklal Kamdar. The company was awarded monopoly rights for the manufacture of salt by the Maharaja of Bhavnagar. and was the first to export salt to foreign countries in 1952, and to Calcutta by ships of M/s. The Bharat Line Limited, Mumbai which was established by Mr Kamdar during the year 1945.



Dadaji viewing Mr Kamdar's salt flats in Porbundar Gujarat India 1985

Part IV

On Dadaji

18 What is Truth: Dadaji Answers

by Jiddu Krishnamurti (1895-1986)
Free Press Journal, Bombay, India, February 4, 1972



J Krishnamurti

A great movement for the revival of Sanatana Dharma and Sadhana to reopen the channel of our spiritual life, which has been obstructed for long by the sands of formal exhibitionism, taboos and superstition, has been launched by Sri Dadaji from Calcutta. His chief mission is to regenerate Truth Consciousness or God Consciousness. He wants us to realize our own true nature which is Divine and Blissful. Man is the immortal child of the Immortal Father. He is born Divine, an irradiation of the Divine Consciousness and Bliss. The Supreme Lord lies within, in the form of Mahanam; we are born with our Guru, the Self or the Lord and the Mahanam within. He is anxious to embrace us, to guide us to our final destination, Self-realization. No mortal being can be a Guru. Your Self or God alone is Guru. This is the Divine message of Sri Amiya Roy Chowdhury (Dadaji) to the bewildered man of the modern agnostic era.

Truth is Basic

Contradiction is the child of ignorance. A wrong angle of vision breeds contradiction or the idea of difference. Things conceived in the right perspective, realized through the right angle of vision, do not leave any scope for contradiction and a healthy relation is established between the material and spiritual life charged with blissful harmony and rhythm within the framework of one fundamental principle of life....the Truth....the perennial prime source of our existence, of the existence of the whole of the universe. There is only one Truth, the Self or the Almighty. It envelops us from without and is immanent within us. The aim of our life is to realize this great Truth. This Truth is our true nature, our true being, our safest stronghold.

How to realize our true Divine nature, our Self? We are born initiated. We have simply to realize that we are born initiated. The enlightened Soul realizes the whole of the creation as Brahman or Truth. Initiation conducted at the level of the senses by mortal beings can never lead to Truth which is much beyond the range of the senses. Guruism, as we find it prevalent today, is the most abominable stigma in our spiritual life. It is the source of exploitation of the innocent masses by the self-seekers for mundane values in the name of religion. Sri Dadaji has launched a crusade against the evil practice of Guruism and the associated evils in our current spiritual life. Those who undergo spiritual initiation in the presence of Dadaji get Mahanam directly from their own Self or God. He does not conduct initiation. During initiation, the veil of ignorance is removed for awhile and the Mahanam appears on a plain piece of paper by the Divine Grace on a supra-sensuous plane. After the aspirant has read it, it disappears. It is also heard by the ears from within. This is real Diksha, which introduces the aspirant to Self and makes the inward journey begin.



Dadaji 1971

19 Who is Dadaji?

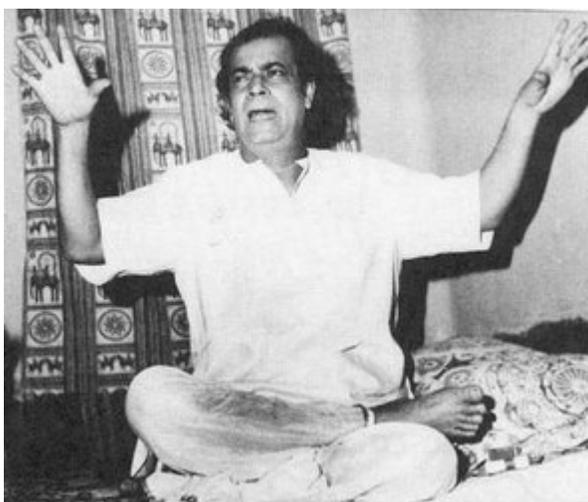
by Professor Nanilal Sen, MA, D Litt
Colonia, New Jersey USA



Dr N Sen

Who is Dadaji? It's high time the question be raised. We judge things; we size up everything we come in contact with. We re-create, re-cycle the entire spectrum of existence around us and in our image. We continue doing so in oblivion to the fact that Dadaji is out to tear off all the films and filaments of mental images that shroud the integral nudity of Truth. We do it even though

Dadaji says, *"Don't try to understand. There is nothing to understand herein. The very recipe you adopt for it befogs your vision and refracts it into irredeemable fragments."* At other times he says, *"How come they are out to understand this man? Him, who is come here along with the Universal Man? Him, the philosophy of a single word of whom is not comprehended by the entire world?"*

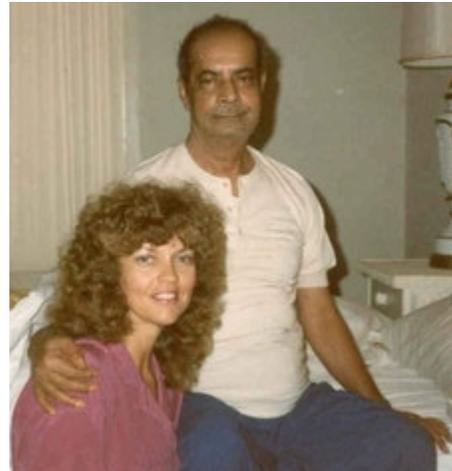


Who is Dadaji? Some find it convenient to call him the "Miracle-man from India." Of a paramount Truth, he is. Diverse miracles flash forth from him like sparks belching out of a smelting workshop. Dadaji blurts out, *"No, no. This man does nothing. He has no power, no agency, not even instrumentality. All this is His doing."* In offbeat moments, Dadaji exclaims, *"What! Do you think this diffusion of Aroma across continents and oceans is superficial? This multiple manifestations in far-flung places? This simultaneous presence among different groups of people in different places for hours together in mutually contrasting moods? This being wedged in between a couple making love at night so that they are not torn asunder from the yoke of His Love? This harnessing of the elements in nature to the convenience and will wishes (Supreme Will. Wish is personal to Dada for us.) of the people? This patting off of fell diseases, including cancer, the "perestroika" (restructuring) of a failing body, and the bringing back of the dead to life? These supernal Puja experiences? And, this down-to-the-earth conversion of silver into gold and back and forth? Can any one in human body come anywhere near performing it? It just happens. They are fait accompli, manifestation of His Will."* Dadaji says he is nobody.

Who is Dadaji? Some choose to call him a Herculean Yogi who must have had an unknown history of long, severe penance in the Himalayas. Dadaji denies it outright, and along with it, that he was the Yoga of Patanjali. He emphatically says, *"He (Dadaji) trudged, a stripling of thirteen, through the Himalayas looking for misguided ascetics in order to rehabilitate them to normal life and the self-evident Truth. The Yoga of Patanjali is a midsummer night's dream twirled up by the sullen stomach, a poetic fantasy of the ego under duress. A psycho-physical acrobatics tethered to the mundane gravitation, it can never lead one even to the furthest penumbra of the arcades of Love of Krishna, nor even to Vaikuntha (free from limitation, illusion). You may get a ghost through calisthenics, not God, Who is enshrined in you. Real Yoga is loving submission to His Will, to be yoked to His pervasive consciousness."* At other times, he would sound a bit pragmatic and assertive while exclaiming, *"He has been thrust herein after a training in all the maneuvers and logistics, this twisting of hands and feet and all that trash. He has come here endowed with six paramount powers. In him, Govinda of Vraja, Krishna of Dwaraka, Mahaprabhu, and Ram Thakur are manifest in unison."* Therefore, his Yoga of Being is beauty bewitching. Renowned Indian scholar Gopinath Kaviraj says about Dadaji, "He can create billions and

trillions of worlds in a moment."

Who is Dadaji? A demonstrably perceptive section of people are prone to dub Dadaji a saucy womanizer, a Don Juan, rather a Casanova raised to the "N-th" degree. Does he not elegantly kiss lovely damsels in public and hug them while we look on in our social impotency? Does he not ask them with impunity, *"Would you marry me?"* Dadaji would hardly swallow a hearty chuckle to hear this. He would confidently chime in, *"Why, we are all women. The only Man is He. And, you can never appear on this earth without prior wedding to Him, the Truth, Mahanama. This prerogative of kissing, wooing, and wedding has been wrested by this man from Nature while appearing on this earth. He can't do without lovely women, who are vibrant with emotional rapture for Him. That is this man's nature. He cannot, of a truth, wallow in wants of ascetic prohibition."*



Ann Mills & Dada – Portland 1983

Who is Dadaji? If you further tickle and squeeze him, indulgently Dadaji will dish out a few chips of his monistic relish saying, *"Why, he has his shower in the mellifluous grace of women; he is robed in women; women are his cosmetic and perfumery. He eats and drinks women; he talks women; he sits and sleeps on women; he is immersed in the threefold fluid of women, namely, steady, static, and profoundly singular. Narayana can never be sundered from "Nari" (women)." What is this fluid? It is the sap of His Expression, the joy of His overflowing as the manifest existence. Who is the woman? She is, in the words of Dadaji, "the Eternal Absolute", the Radha, the relishable fluidity of existence in which Krishna lies constantly immersed, like the yolk of the egg in its whitish fluid. In next moment, Dadaji quips, "But, he is nobody. Even then, an intransigent knave like him has never tread the earth."*

Who is Dadaji? Some people ecstatically call him "Mahaprabhu". Indeed, many of his traits and activities remind one of Mahaprabhu. Some assert he is Ram Thakur in a new body. Anandamayi Ma used to address him as "Govinda". The great savant, Gopinath Kaviraj, who, according to Dadaji, reached Integral Consciousness through discursive, bookish knowledge, saw Dadaji flanked by fluted Krishna to his right, by Mahaprabhu to his left, and Satyanarayana exhibited in the middle. Mr S.K. Roy, the Chief Justice of Orissa and Srinivasm, the great Vedantist of Madras, witnessed Dadaji dissolving in a mass of white dazzling light.

Who is Dadaji? Harvey Freeman, who has come out of Dadaji's heart, will not concede that Dadaji is anything less than, "beyond Satyanarayana". This may be quite in order from two standpoints. In the first place, Expression of Satyanarayana, of His joyous overflowing, must be greater than Himself. Secondly, Satyanarayana is a symbol of triple vacuity, namely, of mind, intellect, and intuitive revelation. Dadaji is all vacuity. Harvey knows this to be true.



Harvey (left) speaking at Utsav in Calcutta 1983

Who is Dadaji? Dr. Radhakrishnan, the philosopher-president of India, saw two Dadajis, one talking to him and the other watching. The great scientist, Mr S.N. Bose, collaborator of Einstein, used to call him "Tathagata" and epithet of the Buddha. Mr G.T. Kamdar, the salt baron of India and supervisor of the Satyanarayan family Bhavan at Bhavanagar, India, looks upon

Dadaji as Narayana. Bruce Kell of Australia, that golden sprout of Dadaji's love, calls him Love Infinite. Prof. Dr. Peter Meyer-Dohm of Germany would call him the "balsam jewel of the heart." The bilateral or trilateral verbal rapport-drama staged continually in the heart chamber of Mrs. Ruby Bose of Calcutta, that profoundest rendezvous of Dadaji's Maha-Rasa, portrays Dadaji as "Govinda of Govinda."



Who is Dadaji? Khuswant Singh, the eminent journalist, characterizes Dadaji as a cocktail of the past, the present, and the future messiahs. To Jatin Bhattacharya of Calcutta, whose residential address Dadaji says is the crematorium, and whom Dada calls "Purna Kumbha", Dadaji is fast gravitating towards the state of Satyanarayana. To famous Indian actor Abhi Bhattacharya, that second self, that witness counterfoil of Dadaji? He only listens without speaking out; his eyes rolling in ruddy rapture of Dadaji-intoxication. Abhida quotes Dadaji as saying, *"Abhi! You cannot comprehend how ineffable is Satyanarayana. Full, Fuller, Fullest-est,...-est,...-est. This is for the first time He has appeared in this world. This is for the last time also. If He has to come again, the universe will have to be created over again."*

Who is Dadaji? What does Dadaji himself say? What Dadaji says cuts both ways. One time he says, *"He is a thousand times more powerful than Mahaprabhu."* Then he says, *"Ram Thakur and Mahaprabhu were He, Himself. Leave this man aside. But, he has come here with all-out autocratic authority."*

Finally he eats all his words to say, *"This is the last word on the issue. None of them is He, Himself, at bottom. He cannot come here as a man or any other being. He has manifestation through them."* To Abhida's query, "Where had you been so long before your Advent?" Dadaji's answer was, *"In the repose of Self-identity."*

Who is Dadaji? What more does Dadaji say? He says, *"The Bridegroom has come to the bride. And, the bride is veiled with the tapestry of wanton sense-gratification. Who will lift that veil? The Bridegroom, of course. After that comes the dark night of hibernating separation. And, at long last, the Bridegroom will woo the bride into eternal repose."* Dadaji is the Bridegroom. That is why he uttered once in seeming dejection, *"They have not even recognized the Krishna of Vraja. How would they recognize Satyanarayana?"*

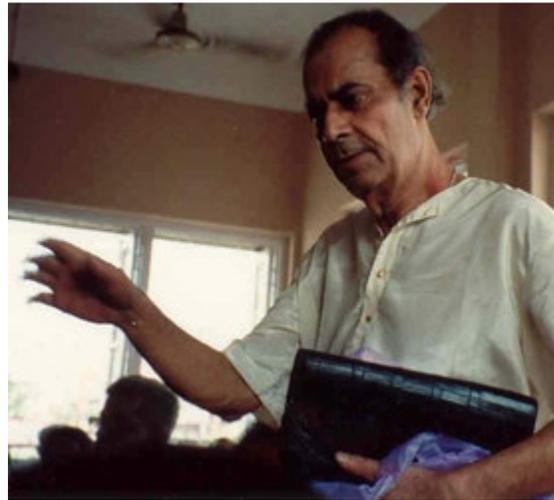
Who is Dadaji? During his world tours, Dadaji has been described by those who met him as "the Lagrangian (basic, key formula of a system) of the universe", "the Null Set", "the Black Hole of Infinite Galaxies", "the biofeedback arch-engineer of humanity", "Existence lying in state upon Existence", "the Absolute in overflowing stance", and so forth. As such descriptions are growing in number, our power of comprehension is progressively nearing its nadir (lowest point opposite the zenith).

Who is Dadaji? A section of hard-boiled conservatives wonder if Dadaji is an atheist. Indeed, his revolutionary zeal knows no frontiers. Our traditional concept of spirituality evaporates before his persuasive logic. He does not believe in scriptures for they are overlaid with superstitious dogmas and self-defeating practices; they tend to promote the ways of the world. Dadaji would often assert, *"What is the difference between the perusal of the Gita or the Bible and that of a pornographic fiction? How does meditation or turning the rosary differ from working in a field or a factory or even a brothel? We are prostituting ourselves constantly through all our activities, secular or sacerdotal (sacrificial). We are creating ghosts out of our minds and worshipping them. Divest yourself of mental images and idols. Where there is mind, there is meaning. Where there is motion because of want, there is emotion. Get beyond the trickery of the mind. Don't stifle it, lest you fail to enjoy His Love and the beauty of His Creation. Let the flapping of its wily wings be stuck in the savor of His Love. Truth will dawn on you in white radiance."* Indeed, his iconoclasm (image-busting, demolition of idols) is more on the mental plane than the physical. Dada says our minds cannot do without idolatry that taints Truth. That is why he dismisses our religious experiences and visions as cooked up and tainted by mental flirtations.

Truth, to him, therefore, is a supramental, vibrationless, vacuous existence. Our Gods and Absolutes and Infinities are liquidated by the mildest stroke of the first vibration from his vacuous stance. Is it wrong then, to call him an atheist? Dadaji loves the atheists because they are free from the festering pseudo-spiritual obsessions of the mind.

Who is Dadaji? Was Christ ever a Christian, or the Buddha a Buddhist? This also serves as a pointer to our enquiry. We have to dispense with the mental crucible before we can get at the truth about Dadaji. Beyond mind, there is no meaning. How then to formulate the truth about him? No problem. We have to interpret the impression of the revelation on our mind which is neither dead, nor dormant, but is simply a passive receiver like the baby's. It may be what has so far been said about Dadaji are pure revelations to this and that mind. It were better had we not raised the question at all. Our impatience with this inscrutable phenomenon called Dadaji has led us to such an impasse. Even then the above may serve as a Dadaji Concordance for the future generation.

Who is Dadaji? Some worldly-wise people, in an endeavour to cover up the stench of their own corruption, denounce Dadaji as a cheat, a swindler, a hypocrite. Dadaji squarely approves of it. He explains, *"Yes, he is verily a cheat, a swindler, a hypocrite. No body other than such can deliver you the Truth. If occasion demands it, he will not hesitate to tell a thousand and one lies to see the Truth established. Mundane truth and falsity are cobwebs of the mind. They have no value to Him."* Is it not one of the profoundest utterances of Dadaji? Does not one, who knows your past, present, and future, and yet counsels you in a worldly way, behave, as Krishna of Dwaraka did, like a cheat, a swindler, a hypocrite? Why, then carry coal to New Castle? Why bring our sham hypocrisy of evaluation to bear upon the hypercritical hypocrisy of Dadaji? How can you cheat on cheating? How dare you swindle the omni-swindler?



Dadaji holds a purse at Utsav in Calcutta 1989

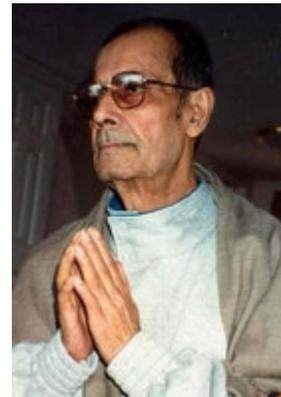
Is it not better to cast off mental constructs and spell out "Dada, Dada" in full-throated ease, bask in his love, and feel great without looking before and after; following Cintamani Mahapatra, Balaram-Vasanti Misra, Candramadhav, the Justice Hota, and a few others of Orissa, and Ann Mills of the USA? Dadaji has already taken charge of you. He is your destiny. The name is a palindrome (word, verse or sentence that reads the same backward or forward; Dada is a palindrome written the Indian way) yielding you the whole, whichever way you start from, that is unqualified existence. In fact, "HE HAS NOT COME AT ALL."



Dr Sen & Ann Mills 1988 Calcutta



Dadaji 1987 Utsav in Calcutta



Dadaji 1990 Los Angeles

20 The Response of the Media

<p style="text-align: center;">Yogi's Quest for Truth The Pioneer - November 30, 1970</p> <p>Lucknow, India --- Miracles do happen even in the 20th century! Scoffers and skeptics are referred to a yogi answering to the description of Mahajogi Dadaji once known as Amiya Roy Chowdhury. Hailing from Comilla, Dadaji is now in town and is holding discourses at different places in an atmosphere as mysterious as it is strange to the uninitiated.</p> <p>Dadaji stoutly denies that he is a miracle merchant, but wherever he goes he exudes a strange aroma which soon pervades the whole atmosphere. Even whatever he drinks gets scented and sweetened at will. This correspondent, a hardened cynic and skeptic like most newspaper men, sampled a plain cup of tea brewed in his presence and later "sanctified" by Dadaji who took the first sip. The taste was amazing. It baffles description. Those who have come in close contact with Dadaji claim that he is capable of multiple manifestation and he appears simultaneously at different places.</p> <p>Dadaji himself however plays down all these strange phenomena or miracles. According to him, what matters is communion with the spirit which is in every man. The quest does not necessitate a search for a Guru. He is a stern critic of "Guruism" or "Gurubad" which, according to him only weakens man's will to work his way to salvation and often leads him into the clutches of charlatans.</p> <p>Dadaji's thesis is "Know the Truth: for the Truth alone can liberate you. This Supreme Truth is innate in every human being, and the grand quest should be the unfolding of one's own spirit. Bliss eternal, he claims, is man's heritage. All that is needed is inner revelation for which no extraneous aid or stimulant is necessary.</p> <p>Many sick and ailing persons go to Dadaji for relief. And though he does not claim miraculous powers, his touch or the touch of water sanctified by him is reported to have quite a few cures which can't be explained by medical science.</p>	<p style="text-align: center;">The Pioneer - November 25, 1970</p> <p>Lucknow, India --- Dadaji whose discourses have been drawing large crowds here and whose "miraculous powers" are being exercised in the interest of the sick and the distressed has prolonged his stay here. He has made it clear to his devotees that he will be nobody's Guru as he does not believe the so called Gurubad but is interested only in spreading what he describes as "Mahanam" intended to help all seekers in the quest of the ultimate Truth which can bring their liberation.</p> <p style="text-align: center;">Miracle Yogi for Kanpur The Pioneer - December 3, 1970</p> <p>Lucknow, India --- Many who came to scoff the yogi known as Dadaji during his sojourn in Lucknow stayed to pray! Unconventional in his dress and even manners, Dadaji, as he is called, strikes the uninitiated as a chain-smoking tea-guzzling and much too voluble and self-opinionated person with nothing more to commend than a bag of tricks passed off as miracles. Those who have delved deeper find to their satisfaction that Dadaji's sole quest is for Truth and that his love for humanity is such that he wants everyone to find liberation through his inspiring "Mahanam", given in the language of the seeker.</p> <p>That he is no charlatan is the verdict of many scholars, hardened business men and even High Court Judges who met him in Lucknow last night to test for themselves his spiritual powers apart from his capacity to effect miracles.</p> <p>Dadaji again made it clear to the skeptics as well as to devotees that it would be sheer waste of time to run after the will-o-the-wisp of miracles. In his case, they just happened by the grace of the Divinity. But that was not self-realization. Maybe such manifestation was needed to make the skeptics believe that the answer relating to the Great Beyond could not be found in any book of science or by any scientist rooted firmly in the materialistic world.</p>
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Pot-Pourri

Evening News of India - January 21, 1972

by K. Kittu



Dadaji 1972 Bombay

Bombay, India --- This writer was once not greatly attracted by Amiya Roy Chowdhury, known as Dadaji, or his teachings. Yet over the past week, having had occasion to talk at some length with this unusual man, this writer takes

leave to revise original opinion. Any discussion on spiritualism or metaphysics might seem to many at best an intellectual exercise, at its lowest a somewhat precious essay in Pedantic thinking. Yet the remarkable thing is that Dadaji's attitude to these problems opens not merely new horizons of thought but feeling.

This mystic from Bengal has views so unorthodox that they will puzzle many. He gave a jolt to many mahants at a conference in Calcutta recently on his concept of spirituality. "Truth," he thundered, "can be upheld without the aid of dogmas." He challenged the utility of muths, mandirs and gurubad. The very conception of a guru was assailed by him. His theory: Why should anybody have a gurus when He is within?

No Sanskritist he, lost in Laputan clouds of infractuous learning, but a realist who knows his limitations and that of his fellow people. He is pro-mankind. A grihasthe (householder), he does not ask you to renounce the world and retire into seclusion in the Himalayas. He wants you to lead a life without excesses. He does not wear the ochre robes. He smokes and, possibly loves all the good things in life. He must have stumbled upon some sutra which accounts for his personal magnetism and some supernatural powers. He wields his powers to help the sick without expectations.

But, Dadaji is against exhibitionism. He detests demonstrations of his powers in public. His interest is essentially public weal. In this troubled and fateful time, the wise man will seek an unshakable foothold, whereon he can rest while the world whirls madly around him. Such a foothold cannot be found in any external place; it is only to be discovered in the secret depths of the heart.

There in the mysterious recesses of our own being, it exists, giving us a deeper strength and higher wisdom. The one who is wise with the wisdom of the overself and strong in its strength has other business in hand than passively waiting for new Armageddons, or planetary cataclysms. There

is no fear for the morrow for one who lives in this absolute trust just as the sparrows have no fear for their morrows. He knows that the night will pass and down, silent and irresistible, will roll back the world's darkness and once more flood it with light.

This is precisely what Dadaji means when he says that the guru is within. Dadaji's views, even if you disagree with him, seem to arise from an awareness of the basic and elemental of the roots of things unencumbered by doctrine or dogma, something as pleasant and joyous as a walk on the cliffs by the sea with the salt tang of the ocean air on your face.

An Unforgettable Impression

The Call Divine – March 1, 1972

by P.M.N. Swamy

Chief Managing Editor & Publisher

I had the unique experience yesterday of meeting Dadaji, Amiya Roy Chowdhury, of Calcutta. His very presence radiated an atmosphere of supreme tranquility and peace, and his charismatic personality commanded the attention of one and all. He called for a book "On Dadaji" to be presented to me. Dadaji asked my full name. I thought he was going to write my name in the book and was about to give him my pen. But then he just touched the first page of the book and lo, I found that my name and his were written in red ink. This was something beyond the realm of exploration and I was looked at him struck with wonder.

Then I was called into his Puja room where I experienced another phenomenon of Diksha Mantra written in my own language, Tamil, which materialised on a small slip of paper which I was asked to hold in my hands. The writing vanished as soon as I read it and handed the paper back to him. That Mahanam also appeared in a circle around me.

Another phenomenon worth mentioning was that after Dadaji performed Puja in his room, the place was found surcharged with heavy incense aroma with heavenly fragrant water on the floor. The pure coconut water which was set before the portrait of Sri Satyanarayan was found solidified into a mass of nectarlike matter sweet to the taste.

Dadaji does not believe in Guru-shishya concept, he says that the Parabrahman is in everyone and one has only to look within to realize. He within is the only Guru and our mind is the disciple. No human being can be Guru. Ego prompts a man to take the role for accumulation of goods and exploitation of the innocent in the name of religion. Dadaji puts it in language easy to understand and follow by anyone.

Encounters with the Occult

by Khushwant Singh, Editor
Illustrated Weekly of India
March 18, 1973

Dadaji comes like a breath of fresh air. He displays occult powers which he disowns. He is a "Godman" but vehemently denounces the cult of Gurus and Godmen by condemning them as charlatans who are misleading humanity. "Expose them!" he exhorted me. "And if you can't do that, get them together through an invitation and let me disprove their pretensions.

When I called on him at the house of actor Abhi Bhattacharya, he placed his hand on my shoulders and made a tingling sensation run through my spine; my body exuded the aroma of a thousand joss-sticks. Then in front of everyone he plucked a wrist watch out of my chest. It was a Seiko made in Japan. Everyone examined it. Once on my wrist he ran the palm of his hand over it and asked me to look at it again. The work Seiko vanished. Instead it bore my name and the name of the donor, Dadaji. He knew my weakness for whisky. Out of nowhere appeared a bottle of Scotch, the like of which I have never seen. A white porcelain flask entitled "Dreamland Whisky", "Made in the Universe", with my name printed at its base. Then a blank paper held in my hand was as suddenly covered with a message in red ink from Sri Sri Satyanarayan.

I am baffled.

Dadaji says that there cannot be any intermediary between man and his God since God resides in every human being. He believes that a mortal cannot be the Guru of another mortal. And where does a Guru get the mantra from? "When Dadaji initiated me," says Dinkar, Ex-Vice-Chancellor of Bhagalpur University, "I heard a mantra ringing in my ear." Dadaji said: "Have I given it to you? The Mahanama has always been ringing in your ears. You have heard it now. You are your own Guru."

Similar miracles were performed by Dadaji. I was introduced to him in 1972 by the well known Indian film star Abhi Bhattacharya. Before the spirit came to possess him, Dadaji was Amiya Roy Chowdhury, a family man with a family business in Calcutta. I met him a few months ago in Bombay and wrote of the meeting in my diary: Dadaji is a tall, light-skinned man who wears his black hair long. His youthful handsomeness belies his seventy years. His eyes have a hypnotic spell-binding power. An aroma known in esoteric circles as the padmagandha (fragrance of the lotus) fills the room.

Dadaji seats himself on the divan and beckons To me. I shuffle up and sit beside his legs. He tries to fix me in a kindly but hypnotic stare. He wants to know why I have come to see him. I tell him of my lack of faith, my disbelief in the existence of God a Divine Power and my curiosity about him and his following.



What if Sri Satya Narayan wants to communicate with you?" he asks. I looked puzzled. "What if he sends you a momento?" Dadaji raises his right hand in the air and on his palm lying open and empty before me appears a medallion with an image of an elderly man.

"It is Sri Satya Narayan's gift to you," assures Dadaji. "No, it is not," I protest. "You, Dadaji, have given it to me." He smiles. "I am no one; it is all the doing of Sri Satya Narayan.

"What is your name?" he asks. I tell him. He takes back the medallion, rubs the reverse side with his thumb. What had been blank surface is now embossed with my name, only misspelled. A minute later and mysteriously as before a gold chain appears in the palm of his empty hand. "This is to wear the medallion around your neck," he says giving it to me.

"Come with me," orders Dadaji. I follow him. He leads me into his bedroom. He sits on his bed, I on the floor beside him. He tells me he is a monist. Sri Satya Narayan pervades the entire universe. There are no gurus. Each person is their own guru because each is part of Sri Satya Narayan. The way to salvation is through Mahanam (the great name). It can be in any language. "You ask for it in your own mother tongue." He hands me a blank slip of paper and asks me to bow down before a picture of Sri Satya Narayan. I do so. The paper now bears two words in Gurmukhi, "Gopal Govinda". A minute later the paper is blank again. Apparently the message has been delivered and does not need to remain. He runs his fingers in my beard and my entire frame exudes the fragrance of the lotus flower padmagandha.

For an unbeliever it is a traumatic experience. It does not shake my disbelief in religion or miracles nor bends my reason to accept banal statements about God, Guru and the name which pass for philosophy in our land. But let the readers make up their own minds. Men like Dadaji guide disciples along the right path, give them faith and courage and abide with them. He is a monist.

The man to whom my last pilgrimage is destined is called Dadaji. By many he is considered the greatest sage of India. The most outstanding scientists and artists of India are devoted to him. The surprising thing, however, is the fact that he is only a small businessman in New Market, Calcutta, who has at the age of 73, retired from business. He does not own a temple or an Ashram. In a suburb of Calcutta, between slum huts and luxury villas, he lives in a small unpretentious house. Kindly he helped me down from the lorry into the water, as it was time of heavy flooding in Calcutta. "Come upstairs to the first floor," he said, "where it is dry. But, please don't kiss my feet. They are no Lotus Feet. No man should kiss the feet of another person."

Dadaji: The Last Pilgrimage
 by Hans Conrad Zander. Hamburg, West Germany
 Stern Magazine, January 9, 1979



In Dada Ji fand Sternautor Zander seinen Großen Meister

Caption reads: In Dadaji Stern author Zander finds his Great Master (original article photo of Hans Conrad Zander with Dadaji 1979)

The sage laughed, broadly, almost childlike. But, the conversation is unexpectedly slow. Dadaji does not see many visitors. He does not know how to talk with a foreigner. Only during my second visit does he open up. "I am called Dadaji," he says, "that means Elder Brother. You are my younger brother. Come closer to me." He blesses me by touching my hippy-hair with his hand. "Because you are my younger brother I will reveal to you the deepest wisdom of the East today."

And, he raised his voice. "Conrad, go home to the West and lead a normal life." The electric light goes off. Several times a day the electric current supply breaks down. The sage does not feel disturbed by this. He lights a candle. "Dadaji," I object, "I have come to India in order to find my Guru."

"According to my experience," said the wise man from Calcutta, "all Gurus are swindlers. They deal in the shadiest business of the world. They deal in illusions for poor souls. They make a business of the misery of the people and of their immaturity. If a country is in order and one is really grown up, one will not require a Guru. One can, oneself, cope with problems. Grow up. Go home. Put and end to religious tourism!" I shook my head. That means "yes" in India. The wise man fetched two glasses.

But, I still have one question. "Dadaji, I have come to India in order to learn something about meditation."

"Meditation," the wise man of Calcutta said, "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."

"And, Yoga?" I ask.

"That," said Dadaji, "is also such humbug. I consider all these complicated bodily postures an ostentatious self-torture. It is not even a good technique of relaxation. Swimming is far more relaxing. Also going for walks." He offers me a cigarette. "Smoking," he says, "also relaxes."

"Dadaji," I say imploringly, "I haven't come to India to learn to smoke, but to find God."

"God," answered the Sage, "is within you. You don't need to seek Him. Fulfill your duties, do your work and enjoy your days. Whiskey, cigarettes and love Then you will feel within you what no Guru can sell you: the living God, the true God, Who has created you and loves you." Dadaji was pouring me a drink. In Calcutta, in the middle of floods, my soul found God.

And, on this I had a double whiskey with the greatest Sage of India.

The Incredible Dada

by Khushwant Singh, Editor
New Delhi, Forthrightly Yours
April 30, 1979

Of my many encounters with Godmen, the one which always has a surprise in store is with a man of God who vehemently denounces the cult of Godmen. Yet, he performs miracles which are baffling. Last time I passed through Bombay taking good care to remain anonymous, my friend and Dadaji's disciple number one, the actor Abhi Bhattacharya, rang me up and told me that I was not to leave Bombay without seeing Dadaji.

"Your plane for Delhi will not take off till Dadaji allows it to take off," he said with total conviction. How did Dadaji know I was in Bombay and leaving for Delhi in a couple of hours? The mystery was resolved when I discovered that Abhi had tried to get me in Delhi on the phone. However, what followed in the encounter had something of the old as well as the new.

I was familiar with the electrifying touch which doused my entire frame in Padmagandha and the uncanny insight into my current preoccupations. I was not aware of the new following Dadaji has acquired. This now includes diplomats, scholars, scientists and writers. What Dadaji says is not very revolutionary and can be summed up in a few sentences. Absolute Truth, which he calls Sri Satyanarayan, is beyond comprehension and no mortal Guru can get close to it. The only approach is through love and self-surrender. A person comes to the world with an assigned destiny (Prarabdha), but one can alleviate one's lot by repeating the Mahanam....the Great Name.

This is the way of Bhakti preached by Chaitanya, Kabir, Mirabai and Nanak. Is Dadaji's way not more than pouring new wine in old bottles? Perhaps. But, it is certainly a potent cocktail to turn the heads of non-believing rationalists and hard-headed scientists.

I am a non-believer whose head is still rationally screwed on his neck, but I never seem to be able to get away from Dadaji's hypnotic magnetism. And, it has an eerie way of surfacing when you least expect it.

Miracle Man, Dadaji: The Healing Touch

by Khushwant Singh, Editor
Illustrated Weekly, Delhi, India
January 9, 1980

Whether at Chandigarh or Amritsar or Delhi, his host's reception room is always full of men and women, Hindu and Sikh, who come to receive his Darshan, receive the Mahanam of Sri Satyanarayan and consult him about their ailments. It was the same the last time he was in Delhi. He sent for me. Putting aside my other preoccupations, I went. As usual I made my obeisances to the picture of Sri Satyanarayan and touched Dadaji's feet. I asked him where he had been in recent months.

As usual with him, he had been round half the world to Germany, England, and the United States. Not sightseeing at anyone's expense, nor to collect money from disciples, but on his own, only to meet people who wanted to see him. Word goes round that Dadaji has arrived. People flock to him. It is a peripatetic Vishwaroop Darshan (Vision of the Lord).

Amongst those who gratefully acknowledge a miraculous recovery from disease is a Japanese-born American national. In her letter she says she came to see him after her doctor had diagnosed cancerous growth in her breast. Dadaji's touch got rid of the malignancy. When I asked Dadaji how this happened, he replied with charming naivete, "I know nothing; it just happened."

As is customary with him, he asked me to draw near, ran his fingers in my beard and bade me farewell. The touch doused my body with the fragrance Padmagandha. It lingered on for three days.



Khushwant Singh

Editor's Note: Khushwant Singh (right) one of the best known Indian writers of all times, was born in 1915 in Hadali (now Pakistan). He was educated at the Government College, Lahore and at King's College, Cambridge University, and the Inner Temple in London. He practiced law at the Lahore High Court for several years before joining the Indian Ministry of External Affairs in 1947. He began a distinguished career as a journalist with the All India Radio in 1951. Since then he was founder and editor of *Yojana* (1951-1953), editor of the *Illustrated weekly of India* (1979-1980), chief editor of *New Delhi* (1979-1980), and editor of the *Hindustan Times* (1980-1983). His Saturday column "With Malice Towards One and All" in the *Hindustan times* is by far one of the most popular columns. Khushwant Singh's name is bound to go down in Indian literary history as one of the finest historians, novelists, and as a very forthright political commentator, and an outstanding observer



and social critic. In July 2000, he was conferred the "Honest Man of the Year Award" by the Sulabh International Social Service Organization for his courage and honesty in his "brilliant incisive writing." At the award ceremony the chief minister of Andhra Pradesh described him as a "humorous writer and incorrigible believer in human goodness with a devil-may-care attitude and a courageous mind."

Dadaji

by Khushwant Singh, Editor
Overseas Hindustani Times
July 8, 1982

Despite my oft proclaimed allergy to godmen I go out of my way to meet some if they happen to be in the vicinity. In so doing I have got to know some of them well enough to have affection for them. There is very little communication between us but, as they say, the vibes and the chemistry are good. No visit to Jaipur is complete without a call to Shradha Mata. I can't make anything of her Tantric jargon but love to hear her berate me as a self-opinionated ass. It is the same with Swami Muktnand of Ganeshpuri, and Dadaji. Neither of them speak much Hindustani or English, they give me no diksha or Prasad but even a few moments with them are exhilarating.

I see more of Dadaji than the others. I am closest to him but I understand him the least. When I met him first many years ago in the home of the actor Abhi Bhattacharya I was spellbound by his sparkling hypnotic eyes and explained away the objects he materialized out of air. He had planted in my mind that whenever I recalled him I would smell the aroma of the padmagandha with which he doused me (he does it by running his fragrance-free fingers on your head and back). And so I do. What makes Dadaji more enigmatic is that while he denounces all godmen, gurus, bhagwans, maharishis, swamis and sadhus, his innumerable admirers worship him almost as their deity. These

include scientists (Linus Pauling, three time Nobel Laureate being one), heads of universities, Supreme Court judges, senior executives and luminaries of just about every learned profession. "Ham to parhalikha kuch nahin hai," says Dadaji and then expounds the Vedanta. "The Dharamakshetra and Kurukshetra that the Geeta speaks of is your body, the Pandavas and Kurus are the forces of good and evil battling within you. All that really matters is a person's character --- not his wealth or eminence in society. My job is to guide people to build their character. I have nothing to give except the Mahanam. Don't be misled by all these charlatans who pass off as Bhagwans and Jagadgurus. How can mortals on whose carrion vultures will peck at be gods?"

I bring the dialogue down to earth, "Dadaji tell me why are people scared of dying and death?" He realizes I'm talking about myself and looks perturbed: "Aren't you in good health?" I reply, "Very! Disgustingly healthy. Only my mind is obsessed with death. Please help me to get over this morbid obsession." He grabs me by my shoulders and draws me towards him almost knocking the turban off my head. With his fingers he traces patterns down my spinal cord and runs them through my beard. A shiver runs down my body and the aroma of a thousand agarbattis envelopes me. "From now on you will not think of death," he commands. I nod my head, touch his feet and take my leave. I thread my way through the throng of admirers, locate my chappals (sandals) out of hundreds of pairs and walk away with a jaunty step. Dadaji has made me mukt (free) of death phobia.

“Miracle man” bad-mouths gurus

by Jeannie Senior
The Oregonian
July 13, 1982

He's a guru who doesn't believe in gurus, calling them charlatans. Amiya Roy Chowdhury, known as Dadaji (Elder Brother), is visiting in Oregon from India this week, holding court in private homes in Portland and Eugene to expound his religious teaching. "Become a disciple of God, not the worldly guru. As soon as you say 'I am the guru' you are an egoist. If you are one with him, you are the temple, the world is the ashram."

A resident of Calcutta who said he is 79 but looks much younger, Dadaji insists he is not a guru, not a yogi, not a religious leader, not a teacher. "A spiritual leader --- what do you mean by that?" he asked, smiling. "How can I say that I am a teacher? I am moving everywhere, I don't know why."

Dadaji has been accompanied during his Oregon visit by Harvey Freeman author of several books about Dadaji offered for sale in the West Hills home where Dadaji visited in Portland.

Dadaji was billed in newspaper ads announcing his Oregon visit as "the miracle man of India". His followers say he can cure mental and physical illnesses and manifest other mystic powers --- materializing objects such as wrist watches and cartons of cigarettes, and ausing writing to spear on blank sheets of paper. Dadaji is also noted for "His Fragrance". According to a booklet that describes him as "the Supreme Scientist", "Dadaji blesses a person by smearing the latter's chest and forehead with his 'anga-gadh' (aroma) from his fingers. The person carries this aroma around not just for that day, but in most cases for several days even after regular bathing." Dadaji's "body aroma" which smells rather like a mix of potent shaving lotion and extremely strong incense is indeed lingering.

Also accompanying Dadaji on his travels around the United States are a cook and secretary, Roma Mukerjee, and Dadaji's assistant, translator and companion Abhi Bhattacharaya, a famous Indian film actor. Abhi pulled out a box of snapshots of Dadaji blessing various selected scientists, journalists, doctors. One of the selected people about whom Dadaji spoke deprecatingly was Bhagwan Shree Rajneesh, whom Oregonian's know as the Guru who set up business in the eastern part of the state. Dadaji said repeatedly that "no mortals can be gurus, God is the guru". He recalled that Rajneesh had come to see him in 1971 in Bombay. "At that time he was not a big name", said

Dadaji. Characterizing the bhagwan as "an ordinary lecturer" who achieved "gurudom" accompanied by the trappings of wealth, ashrams and Rolls Royces, Dadaji and Abhi pointed to the contrast with Dadaji's lifestyle. They said that Dadaji asks for no money, publishes no articles, accepts no gifts and permits no institutions, ashrams or temples to be built in his name. An ashram, Dadaji said, would be "just another headache".

Abhi said, "Dadaji doesn't take anything. He moves on his own. He is a family man. He has a house in Calcutta. He is self-sufficient, so he doesn't have to approach anybody for anything."

Asked about his background and his work career, Dadaji explained that when he was 9 years old he journeyed to the Himalayan region to visit with yogis and gurus and to ask them why they were there practicing austerities and penances. Dadaji recalled he said to them, "He is everywhere. God is everywhere. The whole world is his ashram so why have you come to this particular place?"

Otherwise Dadaji was not specific about his experiences, and Bhattacharya explained that he was a "great classical singer", also known as Professor Roy Chowdhury, and that his brothers are famous scholars." "But, he never went for schools, he went for the Truth."



Dadaji on Air India flight in 1982

Time stands still for non-Guru's watch

by Jan Mitchell
Oregon Journal
July 9, 1982

He's not a guru, has no followers and accepts no donations. A 79 year old Bengali holding forth as Dadaji (Elder Brother) in a West Hills living room this week, he contends that bhagwans who create cities and ashrams in the name of truth are charlatans. To emphasize his point that Truth comes from within and God is in all of us, he materialized a wrist watch from this reporter's head, then changed the print on the watch face to eradicate any remaining skepticism.

Sporting a navy shirt, turquoise silk lungi and brown socks, he sits cross legged on a neatly made bed in the home of a Portland attorney and his artist wife. He speaks disjointed English and is a simple Calcutta shopkeeper, who is the only uneducated (illiterate, he says) child of a rich family. He professes powerlessness.

"I am not a saint, baba or guru. Man can't be guru or anything. Each and everybody is God. If mankind is one, religion is one, Truth is also one --- is main philosophy," said the man billed in local newspaper ads as the "miracle man of India". Those miracles range from curing bad backs to terminal cancer, yet Dadaji accepts not so much as a rupee for his --- or God's --- work. "I'm a skeptical human being, but he cured my wife's degenerative disc disease," insisted Eugene vocational consultant Larry Malmgren.

Many who came to meet Dadaji carry jars of water, which when made fragrant and cloudy by the Indian man, cure many ailments, Harvey Freeman explained. The fragrance --- an olfactory rose festive --- is Dadaji's trademark. A gift to Dadaji of the sweetest smelling flower was made pale in comparison to the scent which remains when Dadaji touches a follower, an enraptured young woman noted. Co-works back at my office note the fragrance on me too, minus the enthusiasm.

Despite the props, his printed words are simple: "Anyone who can tell you they can take you to God is not telling the Truth. Don't look to gurus, yogis, babas, and saints --- look within. You can't hanker after things and realize God. The ways to God being marketed today are bluff or merely entertainment."

Asked about Bhagwan Shree Rajneesh (head of large ashram in Antelope, Oregon), Dadaji smiles recalling that the two met in Bombay "but Rajneesh did not say anything about Bhagwan (Lord). I don't

know if he's saying he is God (by calling himself Bhagwan), but how can a person be God; if he is, you are too."

The interview is over but Dadaji calls this reporter back into the room, dismissing all onlookers except Freeman and a sari-wrapped Indian woman. Dadaji focuses his penetrating gaze, rubs his scented fingers on my scalp and produces a "Ruflex" watch from atop my head. He has me read the unheard of brand name, rubs again, and lo! The watch face bears the "Almighty's name" of Sri Sri Satyanarayan. The Indian woman leaves the room and Freeman beams. "I've seen all those who claimed to be God," he interjected. "It was all a hoax."

Present company excepted, of course.



Dadaji with Dorothy & Doris in Portland Oregon 1982



Dadaji talking to group in Portland Oregon



DADAJI: The Un-Godmanly Godman

by R.K. Karanjia, Editor
Blitz, Bombay, India

He materialized a watch for me. Then he asked me to look at the make on the dial. I read "Camay" on top with "Swiss Made" below. He gently rubbed the glass covering the dial with his thumb nail and said, "Now, look once again and read what you see." To my amazement, the inscription had changed into "Sri Sri Satyanarayan" and "Made in Universe."

He proceeded jovially to hold my face between his hands and rub me down the neck, around the chest and back. An exotic Fragrance of rose water and sandalwood emanated from his hands to leave me heavily perfumed for a long time.

Next, he picked up a bottle of boiled and filtered water my host had requested me to bring along with me. He passed his hands around it. A white fog-like substance started flowing down the closed mouth. He opened it and held it to my nose. The same Divine Fragrance came out to fill the room.

MAHANAMA

Then he put a small palm-sized piece of paper in my hand and asked me to examine it. It was totally blank. He said to hold it between both hands joined in prayer, kneel down before a large portrait of Sri Sri Satyanarayan, and put my head at the feet of the image with my hands stretched out in front. As he massaged the back of my head and down my spine, I seemed to hear a familiar Mantra thunder down from space. He told me to get up and unfold my hands.

What I had heard was written in Gujarati. "Why Gujarati?" "Because it is your language," Dadaji said. He told me it was my Mahamantra which had come from deep down in my own consciousness. Its two rhythmic sounds manifest the bipolarity of human existence. They harmonize the duality between God and a person, between Atma and Paramatma in Satyanarayan, which is the highest Truth of Cosmic Consciousness. They would help me raise the indwelling God in me.

MESSAGE

He told me to memorize the Mahanama. As soon as I did so, the words vanished from the piece

of paper. I asked why. "There is no need for them now. They came. You read them and memorized them. Now they have disappeared. They are a part of you ever to remember."

He asked if I wanted a detailed explanation of the Mahamantra. I replied yes, would he please write it down for me. "I won't write it down," Dadaji said, "but you will evolve it from inside you, just the same as you received the Mahanama."

He made me stretch out full length and lie flat on my stomach with my forehead on the ground and hands folded and stretched out before Satyanarayan's image. He put two blank sheets of paper under my hands and began massaging me again from the neck down the spine while reciting mantras. I seemed to be lifted up into a superconscious state. After some time, he asked me to sit up and read the Divine message. I was wonderstruck. The blank sheets now bore two neatly typed pages of explanation of Mahanama, beginning with the words, "No human being can ever be a Guru..."



Editor's Note: This is the actual photo in the Blitz article, caption reads: Sri Sri (108 times) Bhagawan Ramdas Paramahansa Annatyaji, age 158 years, came to Dadaji to challenge and test him, but ended up by sitting at his feet to receive his blessings. Soon after the darshan, Annatyaji died, having completed his life's mission.

NO GODMAN

Strange words these, coming from one who seemed to possess all attributes of a Godman. But, the most extraordinary fact about Dadaji (Amiya Roy Chowdhury) is that he is the most un-Godmanly of Godmen, the most un-Guru-like of Gurus. He is a revolutionary amongst his kind. At one stroke he demolishes his godly image, saying, "I am no Godman, no Guru, no Sadhu. I have no Religion, temple or Ashram. I am an ordinary family man running a toy shop in Calcutta."

That was indeed my first impression as I saw the tall, well-built Dadaji sitting atop a diwan clad in a simple banian and lungi. He looked an ordinary man of middle age. It was only later that I learned that the handsome, youthful, disarming features set in a thick mane of black hair belonged to one who had seen 72 yrs of life. Once I got near him, however, I could not help feeling the spellbinding power of his eyes. He bowled out my resistance with his gentle hypnotic, almost childlike look.

PHILOSOPHY

For a highly evolved person who commands the devotion of millions, Dadaji is modest and humble to the point of self-effacement. He told me he had been waiting eight years for my Darshan and demonstrated his happiness with a beatific smile that sent a thousand sunbeams around the room.

To return to his philosophy of Mahanama, here are a few extracts from the typescript Dadaji materialized for me on blank sheets of paper:

"He is within, in the deep recesses of our heart, in the form of the two sounds of Mahanama, which is at the root of our respiration and all vibrations the world is made of. This Mahanama is our real Self, the Guru; the human mind is only the pragmatic self which cuts into pieces the Integral existence that is Mahanama and therefore, exhibits multiplicity.

"We have to be wedded to this Mahanama, before we can get entry into this world. This is the real Diksha, but since we have forgotten it, an earthly Diksha in the form of visualizing the Mahanama necessary to remind us of it. No earthly Guru can initiate a person or, in other words, give Diksha. It is spontaneously manifested as and when it chooses to.

"But why do we come into this world at all? In the integral existence which was our primal state we could not relish the joy of love of the Absolute. All creation is the manifestation of His joyous state and He has come here, as many to have a taste of this joy. This world verily is His Vraja Leela, but the mind, without which no relish is possible, sunders us from the Infinite and makes of us so many individuals.

"The Rasa of the Absolute is thus screened and the stage is set for relishing the Rasa of Nature instead. Action and reaction now hold the stage and the mind conceives them into virtue and vice. The shastras appear with an endless armory of taboos. All manner of spiritual practices grow like mushrooms to trap down the Infinite. But the plain fact that whatever is, is within does not appear to the egoistic gymnasts.

"As Dadaji says no amount of penance and austerity and mystic efforts can buy the Infinite for us. We are Infinite all of us; and this Mahanama can only dawn on us through Prema, through submission and complete effacement of the ego.

"What then are we to do? We have to brave the world, bear prarabdha with fortitude and do our respective duties without any sense of ego. No restraint, no effort is necessary for Him. We have to be stripped of all mental obsessions and be naked; we have to be decked in the wedding role of Love Infinite, caring not for the vagaries of mind.

"We have to be in a state of swabhava, abjuring all sense of want. To feel His presence everywhere, to feel that He is the agent of all our actions, to feel and visualize Him and Him only as one Integral Existence through loving submission to and unite with Him. In short, to relish His Rasa in the Rasa of Nature is our only duty.

"So, passive remembrance of the Mahanama through all vicissitudes of our life is our only duty. Real renunciation or sanyasa is to be shorn of ego and to be in swabhava. We are all Purna Kumbhas. To install this consciousness in our empiric being is the only necessity.

"Dadaji is no individual. Where all limitation evaporates, the Truth Absolute is manifested there in the form of Dadaji for the redemption of the human race wallowing in the quagmire of finitude and want."



Satyanarayan Portrait drips Nectar 1986 Utsav

Dadaji: Elder Brother
by Maco Stewart
NBC Television Journalist 1979
Los Angeles California USA

A. Roy Chowdhury is the owner of a toy shop, about 80 years of age, has two children, grandchildren, and lives with his wife in Calcutta. He doesn't have an ashram, western followers, cosmetics, flowing saffron robe, or a Mercedes. Roy Chowdhury is called Dadaji (Elder Brother) by many thousands of Indians who have realized God in his presence. Among these are half the Indian cabinet and many of the leading industrialists, scientists, intellectuals, movie producers and actors.

This mild and loving Elder Brother has provoked a storm of controversy by his simple attacks upon traditional religions and the modern Gurus. About traditional religions Dadaji says: "God is not religious. He cares not for Christians, Jews, Buddhists, Muslims, Sikhs or Hindus. He loves and blesses the atheist also...why the temples, churches and Ashrams? No scriptures ask for them. They are the business of men, exploiters. Don't make a business out of God."

In the same vein he feels that all the traditional paths to self-realization and God-realization are so much humbug. He states that in each of these paths, be it acrobatic mental performances during meditation; the acrobatic torturing of the body by Yogic posture, the finer points of scholarship of the scriptures, the numbing repetition of mindless ritual, the masochistic deprivation of senses, or the grace of spiritual guidance of the Guru, are humbug and at best different forms of ego attachment.

As varying forms of ego-attachment that are temporarily substituted for other ego attachments, these practices are often strong hindrances to enlightenment. "In remembering God and realizing His Love, there is no room for mental and physical acrobatics. Give up all outer appearances of religious attitude to realize Him. He decides the right time for an elevation to higher states. Do not force anything...let it all happen naturally."

Dadaji insists that he is not a Guru because the only Guru is God. Only God is the Doer of all things, everyone else is an actor. Dadaji says, "Wisdom is knowing you are only an actor. Ignorance is when you think you are not." Dadaji has a great emphasis upon work as Karma Yoga. The essential thing about work is to start and become immersed in it as God's way of the world, but do not become attached to it by expecting worldly results or by feeling that you are the creator or doer of the project. "Work itself is God, if it works of itself and you are a passive spectator...just perform the duties with which you are entrusted, faithfully, accepting His Will. Don't worry, for worry makes you the doer. Penance (work) is necessary for existence in this world, but not for Him."

What Dadaji is saying is that we don't have to torture our minds or bodies to find God. Just doing our best in our daily lives is rough enough. Self-punishment of any type is some type of ego trip and has nothing to do with God. "Being a saint or monk has not to do with God but acceptance by tradition."

For Dadaji and those who have become God-realized in his presence, the experience is difficult to describe. The God within you is the sound of God's Name repeating itself in your heart, which they call the Mahanam, the Great Name. Dadaji advises, "Recite Mahanam casually in the midst of your daily life. The rest leave to Him, the Doer."

The way that you arrive at this Name for this God within you is not particularly important to Dadaji. The experiences as written by hundreds of Dadaji's own fellow travelers are quite similar to my own. Other observers write that they produced a piece of paper of their own, which Dadaji had requested, and then with their own two hands held the paper on which miraculously appeared the Great Name, Mahanam, in red handwritten ink in any language or languages or scripts that might appeal to them.

In my case, Dadaji took a piece of white paper from a pad on his own table, into the next room where I held the paper while touching my forehead to it on the marble. When Dadaji directed me to, I looked at the paper and in the upper left corner in red ink was written two Indian

words which were for me the Mahanam. After reciting the Mahanam, with an inhalation of the first word and exhalation of the second, several times, Dadaji requested that I again look at the paper and the writing was gone. He then requested that I should not disclose this Mahanam to anyone. I agreed. I inhaled a marvelous musk spicy fragrance which filled the air around me, both then and throughout the entire day at various intervals.

Having read of this experience had by others, I had mentally requested the magical message to be in Swahili, since this was a language that I was relative sure would not be familiar to Dadaji nor would it ordinarily be associated with me. The fact that the piece of paper was not a piece that I had brought from the Oberoi Hotel, and the fact that the Mahanam did not appear in Swahili but in Hindi, was just fine by me. I had no expectation and the experience was immensely rewarding and stays with me a very great deal of the time.

After our first encounter I planned to leave that morning, without television crew, to go for another interview in Madras. Dadaji requested that I come to his house again that evening rather than go to Madras. Dadaji said he did not wish to have my entire television crew with our bulky equipment film what was personal between us, but that it was okay if I brought along a silent movie camera. I said fine, that I was looking forward to being with him again, but would appreciate an interview at the crack of dawn the next morning with full television crew since in Calcutta power fails at 9 am. This was agreed to by both of us in good spirits.

That evening I returned to his house with the Indian NBC cameraman, Mr. Bhasker, from Bombay. Dadaji met us in the early heat of the evening wearing only his Lungi, bare from the waist up. I was still in great spirit, flowing with the Mahanam and had experienced this fragrance many times during the day. Dadaji called me closer. While sitting at his feet, he stroked my back,



Dadaji at Utsav in Calcutta 1978

my chest, and then from under my beard produced a beautiful watch that I am now wearing. It certainly is unique looking with beveled glass crystal, purple and silver face with gold marking and hands. My eyesight is so poor I couldn't read the original markings on the watch, which were read by Bhasker to me as "Nino, Swiss made". Dadaji then took the watch and touched it, whereupon the inscription was supposedly changed to "Sri Sri Satyanarayan, Made in Dreamland."

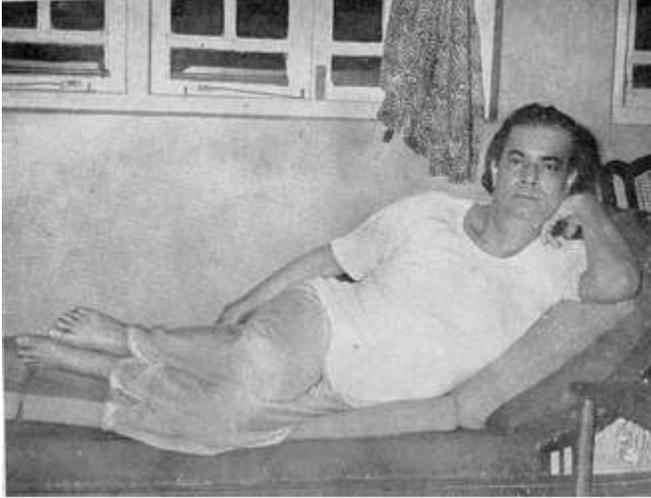
Miracle or magic matters not to me. It is the holograph I have of my experience that is all-important. I can understand well the feeling of those who have had the same experience as I: "Reaching a Divine orgasm when you are reunited with yourself. His secret footprints, His secret fragrance, His secret music follows in your heart and everywhere."

God is the sound of your heartbeat, making love twenty-four hours a day."

Dadaji is very clear about the incompatibility of ego and self-realization. Unlike the other Gurus and religious thinkers, he believes that the ego can just drop away without any conscious effort or retraining. Dadaji sees the ego as the main thing separating an individual man from God and looks at Gurus and religion as manmade ego creations that keep one from seeing God. Your mind is attached to what you think others are thinking about you. Ego is the basis of many other blinding ailments. The 'I' becomes most important and God is not thought of. Someone gets their feelings hurt when criticized or is flattered when praised, that is ego. A criticism or praise is nothing but a word or sound, yet it affects deeply some center inside us. And, that is the seat of the ego. Unless you are shorn of ego and are beyond your mind, you cannot be in tune with Him.

Although Dadaji lives in a world of business and the family, he is still aware of human love as a possible attachment. Whenever there is the feeling that "I" possess another person there is ego attachment. In America we are well aware of the romantic love centered syndrome where someone's true love has been "lost" or stolen like any other possession. Dadaji says, "Human love is fickle and fragile and imbued with egoism. Remember Him. His Love is pure and everlasting."

For Dadaji the ego is not destroyed, but drops away when the First Principle happens: Self realization. The Second and Third Principles only happen when the First has already become manifest through the Mahanam within. The immediacy of time does not seem important to Dadaji. "This time of the body is temporary. We are actors and are paid according to our performance."



Dadaji in Bombay 1979

To Dadaji there are two forms of truth: the temporary changing truths of scientific theory and the Truth of God which is One with all things. It is this identity of Truth, Self and God, beyond scientific measurement or demonstration, that makes miracles part of reality according to Dadaji. God can cause inexplicable things to happen since He is beyond the limitations of time and space. Dadaji attributes any of the so-called miracles that happen in his presence not to himself as a doer or agent or instrument of God, but simply as an open witness to what God does on specific occasions.

Many miracles of all types, from materialization of objects, filling sealed rooms with drops of fragrant water on the floor and fragrance in the air, to curing the incurable and bringing people back into their bodies after death, are all attributed to Dadaji. According to the writings about such instances, one of the most common occurrences is for Dadaji to heal by long distance telephone calls. According to voluminous testimony, when Dadaji receives a call in Calcutta from even London or the United States, he asks the caller to place a cup of pure water before the phone receiver and it changes through the Mahanam into holy water. When the critically ill person tastes the water many thousands of miles away, the water has the holy fragrance associated with the presence of Dadaji. According to Dadaji, what distinguishes this type of miracle-working from that of others is that he does not wish to be seen as the doer of such a miracle, but merely the actor-spectator in a drama written by God.



Dadaji 1979

Dadaji's criticism of the modern Guru phenomena to gain material wealth, fame, and worship by devotees, questions the motives of all Gurus. "No person can be a Guru. Each person has within the Guru, Who is God. Don't look to Gurus, Yogis, Babas and saints, look within. No person can initiate you into God. This is all humbugism and exploitation. As soon as you say, 'I am the Guru, I am the doer,' you are an egoist. When those who sell God realize Him, they will be out of business." Dadaji advocates the full use of all your senses as having been put into human body as part of God. As long as one keeps repeating the Name of God to

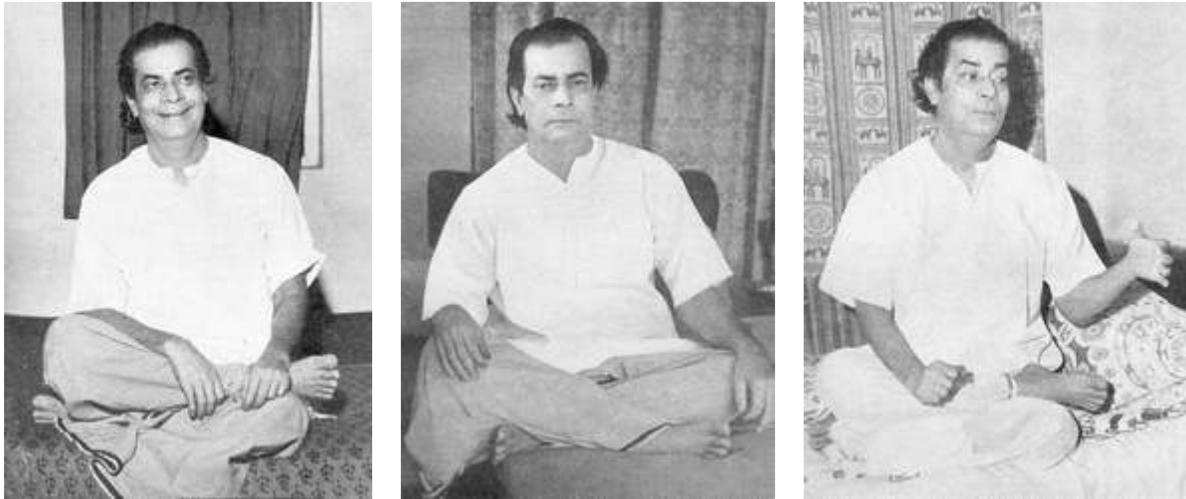
oneself, one's senses will never usurp one's being. Sex, like the other senses, like eating and drinking are things of the body which are fed by the Spirit so that all of life should become a continuing celebration. "Remember Him, do your duty, enjoy."

For Dadaji, no distance between Houston and Los Angeles

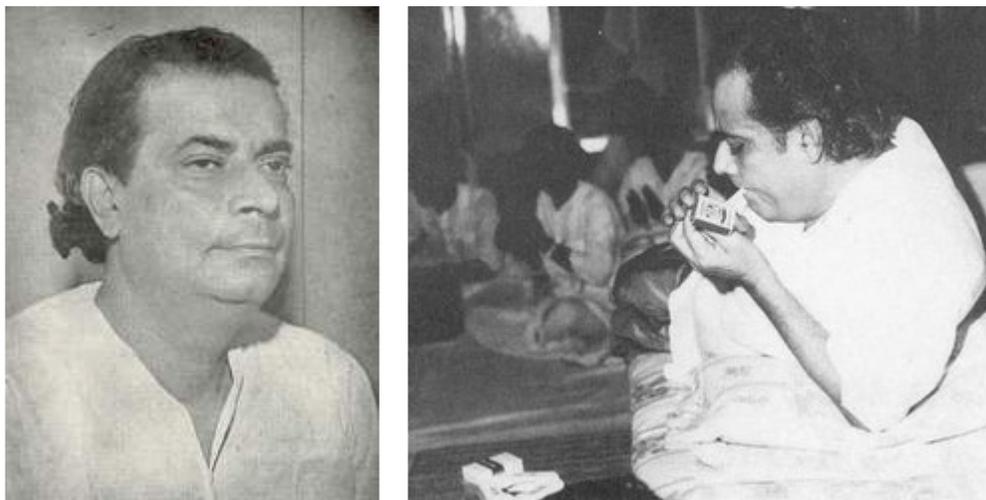
Following his visit to India early in 1979, Mr. Stewart suffered a series of heart attacks. During July, 1979, while Dadaji was visiting Los Angeles, Mr. Stewart asked Dadaji to undergo a

test. Medical specialists and a camera crew would record and videotape Dadaji's bodily functions (pulse, brain waves, temperature) in Los Angeles while simultaneously, Stewart, himself in Houston, Texas, underwent medical procedures to locate specific arterial heart blockages. When the blockages were located, Mr. Stewart would call Dadaji by phone and see if, as a result, the blockages would clear up. Dadaji agreed.

In a letter sent to Dadaji prior to the test, Mr. Stewart wrote, "If I am cured, that will be very beautiful, and if I am not, that's okay, too, and will in no way interfere with my love and faith in our witnessing the Mahanam. Don't be frightened by all the gadgetry as the love and faith we have is what is important. Technology as part of the wisdom can be an aid and not an enemy of all that we can show." Many people were gathered in the private Los Angeles residence of Dr. Khetani where reclining on a couch, Dadaji was connected to monitoring devices. Stewart and his doctors were in the operation theater in Houston. Dadaji's fragrance filled the hospital room and out of nowhere appeared an elderly man offering Mr. Stewart coffee. Dr. James Hardt, who was conducting the test was so flabbergasted he dropped the phone. While Dadaji casually talked with those around him, His Aroma proved there is no difference between Houston and Los Angeles, no time or space. Maco Stewart was cured and later came twice to India to meet Dadaji.



Dadaji 1979



Dadaji smoking at Utsav in Calcutta 1979

Dadaji: A Rare Personal Interview

given by Dadaji in 1979 at Calcutta's Grand Hotel
by Mahatma Maco Stewart
NBC Television Journalist

Maco: Dadaji you understand this message is for worldwide television and motion picture distribution?

Dadaji: Yes.

Maco: I understand that you are a family man, is that correct?

Dadaji: Yes, I am a family man. I have got two children and a wife and grandchildren.

Maco : Are you also a businessman, Dadaji?

Dadaji: Yes. I have a toy shop in New Market, Calcutta.

Maco: How old are you now, Dadaji? You look very young, about fifty years old, but how old are you?

Dadaji: More than seventy years old.

Maco: How long have you had a strong relationship with God?

Dadaji: From the time of my boyhood, I love Him. Because I know other than Him, I am nobody.

Maco: What is God, Dadaji?

Dadaji: God is Mahanam. He is everything. You can say God is Dadaji, Dadaji is God. And, He is within you.

Maco: How do you know God is within you, that you've realized Him?

Dadaji: He is chanting twenty-four hours inside of us. Within the heart, untouched.

Maco: The answer you've told me before is, "It's your heartbeat making love to you twenty-four hours a day."

Dadaji: Yes. That is called Mahanam. Inside of us.

Maco: The chanting is the heartbeat making love twenty-four hours a day. And, then it's the feeling, the entire orgasm of being reunited with yourself.

Dadaji: Yes. Correct.

-2-

Maco: I'll ask you again. How do you know God is within you?

Dadaji: How? Because I am breathing, I am talking, I am moving. He is chanting within us. Sometime I feel, hear that chanting. He is doing that chanting. Always with me, with that Mahanam.

Maco: Mahanam is what?

Dadaji : Mahanam is what He does inside of us.

Maco: And, how does it feel, what He does inside of you?

Dadaji: That I don't know. But, so many people saw that Mahanam (in Dadaji's presence). Not with these eyes (physical).

Maco: What are the barriers, the things that keep us apart from this feeling of the God within us?

Dadaji: Main thing is the ego.

Maco: What is the ego?

Dadaji: Ego, that is, suppose whatever it is, you say, "I am doing." That is called ego. I cannot do anything other than Him. Some even do meditation, and have Ashrams and Gurus, that is also ego.

Maco: You're saying meditation itself is ego?

Dadaji: Of course.

Maco: How is that? Many people seem to use it to get away from their current attachments. Meditation for some people is useful to get away from attachments of this or that.

Dadaji: That is absurd because meditation, meditation itself is ego. Because, I am doing that meditation, why? To control your desires, is it not?

Maco: Yes.

Dadaji: It is absurd! Because when we have come in the earth with those desires, we have invited them. We invited them.

Maco: We've invited those desires. Well, what is it about the ego with happiness and unhappiness?

Dadaji: Ego, happiness and unhappiness. Happiness and unhappiness is a separate question. Because, what is happiness and unhappiness? Happy and happiness you do not know. Suppose sometime I love you, I like to talk with you. After a few days, I don't like you. Everything is mind function. We are talking, it's mind function.

Maco: Human love is ego?

Dadaji : Human love is also ego. But, human love, when you do not know what you like, you love. "You are everything," you are thinking. But, you can't express opinion. That is not from your self; self is selfish. In that time, mind function is nothing.

Maco: How do you get rid of this mind function, this ego function?

Dadaji: Mind function is a ego function.

Maco: How do you get rid of it? How do you leave it behind?

Dadaji: All right. When you'll sleep, at that time is there any ego function?

Maco: Not that you're aware of, not that you know.

Dadaji: Next, I am telling, suppose you are working. You are starting to do some work. You are doing work, mind function is there, is started. When you start that work, deeply, so deeply you do not know, then and there it's (mind function, ego function) also gone.

Maco: Going beyond the mind. You're a very controversial figure in India today, Dadaji. One of the things that makes you so controversial is because you are against traditional religions, Christian, Muslim, Hindu. What is wrong with that?

Dadaji: Religion is not that. Humanity is One. Religion is also One. Truth is One. So, language is One. One. After that, that is all mind function language. You say, "He is a Christian, she is a Muslim, I am a Hindu", that is all mind function. That has no connection with Him. He is One, so everything is One.

Maco: So, Dadaji, why don't you go by the name of Bhagawan, or Baba, or Mahant, or Acharya, or one of these other titles?

Dadaji: These titles are only for the business purpose. Because, I am a God, if a realized person, cannot

utter that word. If I say that I am a God, then who cheats the people. Everything is God, everywhere is God. No separate. He is within, I am nobody. Not only that, you cannot believe Dadaji.

Maco: So what do you have against the Gurus? What's wrong with the Gurus?

Dadaji: Guru? What do you mean by Guru?

Maco: All those people who go by the name of Guru.

Dadaji: Because from the time of so many thousands of years back, Guru meant teacher. That is, I am a teacher, teaching.

Maco: Well, what do they mean by Guru today?

Dadaji: Guru today. Today Guru means business and institutions. Guru business. In any circumstances you cannot. He (Dadaji) cannot give anything and he cannot accept anything. If he accepts, then it is a business.

Maco: Many of us think you are far from ordinary. (Pause) Tell us what about the sensual pleasures, such as sex. What should one do about that?

Dadaji: Sex. Don't bother for that because, it may come. At the time of birth we have invited them (desires). Invited them, they have come with us. We should not be separate. Automatically, He will do it. If you go to disturb, ultimately you will suffer. Because everything, all over the universe, is His. It is His family. My daughter, my grandson, sister, mother, father, everything is His. I have come only for certain acting. That's all right. Then I shall have to go off, to my permanent Home. So how can you say that, "He's my son, she's my daughter, or my wife." It's all destiny.

Maco: Can you summarize for us, Dadaji, the way to self-realization, the path where you realize yourself and have been reunited.

Dadaji: Realization is a fake word. So long as He is within, no need of anything. Just remember that you are with me. And, if you remember Him and do your work. You cannot (realize). Then the time will come, automatically One. Don't try to do anything.

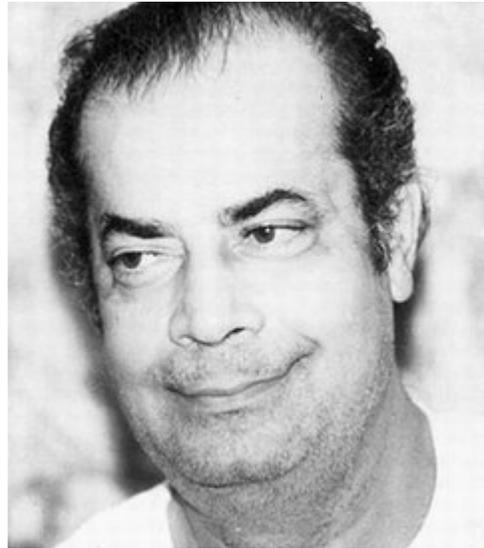
Maco: Thank you, Dadaji.

Part V

Dadaji on His Own

He, Who is beyond all bondage and mind,
keeps His eyes on His Own persons.
He guides them from within and without.
So go ahead, fearless in all activities of your life.

You people have been coming here hoping all the time that I would give you a program of what you should do in order to get 'liberation.' And what I keep telling you is that since there is no entity as such, the question of bondage does not arise; and that if one is not bound there is no need for liberation. All I can do is show you that what you are is not what you think you are. But what I say is not acceptable to most of you. And some of you go elsewhere, where people are happy to be given a list of do's and don'ts. What is more, they act on such instructions with faith and diligence. What they do not realize is that whatever they practice as an entity only strengthens their identification with the illusory entity, therefore understanding of Truth remains as far as ever.

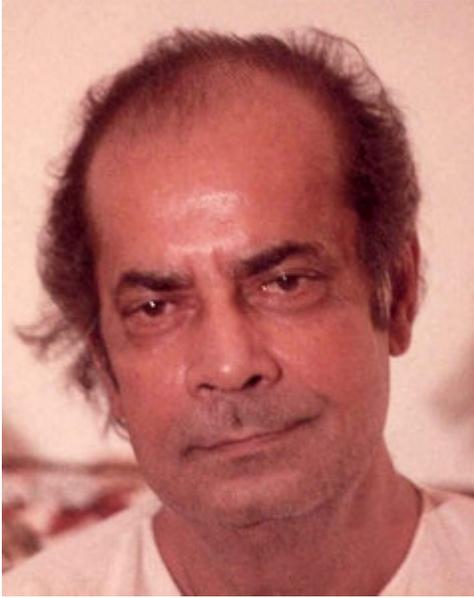


Dadaji 1978 Bombay, India

People imagine they must somehow change themselves from imperfect human beings into perfect human beings known as sages. If only they would see the absurdity in this thinking. The one who is thinking along these lines is himself only a concept, an appearance, a character in a dream. How can a mere phenomenal phantom awaken from a dream by perfecting itself? The only 'awakening' is apperceiving of that-which-is. (Apperceive means to perceive something while being conscious of perceiving or to perceive something in terms of past experience.) Indeed there is no question of a 'who' in this apperceiving because apperceiving itself is one's true nature; and the pre-requisite of such apperceiving is the disappearance of the phenomenon. What is apperceived is manifestation as a whole, not by a 'who' keeping himself as a separate observer.

The apperceiving is the total functioning of the Absolute --- apperceiving is what you are. The universe appearing in consciousness is a mirror which reflects every sentient being, that is, consciousness is the very source of the apparent universe. Consciousness is not different from its manifested content. And such apperceiving has nothing whatever to do with a 'who,' with a phenomenon, an appearance in consciousness which is only an infinitesimal part of the total functioning. The profound intuitive understanding of this fact is the only 'awakening' or 'enlightenment,' the only illusory 'liberation' from an illusory 'bondage,' the awakening from the living dream.

What does the Guru do? A self-realized Guru would do the only thing that could be done: point a finger towards the Sadguru that is within. The Sadguru is always there whether you remember Him or not, but a constant association with Him--irrespective of whatever you may be doing--is all that is necessary. Anything else by way of effort will not only, not help but would be a hindrance and a hazard.



Dadaji 1983 Los Angeles, California

The worldly life which a person leads is covered by pretensions, hypocrisy and illusory, undependable nature. This cover of falsehood and pretensions, devoid of Love, has become truth to a person's nature. A few fortunate people try their utmost to come out of this cover of mind or falsehood. The Guru Almighty comes to hold them, to elevate them to the genuine natural state of Love, Affection and Bliss, where He exists as the Husband, Father, Son, Friend, and, at the same time, Dadaji. This contact happens at destined time to those who are destined as His Own.

They (Dada's own) will come to me when it is necessary.

Dadaji has no saffron robes, nor Jata (matted hair). He is amongst you all as simple and natural as Elder Brother. If one is his own, one will accept him as Supreme in his natural state of living, looking like a man.

Dadaji's Love for his own persons is very sacred, secret and silent. Even the next person cannot know it, nor has one the right to know it. This Love is so deep, opposite to the worldly love which is "out of sight, out of mind." His Love is perpetual and to it no barrier or distance can be a hindrance. His Love gets ever more stretched. It grows and grows for them who love Him.

This Love though apparently coming from one with physical form (Dadaji), is not from the body one sees. It suffers no fickleness and is not temporary, unlike the character and love of human beings. His Love is Eternal.

The entire Creation is out of His Love. He is steady, unchangeable and has no expectations. It is present as the Eternal sound of Name, that holds the body as Life Force. He exists for Love and in Love and nothing else other than Love. Individuals cannot feel due to ego or blindness of the illusions of mind. He gives indications of His Love, only patience is required to feel it. You will feel it in all your actions and you will feel His Guidance, too. He is your Nearest and Dearest. Actually it is for the taste of this Love that human beings are created and come into this world.

The love which you have for Dadaji is not for the physical form.

Dadaji is beyond form. If one's love is fixed on Dadaji's human physical form or body, then expectations, exchanges, reactions, depressions occur. Ultimately recession and separation will come to stop the flow.

As you have met him (Dadaji) direct and you have received His Grace, you have nothing to worry about.

He is with you to guide you to the right path, leave it to Him.

I'll never betray you.

I never stop thinking of you, even for a moment.

You are naked before me.

You have walked with Him and have embraced each other. Why not walk with Him all through your life? And why not like the Biblical Elisha or Enoch walk into Him at the end? Are you not consecrated to that end?

It is wrong if one thinks one's life is fulfilled just by getting His Divine contact. The Lamp that has been kindled by Him in you or anyone, so many crooked and narrow minded people will come to blow off or dampen.

In the beginning you will have confusions and conflicts within yourself. Then your relatives, friends and others from all directions will try to get you floating in worldly pleasures. They judge others by body, physical form and cannot see the inner Self beyond body. Being slave to their own minds' pleasures and excitements in one moment, the next moment they wail and cry in deep despair with life's sorrows and ups and downs.

You have to be amongst them to taste the variety of life. Otherwise, like Sadhus and Yogis you will become an escapist, running away from natural stages of life, scared of men and women around you. Your integrity lies in your keeping control and balance, and practicing tolerance and forgiveness. This will prove that even though you live amongst this sort of men and women who are slaves of mind, you are different from them.

This control and balance cannot and does not come through austerity or hard practices. It comes by His Sharan (remembrance of Him). His Touch, the Consciousness of His Being within, becomes firm, helping us to face worldly jolts, ups and downs.

Just consider the phenomenon of people assembling here (to meet Dadaji) with avidity. It is not love, it transcends love. For love gives scope to mental function.

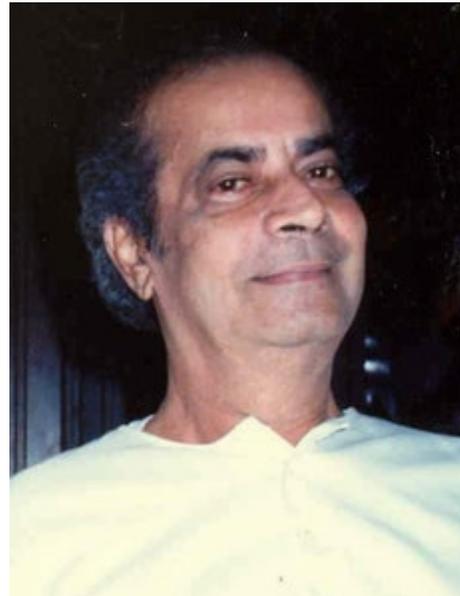
When you have once met him (Dadaji), be certain He has fixed up your destination as designed by Him. What is blissful will be there for you. He has been holding your hand. You don't have to worry. Very few can have this fortune.

He can make love only to those naked ones (divested of ego and mental obsessions), whom he (Dadaji) has brought along with himself.

When the path has been discovered, why should He go along alone? He will take all along in His company.

Dadaji never looks back, only moves on. But, to move with him is difficult. Certain rulings of his have to be accepted for right living smoothly.

So, it is good for you to re-member your Self through the imperious onslaught of Truth, to dive deep into the shining sea of Bhagavatam (that which pertains to God). Let your habitat be His habitat and you will start listening from within to the words of the beloved Gitagovinda (Song of God). You are a Gopi (one whose mind is filled with God alone) right from your birth. That is the state of your patrimony or should I say alimony?



Dadaji 1984 Houston, Texas

Those who come here (to Dadaji) to grind their own ax cannot stay on for more than two to three years.

You and all who have met him (Dadaji), have found a natural Love in the worldly atmosphere and now have been opened fully by his touch for receiving Immortal Bliss.

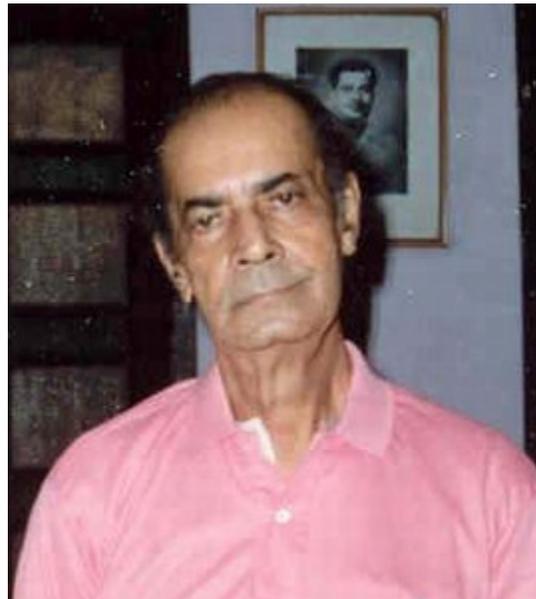
For Dadaji it is difficult to keep his body or to be in his body, the human form, unless his own destined people come. Though they seem to be staying in far away places, they are with him day and night in an inseparable state or union because he is beyond body and mind. His body will fall off, unless he comes with a little bit of mind to move amongst his own destined receptacles. When He (Satyanarayan) comes in human form (as Dadaji), He brings His own destined people to talk to.

You know, you are so very close to me, that a letter is only a formality. Many a tete-a-tete goes on between us. Since there is no distance between you and me, what remains?

You are always in my sight. Dadaji's destiny is such that he is to carry everybody's grievances and all responsibilities of the universe. As you are always internally linked with Him external storms and stresses will not affect you.

When I can see you, then I am happy.

Those who are my own are always with me. Whatever happens to them happens for their good. Maybe sometime their load of sufferings is very heavy. Know it to be certain, it is manifestations of His Supreme Grace. You are so dear to Him, in contrast to those who throughout their life remain slaves to their minds and desires. Due to their ego and self-importance, they do not even once remember Him, nor can they love Him. From the very beginning of your life, He has kept you close to Him (without your knowing), so He controls your destiny.



Dadaji 1989 Calcutta, India

You will not come back. For you this is the last birth. You don't have to come back. And, He will come to fetch you. He will come and take you directly to Him. Unless and until one's Prarabdha is full, until one is merged with Him, one's mind will have to come back; will have to again take a body in this world. But, you don't bother, if He comes come back again in this form, He will bring you along. Until then, you don't have to bother for anything.

Excellent! You are excellent! Nice! You are nice.

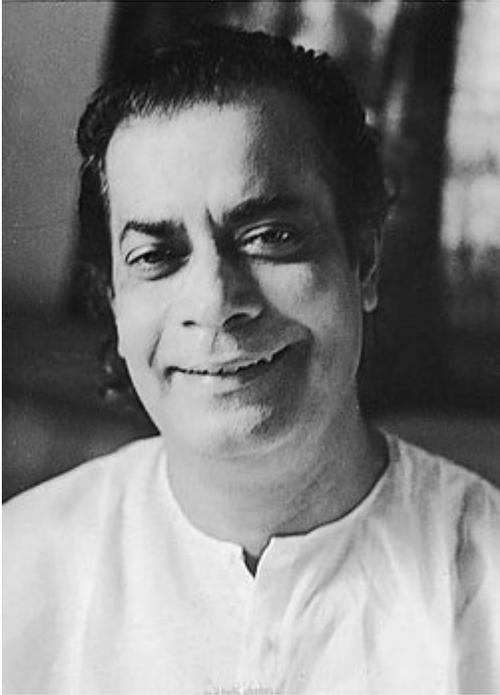
I will never forget you in my life.

What you think, I think also. Do you understand?

Your Self is my Self.

You are my heart. That is Absolute.

So long as He is with you, you are. You are nothing other than Him. You have got no right to do anything. Just give up everything on Him. A person cannot do anything.



Dadaji

So long as you are, I am with you. You are....you are.

Life. You are my life. So long as you are with me, I am all right. As long as you are here I am okay.

I want you. You must stay with me.

I love you from the beginning. From my heart, He loves you. Everybody loves you.

He loves you. I want to marry you. No less. Are you satisfied? You understand? My wife. You are my wife.

I will love you forever. You are my own and you will stay with me. You must stay with me.

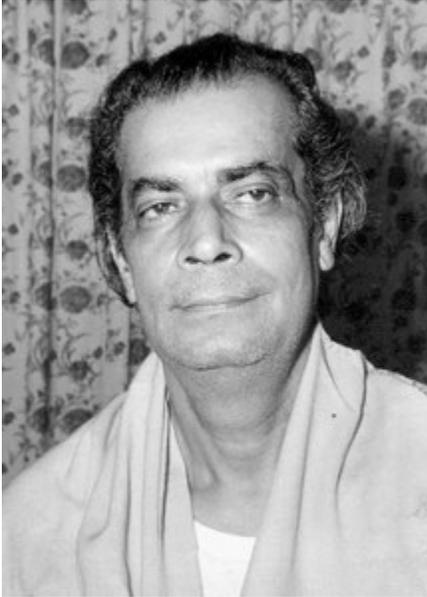
I love you all. You are my life.

Ultimately, you will be with me.

Part VI

Dadaji on Miracles

Miracle is every breath.
The greatest miracle is our existence.



Dadaji 1973 Bombay

We do not understand the real meaning of Vibhuti. It has been all along misinterpreted.

You cannot realize the meaning of Vibhuti. The manifestation of Him, Who is Vibhu (Full) is Vibhuti. Vibhuti does not imply anything miraculous, supernatural or magic. The One desired to be many. That Will is His Power and that many are His manifestation. Substance is One.

The Divine performs all these (miracles), not I. But, I warn you all, do not take miracles to be anything but external happenings. They are extraneous. Once you have faith in Him, you must forget about miracles and go beyond them in order to reach the only Guru, the Self within you.

It (miracle) is superficial. Satyanarayan is the sole Truth. Dadaji is nobody, neither an agent, nor an instrument. The Supreme Will can make anything possible.

A wish rose up in Him. There is no credit or authority of this one (Dadaji). There is no loss or decay for this one. Do you think it is your Ashta Siddhi (eight acquired Yogic powers)? It just happened. It happens or it doesn't, what does it matter?

Your Dada has nothing to do with this (miracle). It is His Will that it always happens such. Unless one's ego is completely annihilated, it is even beyond dream to conceive of it.

They (miracles) are extraneous. They happen at His Will. They are not important for those who seek after Truth. Your Dada does not know how they happen. Dada cannot do anything. It is He, Who manifests Himself through Dada. Dada is just nobody.

If the slightest thought of authorship peeps in, then this person (Dadaji) would be finished. He has to walk a tightrope and cannot afford to depart an infinitesimal part of a hair's end from the straight path. Dada knows nothing, does nothing. The Great Will manifests Itself.

Only the Divine Will manifests of Its own to make us aware of our true Divine Nature.

Miracles. This is also extrinsic. It has nothing to do with Spiritualism. Don't be swayed over seeing these things. It also happens to convince the scoffers and skeptics, not blindly but scientifically, that there is a Power above. If one knows the Root of the knowledge....to Him time and space are immaterial in materializing anything.

Out of nothing, nothing comes. Everything is there in its proper place in that universe. It is just the factor of time. Objects exist as such in space, which you do not know.

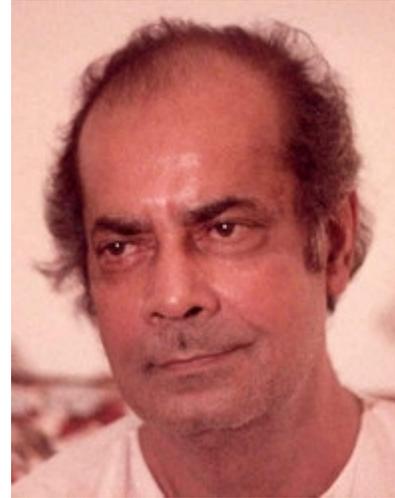
Miracle, this too is superfluous. By His Will rains pour down on a sunny, cloudless day. But Dadaji does not perform these things. He knows nothing. He has neither any hand, nor any credit.

Would you believe it that I do not know how these miracles do happen, nor have I any desire to know them. They simply happen without my willing them.

The manifestation of miracles is also extraneous. That has nothing to do with the spiritual development of the seeker. Such manifestations are meant to make the skeptics and the atheists believe the existence of the Divine Force.

Miracles belong to the exterior plane.

How do you explain this (miracle)? Do you think every fact or phenomenon can have a scientific explanation? Can human mind comprehend everything with its intellectual and reasoning faculties?



Dadaji 1983 Los Angeles

They (miracles) are meant to turn one's mind from a non-religious to a religious path.

These are not my doing. They occur because they do. I am neither the agent, nor the cause, nor even an instrument in these matters. These are fait accompli (accomplished fact). This is Nature (Swabhava).

I do nothing (to heal the ill). I am absolutely nil here. They are cured when their respective Prarabdha (destiny) comes to an end.

What you call miracle is nothing. For getting to know Him as one's own, all this is not necessary. He is far above all this. What do you say then, when even after seeing so many kinds of supernatural manifestations, a person continues to remain in the same confusion? Even on witnessing so much, that person does not wish to know Him. Our consciousness does not wake up, even after so many experiences. One may say that person remains blind, under the influence of Yogamaya (Divine Creative Power).

The world is an escapable reality. Space and time each have infinite dimensions. Every segment of space is present in every other segment. Can't this place be Bombay or Benares? Every split second also is present in every other second. So space and time are both ubiquitous, every speck of them. In fact, time is a ceaseless duration and space an unfettered expanse. So an elsewhere and elsewhere reality appears as now and here. The Prarabdha (destined evolution) of space and time is supervened (when a miracle occurs). Matter is One, indistinguishable. It wears different looks on different occasions. There is no dichotomy of matter and spirit. They are one Integer that is the Sole Reality. It is the autocratic Will of Satyanarayan (Supreme Creator of Truth) the Ultimate Reality that is actualized in the form of miracles.

I am nobody. All these things happen at His Will. Try and find Him.

Part VII

Extraordinary Experiences

It is impossible to include all the miraculous events and supernatural manifestations associated with Dadaji. This section presents a few of the extraordinary experiences had by those who have met Dadaji, and even by people who have just heard about him. Occurring in all parts of the world, in every imaginable circumstance, Dadaji insists, "These things are extraneous to Truth. His Will alone prevails."

In Dadaji's Presence



There was a famous 158 year old man named Bhagawan Ramdas Paramhansa Annatyaji (photo at left), who had tremendous Tantric and Yogic powers. People said he was the incarnation of Lord Shiva. He could do anything he wanted or wished to do. One day Ramdas came to Dadaji's house with several of his disciples. Dadaji was in his usual simple attire of a cotton Lungi and t-shirt, casually smoking a cigarette and talking to a small group of people in his room in the second floor. Somebody informed him, "Ramdas is coming to challenge you!"

Dadaji didn't pay any heed at first, then he said, "Is it? Ramdas has come to me? Is he coming? I am feeling very nervous. What should I do? What will happen? Shall he give me a curse? Will I be converted into a mouse? Will I be converted into a cat? What will he do with me? Oh God, is there somebody who can save me? He is a very big man, a very big saint. He is God Himself. I am a simple householder."

"Ramdas, come up!"

Ramdas was a man who got very furious for very small things. If somebody upset him, for example, if somebody didn't bring him water a second after he asked for it, he cursed them. This very old Yogi came upstairs and stood in front of the door to Dadaji's room. Dadaji said, "Ramdas, remember you have come to the Ocean. You are simply a drop of water. You are nothing. The things for which you have come, the things which you did in front of my house, never do them again! By the way, come here."

Ramdas was standing in the doorway to Dadaji's room. He tried to move but discovered he was stuck. It was as if his legs and feet were rooted into the floor. The Yogi was moving wildly trying to release himself, but he was totally stuck there.

Dadaji looked at him and said, "Walk! What is this farce? What is this matted hair you have?"

Leave it!" And as Dadaji pointed his hand toward the Yogi's head, his entire Jata (matted hair) fell off and landed at Dadaji's feet.

Then Dada said, "Now, enough! Come!" Instantly the old Yogi's legs and feet became free, and he sat and offered his Pranam before Dadaji. The Yogi was so moved, he was stunned, almost as if he were in a trance, he couldn't speak, he couldn't weep, he couldn't laugh, he couldn't do anything. Then he started muttering Mantras which are usually said before Lord Krishna, as he touched Dadaji's feet. Dadaji said, "Wait!" It was well known that the Yogi had been strict vegetarian since his childhood, never having taken meat or drink. Dadaji extended his hand, and from nowhere appeared an egg. He said, "Eat this egg." And, like a scolded child who does things automatically the Yogi obeyed, eating an egg for the first time in his life.

Dadaji asked him, "What's the use of keeping this body for 158 years? You have not attained a single thing, because you have not got the Prema within you. You don't have Love. You don't have Prema. You have not got anything. There's no salvation for you now. You'll be here in this world another year and a half. During this time try to be your normal self. You'll have to go after one and a half years. You'll have to come back again to this world. And, don't do all these Tantra and Yoga things because these are things which will end your life."

The old man fell at Dadaji's feet and offered his Pranam.



One time in the early years, Dadaji went to a famous Viswanath Temple. The priests told him that Lord Shiva stayed there. Dadaji said, "Is there only one place where Lord Shiva stays? He's not anywhere else?" It was early in the morning and traditionally someone rang the temple bell to awaken Lord Shiva. Dadaji started clanging the bell and went on ringing it until the priests came out and asked what he was doing. "Your Viswanath (Lord of the Universe) is like a man, I am trying to wake him up. He's Lord of the Universe, but he seems to be sleeping. I am giving the alarm to wake him," Dadaji said. He then went to the well-like place where the Shiva Lingam idol was supposed to be. Putting his hand down in, the idol was nowhere. Dadaji then got up and put his foot in. There was a great commotion and huge cry as people rushed trying to see who would dare to do this to Viswanath. They told Dadaji he was cursed and within twenty-four hours his leg would be paralyzed and he would die.

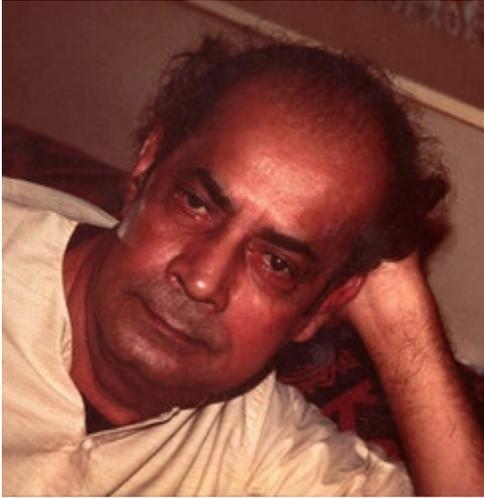
The news spread through the town like wildfire, and reached the ears of the great scholar in whose home Dadaji was then staying. Dadaji's host did not dare to say anything, and the next morning a large crowd of people gathered in front of his house. Dadaji came out and everyone was looking very closely at his leg to see if it were paralyzed. Dadaji said, "Unfortunately nothing has happened to me. Curses have no effect for the Protector is within you. The Doer is within you, what He wishes will be. His Will prevails, not the will of any human being."



At a large gathering in Orissa, India, in 1972, a 107 year old Sannyasin, Swami Brahmananda Paramahansa from Orissa, entered the room with staff in hand and sat on the floor before Dadaji. Dadaji was talking about the unassailable Supreme Will. He instantly looked straight into the eyes of the Sannyasin and beckoned him to come nearer. The old man obeyed like a child, his sturdy egoism gone, his scholarship and eminence as a writer, his fame and renown as a great Siddha ascetic, his incontestable Lordship over a legion of his disciples, disappearing. Dadaji said to one man nearby, "Let me first of all put an end to him, then I shall negotiate you." Dadaji passed his finger tip from the chin of that ascetic up to the lower lip and thrust something into his mouth like tiny particles of Sandesh (Bengali sweet) which he ate. Placing his concave palm before the gaping mouth of the ascetic, Dadaji thrust something into it, which the Swami also ate.

Then Dadaji most unceremoniously pulled the ascetic by his head and delivered Mahanam to him and let him see that Mahanam written in Dadaji's palm, even as all around were looking on. The hall was still. A few seconds and the ascetic started reciting scriptural verses for five minutes, while his right hand waved and his body trembled. Someone questioned him about the pertinence of the verse. But, there was no answer. At long last came the reply from quivering lips, "This is the Primal Religion." Someone asked him of his experience and the old man replied sharply, "Can vision of Brahman (Divinity) be expressed in words?"





Dadaji 1985 Calcutta

After a serious cataract operation in 1985, Dadaji was being attended by a team of three top physicians in his home. One day while the doctors were there a Sadhu came to the house. Dadaji was told the Sadhu was waiting downstairs, but the doctors insisted that Dadaji not see him due to the difficult recovery he was having as a result an adverse reaction to medication. Upon hearing this, Dadaji made such a pitiful face and said, "A Sadhu Baba has come and I can't meet him? I can't get a hold of his matted hair? These doctors didn't find any other time to come? They have chosen this particular day? I can't meet that Sadhu Baba down there?" Dadaji got up from his bed and looked down over the railing of the circular staircase. He spied the Sadhu standing below waiting and said quietly, "Arey Ram! He has got matted hair....such a big Jata. But these doctors are here now...."

Dadaji appeared extremely frustrated and had a glint in his eyes as he looked down on the Sadhu. He said in a low voice, "Hey, Sadhu Baba. I can't meet you today. You come tomorrow. I won't leave you. Come in front of me. You have come to become Sadhu? Come tomorrow. Doctors are here today, so you are saved. Otherwise I would have liked to have tugged those matted hairs of yours!"

The Sadhu was so terrified at Dadaji's face, eyes and words that he immediately left. Later Dadaji was not feeling well again and said, "Sadhu Baba is gone. He won't come." Someone asked, "Won't he come tomorrow?" Dadaji said, "Once he has gone out of this house, he won't come again for the second time. But, these doctors don't find any other time to come...." Vishudananda, a great Tantric, visited Dadaji in Calcutta. Dadaji warned him to beware. "When you get hold of and utilize spirits to do jobs for you, they do it very unwillingly. A time comes when they master you. You become their slave. They harass you in a very bad manner and even kill you ultimately." The Tantric was quite old and Dadaji said, "Even today, I am telling you to beware of all these things (Tantric practices). Stop doing all these things. There is still time. Because these things will kill you."

Vishudananda paid no heed to what Dadaji said. The next morning when Vishudananda went into the bathroom, a group of his devotees were waiting near the door. After half an hour they heard strange sounds like someone choking, coming from the bathroom. They thought their Guru was talking to Lord Shiva, to God. So, they remained sitting outside the bathroom door for another hour. Being afraid, they broke open the door only to find Vishudananda strangled to death.



A very famous Tantric, who had developed many Tantric powers and could do many things like make objects move about with his stare, came to challenge Dadaji. In front of Dadaji's house there was a Neem tree. When Dadaji came out, the Tantric with one signal of his finger split the tree in half. Dadaji said, "This is all you can do? Why don't you ask the so-called spirits to put the tree together? Why misuse your power? In fact all there is One, otherwise there would be no Power. In His Name you have been doing these things? But, He is also great, see what He can do." At the mere signal of Dadaji's finger, the tree rejoined and became whole. The Tantric fell at Dadaji's feet crying. Dadaji said, "You should beware even now. Don't do all these things. This Tantra is a very harmful practice." After a couple of months, very early one morning at around three-thirty, this same Tantric came banging on Dadaji's door asking Dadaji to save him from the spirits. Dadaji asked him what was the matter and the Tantric said, "I don't know, but

bricks are falling on my head and the clothes cabinet keeps coming at me and hitting me. I am not being allowed to sleep, to sit, to stand, anything." Dadaji took him into a room alone and from that time on, the man was free. He immediately started living a normal life and Dadaji gave him money to start a business of his own which is now doing very well.



In 1978 a renowned journalist, who was a great devotee of a famous south Indian Guru, Satya Sai Baba, heard about Dadaji and he came to Dadaji's house in Calcutta to prove to the public that his Guru was the Supreme and that even Dada would bow down to his Guru. The journalist was telling Dadaji about all the miracles that his Guru had performed. One of the main things was called Vibhuti, which is the miraculous manifestation of a fine blackish-gray colored ash. Dadaji told the journalist, "Ash? What is there in ash? If you interpret that ash as something for deciding the God in someone, well here it is...." Dadaji stretched out his hand and turning his palm downward ash of various colors started sprinkling, then pouring out of his hand. The stream of rainbow colored ash continued until the baffled journalist shouted for Dadaji to stop.

Then Dadaji asked the journalist, "Did you meet Abhi (Dadaji's long time companion and famous actor)?" He replied, "Yes, I have met Abhi." Dadaji continued, "Abhi has gone to Hong Kong for some film shooting and he has promised to bring back a Lungi for me, a silk Lungi. Well...I can see Abhi now, he has just come back. He has just reached his house in Bombay from the Airport. And....yes, he has got the Lungi. You can contact him on the phone now and see."

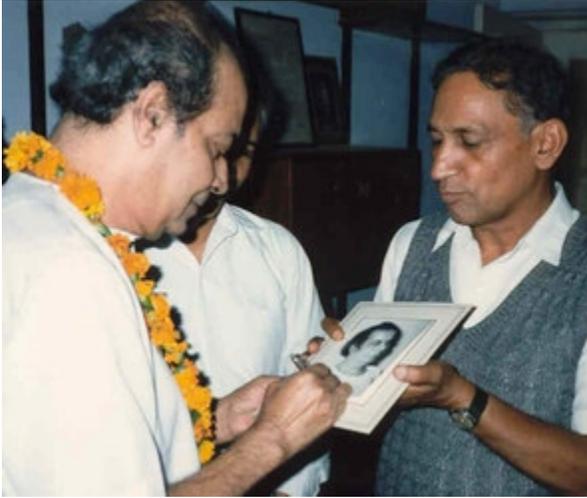
The journalist placed a call to Abhi in Bombay (1,500 miles away). Abhi confirmed that yes, he had just arrived from the Airport. The journalist said Dadaji had just asked him to call and ask Abhi whether he brought a silk Lungi for Dadaji. Abhi replied, "Yes, I have brought a silk Lungi from Hong Kong." Dadaji said, "Is it not possible to fetch it immediately? Well, here it is!" He reached to the phone receiver and pulled on a very thin thread sticking out of one of the holes in the receiver itself. Dadaji continued pulling it until the entire silk Lungi (two and a half yards of silk) came out.

The journalist shouted at Abhi, "A silk Lungi has just come out of the phone receiver! Dada is asking you to search your luggage for the Lungi you brought from Hong Kong." Abhi searched his luggage and couldn't find the silk Lungi....it was in Dadaji's hands in Calcutta. The astonished journalist said, "I am finished. If I stay here another five minutes I'll go mad." Dadaji was invited to come to Bombay for the wedding of the daughter of the same famous journalist who saw the extraordinary appearance of the rainbow colored ash and silk Lungi. The journalist had also invited his Guru Satya Sai Baba. When the Guru was informed that Dadaji would be at the marriage, he said, "When Dadaji, the Elder Brother of the universe is present, there is no need for me to be there. When Dadaji is there, everything is there."

Dadaji arrived at the house where the marriage was to be held and came in casually. He said, "Oh, what a fool I am. I didn't bring any present for the bride." The journalist said, "Dadaji, you have come, what more does she need?"

"No," Dadaji said, "it was bad of me to forget it." He walked up to the bride and offering her his hand, he asked her to pull on a thin silk thread coming out from under one of his fingernails. She pulled it until she held a gorgeous Benares silk Sari in her hands. Her father was so struck by this occurrence that he immediately removed all the photos he had of his Guru in his house. Then, leaving the guests and wedding party, the journalist went to Abhi Bhattacharya's house and asked for at least a dozen of Dadaji's photographs, which he then had framed and put in his house.





Dada signing photo for Dr Puri 1986 Chandigarh

One highly respected university professor, Dr. Puri, was a great devotee of this same Indian Guru, Satya Sai. He had many pictures of this Guru in his house. In fact, his house was full of pictures covering all available wall space. One day after hearing about Dadaji, the professor came to meet him in a private home where Dadaji was visiting. Dadaji extended his hand and out of nothing manifested a large photograph of Sri Sri Satyanarayan. Dadaji handed the picture to Dr. Puri and asked him to have it framed and put it in his home. Dadaji had never been to visit the Dr. Puri's house. Because the professor had so many pictures of his Guru on the walls, he wondered to himself where he would put it.

Dadaji smiled at him, saying, "Don't worry, the place is fixed." The professor and his wife went to sleep that night with the photo of Sri Satyanarayan on the table next to their bed. Upon awakening in the morning they discovered the photo of Satyanarayan framed and hanging on the wall of their bedroom. In the night, a large photo of their Guru had been removed from its frame and replaced with the photo of Satyanarayan. The Guru's picture was folded neatly, wrapped and placed on the night table. They found a note next to it saying, "I have not done anything. Dadaji."

His Divine Fragrance

During a visit to Dadaji, Dr. S.K. Bose asked, "What is Karan Deha?" Dadaji told him to smell any part of his body. The man found that different parts of Dadaji's body were emitting different Fragrances. The whole room then became full of Dadaji's Fragrance.



Dadaji was talking with a small group of people gathered in his room in his house in Calcutta one evening in 1972. Due to power failure they were visiting by candlelight. Dadaji touched the candle flame a few times then let physicist Dr. Lalit Pandit smell his fingers. Each time there was a different fragrant Aroma. Dadaji told him to smell different parts of his body and the physicist found a different Fragrance at each spot. Dadaji said, "That is the real Vanshi Dhvani (sound of the Divine flute of Krishna calling people to Him)."



In 1973, a small group of people were together informally chatting with Dadaji. Many of them noticed his hand twitching slightly. He called Mrs. Pandit, wife of a physics professor, to come and asked her to extend her hands to receive a gift from the Lord. With a very slow motion, keeping his open palm clearly in everyone's sight, Dadaji brought his palm in touch with the woman's hands and instantly appeared a small sea shell medallion engraved with the picture of Sri Sri Satyanarayan mounted in a delicate gold setting. Dadaji told her to wear it while her husband was away on a business trip abroad. Before Dr. Pandit departed, he went to see Dadaji, who told him, "The Lord will be with you all along." When he landed at the Rome Airport, he had some time between flights and he got a cup of coffee. As he sat down to drink it, Dr. Pandit remembered Dadaji's parting words and immediately was engulfed by Dadaji's Fragrance. He later learned that at that very time, Dadaji was telling his wife and others present with him in Bombay, that he was seeing the professor sitting in the Rome Airport enjoying a cup of coffee.



On another occasion Dr. Pandit and his wife were extremely honored that Dadaji agreed to have lunch in their home while he was visiting Bombay in 1974. About three hours before he actually arrived, their house became filled with His Fragrance. It was particularly strong in their bedroom, where they kept the large framed portrait of Sri Sri Satyanarayan and two small pictures of Dadaji. They found the picture of Satyanarayan was profusely dripping with thick, red, honeylike fragrant Nectar. A pearl-like drop of the sweetly aromatic Nectar also appeared on a picture of Dadaji. After many years the Nectar on the pictures remains strong with His Fragrance.



Dr Pandit sharing his experiences at Utsav 1985 Calcutta



One young man from Calcutta, Gautam Mukerjee (left), son of Dadaji's physician, was given a beautiful bunch of roses. He told his mother, "We will not put them in water. We will put them in the refrigerator and tomorrow offer them to Dadaji." Gautam used to go directly to Dadaji's house each day after his college classes, so he asked his mother to take the roses to Dadaji when she went the next day. But, she forgot to take them and was feeling very guilty. When the young man came to Dadaji's house directly from college and asked his mother about the roses, she explained she had forgotten them and he said, "Never mind."

Still, she was feeling very guilty for not bringing the roses. All of a sudden, just where mother and son were sitting and in that place only, the strong Aroma of roses lingered. Dadaji looked at them both and said, "Doctor's wife and doctor's son, is it OK? The thing you have offered, and I have taken it. OK? Pleased? Do not be unhappy."



During one evening gathering in Dadaji's home in Calcutta, many long distance phone calls were coming from Australia, Europe, England and various parts of India. Each time the phone would ring, Dadaji would tell everyone the name of the caller and where the call originated. Then he would ask someone to pick up the phone and verify the information. During a conversation with someone in Bombay, Dadaji motioned for Dr. Lalit Pandit who was present to come near to him. He then touched the receiver with his finger and immediately the professor heard the caller excitedly saying, "Dadaji, the phone receiver is emitting the aroma of your Fragrance!"



In 1986, Judy Maltese and Ann Mills were shopping in a large department store in Los Angeles, California USA. Ann went over to a perfume counter and smelled a sampler perfume. It smelled like Dadaji's Fragrance (Dadaji was in Calcutta). She asked Judy to smell the bottle of perfume and both agreed it was Dada's Fragrance. Together they checked the other bottles of this perfume called "Iris" and all smelled like Dadaji's Fragrance. Ann bought two bottles, gave one to Judy and intended to send the other bottle to a friend. That night when she arrived home, Ann opened the bottle of perfume with the wonderful anticipation of smelling His Fragrance, only to find it was the scent of "Iris". She opened the bottle she purchased for her friend and it had the "Iris" scent, too. She called Judy, who checked her bottle of perfume and found it was also the common scent of "Iris".



Judy Maltese



Dr. Donald Maclean (right) of Rockford, Illinois, who met Dadaji after reading the first edition of the book "The Truth Within", wrote of his experience. "There is something I want to share with you. Early in the morning of June 27, 1988, I awoke suddenly from a very colorful dream, and right away became aware of a deep, rich Aroma and I felt a presence of Dadaji, although I did not see him. I sat up in bed wide awake and enjoying the experience. This lasted fifteen minutes, but I stayed awake a long time."



On many occasions in 1985-1986 during her one and a half hour commute to work through heavy Los Angeles traffic, Judy Maltese would turn on either the air conditioning or the heater, and her car would fill with Dadaji's Fragrance or Dada's Aroma of roses. She would be overwhelmed by Dadaji's presence, although she was in California and he was in India.



In 1984 at the home of Doris Anderson (right), Ann Mills was talking on the phone with someone who called to inquire about Dadaji's forthcoming visit to Portland, Oregon USA. Dadaji was then in London. While Ann was talking on the phone, she noticed the strong aroma of Dadaji's Fragrance. After the phone call, she looked around to find the source and discovered three large spots of strongly aromatic Nectar had appeared on her Tibetan carpet that she had recently hung on the wall in Doris' home. (Editor's Note: To this date January 2006, Dadaji's Nectar is still visible on the rug and still has Dadaji's beautiful fragrance.)



Dadaji was staying at the home of Mr. Dipu Bhadra and his wife Elizabeth (left) during his visit to Brussels, Belgium, in the summer of 1983. Before Dadaji left for London, Mr. Bhadra asked Dadaji to leave him a sign. After Dadaji returned to London and the next morning when Mr. Bhadra woke up, Dadaji's Fragrance was very strong in his bedroom. Looking around, he discovered a drop of Dadaji's fragrant honey-like Nectar on the bed frame above his head.



In 1985 when Dadaji arrived at the Airport in Denver, Colorado, Tom Melrose presented him with a red begonia flower in a glass vase. Dadaji offered it around to those present to smell the flower expecting a beautiful scent, however it had no aroma. Dadaji passed his fingers a few inches above the flower and on one of the petals appeared a drop of Nectar that emitted Dada's Fragrance. Dadaji just smiled and handed the vase around again for all to enjoy. For many days the flower and fragrance remained fresh and strong. Everyone who came to see Dadaji enjoyed it, especially the children.



Tom Melrose and Dadaji 1985 Boulder Colorado



In 1982, Ann Mills was going to bed late one night in her home in Hood River, Oregon USA. Feeling a little lonely, she was thinking about Dadaji, who was then in Calcutta. When she entered her bedroom, the strong aroma of His Fragrance filled the room. She looked around the room and found many drops of fragrant Nectar along the edge of a cotton bed cover. (Editor's Note in 2006: The nectar on the bed cover continues, a fragrant reminder of Dadaji's omnipresence.)

The next morning she took a picture (left) of a framed Satyanarayan picture on a wall above a bottle of Charanjali and some pictures of Dadaji she had placed on a cabinet in her room. When the picture was developed it revealed a bright golden light shining from the Satyanarayan portrait, with pink and blue light suffusing the image. The wall was actually white and at the time the photo was taken the light in the room was only natural daylight.



April 1997 by email to Ann Mills from Ann Gertano: I had an opportunity to spend a half hour or so looking through the site (www.dadaji.info) and I am so happy about it! I thought the thing about Dada's fragrance was very interesting. I have experienced a fragrance since 1981 during times of pain and difficulty. I had always thought it was a hallucination of some sort. The scent is always the same and matches the description of rose/sandalwood. Except in my case, I have known nothing of Dadaji until today. I find that my general spiritual beliefs do match his message! I wonder!



August 1998 by email to Ann Mills from David Kwan-Kleber, Aloha, Oregon: I had a couple of unique experiences reading *The FRAGRANCE of the HEART*. What happened when reading the book was that on two separate occasions, I was surrounded by a sweet floral aroma that had no basis in physical reality. I am a person who is very difficult to move off of baseline perceptions. It certainly was a pleasant (though unnerving) experience.



December 1999 via email to Ann Mills from Daniel Mammone, Melbourne Australia: First time I read *THE TRUTH WITHIN* was on the internet. That night the room was filled with His Fragrance. I had to get the books! Having read most of *THE TRUTH WITHIN* and *FRAGRANCE OF THE HEART*, I have only warmth in my heart, which was once very bitter. I'm only 20 years old, a full time university law and science student, but longing and searching for the Truth was something that I did more than my studies....since I was young I knew that my upbringing in the catholic church wasn't the way or what He intended...it was when I was 18 that I first came across your internet page, it was the most important and enlightening moment in my life...surprisingly it is two years later that I actually ordered the books...but I already had what I needed to know at that time, it was within. After reading the books I realize the truth really is within. As my life takes its ups and downs, it doesn't really get to me, it does to the point that as a human with emotions, life gets to you, however knowing he steers the ship in whatever situation I am in is a huge help.



February 2006 email to Ann Mills from Pramod Nair, Reykjavik, Iceland: I received CDs and books. Thank you for a wonderful gift. I could not wait to read and I started reading from the time I got home from my work. I had a wonderful experience of Fragrance in my car; my son Advait 5 yrs old, was asking me about the nice Fragrance we got in the car for quite sometime.



Ann's dog, Roy

June 2005 – In La Center, Washington, one afternoon Ann Mills was reading a book and resting at home. Next to her lay her pet Cocker Spaniel named Roy. Ann noticed Dadaji's Aroma and wondered where it was coming from because it didn't disappear quickly as usually happens. She found Dada's Aroma permeated Roy's paws where it remained for months. Roy was a very gentle, sweet soul and most devoted companion who always preferred to be right next to Ann, or awaiting her return. His big brown eyes often had the loving & penetrating look of Dada's eyes.

Charanjal*

One day a man brought a tightly capped bottle filled with plain water and handed it to Dadaji. Taking the bottle in his hands, Dadaji gazed at the contents. A line of white turbidity gradually spread in the water from one end of the bottle to the other. Dadaji rotated the bottle slightly in his hands, two or three times, and every time the fresh whiteness appeared in the water. Dadaji then returned the bottle to the man and asked him to remove the cap and inspect the water, which he discovered had acquired a sweet Aroma and taste. "How does your science explain this?" Dadaji asked. "Can human mind comprehend everything?"



One day in 1972, Mrs. Jayaprakash Narayan brought a bottle of pure water to Dadaji. He placed it before the picture of Sri Satyanarayan for a few moments and then took it into his hands. The plain, clear water started changing its transparency in Dadaji's hands until it became opaque milky white. When she opened the bottle, the water had turned to Charanjal. It tasted sweet and very fragrant.



Dadaji with bottles of pure water he turned to Charanjal 1977 Calcutta



Dadaji asked a university professor to bring a bottle filled with boiled water for his son. The bottle was brought within a half hour. Dadaji took the sealed bottle in his hand and gazed at it for a few seconds. A thick cylinder of white coloration appeared at the center of the water in the still sealed bottle. Dadaji allowed it to diffuse and then he gave the bottle to the professor and asked him to open the bottle and smell the water. The professor found it aromatic. Then Dadaji asked him to smell the water again. The smell had distinctly changed to another sweet Fragrance.



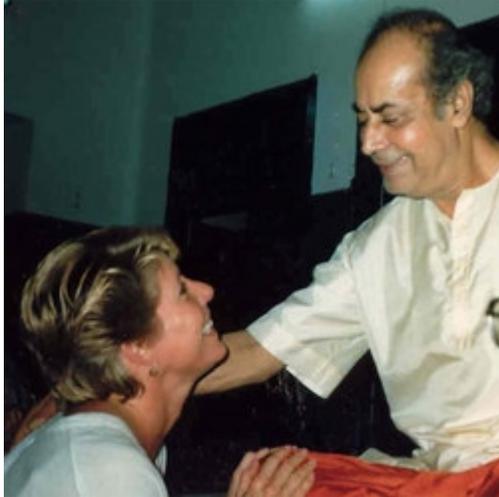
In 1984, Ann Mills was visiting Delhi and was in her hotel room alone. She was thinking it was unusual because no one in the whole world knew where she was at that moment. Becoming suddenly quite thirsty, she poured a glass of water from a pitcher on the table in her room. Taking a drink, she discovered it was Dadaji's fragrant Charanjal. Being very thirsty she drank it all, despite its strong Aroma. The pitcher being empty, she rang for room service and requested the pitcher be filled. It was returned full of water and she poured another glass which was plain water. The next morning, pouring a glass of water she discovered it was again Charanjal.



Ann Mills 1984



* Charanjal - Lit. Charan means feet, Jal means water. Originally water with which Lord Narayan has been bathed, denigrated into the water supposedly sanctified by the touch of a holy person's feet. Water which by Dadaji's touch, directly or indirectly, becomes transformed into milky, deliciously perfumed liquid; known for miraculous healing powers and the transformation of Consciousness it brings about gradually. Related to the flow of Integral Consciousness or Ganga.



Mo Stevenson and Dada - Utsav 1986 Calcutta

In 1986, Mrs. Linda Wright who lives in Oregon USA, was telling her friend, Moses Stevenson about meeting Dadaji and her experience of Mahanam and the fragrant Charanjal water Dadaji had given to her. She explained that she used a only a drop each day as Dadaji had instructed, and when the water became low she simply added pure water to the bottle and it transformed into strongly fragrant Charanjal. Being quite interested in Dadaji, Mo asked if she might have some of the Charanjal. Linda took a clean bottle and poured some Charanjal into it and as she handed it to Mo they both immediately noticed that the new bottle of Charanjal had a distinctly different sweet Aroma and taste.



July 2005 via email from Mo Stevenson: I must share with you the profound miracle wrapped in your message and photos of Dadaji you sent to me. I was contemplating the need to replenish my Charanjal. I prayed and did a ceremony asking for Dada to transform or grace the pure water added to some of HIS Blessed water that is ever so Fragrant and Divine. I asked for the Grace of God to transform this to the ever so SPECIAL Charanjal. At first I felt I had ruined some of what little I have left of HIS Charanjal. I left the project reflecting on what I had done and asked for. I felt deflated in some way. A few hours later, I went to my beautiful container that held this new experiment and OH MY GOD.....it was Dadaji's Fragrance...I can't tell you what JOY I felt. Later that day I get on my computer and there is your email with pictures of DADA and the most lovely note from you. You are ALL WAYS connecting me to HIM... I have connection with Dada that always seems enhanced with your gifts to me by remembering HIM and your LOVE for us ALL. I am so grateful for you and your LOVE of DADA. We are ONE in that.



Mr. Gautam Mukerjee told about his Charanjal experience: There was a dog, a stray dog of course, that used to stay only near our office in Calcutta, and we used to give him food regularly. One day when we arrived at the office, we found the dog was paralyzed. He couldn't move and he was crying out in pain. Because the dog had been living there near the office for nearly two years, we all used to love him.

My boss who thought himself to be quite above the rest of us was there. And as soon as he saw the dog, he looked at me and said, "You have somebody called Dadaji or something. I have heard you talk of some water that can cure even the dead. Dadaji can even bring back the dead to life." I replied, "Yes, that is true. That's true, but it is not for all." My boss said, "O.k., if your Dadaji, as you say is everywhere, why doesn't your Dadaji come and cure this dog? You love this dog. I love this dog."

I said, "See this is no ground for judging, this is not the way of judging Dadaji. Dadaji has not come here for doing these things, restoring life or doing these things. This doesn't prove he is God or he is not God, or he is something beyond mind or he is within mind. This is nothing. Still, I believe that Dadaji is here. And the water need not always be fragrant to be Charanjal. I believe even plain water that is also Charanjal because this is also Dada's creation. Anyway, I'll try it." So in front of everybody, about twenty office people were there, I took a glass of water and I just remembered Dadaji, and I gave the dog some of it to drink. He was feeling thirsty. I think he was lying there for a long time without food or water. The dog drank that water and I sprinkled that water on his legs.

It was a matter of only two minutes and the dog all of a sudden tried to get up, and succeeded in standing up. He was trembling a bit, but he stood there. I sprinkled this water once again and the dog all of a sudden stretched his legs out. I clapped my hands once and the dog just behaved very playfully, very happily. He ran back and forth, came to me and licked my toes, jumped up on me and looked very grateful. My boss was so baffled. Dadaji was not physically present there and the water was not fragrant, not Charanjali as such, but the dog was cured.

He is Everywhere

One woman, who had never met Dadaji, related an experience that happened in 1970, the night after her husband Mr. H.N.D. Mahapatra experienced Mahanam in the presence of Dadaji. In a dream she saw a very handsome man with a radiating figure, along with a supernatural figure standing along side her bed blessing her. A mystic Aroma enveloped her. The next morning when she got up and took a glass of water, she experienced the same Aroma emanating from the water. Later, upon meeting him she recognized in her dream she had experienced Dadaji, His Fragrance, and Satyanarayan.



One night in 1970, Dadaji appeared to Mrs. B.K. Mokerjee in a dream. She had heard of Dadaji from her sister in Calcutta, but had not met Him. Dadaji appeared in her dream and asked her to receive Mahanam. After some weeks passed, Mrs. Mokerjee came to Calcutta and met Dadaji in person. He appeared exactly the same as he had in her dream. When she told Dadaji about her experience, Dadaji said, "You are Blessed."



January 1997 via email to Ann Mills from Sande Nitti, Skokie, Illinois USA: I like so many other seekers have read enough books to fill a small library, I have never read anything as profound or stated with such simple elegance as Dadaji's inspirations, truly leaves nothing to be said and nothing more to seek. I'm sorry I did not have the opportunity to meet Dadaji, strangely I have had several vivid dreams of him since I began reading LOOK WITHIN. I appreciate the efforts of Ann Mills, Peter Meyer-Dohm and others have made in relaying his message and their first hand accounts. LOOK WITHIN is the most excellent book I have ever read. Dadaji leaves nothing else to be said.



On the day after receiving Mahanam in the presence of Dadaji, a man sat with his wife in front of the image of Goddess Kali (above) for their daily worship. She saw

in the picture of the Goddess a divinely graceful person blessing her with His hand raised. She asked her husband to look and he was stunned by the sight, saying, "That is Dadaji." The next moment the figure of Satyanarayan appeared in their view. A little later the figure changed to that of Vishnu, then the figure of Kali returned.

Right: Sri Satyanarayan alter in Dadaji's Calcutta home



In 1970, Mr. Sachin Roy Choudhury, went on a business trip during which he encountered ill treatment from an officer. He was feeling small and in his mind complained to Dadaji about what was happening to him. Immediately, Mr. Choudhury saw Dadaji standing just

behind the irate officer. Dadaji consoled him with the words, "Go ahead, I am with you. Why should you feel like that?" The effect was instant. The officer changed his behavior and Mr. Choudhury was able to complete his business without further difficulty.



Although Dadaji was in Calcutta and Mrs. B.G.N. Patel was in Columbus, Ohio USA, one day in 1977, she saw him appear in a bright light with his enchanting smile on his radiant face. As she tried to offer Pranam, Dadaji placed his hand on her back and told her that the One she was searching for resides in her heart. Again about two weeks later, late one afternoon while Mrs. Patel was sitting on her bed remembering Mahanam, Dadaji appeared to her in radiant light. Dadaji placed her grandson on her lap and asked her, "Are you worrying about him?" She had in fact been worrying oppressively. She tried to touch Dadaji's feet, but he disappeared gradually into dimming light. When she looked at her grandson he was smiling at her and the room was full of Dadaji's Fragrance. A few days later after mailing a letter to Dadaji she returned to the house and found Dadaji's Aroma emanating out of her grandson's head.



One day in the early 1980s, while Dadaji was walking in London with Mr. Parvitar Singh (left) and some others, Dadaji told them to wait and he walked to the top of a nearby knoll. He stood there alone for some time, then without explaining anything rejoined them to continue their walk. When they returned, Mrs. Singh told how Dadaji had come alone to the house and after a brief visit and conversation left. It was confirmed that this visit coincided with the time Dadaji was observed to be standing on the knoll during the morning walk.



One day in 1970, Dr. S.K. Bose was present at Mr. Das Gupta's house where Dadaji was visiting. Dadaji placed his hand on Dr. Bose's head and remained silent for one or two minutes. Then, Dadaji said, "With 32 persons I have talked over the phone in the meantime. You can ring back and verify." Among the 32 people Dadaji mentioned, Dr. Bose's wife was one. Dr. Bose dialed her and similarly phoned the other brothers and sisters who all confirmed they had talked with Dadaji at exactly that time.



Several times in 1969 and 1970, Dadaji said to Dr. B. Sarkar, "Check up by telephoning that I am present in Dr. Maitra's home, and I am also present at Mukerji's home, and I am also present at Ghosh's home." It is thus observed and confirmed on many occasions that Dadaji is simultaneously present at a number of different places. Asked about this, Dadaji laughs and says, "Such things do happen, don't they?"

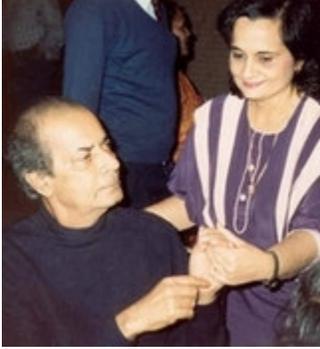


Dadaji's physician Dr. Mukerjee is a heart patient. One morning he lit a gas stove and was putting a pan of water to boil. While he set the pan on the burner he felt a pain surge in his chest. Immediately everything was dark in front of his eyes and he fell toward the hot stove. He couldn't see, he couldn't feel anything. Dr. Mukerjee heard Dadaji's voice distinctly saying, "Remember the Mahanam. Say it! Say Gopal Govinda, say Gopal Govinda!" He uttered Gopal Govinda and the darkness left. He could see and the pain was gone. Later he went to visit Dada, who said, "Is it o.k.? Am I always with you?"



In Los Angeles in 1977, Usha Raja, a woman devoted to Dadaji was involved in a court case. Dadaji came to LA in 1978 she told him about the case and her lawyer said it was a weak case. The next day Dadaji said, "Don't bother about your case. It will be okay. You will win the

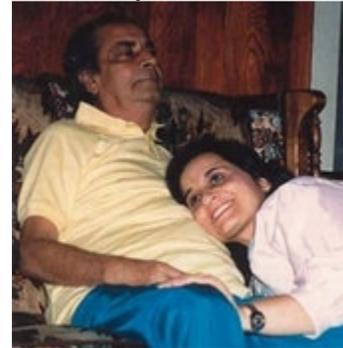
case." Dadaji came to LA in July 1979, Usha told him her case would be heard in August. Her lawyer was ready to proceed. Dadaji said, "Usha, I think time is not yet. It's going to be another one and one half years." She told her attorney it would be delayed. He laughed and said he was already on a beeper and her case would proceed within a week. They waited and the day the case was to start they received a letter from the court saying the case would not be heard. It took another one and a half years. While the case was pending Usha's attorney insisted it was weak.



Dadaji and Usha Raja 1987

Concerned, she called Dadaji in Calcutta and told him. Dadaji said, "Don't worry. I am with you." In 1980, when Dadaji came to LA, he said, "Another two months and your case is going to be on." She told her lawyer. He laughed and said, "I think it's a matter of time and it's going to be after another year." After two months the court date was set. The day the case began when Usha opened the door and entered the court room she saw Dadaji sitting up on the judge's chair. He was laughing. She laughed and her lawyer asked why. She replied, "I can see my Dadaji." He thought she was acting crazy and laughed at her. The first day of the trial did not go well. At 5 pm her lawyer said, "Usha, why don't you call your Dadaji and find out what's going to happen?" Later she called Dadaji. He said, "You don't bother, I am bothering for you." The trial went for five days and every time Usha opened the door to the court room, Dadaji was there in a different colored Lungi, to welcome her, telling her to sit down and overseeing the testimony. On the fifth day of the trial Usha smelled Dadaji's Aroma and she saw Dadaji in the court room. This time he was wearing an orange Lungi, a lovely lotus was under him, with water shimmering around and stars above. A extraordinarily beautiful vision. He had a big stomach at that time, his cheeks were rosey red, and he was laughing. Usha started feeling so good and getting strength. He said, "Today it's done." At lunch time Usha asked her lawyer if it was the final day and he replied, "No, we have to wait for the jury to deliberate." He wondered how she happened to ask and she told him that Dadaji appeared to her in the court room that morning and said it was done today. The lawyer thought she was crazy.

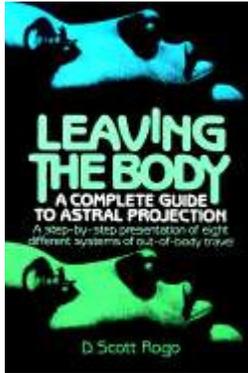
At 2 pm the court session started and the judge dismissed the jury saying the case would be settled. At 3:30 pm in the judge's chambers a settlement was reached. Finally Usha's lawyer believed Dadaji and told the judge, "Before anything happened in the case she told me step by step what would happen. She just told me today at 12 pm this would settle today. She believes in a guy from Calcutta and calls him Dadaji. She has his picture." The lawyer and judge saw Dadaji's photo and insisted when Dadaji came to USA they wanted to see him. Usha Raja won the case and she called Dadaji to tell him. He just laughed and laughed.



Dada & Usha 1987 LA



Via email January 2006 - In my dream dadaji appeared as a 25 years old strong man. he was dressed in white kurta, with black, long hairs, and black eyes. because of the light that was shining, his skin was almost white. When I come to his room, he was sitting in a wooden chair, very relaxed. he asked me why have I come. "I come to enlighten me." He was laughing and said: "You want only words, but you afraid to live." At that moment His form change in Krishna, Jesus, and back to His original form. At the same time, my body start shaking. I was drag from one side of the room, to his chair. He was gone. – J. S. – Solvenia



Leaving the Body

by D. Scott Rogo

Rogo is of the most widely respected writer-journalists covering the field of parapsychology. Read pages 80 – 81 excerpt below.

Dr. Karlis Osis of the American Society for Psychical Research and Dr. Erlendur Haraldsson, a psychologist from the University of Reykjavik in Iceland, visited India in the early 1970's hoping to document the feats of the great Gurus. They heard astounding stories of miraculous bilocations and were able personally to investigate two such reports. The first concerns Satya Sai Baba, southern India's most celebrated Guru and alleged wonderworker.

While attempting to document his purported miracles, the two psychologists heard that on one occasion in 1965 Sai Baba had been "seen" in the city of Manjeree in Kerala, while at the same time holding company with some of his followers at his Ashram miles away.

Ram Mohan Rao, director of a technical school in Manjeree, claimed that Sai Baba had suddenly appeared on his doorstep, stayed with him and his house guests for quite some time, and then departed. Osis and Haraldsson were eventually able to locate eight witnesses who had been present at Rao's home when Sai Baba appeared. They were also able to document the fact that Sai Baba was at his Ashram at the same time.

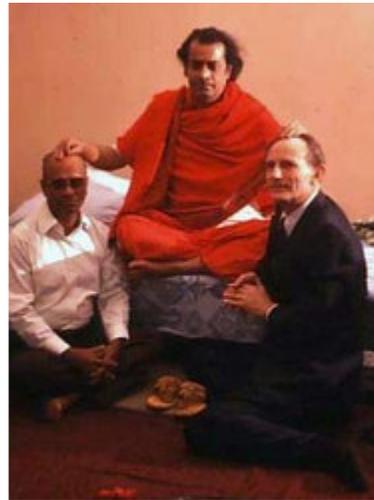
The case weakened, however, by the fact that none of the witnesses at Rao's home had ever met Sai Baba before his unexpected visit. They recognized him only through pictures they later saw; so the visitor could have been an impostor posing as the Guru.

A more evidential report concerns Dadaji, a lesser known holy man who formerly was a prominent singer and businessman. Osis and Haraldsson were eager to investigate Dadaji after hearing the following story. Early in 1970, Dadaji was visiting some people in Allahabad, a city 400 miles from his home, when he suddenly announced that he was going to the prayer room of the house. When he emerged some time later, he said that he had been in Calcutta and claimed to have visited the home of a devotee's sister-in-law. He urged the group to contact the woman and verify his story.

His followers did so and found that, at the same time he had secluded himself in their own prayer room, he had indeed been seen in Calcutta. The woman's family related how Dadaji had initially materialized in the room of their daughter, who was herself one of his followers. She recognized him immediately, which shocked and surprised her no end. His sudden and initially transparent appearance caused her to scream, which alerted the rest of the family of his arrival.

His figure was seen by several of the family, including the head of the household, who had been a total skeptic until he saw the mysterious figure sitting in the girl's room.

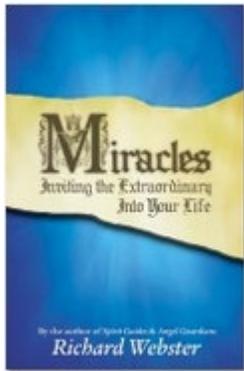
Osis and Haraldsson tracked down several witnesses to the case, including Dadaji's hosts in Allahabad and the family in Calcutta. All the evidence was mutually corroborative.



Dadaji (center), Dr Osis (right) 1974

Editor's Note: Osis and Haraldsson visited numerous ashrams, swamis, and psychics hoping to find persons who could take part in out-of-body experiments. They found frequent claims of OBEs reported about Dadaji, however he refused to participate in experiments.

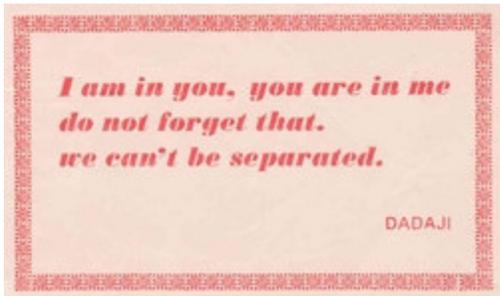
When Dr. Karlis Osis came to Calcutta, he had Dadaji experiences in the form of Satyanarayan appearing in the Grand Hotel where Dr. Osis was relaxing at noontime. He also experienced Mahanam and Dadaji's Aroma in several places when he did not expect it, and later in America also. Dr. Osis had another experience in Dadaji's house in Calcutta, when he received a watch from nowhere, manifested by Dada, and it was then transformed when Dadaji, with the touch of his finger, erased the name under the glass and another name appeared, "Satyanarayan & Co." with Dadaji's name.



Miracles: Inviting the Extraordinary Into Your Life by Richard Webster

Pages 14 -15 Followers of Satya Sai Baba attest to the fact that he is able to bilocate himself. Two researchers from the American Society for Psychical Research, Karlis Osis and Erlendur Haraldsson, visited India on a number of occasions to investigate these claims. They were skeptical about some of the claims of Sai Baba, but were impressed with the bilocation skills of another mystic, Dadaji. In 1970, Dadaji was visiting some devotees in Allahabad. At the same time, he bilocated to a home in Calcutta. Roma Mukherjee, daughter of the household, was reading a book when Dadaji appeared. Initially, Dadaji was almost transparent, but the apparition quickly became more solid, and Dadaji asked her to bring him a cup of tea. Dadaji drank this, and smoked half a cigarette, before disappearing. Bilocation is a rare phenomenon, but one that can certainly be classed as a miracle.

Manifestations of His Message



In 1971, when Mr. G.D. Hazra sought a message from him, Dadaji said that the Lord blesses and it is the Lord only that leads and guides people. Dadaji asked him to prostrate before a picture of Sri Sri Satyanarayan and hold blank pieces of paper as he repeated the Lord's Name ten times. After a minute or two, he found a message in English, beautifully handwritten on the paper in red ink.



In 1972, Dadaji came to Mr. R. Goenka's residence to perform Satyanarayan Puja. At the end of the Puja when a message was wanted, Dadaji asked for a plain sheet of paper. When eight pages were given to him, Dadaji blew his breath over the pages and immediately handed back the eight pages on which a message had appeared in English written in red ink.



One day in 1973, Dr. J.B. Bhattacharya approached Dadaji to find a solution to some obstinate questions noted down on a piece of paper and kept in his portfolio. Dadaji, without caring to know about Dr. Bhattacharya's questions, led him to an outer room where the man, holding blank pieces of paper against the floor with his hands, lay prostrate before a picture of Sri Sri Satyanarayan. Two or three minutes elapsed and he found three pages of answers to the questions written in red ink on the paper he had been holding. The language in which the answer was couched, shined with clarity and precision.



Prior to the publishing of Volume III of "On Dadaji" in 1973, the editor, Dr. D. Chattopadhyay requested Dadaji for his message. Dada asked for a blank piece of paper and holding it remained silent for a few minutes. The following message appeared written in red ink.

Immortal Sayings of Dadaji

Divine Name is the only path.
The mortal being can never be a Guru by any means.
God, Himself, is the only Guru.
Patience results in strength.
Bliss comes through energy.
Wisdom leads to virtue, moral excellence.
Complete surrender to Supreme Being leads to emancipation, realization, salvation.
Divine Grace will descend spontaneously as soon as you will be bereft of your ego.
When your heart will be void of anything, then and then only, the Divine will fill your heart.

A message of Truth manifested by Dadaji

How fortunate are people! Why, Maya itself is their fortune, their treasure trove. No, not the ill conceived Maya of the illusionist. Maya is manifestation, and all manifestation is Self expression of Ananda. Maya is the protocol of the Infinite in its joyous spate (outburst) into finitude. The invariable constant of the entire pageantry of manifest existence, it is the brick and mortar of the circorama the world is. It is the necessary bill of exchange for the concretisation, individuation of the Infinite. It is Maya that gives form to the amorphous, defines the indefinable and sustains the self-identity of all discrete existence. It is your hidden treasure, unacknowledged, though inalienable and ineffable. If you deny it, you deny yourself and that impetuous denial reaffirms it unflinchingly.

Your earthly sojourn is not to expiate for any original sin. The world is not a purgatory, a vagrancy home. You came here not as a convict. You came here as an explorer, a conqueror, trailing down the avalanche of joy on the bedrock of tranquil Existence, Self-poised. This Treasure Island displays before you the Vrindavan Leela, the bi-polarity of attraction and distraction....the attraction of the basal essence of all Existence (i.e. Mahanam within), and the distraction of passive Nature....of which you came here to drink deep.

The mind merged as a mirror, a transfixing apparatus of the Infinite with its principle of limitation, of heterogenisation of time and space. In fact, the mind is self-asserting joy of the Infinite. The functional potency of the mind is Maya. Where there is no mind, there is no manifestation, no felt Consciousness. The mind and Maya are, therefore, necessary in order that you may relish the Rasa of Vrindavan Leela.

Your child may tell you some day, "Papa, I hate the children's swimming pool. Why, it is bondage. I must go to the lake." Would you agree? You have to use specks. You might take it into your head to throw them off and exclaim, "Its all Maya. Others have nothing to do with it."

Would you look saner for that? The newly wedded bride has been inducted into the father-in-law's house. She has to conform to the norms of discipline of the house in order that she may have any title to the company of her husband or else her very existence will be in jeopardy. But, the child grows into an adult and the children's pool is not; the normal sight is restored and the specks are shelved; and the bride grows into a housewife and the husband is at her beck and call without any formality. What you call Maya is then the mode of your enjoying potency, the principle of your growing maturity, of your progressive realization of the joy of life through the antinomies (fundamental contradiction of two apparently equally valid principles, i.e. good and evil) of the Lord's Love-rapport with you.

Maya then, is of a piece with you....your be-all and end-all. You are in her motherly lap in life and death. It is your cradle, your springboard, your coffin. If you deny her you deny me (Satyanarayan) too, for she is my inalienable potency, my mode of Self-expression, which is in no wise exotic to my ineluctable (unavoidable, inevitable, unchangeable) Nature. The moment you try to reject her, she turns into nescience (ignorance), the deluding potency, a stifling hallucination, the greatest blasphemy one can conceive of. In reality however, she is your Mother, the principle of manifestation. While I, as Father, am the principle of conservation. She is my Eternal Grace unto you. But, you have disgraced her and are wallowing in the stagnant pool of sundered phenomenality, defeating my design for having you to drink of Vrajarasa (taste of Supreme Love).

Be then of good cheer amidst the encompassing flow of my Grace. What need you reject of the world? What need you restrain? Don't you disgrace me by restraining your senses? Don't you ostracize me by observing fasts and other austerity of body and mind? Why should you at all care for Yamas and Niyamas? Be in a state of nature, finding my Grace all about you. Work and duty are beckoning at you. Brave them, embrace them and be with them without any egotism and consequent sense of success or failure. If all is Grace, have they any meaning, any pertinence?

If you make me an other, you shut out my Grace and find fault with everything about you, including myself. But, I am your Nearest and Dearest. I am that I am. I am your essence. My Grace is your enveloping Mother and I as fortitude and equanimity am your Father. Make a bridal of we two in your life. And, at long last you will awaken to the Consciousness that we are but One inseparable Integer. I, myself, am the Maya. The entire world is me. What then do you care for any Guru? You don't require any, for He is within you as Mahanama. And, no human being can ever be a Guru. Shake off all mental obsessions and trappings and be with me in the Eternal dance of ecstatic Existence. I cannot be achieved. I am your residual Consciousness in deep slumber, which is inextricably woven into your being.

Dadaji is Truth and Love personified. If you look upon Him as a person, you miss Him. The Infinite is in rapturous manifestation beyond all dimensions through Him, the greatest vehicle of the Divinity the world has ever witnessed. Not to see Him, but to be seen by Him is the profoundest Grace human life on earth can conceive of. Omiyam Brahma Tadvanam (The Supreme is to be worshipped with love.)

--- Sri Sri Satyanarayan

Part VII

Extraordinary Experiences

Extraordinary Materializations



After the occasion of a Satyanarayan Puja in the home of Mr. and Mrs. A.B. Nair, as Dadaji emerged from the Puja room, His Fragrance enveloped everyone in the room where a small group of people were gathered. Mrs. Nair came to Dadaji and offered her Pranam (greeting of respect). Dadaji withdrew his hand after blessing her and then held his open palm before her. On it appeared a silver, oval-shaped locket with the picture of Sri Sri Satyanarayan printed on one side, the other side being smooth and concave. After several people had a close look at the locket, Dadaji asked for it back. At the touch of his hand the silver locket was transformed into gold. Again the locket went of his hand the silver locket was transformed into gold. Again the locket went around for inspection. Dadaji again took the locket back and asked if the lady wanted her name on the locket, to which Mrs. Nair readily agreed. He held his thumb on the concave side of the locket for a few seconds and gave it back to her. Everybody present saw her name newly engraved on the locket. "Wouldn't you like to wear it on your neck?" Dadaji asked. And out of nothingness he produced a golden chain for her.



During an informal gathering Dadaji picked up an ashtray and said, "Is it possible to transform an object like this into another object according to science?" A physicist said, no, not according to any known physical means. Later that evening, Dadaji materialized on his bare palm a silver locket. After he examined it, Dadaji touched it again and the silver transformed to gold.



In 1972, Dadaji asked Mr. R.N. Goenka whether he would like to receive a present from Him. Mr. Goenka agreed and Dadaji produced from nowhere a locket made of a lacquered finish. Dadaji then appeared to have second thoughts and said, "He should give you a silver locket." With a touch of his finger turned the locket into silver. Even this appeared not good enough and Dadaji then said, "You should have a good locket." By his touch the locket turned into gold and with another touch of Dadaji's finger Mr. Goenka's name was engraved on the back.



In 1970, a very old gentleman, Mr. R. Patnaik, upon hearing about the arrival of Dadaji in Bhubaneswar in Orissa, India, came to pay his regards. He had completed writing six volumes of the Ramayana, but could not complete the last portion of the seventh one due to a paralytic condition of his wrist. Mr. Patnaik expressed a desire to receive Dadaji's Blessings so that he could complete it, and he had brought the incomplete manuscript with him. Dadaji sympathetically asked for the manuscript, took it in his hands and placed his fingers at the place where the writing stopped. Immediately Dadaji's Fragrance filled the atmosphere, everybody noticing it and feeling the change in the room's environment. Dadaji then returned the book to the gentleman and asked him to open the last page. Mr. Patnaik found that his cherished ideas and thoughts were written in his own handwriting and language with the same ink as the original manuscript and the remaining volume had been completed.



One day as physics professor Dr. Lalit Pandit was about to leave, Dadaji took him out on the balcony and said, "The Lord will give you a present, will you take it?" Dr. Pandit naturally agreed. Dadaji stretched out his hand into the air outside of the balcony window and instantly brought it back and handed the professor a large package containing a fine cloth material for a

suit to be made. Upon returning home Dr. Pandit's wife told him she had just recently seen that particular type of cloth and had a strong desire to make him a suit.



One afternoon in 1970, while taking his customary afternoon tea at his home Dadaji said, "I would like to have a drink. Can't this tea be made into liquor?" Saying this, Dadaji covered the cup with the saucer. After a few moments, the hot tea was converted into cold scotch whiskey. Dada asked, "Is there any difference between tea and wine?" All those present tasted it. When the cup was empty, the hostess washed the cup with water, then tasted the water which had become sweet, fragrant Charanjal. On the same occasion, Dadaji changed a cup of tea into orange juice and another cup of tea into coffee. After awhile Dadaji manifested out of nowhere a package of foreign brand State Express 555 cigarettes for Mr. B.K. Mokherjee.



During an early Utsav celebration in the 1970s in Calcutta, Dadaji manifested a china plate (left) with a painted portrait of Sri Sri Satyanarayan (symbol of the Creator of Truth) for a young woman.



In 1972, Dadaji was having tea and he asked Mr. K.L. Gambhler what he would like to have, tea or some drink (liquor). The gentleman politely replied he had already taken tea. Dadaji had been stirring the half-full cup of tea with a spoon, his fingers passing over the brim of the cup. Then, suddenly Dadaji extended the cup to the man and asked him to drink it. To his utter surprise, it was a thick milk of sweet and highly flavored Nectar. The lady of the house was also surprised, as she herself had served Dadaji Darjeeling tea with the usual two drops of milk.



One Sunday morning in 1970, Dr. B. Sarkar and a number of people were gathered at Dadaji's house in Calcutta. They were discussing miraculous cures by a famous saint in Benares that had happened in 1943. The saint was known to produce certain things by some invisible power. Dadaji, laughing at hearing this, got up from the bed and brought a mug full of water from the bathroom and started pouring it into a glass. The water transformed into strong alcoholic liquor and the room became full of the aroma of the liquor mingled with the lovely Fragrance of Dadaji. Dada offered a sip of the liquor to everyone present. (Note: Dadaji is known to have been in Benares, India during 1943-1944.)



In 1970, while visiting Mr. Ghosh in Lucknow, India, a man offered Dadaji two marigold flowers. Dadaji received them and returned the flowers, which were instantly converted into two roses. An eminent scientist was overwhelmed when Dadaji produced a tree out of a handful of earth and asked him to taste the fruit from it. Dadaji asked the wife of a scientist to come forward. He stretched out his hand and touched the outside of her blouse just above her breast bone. No one could see anything happen. But, when Dadaji asked her to pull out the chain which she was wearing around her neck under her blouse, she was visibly amazed to find a locket on it. All present saw that the locket bore the familiar portrait of Sri Sri Satyanarayan. The woman admitted she had only been wearing the chain. "How does your science explain this?" Dadaji asked.



In 1971 when a Mr. Gosh came to meet Him, Dadaji said, "Do you want to see where He resides?" Dada placed his hand on Mr. Gosh's chest over his shirt, and instantly brought out an oval-shaped silver locket about three inches in diameter. The image of the bust of Satyanarayan

was on the locket. After everyone present had examined it, Dadaji said, "Can it not be turned to gold?" No sooner had his fingers touched the locket than it was turned to gold, smaller in size and the portrait of Satyanarayan was a full-figure image. Dadaji then said, "Let your name be inscribed." Instantly, at the touch of his fingers the following words were clearly inscribed, "To Tarun Kumar Gosh. Dadaji." Ghosh said, "My name is Tarun Kanti." The inscription immediately changed from Kumar to Kanti."



On one occasion in 1973, Dadaji went to the residence of the Governor of Madras, Mr. K.K. Shah. Before a distinguished gathering Dadaji explained the difference between miracles performed by Yoga and those which take place by the Will of Sri Sri Satyanarayan. He took off his upper garments and out of nowhere materialized a Rolex watch in his bare palm. Dadaji presented it to Mr. Shah. Dadaji then rubbed his finger on the glass and immediately the name of Sri Sri Satyanarayan was inscribed under the glass on the dial. He asked for the name of the Governor and by a similar touch Mr. Shah's name and the name Dadaji were instantly inscribed on the back of the watch.



In 1984 a skeptical American journalist, Ms. Jan Mitchell, came to interview Dadaji for a major Oregon newspaper. In the course of the interview, Dadaji said, "He wants you to have something." Then he started rubbing the top of her head, until within moments a gold watch appeared. "How does this happen?" Dadaji asked her. Before she could reply, He asked, "What kind of watch is it?" She looked at the dial and read a Swiss brand name. Dadaji said, "Anybody can do that, some kind of magic." Dadaji took the watch back and rubbed the watch glass once with his finger. He handed the watch back to her, saying, "This is from Satyanarayan. What does it say?" The reporter read the words, "Made in Dreamland, Sri Sri Satyanarayan," inscribed on the dial under the watch glass.



Journalist Mr. C.S. Pandit came to meet Dadaji and write an objective account. After a brief introduction, Dadaji surprised him, with the top half of his body bare and the lower half covered with a Lungi, Dadaji suddenly touched the journalist's chest with his fingers and in his bare palm instantly materialized a beautiful pen. Dadaji said simply, "It is not a miracle. It is a manifestation of the Blessing of Sri Sri Satyanarayan in this form."



In 1973 Dadaji said to Dr. Gopinath Kabiraj, "For the sake of the Great Will, this meeting was arranged and this is the settled fact. Do you want to see Surya Bijnan (Science of the Sun)? Here it is." A shawl came out of nowhere into Dadaji's hands and he wrapped it around Dr. Kabiraj, telling him to use it always. Then Dadaji looked at the corner of the shawl and said with his usual smile, "Let there be the name, Baba." At once it was found that his name was embroidered on the edge of the shawl. "Don't give your Dada any credit. He has nothing to do with it. It all happens at the Will of the Almighty." Dadaji then asked Dr. Kabiraj, "Perhaps you would like to possess a Parker pen." Forthwith, touching the shawl the man had received the day before, Dadaji produced a Parker pen and gave it to him. "Use this pen, it is for you." Someone else said, "He likes Parker '51 more than any other Parker pen." Dadaji smiled his mysterious smile, took the pen back, rolled it between his fingers and it was transformed into a Parker '51. But, it did not end there. Dadaji took the pen back once more and rolled it again all over between his fingers and Dr. Kabiraj's name appeared clearly embossed on it. Dadaji said, "Don't give me any credit. I have nothing to do with it. It all happens at the Will of the Almighty."



Mr. S.N. Ghose, editor of a major newspaper in Lucknow came to meet Dadaji as a skeptical reporter in 1970. He was witness to the following events. Dadaji converted a glass of tap water into wine and those gathered tasted it. He brought an unusually large cake of sweetmeat

from nothingness in the twinkling of an eye, and it was distributed to be eaten by all present. Mr. Ghose took a piece of the cake home and three days later it was still fresh as before. Dadaji presented him with a package of foreign brand cigarettes unavailable in India, manifesting it from nowhere. Dadaji said, "I believe these sort of events cannot satisfy you. You have an inner life, an urge and quest for the Eternal Truth. Am I wrong? You see, I have not read much, I do not know any scripture. You believe me what I say." Dadaji went on to quote eloquently and fluently, verse after verse, from scriptures, sometimes unknown, and interpreting them in a completely new way. Mr. Ghose became convinced of Truth when he received Mahanam in the presence of Dadaji. Yet, Dadaji reminded him, "I am nobody. I am your Elder Brother only."



In 1978, Dr. and Mrs. William Klein from Washington DC, USA, had the opportunity to meet Dadaji in New Delhi, India. Dadaji was reclining informally on a bed as those gathered sat on the carpet in front of him. After some informal conversation lasting almost an hour, Dadaji sat up and asked Dr. and Mrs. Klein and Dr. R.L. Dutta to stay with him and sent the remaining visitors to wait in an adjoining room. Dadaji pointed to a large framed picture of Sri Sri Satyanarayan and said, "For Him nothing is impossible!" He then gestured toward the window and the three of them saw it grow darker outside. It had been a clear sunny day in Bombay. Another gesture from Dadaji and they witnessed rain falling on one side of the compound outside and bright sunshine on the other. As Dr. Klein thought in his mind this could be a coincidence, Dadaji materialized a gold watch (right) on his bare palm, while he was almost completely naked. After Dr. Klein had put the watch on his wrist, the original brand name on the dial disappeared and there appeared instead, "Sri Sri Satyanarayana, Made in the Universe." On the chain Mrs. Klein was wearing under her blouse there appeared a golden locket embossed with a picture of Sri Sri Satyanarayan. Then, upon their asking, Dr. and Mrs. Klein received Mahanam and were engulfed by the Divine Aroma that constantly emanates from Dadaji's body.



Changing Weather

Early in 1970 at Lucknow, the editor of a major Indian newspaper, Mr. S.N. Ghose, was introduced to Dadaji. Dadaji smiled and said, "Oh, I see, you are an expert editor of that big newspaper. Of course, there are many other reporters here. All of you may think that I am a great magician. Is it not so? You have come to see a few miraculous events. But, my dear brother, let me say frankly that I am a very helpless man. I do not know anything and I do nothing. What happens is only at the Will of the Almighty, just believe it. This much I know only." It was then a severely cold day and even with warm clothing, those gathered were feeling chilled. Dadaji said, "People of Lucknow this time suffer from severe cold. Well, what do you say, can't this severity of coldness be reduced?" Mr. Ghose looked at Dadaji with contempt, only later realizing that Dadaji understood his skeptical attitude. Within a few moments everyone felt a quick rise in temperature which remained as long as Dadaji was at Lucknow.

The sharp rays of the sun were shooting in through the window and Dr. Gopinath Kabiraj was finding them both annoying and unwelcome. He requested somebody in the room to shut the window. Dadaji, with a twinkle in his eye, exclaimed, "Why shut the window? We'll request the sun to shut out its light. If this (pointing to himself) requests Him to do so, don't you think He will oblige?" Instantly the burning rays ceased to strike through the window.



One day physics professor, Dr. O.P. Puri, was taking leave of Dadaji. He was going on a motorbike and was delayed in his departure due to heavy rains. While waiting outside under cover for the rain to abate, Dadaji came out and took him back inside the room. Gazing at the darkened sky through the window, Dadaji said, "Yes, it is raining heavily." Then he touched the window pane with his one hand and the man's shoulder with the other hand, saying, "But, you go home." The rain stopped instantly and only started again after Dr. Puri reached his destination.



During a Puja held in 1970 at the residence of Mr. B. Mitra, suddenly a heavy rain shower started even though there had been no previous sign of impending rain. Hundreds of people did not leave their seats, in spite of the downpour. Dadaji also remained seated and smiling. After awhile, Dadaji said, "Oh rain, be kind and please be off from here." The rain stopped at once.



In October 1986, there had been two weeks of extraordinarily heavy rains in Calcutta, causing much flooding and inconvenience. Tom Melrose, Ann Mills and Mo Stevenson were arriving from America at the Calcutta airport to attend the Utsav gathering and Mrs. Munjit Singh and Mr. Parvitar Singh, who were to go meet the foreign visitors, were telling Dadaji that unless the rains stopped it would be impossible to get to the airport and back. Dadaji smiled and told them they had to leave immediately as the plane was due to arrive. They were still greatly concerned but went to the car to find the rains had stopped completely and the sky was clear blue. Dadaji came out on the second floor balcony of his house and looked down on them and said, "Is it okay now?" It did not rain again during the week hundreds of people came to the Utsav celebration.



A few fortunate people accompanying Dadaji in a procession of cars to the Malabar Hill residence of Mr. Deshmukh in Bombay had the extraordinary experience of an incident which also took place in the field of the Kurukshetra long, long ago. The historical event that occurred at the death of Jayadratha, was described in the Mahabharata as was one of the wonders of the world. On this particular day in 1971, while riding along in a car, Dadaji reminded those present of this incident saying, "Is it not possible to repeat the incident of Jayadratha Badh?" He asked the procession of cars to stop. Smiling, he said, "Look, on the right side, there is the Arabian Sea." The atmosphere of the sky suddenly became darker and darker like the deep blue water of the sea. It was 11:00 in the morning and the moon and stars were clearly visible in the darkened sky. Curiously, at the same time on the left side of the sea the sun was shining brightly as usual. One side of the sky was dark and the other side bright at the same time. It lasted for a few minutes. Dadaji said simply, "So the events of the Mahabharata can be repeated even in this age at His Will alone."

Supernatural Phenomena

In 1972, Mr. A.D. Mani took a photo of Dadaji and asked him to autograph it. Dadaji said he would not do so and pointing to himself said, "This is a useless body. Why do you want my autograph?" He then asked somebody in the room to bring a book titled, "On Dadaji". He opened it and blew his breath over the first page and Mr. Mani's name appeared, followed by the name Dadaji and the date. Dadaji then took out a small photograph of Sri Satyanarayan and said, "You have this instead of my photograph."



In 1970, while visiting Lucknow, Mr. M.P. Jain went to visit Dadaji. Dadaji gave Mr. Jain a warm reception and lightly patted his forehead. The people sitting in the room saw that a miniature image of Sri Satyanarayan (left) then appeared on Mr. Jain's forehead. He ran to look in a mirror and saw the image of Sri Ram Thakur (Satyanarayan) on his forehead.



Mr. Gautam Mukerjee tells his experience: Both Dadaji and Ram Thakur are the same. Dadaji didn't visit Ram Thakur very often. Ram Thakur was a very quiet sort of a person, but whenever Dada went Ram Thakur used to jump up and recite the Mahanam loudly. He knew Dada is the Name, He is That. He is the Name and the Named both, in person. Ram Thakur felt very happy upon seeing Dada.



Ram Thakur
1860-1949

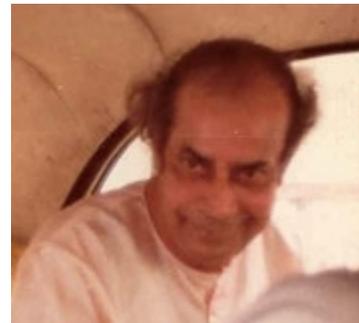
One day photographers asked to take Ram Thakur's picture and he said, "This body is meant to perish. Why take my photograph? What's the use of running after this body?" They persuaded him and he said okay. When the film was developed, three different pictures came out. One was a picture of Satyanarayan. The second was Kaivalyanath. The third was of Ram Thakur as he actually appeared. Dadaji says the first state is Krishna. That is Prema (Supreme Love). After that is Vrindavan Leela (Divine Love Play), where there is sorrow, joy, happiness, unhappiness, all with Him of course, not with the world. That's why they say He plays, He is playful....the joy, happiness, quarrels, all these things. Kaivalya is the stage after Vrindavan Leela, where there is some sort of vibration, of course, some sort of feelings, but not to a great extent. It's much calmer. And, Satyanarayan state is the Absolute state, where there is no vibration, no good, no bad, no evil, no joy, no sorrow. That's the Supreme State where it is Zero.



Mr. R.N. Goenka walked into Dadaji's room one day in 1972 and sat down before him. Dadaji presented him with a book titled, "On Dadaji", and asked him whether he wished his name written on the fly leaf. Before Mr. Goenka could take out his pen, Dadaji's fingers moved on the blank page and the name appeared on it in red ink, correctly written, along with Dadaji's signature and date.



In the early 1970's while riding in a car without a telephone, Dadaji often said he has just made telephone calls to numerous places. "Isn't it possible to phone from the car?" He would ask. After becoming silent for some moments, Dadaji would say, "Note the time, I have just called five places." Upon arriving at the destination, it was confirmed that Dadaji made five calls simultaneously to various places at that time. On asking, Dadaji would say, "A wish rose up in Him. There is no credit or authority of this one (indicating himself). It just happened."



One day in 1970, Dadaji was riding in a car in Calcutta and he whispered in the ear of Doctor Bibhuti Sarkar, "Your home has been called on the phone." Later, Dr. Sarkar learned at that precise time, his wife had received a call from Dadaji. After he and Dadaji arrived at their destination, Dadaji once again leaned over to him and whispered, "I have just telephoned Roma Mukerjee, who has received a certain letter and she has just now finished the reply. You can phone her now to find out. Dr. Sarkar called Roma and asked, "Did you receive Dada's phone call?" She replied, "Just now Dada phoned and asked what I was doing. Where is Dada?" Dr. Sarkar said, "Dadaji is right here. Did you receive a letter to which you have just finished the reply?" Roma replied, "Yes, but how did you come to know that?" To which he replied, "Dadaji told me. That is why I wanted to confirm it with you."



During a 1969 train trip to Allahabad with a group of those close to him, Dadaji all of a sudden said, "Mahakal (Eternity, here meant as great danger) is standing in front. It is necessary

to stop the train." Within a few minutes the train slowed to a halt. During the next hour the engineer and mechanic despite much effort could not discover why the train stopped. It was the middle of the night and everyone was extremely worried. After nearly an hour Dadaji said, "Now the train can start." When Dadaji indicated the danger was past, the train started up immediately.



Mr. Gautam Mukerjee told about his experience: Many people have their own view of Dadaji, for me he is always playful like a small child. Whenever I offer Pranam (traditional greeting of respect given to an elder), I just give soft pinch and shake his feet a little. He used to love it very much. He relished it quite a lot, and would smile and laugh gleefully whenever I used to do it. One day several of the people who used to come to Dada were not very happy about my Pranam. So they told me, "You do this thing to Dada and he feels very annoyed. You are hurting him. He might get hurt and then we'll hold you responsible." They said it in such a way that I felt very bad and, of course, I was feeling guilty.

Dadaji used to come downstairs around nine in the morning to the large room on the first floor of his house where people would gather. That day he didn't come down until eleven-thirty. When he came down, he sat there looking directly at every person who had told me all these things about my Pranam. Dadaji looked at me and said, "It has been more than 24 hours since you did Pranam to me. Come and do Pranam." I couldn't control my tears, so I just went up to him and without touching his feet even, I just put my head on the divan and came away. Dadaji had a very pained expression on his face. He smiled a pained smile and said, "I didn't relish your Pranam today. I am not happy about this Pranam. Don't worry for people who are jealous of you. Have I told you anything? You will come just now and do the Pranam as you do it. And, if you don't do it, I won't accept Pranam from any of these people. May we do that Pranam again?" I offered my Pranam the playful way I usually did and Dadaji was again very happy.



One day in 1970, Dr. B. Sarkar had been invited to go with Dadaji to attend a lunch at Roma Mukerjee's house. Together they left Dadaji's toy shop at New Market in Calcutta, to drive to another location in the city. There was only fifteen minutes before they were supposed to be there for the luncheon engagement, and they had to negotiate a difficult crowded area where there was always a traffic jam. Dadaji said, "More delay won't do." He was driving the car and as if he were deep in thought, Dadaji asked which way would be the quickest. Right after saying that he said, "See where we have come." Dr. Sarkar was stunned to see that they had then and there arrived at their destination.



A woman, who was very fond of Dadaji and whom he called his mother, used to make cheese for Dadaji each day. She lived a long distance from his house. One day Dadaji said to Gautam Mukerjee, "Henceforth you will bring the cheese from her house. You will walk the entire distance, but you will bring it." On several occasions, after the woman handed the young man the metal container of cheese, he noticed that as he walked to Dadaji's house, the container became lighter and lighter. Halfway there, it was so light it felt as though it was empty.

When Gautam arrived at Dadaji's house, he observed that Dada was not talking to anyone gathered there. He was sitting with his hand covering his mouth. Not speaking directly to him, Dadaji said, "I am feeling very hungry. Give the cheese immediately. It is very late!" Gautam handed the cheese container to Dadaji, who opened it and said, "You have stolen the entire thing! You have eaten the entire thing!" The container was totally empty, with just a few crumbs of cheese remaining.

Dadaji was still not looking directly at Gautam and still had his hand covering his mouth as he said, "He knows that Dadaji eats nothing else in the evening except his cheese. Why does he have to steal this thing? You could have asked me, I would have given it to you also." Dadaji would not let him see his face fully. Getting suspicious, Gautam reached for Dadaji's hand and pulled it away from his face, saying, "Open your mouth." Dadaji playfully tried to turn away and

keep his mouth closed. "You have to open your mouth!" Dadaji reluctantly opened his mouth which was full of cheese.

It happened several times and Dadaji used to tell the young man's father Dr. Mukerjee, "He's coming with my cheese and he'll get wild at me. I'll take the cheese. Don't say anything. Don't laugh. Make a very grim face. You shouldn't let him know that I have done this." His father watched as Dadaji somehow ate the cheese out of the container his son, Gautam, was carrying in his hand some distance from Dadaji's house.

This continued to happen and everyone used to laugh at the embarrassed young man. Even Boudi (Dadaji's wife) used to say, "See this container is absolutely empty." One day the young man finally said, "Dada, I am not going to take false accusations when you are calling me a thief. I will eat the cheese and then I'll be called a thief. So, if you try this again, I will eat the cheese!" One day when Gautam was to take Dadaji his cheese, he and his father and mother overslept their customary afternoon nap. Mrs. Mukerjee got up around 4:15 p.m., and she shook her son and husband saying, "You rush immediately to Dadaji's house." Gautam was quite concerned as it was very late and he feared Dadaji would be waiting for his cheese. When he finally arrived at Dada's house with the cheese, it was at that very moment Dadaji woke up from his afternoon nap. A lady was there and in front of Dadaji she said to Gautam, "You are very late today." Immediately Dadaji said, "It is my fault. I forgot to wake him up."

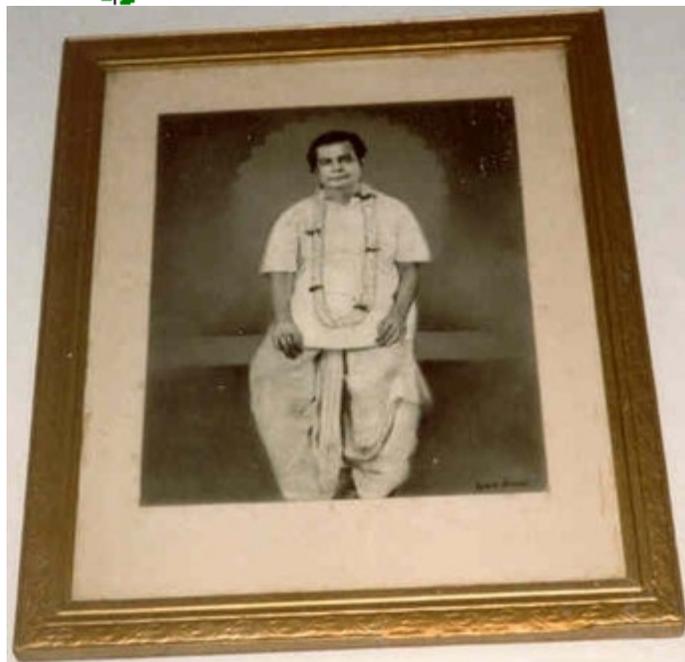


In the early 1970's Dadaji was often very playful and was usually in a very jolly mood. However for some days while the case against him was in progress (See Part IV, 3.), he was continuously in a very nasty mood, very serious, very quiet. He spoke very rarely. At that time, those close to Dadaji were not accustomed to seeing him in such a mood. Mr. Gautam Mukerjee found a photograph showing baby Krishna being scolded by his mother who was pulling his ears. Krishna was looking at her and crying. Gautam felt desperate about Dadaji's dark mood, took the photo to him, saying, "This is your photograph in one of your previous births. I hope you recall how your mother used to pull your ears when you were very naughty. You are being very naughty and very moody now. I think we have to bring someone like this lady here, who can pull your ears and bring you back to your own Light." As soon as Dadaji heard this, he started clapping joyfully and laughing.



Mr. Gautam Mukerjee particularly liked Dada's appearance in a certain group photo. He took it to a studio and asked the photographer to crop the photo and make a separate picture of Dadaji. He had great difficulty reproducing the image of Dadaji alone and touched it up himself. The resulting picture did not resemble Dadaji and Gautam was annoyed and dissatisfied. The photographer apologized, would not accept payment and gave him the picture anyway. Gautam had it framed and kept it hidden behind a curtain in his home.

One day Dadaji was at his home talking with a young woman and told her the exact floor plan of



Actual photo described hangs in Gautam Mukerjee's home

Dr. Mukerjee's house (although Dada had never been there). He said, "You'll find all my photographs and photographs of Satyanarayan there. "Later that day when she accompanied Dadaji on his first visit to the Mukerjee's house, she confirmed Dadaji's description of the house was accurate to the last detail. All of a sudden she said, "There is another photograph. There should be a photograph behind a curtain." Without being told, she went directly to the picture hidden behind the curtain and brought it to Dadaji. Dadaji smiled at Gautam, who protested, "Why did you bring it? Keep it away. It is not Dada's photograph. It does not resemble Dada."

Dadaji said, "Why? I see nothing bad in this. It's a beautiful photograph. Put it in front of me and you all leave." They left the room for about three or four minutes. When Dada called them back, he had transformed the photograph into a beautifully perfect and radiant likeness of himself. Dadaji was very mischievous in the early years. In the home of Dr. Mukerjee and his family, who have all been close to Dadaji for many years, there were many photos of Dada on the walls. Often when they used to go out, they would return to find the photo's moved and rearranged, although nobody was in the locked house during their absence.



There was a king cobra snake that used to guard Dadaji's garage. Nobody knew where it came from and it was very poisonous. It used to live in his garage and everybody used to advise him to kill the snake. But Dadaji said, "Why? Why kill the snake, he has come here for a greater purpose. He won't do anyone any harm."

The cobra used to be there in the morning and Dadaji used to say, "Please come out, I have to take out the car." The snake would simply come, go very near to just touch Dadaji's feet and then go out into the garden. Dadaji would then take his car and the snake would not come back the whole day. As soon as Dadaji returned his car to the garage, the cobra returned also.

One day Dadaji was visiting a second house he owns near his residence. He was having a second floor constructed there and everyday he visited the Dr. Mukerjee family living on the first floor there. Dadaji customarily took his afternoon tea there. One day, he expressed concern that the bricks and sand used for the construction might be stolen. "Is there no one who can guard these things at night?" Dadaji was quiet for some time. Later when he was leaving the house a dog was waiting outside. Stretching out his legs the dog came very near Dadaji, as if he were offering Pranam at Dada's feet. All sorts of sounds were coming out of the dog's mouth as if he were saying something to Dadaji. Dada stood there absolutely calm and said, "OK friend, you need not worry now. I assure you, you have got Mukti. You remember the Mahanam that is all. And, don't worry." Dadaji turned to the person next to him and said, "He is a great devotee."

The dog looked up at Dadaji so happily as if he didn't know how to express his joy. He was licking Dada's feet and licking Dada's toes. With his paws he was trying to play with Dadaji. Then Dadaji again patted the dog and he said, "Friend, you'll do me a favor? Will you come regularly and guard these bricks and sand which are lying there?"



The dog, just as if he understood each and everything Dadaji said, looked at Dada and went over near the bricks and sat on the sand. Everyday, until the entire construction was finished, that dog came at exactly the time Dada came to the house. The dog would sit at the entrance to the house until Dadaji came out.

He would let Dadaji pass, come and just lick his feet and stand back as Dadaji got into his car. And from there the dog would go and sit by the sand and bricks until the morning. At six-thirty the dog was fed and he left for the day to return later when Dadaji arrived for afternoon tea.



Some people were gathered to hear Dadaji speak informally in a private home in Calcutta. While Dadaji was talking in his fully absorbed state, a bat flew into the room. So many people were there but the bat chose only Dadaji and started flying in a high, wide circle over where he was reclining on a divan. The bat continued circling and gradually its path became smaller and smaller and lower and lower, flying over Dadaji only, no one else. Some people brought a tennis racket to drive the bat away, but Dadaji sat up and signaled for them to wait. Again he reclined on the divan and stretched out his legs and feet as if he were asking someone to offer Pranam. The bat came very close to his feet. The circle became very small as the bat flew just above Dadaji's feet. Four or five times it circled extremely close to Dada's feet and then it died on his feet. Dadaji picked up the dead bat, took it out and covered it with some soil.

Miraculous Healing

One day in 1969 a group of people accompanying Dadaji were getting into a car. Dr. B. Sarkar, who was accompanying them, got his fingers smashed shut in the car door. Upon releasing his fingers from the door, Dr. Sarkar was in unbearable pain and someone ran to fetch ice. Dadaji said, "Searching further will not do!" He touched Dr. Sarkar's fingers and the pain vanished. On Dadaji's hand there appeared a black mark, but he remained indifferent.



A very devoted lady joined a group sitting around casually visiting with Dadaji. Her eyes were shining with love for him, although she visibly tried to suppress signs of acute pain in her knees that she had been patiently bearing for more than two years. Dadaji blessed her as usual with an embrace and told a doctor of medicine present, "Look how much I am suffering, my daughter here has such pain. Please take her to the next room and examine her knees." The doctor came back after sometime and reported the lady had a kind of arthritis for which medical science has no cure. The doctor said, "She has to live with it. Only your Grace can do something for her." Dadaji told her, "Oh, my girl, I feel something. You know how the Father suffers when his daughter is in pain." The lady began crying tears of love. Dadaji continued, "Your Love itself will make your trouble go away gradually. It can go away instantly if you want, but I think it is better to keep some of the pain and let it go slowly. You see, to bear Prarabdha (destined unfolding of life) with patience is the greatest virtue, the greatest penance. Prarabdha must be dissipated by bearing it." As the lady was bowing to Dadaji to take her leave, suddenly Dadaji got up and gently moved his hands along her legs. The next time she came, she was eighty percent over her trouble and she seemed to glow with inner love.



Dadaji 1988 Utsav – Bhappi Lahiri on right

One day in 1973 at the home of Abhi Bhattacharya in Bombay, a deeply devoted woman named Mrs. Lahiri (Movie Music Director Bhappi Lahiri's mother) was sitting before Dadaji. Her facial expression revealed she was very nervous, confused and uncomfortable because she was running a high temperature and had not been feeling well for some time. After a few moments of silence, Dadaji put his empty hand on her heart, withdrew it producing a capsule from nowhere and asked her to swallow it. After Mrs. Lahiri's son sang a beautiful devotional song, Dadaji felt the temperature of her body and asked the son and husband to do so. The fever was gone, and her face beamed with a smile, as she said, "I feel all right."



One day in 1969 at his house, Dadaji extended his hand and produced from nowhere a bottle of medicine. The next moment Dadaji told Dr. B. Sarkar, "Is there something in your pocket? Just take a look." Upon putting his hand in his pocket, Dr. Sarkar found a bottle of medicine. Dadaji merely said, "It is okay. Take a spoonful daily of what you have received."



One day in 1970, Dadaji was talking to Mrs. B. Sarkar by phone and he told her to put out her hand next to her phone receiver and a tube of medicinal ointment appeared in her hand.



In 1970, one day Mrs. K.C. Neogi called Dadaji saying her husband was not feeling well. Dadaji told her to bring a cup full of water near the telephone. Then he asked, "Do you get the Fragrance from the cup?" She replied, yes, as the water had turned into fragrant Charanjali. Dadaji instructed, "Give him this water to drink and also apply some on his forehead." By the next day the man had fully recovered.



Dr Kumar greets Dada at London's Heathrow Airport 1983

Dadaji lit a cigarette and just then the telephone rang. Before answering, he told the group of people, "This call is from London, from the wife of Dr. Kumar." The woman, herself a physician, was frantic with worry as she explained to Dadaji, her husband was suffering from acute heart pain and several members of the distinguished fraternity of Harley Street physicians had come to examine him and suspected a severe heart attack.

Dadaji smiled and said, "Why do you worry? All of you doctors are fools. There is nothing wrong with his heart. It is only some wind pumping against the heart that is causing the pain. Just give him some Charanjali and phone me after half an hour." In exactly half an hour, Mrs. Kumar phoned again to say that the pain had disappeared. Dadaji laughed and told her, "The doctor is a beautiful girl, married to Him. So, a wish arose in Him that took care of him." Two days later the doctor himself called Dadaji from London. He was in a panic as specialists examined him and suspected stomach cancer. Dadaji shouted into the phone, "All you doctors are such utter fools! He says there is no cancer, not even an ulcer. You get all the tests done and phone tomorrow." The next day a call came to say the stomach was fine and the doctor was again in perfect health. Dadaji was so playful during all this, enjoying His Leela like a child.



One morning Dr. Lalit Pandit, a physics professor from Bombay, visited Dadaji. A few days previous the professor had suffered and extremely high fever and a doctor had been summoned in the middle of the night. When he arrived at Dadaji's house, the professor found Dadaji sipping a cup of tea. Dadaji welcomed him with a knowing smile, shook the half-full cup of tea a little and handed it to him. It was no longer tea, but a sweet fragrant liquid. Within a few hours all remaining weakness had disappeared and Dr. Pandit was perfectly fit.



Dr Pandit 1982 Utsav



In 1986, Mr. Steve Davis, who had come to see Dadaji each summer for many years in Portland, Oregon, had developed severe back problems as a result of an earlier motorcycle accident. The pain had become so extreme the doctors advised him to stop working. However, he owned his own company and it was financially imperative that he continue to work or his business would fail. When Mr. Davis came to see Dadaji he did not tell Dadaji any of these problems, feeling fortunate to be in Dadaji's presence.

However, Dadaji called Mr. Davis into his room and in private looked at his body as if it were transparent. After a few seconds, Dadaji lightly touched his back in a few places, again looked intently at Mr. Davis' body and touched him lightly again and told him to go and not to worry. Within hours the pain was considerably reduced and within days he was working a full schedule without any pain or difficulty at all.



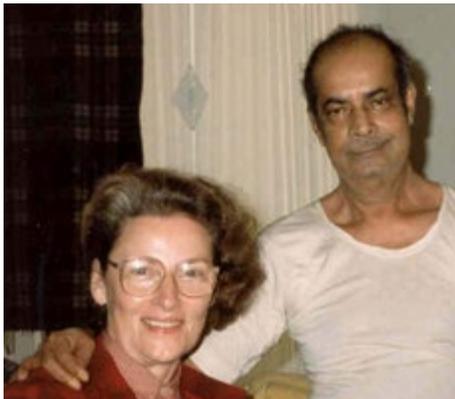
Dadaji and Steve at Portland International Airport 1985



In 1974, one day the son of a Dr. Lalit Pandit was suffering with a very large and painful boil on his thigh. Dadaji called the boy to come to him and he gently moved his finger around the boil. Within hours the boil subsided and disappeared.



A young woman close to Dadaji was in the last days of her pregnancy when she was informed by her physician the unfortunate news that her baby was dead. The best doctors in Calcutta were called to examine her, and all agreed that there was no hope because there were no life signs from the fetus. The worried woman called Dadaji and he emphatically told her, "No, not possible. The child is fine, leave it." All the doctors continued to warn her that if the dead fetus were not removed immediately, she would also die. All tests continued to show no life signs and the doctors refused to take responsibility if she did not follow their advice. Dadaji told the doctors, "No, in 72 hours she will have a baby boy and everything will be perfect. You doctors don't know anything. The baby is resting. You don't see anything. Everything is okay." Exactly as Dadaji said, 72 hours later the young woman delivered a perfectly healthy baby boy.



Doris Anderson and Dada 1985

When Dadaji visits Portland, Oregon USA, he stays in the home of Doris Anderson. In 1985, just before Dadaji was to come, Mrs. Anderson developed skin cancer on her face.

Doctors were treating it conventionally but it was extremely painful and growing rapidly. They said she would have to have surgery. When Dadaji heard about it, he laughed out loud and told her not to bother about it. Wondering whether or not Dadaji understood her and still feeling concerned, she once again explained the situation. This time Dadaji told her, "Bring a bottle of pure water."

Mrs. Anderson brought a bottle of plain water and gave it to Dadaji. As he held it in his hand for a few minutes it turned milky and fragrant. He told her, "Take one drop each day and don't bother." She took one drop of water and within a few days the cancer began to heal remarkably fast. A few more days and it was gone entirely and has not returned.



Mr. A.K. Sarkar testified Dadaji's presence saved his life at a critical moment. One day in 1977, while at a meeting he suddenly felt a stabbing pain in his chest. It knocked the breath out of him and he was on the verge of collapse, when he seized a glass of water nearby him. The water was suddenly transformed into a liquid of the sweetest Fragrance (Charanjali). He drank it and the pain gradually subsided, as if someone were lifting a heavy weight off his chest. A few months later Mr. Sarkar was admitted to a hospital for a lengthy checkup. On the day he was to be discharged, his condition suddenly deteriorated and he suffered a severe heart attack. Doctors were in attendance, the prognosis was dim and all relatives were informed the man was dying. The man later related he perceived his Spirit was out of his body, a bit confused. A flood of Light enveloped him and Dadaji was there pushing him back into his body.



One day in 1970, Dadaji warned Dr. M.K. Maitra, "My wife (referring to the physician's wife) will soon be attacked with paralysis. Be watchful and don't forget to report to me when she has the attack. Otherwise, it will have a very serious repercussion." On the fateful day, Dr. Maitra was away on an urgent call when he received a message that his wife had been attacked by paralysis of the legs. He tried to phone another physician but somehow the call rang through to Dadaji, who instructed him to come to his house "immediately. Together Dadaji and the physician went to attend Mrs. Maitra. Dadaji entered the paralyzed woman's room and asked for a glass of water. He then put drops of water on her legs, sprinkled the rest of the water on all sides of the room, closed the doors and windows and left the woman alone. After about half an hour, Dadaji proposed to the family they should look and see what the woman was doing. Upon opening the door, they found the room was filled with His Fragrance. Dadaji asked the woman how she was feeling. She said, "For about half an hour you gave slow massage to my legs and now I am completely cured." Dadaji said, "I was not in your room. I was with the rest of the family members for the past half hour."

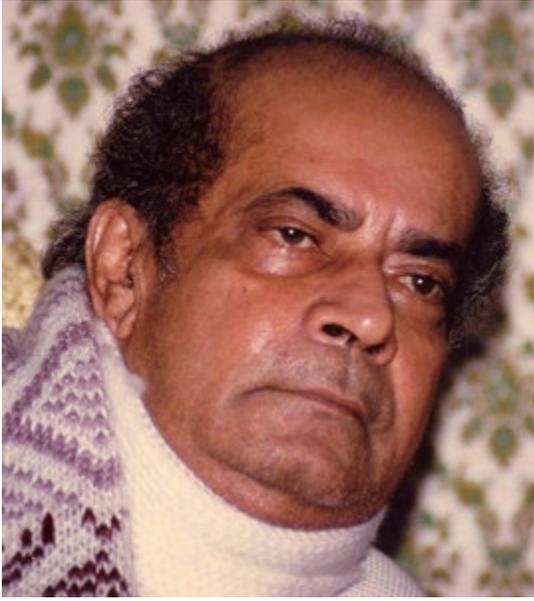


Manju 1982 Calcutta

One day in 1970, Mr. U.P. Basu, a famous lawyer in Calcutta called every five to ten minutes at the residence where Dadaji was expected to arrive. Upon his arrival Dadaji was informed and he called the attorney who told Dadaji that his only daughter, Manju, was about to die. Medical science could do nothing and he asked Dadaji to save her. Dadaji instructed Mr. Basu, "Quickly, bring a cup of water near the telephone receiver. See if you are getting the Aroma." Mr. Basu replied, "Yes, an extraordinarily strong Fragrance." Dadaji advised, "Apply it on your daughter's tongue, eyes and chest. Phone me back after ten minutes." Dadaji appeared silent and serious, his dark eyes staring into the beyond. Then he said, "The Staff of Death is standing right here. Can't you see? Standing right in front of us, He, Ram, is also present."

Dadaji telephoned the attorney to inquire about the girl's condition and was told there had been forty percent improvement, but the danger was still not over. Dadaji once again assumed his Self-absorbed state, staring straight ahead with unblinking eyes. "Look," Dadaji said, "there was no more time left. The girl had been saved from the blows of one disease, but right at the next moment another disease was attacking her. Her blood pressure shot up tremendously. The Staff of Death was standing there. Leaving the body and going to her was strenuous, on account of leaving it thus in front of everybody here."

A phone call came saying the girl was again near death. Dadaji told Mr. Basu, "Put your hand against the receiver. Have you got something? Go, rub it on the girl's tongue. Beware, don't tell it to anyone!" Then Dadaji said, "Have you started giving oxygen? She will sleep now. There is no need for any more medicines. Tell the doctor to take her blood pressure." The blood pressure was reported at 160/120. Dadaji angrily said, "Go, see properly!" Then Dadaji asked a



Dadaji in self-absorbed state 1985 Bombay

doctor sitting there with him what the proper blood pressure would be for the girl. The doctor said 128/80 would be best. Dadaji said, "It shall be so!" After a short time, the doctor attending the girl reported her blood pressure had come down to 128/80. Dadaji laughed and said, "This also happens." Slowly Dadaji's feet lost their customary pink color and started turning bluish. The next day, Dadaji was unwell. He said that this time he had to suffer. Dadaji told that one other time at Benares upon seeing a person's dead body being taken, suddenly there arose in Him the Wish that this cannot happen. He asked the people carrying the body to the cremation grounds, "What are you doing? Put down the body and see." They saw that the man had not died, but was breathing. Dadaji said with a smile, "But, at that time nothing happened to this one (meaning himself) for pushing away the Staff of Death. This time however, it did take some hold. I shall have to lose a couple of teeth this time."



One night physicist Dr. Lalit Pandit of Bombay was awakened with severe stomach pains. While he was tossing around in bed, he was engulfed with Dadaji's Fragrance and saw a beautiful blue light on the ceiling of the bedroom. He enjoyed the extraordinary experience for about half an hour. The pain having vanished, he then fell fast asleep. The next day when he went to visit, Dadaji asked him, "How do you feel now?" He continued to say he himself had a most uncomfortable night. "See His ways. One man becomes all right and another becomes ill!"



One morning when Gautam Mukerjee, then a young college student, and his mother went to Dadaji's house, they found he was fast asleep. He had asked everyone not to disturb him. It was very unusual for Dadaji to be sleeping at that time of the morning, as it was around 9:30 am. A lot of people were gathered downstairs in his house waiting for Dadaji. At last he came down at 11:00 am looking very tired. Dada called one man, who was a well known scholar, to come near and asked, "How is it that I was sitting....all of a sudden I find I am not there? Perhaps you people would say that I am asleep. I told people that I was asleep. How does this happen and why does this happen, I don't know. Can you explain it?" Dadaji then looked at Gautam's mother, the wife



Mrs Mukerjee, Ann Mills, Dr Mukerjee
1986 Calcutta

Dr. Mukerjee, Dadaji's physician, and said, "Today you are going to become a widow." He then looked away and said, "If you leave everything to Him, He has to come to your rescue. You need not even call Him because the surrender is so great. It has become His responsibility then to come to your rescue." The casual talking continued for some time, then at five minutes before noon, Dadaji called Gautam and asked him to offer Pranam. As soon as the young man did Pranam to Dadaji and was returning to his place in the room, Dadaji said to a scholar sitting near him, "There's a saying in Bengali, it is said that

Krishna himself said, those who have faith in me I give them a lot of trouble. I give them endless trouble. In spite of that if they have faith in me, I am their slave. I am not only their slave, but a slave of their slaves." Dadaji paused, indicated Mrs. Mukerjee and her son, and said, "This is the family for whom this is applicable. I am the slave of their slaves. Understand?" The scholar was puzzled by what Dadaji said and also because it was highly unusual for Dadaji to ask someone to come and offer Pranam. Dadaji continued, "You want the answer? The answer is coming." Immediately Dr. Mukerjee arrived. As he entered the room the doctor appeared very black, as if someone had poured black ink over him. For weeks prior to this day, Dadaji told the doctor's wife and son to send the doctor to see him. When Dr. Mukerjee arrived at Dadaji's house, Dada would shut the door in his face or he would give him a solid scolding, asking him why he would dare to come to his house. The doctor went home feeling like crying and said, "Why do you play the fool with me? Dadaji dragged me in front of everyone gathered and scolded me so strongly." He felt very badly, yet it happened again and again. Dadaji would not speak a kind word to the doctor.

However, when Dr. Mukerjee arrived this day, Dadaji called him and made him sit in front of him. Dadaji hugged him and said, "I have given you a lot of trouble. I have hurt you mentally a lot during the last two weeks. But, you understand why? First you go and meet Boudi (Dada's wife), because your Boudi is very anxious. She's waiting for you." When Boudi saw the doctor she jumped up and said, "You are alive! Today as soon as I got up, your Dada called me and said, 'Today the doctor is to die. Doctor should die today. Let us see what happens.' And, I



Dadaji and his wife, Boudi 1987 Los Angeles

I have not even been able to cook. Now I'll go cook. You are alive, nothing happened." The doctor brought Boudi to the room where Dadaji was, and in front of every-body he told what happened to him that morning as he was riding in his car on a very busy road in Calcutta. Dr. Mukerjee said as he was crossing an intersection the brakes failed on a tram that was coming straight toward him at full speed. The tram crashed into his car dragging it a considerable distance, then it somehow tossed it ahead and crashed into the car again dragging it still further. Dr Mukerjee said he could feel somebody

holding him tightly in the center of the back seat of the car. As the car was hit and dragged and thrown about, his body did not move as someone was holding him so tightly. By all accounts he should have been crushed or thrown out of the car. At least, he should have been thrown about the inside of the car, but he didn't move at all. He could feel very distinctly that he was sitting in someone's lap and he knew Dadaji was holding him as the car completely crushed around him. When the vehicles came to a halt the doctor emerged without a scratch and began treating his driver. A photographer acquaintance who witnessed the accident said, "You are here?" The doctor said, "Yes, this is my car and driver." The witness said, "It's impossible. I have seen it myself, it is impossible to survive this." The driver was taken to the hospital. The doctor finished his story and Dadaji smiled saying, "Is the driver still there?" The doctor left Dadaji's house and went to the hospital. When Mrs. Mukerjee and her son arrived home the maid said, "Didn't you meet the driver?" Puzzled, Mrs. Mukerjee asked, "When did the driver come here?" The maid replied, "He came here half an hour ago to meet you. He's perfectly hail and hearty." Later it was determined that at the time Dadaji had asked, 'Is the driver still there?' the driver regained his senses and felt so well that he left the hospital.



Gautam and his father Dr Mukerjee 1986

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Satyanarayan Comes for Us

In 1972, Mr. Narain Paramananda of Patna, India, was dying of cancer after having recently received Mahanam in the presence of Dadaji. He did not display a touch of sorrow, a word of lament, a thought for the future of his family, or consolation for his old parents. He spent every moment singing God's Name and reciting the Mahanam with his eyes fixed on the picture of Sri Sri Satyanarayan. He did not like any interruption and was irritated when he was asked to take fruit juice. To him each moment was too precious to miss the Name of God. The last breath went with the Nam, his mouth sending it out and remaining open after the last utterance. The sweet Aroma of Dadaji's Fragrance emanated from Mr. Paramananda's body as Sri Satyanarayan, Himself, came to receive the Soul of His Own. Dadaji at that hour was in the midst of a group of admirers. At about the time Mr. Paramananda was dying, he was giving that silent, detached look into the beyond. After a few minutes, at the exact time he died, Dadaji suddenly uttered, "Well, he has left this world."



Sri Sri Satyanarayan



Dadaji

After the death of an old doctor known to Dadaji for many years, Dadaji told the widow and her eldest son that elaborate religious rituals were meaningless and at best a picnic in the name of the departed. He told them to sit in a specially prepared, empty room on two small square carpets on the floor before a large portrait of Sri Sri Satyanarayan. Full plates of specially prepared foods were placed in front of the portrait. Dadaji told them to close their eyes and remember Mahanam. They were left in the room alone and the door was bolted shut. All visitors were gathered in adjoining room with Dadaji, who was reclining on a divan. After about fifteen minutes, Dadaji asked a physics professor to unlock the room and examine what had occurred. He found the room was full of Dadaji's Fragrance, the floor was wet and sprinkled with fragrant water, the picture of Satyanarayan was dripping with aromatic honey-like Nectar, and the plates of food had been partly eaten and distinct finger marks were obvious. Dadaji asked, "Can a person do all this? It is He, Who is all, but you do not see!"

Dadaji: The Truth Within

Dadaji's message is simple. Truth is One. Almighty is One. Humanity is One. Religion is One. Language is One. God is within as Mahanam and available to you the moment you remember His Great Name, Gopal Govinda.

Dadaji's message is practical. You fulfill your life purpose by living a natural life, doing your work and enjoying everything and everyone as His Creation. The relationship between the physical and the spiritual is so close that it is impossible to enjoy one without the other. He is in you and all around you. Your Nearest and Dearest, He is chanting Mahanam within you 24 hours a day, giving you life.

Dadaji's message is revolutionary. It strikes a death blow to organized religions. Religious institutions the world over have become big moneymaking businesses exploiting innocent people and promoting divisiveness that often leads to conflict and war. Dadaji loudly denounces and challenges all those who claim to be intermediaries to God and Truth, including Gurus, priests, Swamis, saints, and ministers. Dadaji emphatically says you don't need self-proclaimed spiritual guides, who live in luxury at the expense of their followers. Dadaji does not support or encourage religious rituals, worship, prayer, penance, meditation, offerings or sacrifice. He says God is not to be approached by mental or physical practices and cannot be found by visiting temples, mosques, churches, holy shrines or places of power.

Dadaji's message is liberating. There is nothing to do and no place to go to realize God. He is in everyone, everything and every place. You can do nothing. You are helpless. Whatever happens to you in this physical world is subject to Divine Will. The Supreme Creator is doing everything and without Him even the smallest particles in this universe have no power. Initially the idea that you can do nothing and have no power may be the most difficult to accept. But, upon realizing it and becoming totally dependent on God, you are free to do your best, enjoy yourself and leave the results to Him.

Dadaji's message makes sense. Truth takes on its original meaning. Ideas and concepts about the source and purpose of life that have been misinterpreted and abused are clarified. Dadaji says, Truth cannot be expressed, learned or realized, it can only be lived and experienced.

Dadaji's message resonates in our hearts. The essence of Dadaji is Love. By remembering Mahanam with love as you live and work naturally you are one with God, you realize and feel His Presence and you enjoy His Love in a deeply personal way. This is worship. Peace of mind, trust and faith evolve with remembrance of Mahanam. With Mahanam confidence and strength grows and you are able to face life's challenges and difficulties with patience and equanimity. Remembrance of Mahanam, without selfish intent, as you go about the duties of living and leaving the results to Him is true meditation. With remembrance of Mahanam your ego surrenders naturally to Him. This is renunciation. Mahanam permeates the world and as such is His ever present Grace to us. Inner revelation and even the remembrance of Mahanam happen according to His Will. All we have to do is to want Him sincerely and try to love and remember Him. Mahanam leads naturally to deliverance, salvation, liberation and realization. Dadaji says, "Just do your work, remember Him and leave everything to Him." This is the way to Truth. And in this way, Truth is your Existence and Truth manifests Itself.

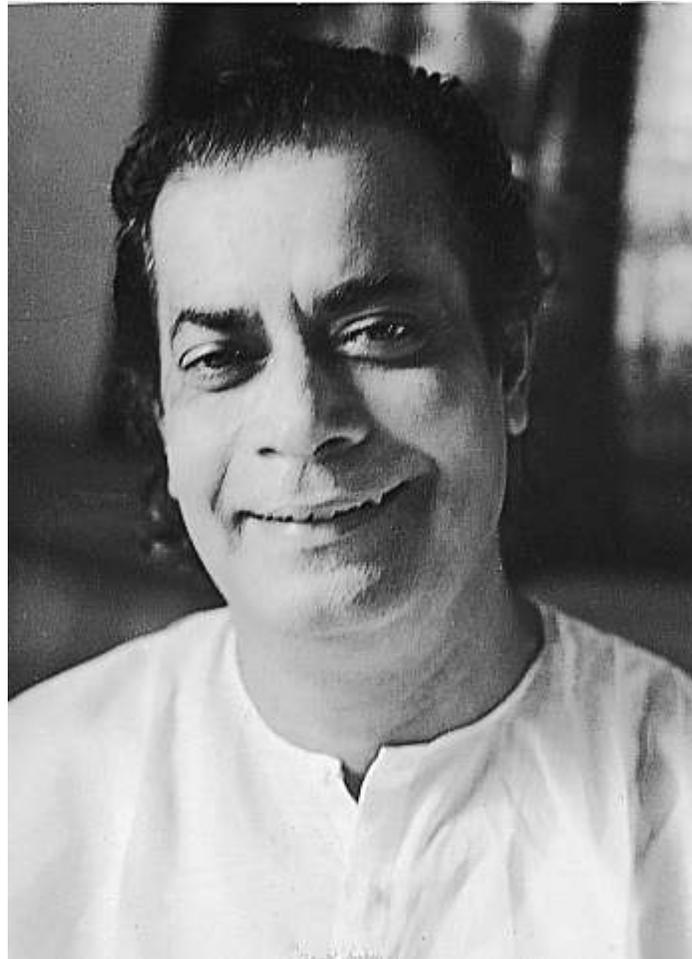
Dadaji's life reflects this message of Eternal Religion. He is a householder with a family, wife, children and grandchildren. He leads a natural, unassuming and simple life. Yet, Dadaji possesses Infinite Supreme Wisdom far beyond the reach of the human mind and intellect. He is Supreme Love Incarnate. Dadaji lovingly reminds you of the Oneness of Truth with His

Divine Fragrance. He refuses gifts and money, allows no followers or organization, and emphatically declares he is not a Guru, guide, religious leader or teacher of any kind. He is Dadaji, Elder Brother to all.

Dadaji says anyone who thinks he's anybody is full of ego. Dadaji has no disciples, students or followers. And, very important to remember, Dadaji has not appointed anyone to succeed him, to assume his role, or to perform a particular mission after he's gone. Beware of and avoid any persons who declare themselves specially instructed or ordained by Dadaji to do His Work after Dadaji is no longer directly present with us. Dadaji comes only once. How can there be a second Dada?

Truth, our Guru, our Guide, our Dada is within each and every one of us. Truth reveals itself naturally, gradually, step by step. Inevitably, minds come to Truth, because that's the way He designed it. Truth manifests Itself. Truth spreads throughout the world as we remember Him naturally and remind one another of Dadaji's simple message that Truth exists in the natural course of everyday living.

Dadaji, the living embodiment of Satyanarayan, awakens us to Mahanam, to the Truth within. That is, whether we meet Dada in person or through a book such as this. And, the time approaches when the whole world accepts Eternal Religion. Dadaji's Love, Divine Fragrance and His revelations of Truth within as Mahanam usher in the Golden Age of Truth.



Dadaji

Glossary of Terms

– A –

Abhava - A feeling of want which is a lapse from Self-sufficiency in the Integral Fullness of Existence (Swabhava). Fragmentation of that Existence through Self-alienation and insularity of ego gives rise to Abhava that cuts one off from awareness of Absolute Truth.

Acharya - A teacher of ethics in any domain of life, spiritual or mundane.

Advaita - Monism. The view that Reality is One, without a second. Dadaji says he is a monist. The word is generally applied to the unqualified Monism of Sankaracharya (9th Century A.D.), which includes Mayavada viewing the world as an illusion, Dadaji, to the contrary, takes the world as real and its process as Vraja Leela.

Agarbattis - Incense sticks which are burned before the image of the Lord. According to Tantra this fragrance, which along with flowers symbolizes the earth-principle, is to be offered unto the Lord along with the four symbols of the other four elements.

Amrit - A fragrant honey-like Nectar. A reminder of Truth, it appears at far-distant places and has the Aroma of Dadaji.

Amiya - Nectar. Dadaji's first name. Madhava, his second given name is a name of the Lord. Ma means Mother, the manifesting aspect of Divine Energy, and Dhava means Husband. The exact date of Dadaji's birth is uncertain. His passport gives a birth date of January 13, 1910. He himself has said he was born on January 13th, on Pausa Samkranti day. Pausa is the name of the ninth month of the Indian calendar corresponding to December-January of the English calendar. Samkranti means the passing of one month into the following one or the juncture of the two. Pausa Samkranti is the time when, after winter solstice, there occurs the Uttarayana; that is, the sun starts moving northward toward the equator. In Indian mythology this symbolizes the Lord waking to world consciousness leading to regeneration of the Divine Spirit in His Creation. Dadaji may have been born in 1906 or 1909, instead, since Pausa Samkranti happens to be on January 13th in those years.

Ananda - Supreme Bliss. Ecstasy. This is Bliss of enjoying Consciousness. At the next higher stage, Consciousness as subject integrates Bliss into Its being and shapes out as Consciousness of Existence. At the final stage, Existence integrates Consciousness and, in its unruffled stance, become vibrationless Supreme Bliss, which is termed Paramananda by Dadaji.

Angagandha - Lit. Anga means body, Gandha means Fragrance. This Fragrance is a mixture of the fragrances of lotus, musk and possibly sandalwood. Sometimes it is so strong it can be suffocating to a degree. This Fragrance is the infallible index of the manifestation of Truth. Dadaji tells us that this Fragrance is the bewitching note of the flute of Krishna. You get this Fragrance when Dadaji thinks of you or occasionally when you think of Dadaji passionately, particularly in times of stress and you get over the crisis. Fragrance comes in three ways: In gusts of waves all about you; from your nostrils; and from your body. And, occasionally spots of fragrant Nectar appear on various objects or clothing. If you want it more often, that would tell upon the physical health of Dadaji. For, it comes when He is in tune with the Infinite, the Absolute. And, a physical body cannot stand the riot of the constant orgies of Infinity. Some use this term to refer to Dadaji's Fragrance.

Apan - One's own Self, one's Nearest and Dearest, that is, the Lord.

Apana - The downward moving breath of life, responsible for exhalation.

Asakti - possessive attachment

Asana - A body posture. One of the eight disciplines of Yoga which Dadaji insists are unnecessary,

egotistic and even harmful.

Asana-Suddhi - Tantric observance preliminary to a rite or meditation, consecrating (Suddhi) the seat (Asana) occupied by the practitioner thus turning it into a booster. Dadaji rejects it.

Ashram - Originally one of the four stages of Hindu life. Commonly refers to a hermitage, the living quarters of a religious community or the abode of a recluse or a spiritual teacher. According to Dadaji, the world is His Ashram, the physical body is His Temple and the other is all business for the purposes of making money.

Asva Medha - Lit. Asva means horse, Medha means sacrifice. A ritual of olden days when a powerful King would let loose a consecrated horse and wherever the horse went unchallenged, that region would come under his sovereignty. Whoever caught the horse's reins had to fight with the King's army. Small Kingdoms surrendered. According to Dadaji, Asva refers to the senses, which are to be let run until their cycle is completed. They will then turn inward, become His expression and therefore, one's best friends.

Atma, Atman – The Soul, inner Self, individual Life-principle.

Avatar - Incarnate of God (Krishna, Christ, etc.) or representative of God. The exact phonetic translation is apostle, with a downgraded meaning.

– B –

Baba - Lit. father. (Abba, then Abbot.) A term of reverence used to address an elderly, venerable person.

Beej - primary cause, seed

Benares - Major holy city in Eastern India said to be a place on the trident of Siva. Dadaji locates it in the heart in identity with Vrindavana.

Bhagavad Gita - Lit. Bhagavad refers to Almighty God, Gita means song. Song of God. Spiritual poem comprising 18 chapters of the epic book Mahabharata, which has over one hundred thousand verses. The longest poem in the world of heroic literature, it interweaves idealism and practical wisdom with a passionate longing for spiritual vision. The Bhagavad Gita, a symbolic dialogue between Arjuna and Lord Krishna is set on a field of battle and represents the great spiritual struggle of the human Soul. (See Mahabharata.)

Bhagavatam - Pertaining to God. The sacred book on the life of Krishna embodying the culmination of Vedic wisdom. Considered as the representative in scriptural form of Krishna of Vraja.

Bhagawan - Almighty Lord

Bhajan - singing praises of God

Bhakti - pure devotional Love, attachment to God without self-interest

Bhavan - House, residence; therefore, a holy sanctuary of God.

Bhavantara - Transcending the charge of emotions; for, Prakriti is herein integrated into consciousness. It is beyond Vraja, beyond Radha-Krishna. Vraja is up to Dwijadasa. Then comes Brahmanatva, perfect condensation of emotion in which only "I" exists, characterized by vacuity of mind and intellect. But, self-illuminating sensation (Prabha) exists. This is the state of Sri Ram Thakur. Finally, comes the Void, the Satyanarayan state of triple vacuity in which Prabha also is not, the final state of Dadaji. From another viewpoint, one who surrenders to Truth and gets Mahanam (Brahma Mantra) is a Brahmana.

Bhoga, Bhog - To experience the fruits of good and evil actions. Without this experience, Prarabdha (destined unfolding of life) cannot be eliminated. Anything dedicated to God. Also, any edible offering to

God.

Bhuma - Literally, plenitude. Infinite, State of Supreme Liberation. The final state in which Existence lies in state over Existence and nothing is manifest.

Bhutasuddhi - Bhuta refers to the five elements of the body (earth, water, fire, air, ether), Suddhi means purifying them. A Tantric practice.

Bindu - Tantric term referring to the closed circular system of conserved cosmic sonal energy. Also called Maha-Maya, this Bindu splits into Visarga (two separate Bindus) and the process of Creation begins. The second state of the creative sound. (See Nada and Kala.)

Boudi - Wife of Elder Brother, respected consort and counter-whole of Dadaji.

Brahma - Divine Essence of Existence. Brahma, the Creator, first God of Hindu trinity, the others being Vishnu, the Maintainer, and Shiva, the Destroyer.

Brahmacharya - The first stage in the life-conduct of a Hindu. Generally translated as celibacy. It results as a matter of course from dedication to the study of the Vedas. Original use was Brahma meaning Veda, Charya meaning culture. Brahma also means Absolute. According to Dadaji, it is a state in which Mahanam has been fully manifested in one's life.

Buddhi - Generally translated as intellect. Primal intelligence. Intellect characterized by certitude and unwavering decision.

Buddha, Budha - Absolute

– C –

Candala - Lit. one who eats corpses. One of the outcasts lying at the farthest fringe of Hindu society, living in or around the crematorium, doing the burning of corpses, while at times eating them. Refers to Tantric rite. According to Dadaji, the mind is Candala.

Chaitanya - Consciousness

Charan-Amrit - Sweetly fragrant, honey-like Nectar, known to manifest anywhere in the world as Dadaji's reminder of Supreme Truth.

Charanjai - Lit. Charan means feet, Jal means water. Originally water with which Lord Narayan has been bathed, denigrated into the water supposedly sanctified by the touch of a holy person's feet. Water which by Dadaji's touch, directly or indirectly, becomes transformed into milky, deliciously perfumed liquid; known for miraculous healing powers and the transformation of Consciousness it brings about gradually. Related to the flow of Integral Consciousness or Ganga.

Chinta - Commonly refers to worry or mental reflection, a bane to submission. Krishna Chinta refers to Krishna Consciousness or God Consciousness.

Comilla - The area in Bengal where Dadaji was born.

Crore - ten million

- D -

Dadaji - Dada in Bengali means Elder Brother, ji is the suffix added to show respect and affection. This is the superficial meaning generally approved by Dadaji to fool his admirers, for he calls himself nobody. Esoterically, he is Prana (Life-principle) which precedes mind that we are. So, he is Dada. Ontologically that is from the root, da, which is One Who has appeared being immersed in Mahanam and bestows It on all and sundry.

Dakshina - Offering to God, commonly used to refer to the fee of a priest. According to Dadaji, all one can truly offer is loving remembrance of Mahanam.

Darshan - The vision of God. Seeing the Supreme or Dada within and/or without.

Dana - A contribution. Dadaji says, the Dana of the Gita means full absorption in work.

Dasa - servant

Devas - Gods inhabiting another world created by the Supreme to preside over different aspects of Nature. Goddesses are their kinetic potencies.

Devi Bhagavati - The consort of Bhagavan, the personal God. Refers to the ten-armed Durga who is worshipped in autumn for three consecutive days. She is in charge of material Nature. Our Utsav starts on the second day of her worship during traditional Durga Puja celebrations. In 1963, when Dadaji was having Utsav in his Calcutta residence, she suddenly appeared in a majestic dress on the staircase, talked to Boudi and Dadaji's mother, walked up into the room of worship and after awhile evaporated.

Devis - Goddesses inhabiting another world created by the Supreme.

Dhairya - Patience, which is our only strength and which leads to the relish of the first of the triple Rasa that the Lord is.

Dharma-Kshetra - Lit. Dharma means Religion, Kshetra means field (of battle). According to Dadaji, the reference in the Gita is to a person's physical body wherein resides mind and God.

Dhyana - meditation, contemplation

Dhritarashtra - A blind person. Refers to the blind King in Bhagavad Gita, who according to Dadaji symbolizes the individual mind, blinded by the ego or I-sense. One who is attached to the body.

Digambar - A state of spiritual nudity that emerges when all mental obsessions are liquidated. Dik means the ten directions of space, and Ambara means clothes. Literally means one who has ten directions for the clothes, or one who is stark naked.

Diksha - Initiation, revelation. Misused by Gurus to initiate followers into a so-called spiritual path by whispering a Mantra in the person's ear, often for a monetary fee. Dadaji says this is business since no one can come into this world without prior initiation (Mahanam) by the Creator, for It (Mahanam) is the source of respiration, therefore life.

Durga - Hindu Goddess, wife of Lord Shiva

Dvapara Yuga - Lit. Dva means two. Age when only two of the cardinal virtues are in operation. Age of serving the image of the Lord or the Age of work as worship. Third cyclical time period or Age, which is twice as long as the Kali Yuga. Krishna of Dwaraka was born in this Yuga. (See Yuga.)

Dwija - One who hears within the sounds of Mahanam with the mind filled with the emotion of love.

Dwijadasa - One who is steady in the above state. These two states represent Mahanam in manifestation and of Avatars.

- G -

Gadadhara - A name of the Lord in His form as the four-armed Vishnu. Literally, Gada means mace, Dhara means wielder, the wielder of mace. Vishnu holds in one hand a mace, symbolizing wisdom.

Gandharva - Musician demi-god, excelling in vocal and instrumental music and dance. Dadaji speaks of a region of Gandharvas where music, dance and fragrance run riot, a veritable anteante- ante-chamber of the Absolute, so to say, i.e. Vraja.

Gandhari - The wife of Dhritarashtra in the Bhagavad Gita.

Ganga - Flow of Integral Consciousness. The Ganges River a major river in India used for religious ceremonies.

Ghee - Butter fat burned in sacrificial religious rite.

Gopal Govinda - Two names of the Lord standing for the bipolarity of all existence. The vibration of these two sounds of Mahanam is responsible for our respiration. One comes in, Gopal; the other goes out, Govinda. One, Gopal, is for the manifestation of joy in His Creation; the other, Govinda, is for reintegration into the tranquil bliss of existence. The two sounds draw closer and closer to each other with progressive immersion in Spiritual Ecstasy. When the two coalesce, we are said to die, and then Govinda only remains. The Great Name of God chanting within each person giving Life. Source of Existence. Mahanam. Experienced in a visual, auditory and vibrational way in the presence of Dadaji.

Gopi - Anyone, male or female, whose mind is totally immersed in God, both in outer and inner circumstances. Playmates of Lord Krishna.

Grihastha - Lit. Griha means house, stha means situated. A married householder belonging to the second stage in the life of a Hindu. According to Dadaji, the real Grihastha is He, Who dwells in the body. When Griha and its Indweller are perfectly identical, that is the state of Grihastha, that is, one indivisible Truth, the nascent Satyanarayan state in which the Internal Absolute and the External Absolute, as Dadaji fascinatingly puts it, are identical.

Gunas - Qualities, characteristics. Refers to Sattva as Essence, Rajas as Energy, and Tamas as Mass, which Dadaji asserts are all One, the differences being merely stages of manifestation. Also used to refer to qualities pervading Nature including: Sattva, the quality of goodness; Rajas, the quality of activity; and Tamas, the quality of passivity.

Guru - The Supreme Absolute residing within each person. Common misuse refers to religious or spiritual preceptor. Dadaji rejects this as impossible saying God is the only Guru.

Gurubad - Guru business. The doctrine that one cannot reach God without a human Guru or spiritual teacher and guide. Dadaji strongly rejects this calling it a moneymaking business and the worst sort of theft and hypocrisy.

- H -

Hamsa - Lit. a swan. Our inhalation makes the sound Ham, and our exhalation makes the sound sa. The meeting place of these two sounds is the void in the region of the heart, where the two sounds of Mahanam are constantly being chanted by the Supreme Creator. Mahanam is responsible for Hamsa. It also represents the Lord in a playful mood within us. And, refers to the third of the four stages of a traditional

recluse, the fourth being Pramahansa.

Hari - One Who removes sin. Lord Krishna.

Haribole - chant "Hari"

– I –

Indriyas - Cognitive (perceptual) and conative (instinctive) organs. It represents the five cognitive organs or sense organs: Vak (organ of speech), Pani (two hands), Pada (two legs), Payu (the rectum), and Upastha (the sex organ). Mind is the eleventh organ, at once cognitive and conative. Dadaji says when the five sense organs are turned inward, relish of His Love manifests all about. They are called Pancha-pradipa, five lamps located near the heart region. Dadaji also calls them Pancha Amrita, five sanctified nectarine liquids. Although sometimes generally or figuratively called Ripus, Indriyas are not to be equated with the six Ripus, which are channels of operation of the drives.

Iswara, Ishwara - God. The prime mover, the personal God, He dwells in the hearts of all and regulates them.

– J –

Jagat - The world, which is in constant flux.

Jagatbandhu - Lit. friend of the world. Name of the Spiritual Master of Faridpur, recognized by Dadaji as an Avatar.

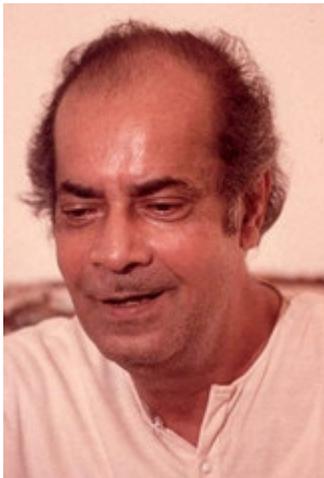
Jagannath - Lord of the Universe. Famous Jagannath Temple in Puri, India.

Jap - Ritualistic, mental repetition of the Name of God. Dismissing such mechanical mental gymnastics, Dadaji asks us to listen to what is being chanted within us around the clock, that is, Mahanam. Mahanam springs out of your heart like a fountain. Let our minds be all ears to it; otherwise, our ego will break it into fragments.

Jata - Refers to All-integrating Consciousness (See Mahajana.). Matted hair worn as religious display. It symbolizes marriage with Govinda (God). Dadaji discards this as egotistical.

Jiva - Life Force existing within everyone and everything.

Jivatma - Individual human being. According to Dadaji, the mind is the Jivatma.



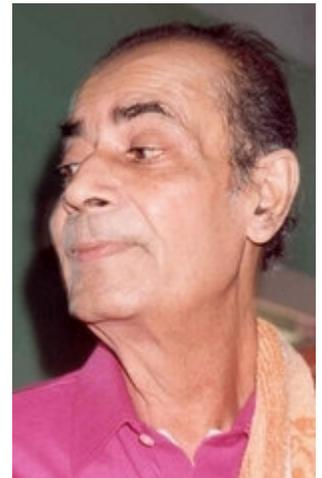
Dada talking in LA 1983



Dada departing LA 1987



Child & Dada 1988 Utsav



Dadaji singing 1989 Calcutta

- K -

Kaivalya - Only-ness, single-ness. It is the highest expressible stage of Truth, the final state of Satyanarayana being ineffable. Though generally expressed as "I am that I am", it should properly be expressed as "I-I". For it is the stage of Integral Existential Consciousness feeding back, so to say, upon Itself. This is the stage of Sri Ram Thakur, much higher than those of Krishna and Mahaprabhu. There is, however, a semblance of Kaivalya, below Vraja, where one reaches through the reflective process of "Neti, Neti," the negative process of elimination.

Kala - Lit. art. Tantric term related to cosmology. One sixteenth part, i.e. a digit, of the moon. It is the individual, concrete form of activity. Fifty Matrikakalas as sources of fifty letters of the Sanskrit alphabet. They are Acit-Kalas as root matter. And, Cit-Kalas are sixteen in all. (See Bindu and Nada.)

Kali Yuga - The last of four periodic cycles of time, including Satya, Treta, and Dvapara. The Age when only one-fourth of the cardinal virtues are in operation. Age of strife. Age when singing hymns of Divine Names occurs. Kali is the current Age, ending in 1980 according to Dadaji. Kali refers to darkness, meanness, and violent destruction. It is the worst of times due to the breakdown of all structures and the abundance of ego. It is the best of times because, due to the breakdown, the personification of Mahanam (Dadaji) appears to bring about the Satya Yuga, Age of Truth. (See Yuga.)

Kama-Kala - A Tantric term for a complex concept. Kama refers to creative desire or Supreme Will. Kala is a digit of the moon, creative energy, also a limited agency. According to Tantra, Siva or pure Consciousness, is the repository of Para Vac, summum verbum or Logos, which is otherwise known as Nada (sound continuum). Sakti or pure bliss, nurtures Pasyanti Vac (prevocal sound as crude, unanalysed ideation), which is called Vindu (sound quantum). Nada and Vindu together give rise to three Vindus, a triangle of three forces which is called Kama-Kala. This triangle is the matrix of all creation, maintenance and destruction, and is the seat of Shabda Brahma (Brahman as sound), that bifurcates into gross sound and material objects. So, Kama Kala is the immediate source of all creation through the evolution of 50 alphabetic sounds. According to another tradition, Kama Kala Vilasa is the Vraja Leela of Krishna (Kama) and his eternal consorts, the Gopis (Kala). Dadaji often says this world itself is Vraja Leela.

Karma - Lit. action. Whatever one thinks, feels or does is Karma.

Kama - desire

Kauravas - In the Bhagavad Gita, the family of Dhritarashtra, the blind King who symbolizes the individual mind. Kauravas engage in battle with the Pandavas (symbolizing the five senses). Dadaji says this battle symbolizes the conflict between the mind-created concepts of "evil" and "good."

Keshab Bharati - Mahaprabhu Sri Krishna Chaitanya is said to have told people that He was initiated into the order of recluses by one Keshab Bharati. Dadaji says it was a lie, resorted to by Mahaprabhu to befool people. As Dadaji explains, "Bharati means the body, and Keshab means the Lord. So Keshab Bharati means 'The Truth Within.'"

Keshava - Name of Lord Krishna

Kinnaras - Spirits. Musician demi-gods, excelling in vocal music.

Kirtan - devotional songs in praise of God

Kripa - God's Grace which is Mahanam and is within everyone and everything; so we need not pray for it. Dadaji dismisses even prayer as bondage.

Krishna - Great Avatar of India. Krishna of Vraja is different from Krishna of Dwaraka; however both are Avatari aspects of the Absolute. Krishna of Vraja appeared in the first Kali Yuga after Creation. "Christ" is a phonetic transformation of "Krishna."

Kshetra - field

Kumbha - Name of the eleventh sign of the Zodiac, Aquarius. A pitcher (filled with Amrita). Refers to Kumbhamela, a religious gathering held every six and twelve years either in Hardwar, Allahabad, or Nasik, India. Dadaji refers to everyone as being Purna Kumba, full of Him.

Kundalini - Vital energy, which when awakened flows upward through the spinal cord. Called serpent power, it lies asleep forming three and a half coils in Muladhara Chakra.

Kurukshetra - A battlefield in Bhagavad Gita. According to Dadaji this symbolizes the inner battleground between the attitudes "i-and-mine" and "I-in-Him-and-His." And, between the mental constructs of good and evil.

- L -

Laksa - one hundred thousand

Laksya - aim or target

Leela - Divine Play or Sport. Earthly career of an Incarnation of God, Whose Life is like a sport since He is not bound by the impelling force of past actions.

Lungi - Men's traditional, skirt-like, wrap around attire worn from the waist and hanging to the ankles.

- M -

Maha Kala - Time eternal. The unsegmented flow of time as duration, conceived as God, and as opposed to finite time. Dadaji uses it to refer to great danger.

Mahajnana - Supreme Wisdom. When Divine Love is manifested, Sahasrara at the topmost region of the skull is frozen and a flow of integrated knowledge comes down through the aperture and travels all the way down the back, to just below the region of the heart and this is Supreme Wisdom as Ganga.

Mahabharata - An epic book of heroic literature, which has over one hundred thousand verses. The longest poem in the world, it interweaves idealism and practical wisdom with a passionate longing for spiritual vision. The main story centers around a great battle between the forces of good and evil, represented as the Pandavas and the Kauravas.

Mahakasa - Akasa refers to sky, open or outer space as opposed to air in a jar. Maha means great, unbounded. Refers to infinite space seen or unseen, with or without vibrational property.

Mahanam, Mahanama - Great Name of the Supreme Truth. Gopal Govinda. Name of God chanting within, residing just below the heart and giving each individual his or her life. (See Hamsa.)

Mahant - head of a religious institution or sect

Mahaotsav - Lit. Great Illumination of Truth. Occasion when Sri Satyanarayan (Creator of Truth) manifests as Light. (See Puja, Utsav.)

Mahaprabhu - Maha means great, Prabhu means God. The Lord Sri Krishna Chaitanya (also referred to as Gauranga or Nimai Pandit), who appeared 500 years ago (born 1487) is so called. He was a forerunner of Dadaji as was Sri Ram Thakur. In fact, Mahaprabhu unequivocally asserted he would be coming twice again in quick succession, in progressive ascendancy of manifestation.

Mahaprasad - The Lord's highest Grace. Food that has been partaken of by the Lord and thus consecrated.

Mahapuja - Lit. Maha means great, Puja means worship. (See Puja.)

Maharaj - Lit. Great King. A term used to address holy person.

Mandir - Hindu temple

Manjari - Budding seed. Dadaji uses this to refer to one whose mind is merged in Mahanam, one who is a mind pure and blossoming in His Love. Mantra - Self-revealed Name which liberates the mind. Misused by self-proclaimed Gurus who whisper Names in seekers ears, usually for a fee.

Marathi - language of Maharashtra

Math - monastic institution

Maya - Lit. that which can be measured. According to Sankaracarya, that which is subject to change, hence illusion. Dadaji uses it to refer to the manifesting potency or Creative Force of the Absolute, which manifests in physical Nature (Prakriti) and is, therefore, His Infinite Grace to us.

Moksha, Mukti - Liberation of mind. First stage of liberation of negative nature being simply absence of bondage. The second stage is Prapti.

Muni - An intellectual of the highest order. One having equanimity of mind.

Murties - images of the Lord

- N -

Nada - Lit. sound. Tantric term pertaining to initial whistling or linear sound which subsequently gives rise to Bindu, a closed circular system of conserved cosmic energy. (See Bindu, Kala.)

Nam, Nama, Naam - Supreme Name. The Source of Life residing within us from birth as Mahanam, Gopal Govinda.

Nama Kirtan - singing Divine Names of the Lord

Nama Sharan - surrender to Supreme Name

Nama Smaran - remembrance of Supreme Name

Namo - I have nothing of my own, I offer myself to God.

Navamanjari - Newly budding seed. Dadaji uses this term to refer to the mind newly purified and married in Love unto Truth.

Narayan, Narayana - God, Who is the source and support of all Naras, which means beings. Also, the omnipotent, majestic aspect of God beyond the reach of mental modalities.

Neti, Neti - Lit. "Not this, not this." Method of intellectual elimination used in an attempt to discern Truth generally adopted by the followers of Samkaracharya. Dadaji attaches no importance to it. His attitude is positive in the form of "Everything is Brahma."

Niyama - Restraint of the mind achieved by controlling one's thoughts.

– O –

Omiyam Brahma Tadvanam - The Supreme Being, the support of Om that is to be worshipped with love. Refers to Amiya, proper name of Dadaji.

Omkar Brahma - Omkar means the mystic syllable "Om", the "Amen" of Jews and Christians, and the "Amin" of Moslems. Omkara is the first sound of Creation and is the epitome of all other sounds. As the sonal symbol of God, it is regarded as Sound-Brahma. Om is generally explained as a combination of "A" (Vishnu), "U" (Siva), and "M" (Brahma). The expression refers to a spiritual practice, a kind of symbol-worship, that occasioned the Vedas and was later itself reinforced by them, according to Dadaji. The Eternal Religion of Dadaji had nothing to do with it. And, as He says, it cannot lead to Vraja. "If you do not know the Husband, what use is Omkara with you?" But, from another standpoint, He says, "Omkara is beyond the state of Krishna. It is vacuity." Sri Ram Thakur also, in His characteristic way, invests the expression with a deeper impart: To bear with fortitude the ups and downs of life without any sense of ego and to keep waiting for His Grace is the practice called "Omkar Brahma". The symbol worship subsequently turned into Nada Sadhana, the practice of fixing the mind on the bio-physiogenic sound (not of Mahanama) within the body.

– P –

Pancha-Makara - Tantric term referring to five ingredients including, Matsya (fish), Mansa (meat), Mudra (finger and hand posture), Madya (wine) and Maithuna (copulation) which are used in the practice of Vamachara.

Panchabhuta - Lit. Pancha means five. Bhuta refers to the gross elements of Nature, namely, earth, water, fire, air, ether or space, composing the world; called gross because each of them partakes of the other four elements.

Panchamrita - Sweet, nectar-like soft cheese requiring five ingredients. Also refers to the five

Pandavas - (senses) merged with Truth.

Pandavas - The five senses of sight, hearing, touch, smell and taste, which when turned inward and are merged with Him into One, bring the mind to submission. Then one can relish the taste of His Divine Love. Family representing "good" in the Gita. According to Dadaji they symbolize the mental concepts of "good" in its inner struggle with "evil."

Paramatma - Lit. Parama means Supreme, Atman refers to Supreme Being.

Parameshwar - Absolute Lord of Lords, Ishwara, God

Prabhu - Absolute God

Prakasa - manifestation

Prakriti - Pra means Proto, first. Kriti means Creation, Creativity. Generally, it means physical nature, inalienable nature of anything or anyone. In Samkhya philosophy it refers to the primordial matter stuff in its state of perfect equilibrium, from which the universe is finally evolved. All things and beings of the universe are composed of the modified elements of Prakriti, which is compound of three Gunas (urges), Sattva, Rajas, and Tamas. In the philosophy of Lord Chaitanya held to be a previous incarnation of Dadaji 500 years ago, the three Gunas are, at bottom, the Hladini (delighting), the Samvid (instilling consciousness), and the Sandhini (binding together, integrating) potencies of the Lord. In the Gita, the Lord speaks of three kinds of Prakriti; Apra, composed of the five primal elements and the mind, the ego, and the intellect, is the physical Prakriti. Para is the vital principle called Jiva, which upholds the entire universe. Finally, the Sva (own) Prakriti of the Lord which is His immutable Existence - Consciousness – Bliss continuum.

Prana - Upward moving Life breath. Life-principle.

Pranam, Pranama - Lit. obeisance. Traditional Indian greeting, hands held in a prayer-like position in front of one's heart region. Inner meaning is that one's whole body, heart and Soul greets the person one loves and respects. Also refers to traditional greeting by touching the feet of an elder; the inner meaning is both obeisance and willingness to follow in their footsteps.

Pranayam - The moment the movement of Prana and Apana is arrested. Esoteric breathing practices leading to the control and purification of breath. Dadaji rejects such rituals as egotistical and unnecessary.

Prana-rama - Prana is the vital breath of life, Arama means solace. "Krishna is Prana and Satyanarayan, beyond Him, is Prana-rama.

Prapti - The second stage of liberation, positive in character as when one recaptures the bond of Love with Truth. The stage of egoless loving which yokes one to relishable Truth. Realization. The third stage is Uddhara.

Prarabdha - The unavoidable evolutionary process of one's life. Destiny or fate. The unfolding maturation process of all physical, mental, and emotional aspects of one's being.

Prasad, Prasada - The Lord's Grace. Any eatable distributed after being ceremonially offered to God.

Prem, Prema - unalloyed, instinctive Divine Love

Preta-Sadhana - Tantric practice calculated to tame evil spirits and make them do one's wish.

Puja - Lit. worship. Dadaji says, "Who worships whom? The worshipped and worshiper are the same." For many years at the annual Utsav gathering, a Mahapuja unlike any conventional ritualistic worship ceremony is held. Hundreds of people come from all over the world and meet in a large hall. An adjoining small room is completely emptied and all windows and doors are locked. A framed portrait of Sri Satyanarayan is placed against a wall. Before it are placed a small bowl full of coconut water and a container of pure water. Small containers of food are placed before the portrait. All present are allowed to inspect the room before the start of Puja. Dadaji selects one person to go with him into the room. Dadaji and instructs him or her to sit with closed eyes before Sri Satyanarayan and remember Mahanam. Dadaji then leaves the room and the door is locked. He returns to the main hall and reclines casually on his divan before the group. After about half an hour during which there are devotional songs, Dadaji opens the door to the Puja room and brings the person, who now radiates His Fragrance and has been visibly showered with His Fragrant Nectar, to rejoin the gathering. Those gathered go into the Puja room in small groups to see fragrant honey-like Nectar drops dripping on the portrait of Satyanarayan, Charanjali water on the floor, and the containers of various foods appear to have been tasted by an invisible hand, leaving traces of finger marks. The coconut water has congealed into a thick Kshir (fragrant pudding) and the pure water has transformed into Charanjali. This Prasad is distributed among the gathering. The various small containers of food are served to those present and even when there is a multitude of people, the contents never become exhausted. The person who sat for Puja, if he or she is able to speak of the profound illumination experienced, then tells those gathered about what happened. The accounts reveal astonishing experiences of God. Such worship is available anytime, any place with sincere, loving remembrance of God.

Pujya - respectable, venerable

Purna - full

Purna Kumbha - Lit. Purna means full, Kumbha means pitcher. Refers to fully internally contented person, one overflowing and filled to the brim with Supreme Truth.

Purnahanta - Complete independence from the limitations of I-ness or ego. According to Kashmir Saivism, it is the third and the highest stage of liberation (first stage being Nirvana, second, Kaivalya).

Purush, Purusha - Lit. male. Refers to the Eternal Supreme Male beyond individual mind. According to Dadaji, the Life-principle.

Purushottam - Supreme Male, Who is beyond Ksara (mutative beings) and Aksara (non-mutative Brahma). Lord Krishna.

- R -

Radha - Female consort of Krishna. Through analogy, refers to a pure mind without modalities, attuned with the Almighty. The External Absolute, as the counter-whole of the Internal Absolute Krishna. Radha is the flow of Krishna, Who is Rasa. Even so, Krishna cannot do without being immersed constantly in the triple Rasa of Radha, like the yolk in the fluid of an egg.

Rajasuya - Lit. Raja means King, Suya means sacrifice. The mind is King of the senses, so after Asva-Medha comes the sacrifice of the mind, giving rise to Supra-mental Consciousness immersed in mellow Love.

Ram Thakur - (1860-1949) messenger of Truth in India. Avatari in succession from Sri Krishna Chaitanya, he is the immediate fore-runner of Dadaji. Sri Ram Thakur spoke of his Advent again in a new body after 22 years of his disappearance, and Dadaji's first major manifestation occurred in 1971.

Rama - The hero of the Indian literary work, the Ramayana. Regarded as Avatar of Lord Vishnu, the Maintainer of Creation. This Rama, son of Dasaratha, represents, according to Dadaji, Rati (devotional attachment), the precursor of Prema (unalloyed love). The word refers also to Rama, a full manifestation of the Lord in the first Satya Yuga after Creation.

Ramayana Savari - The Ramayana is a classic Indian literary work. Savari is a woman of the low, fowler caste doing menial work in a hermitage, biding time with an intense yearning for the arrival of Rama. A classic example of the saying, "They also serve who stand and wait." Dadaji's emendation is, "They only serve who stand and wait."

Rasa - Lit. taste. Refers to relishing the taste of the Divine Love of God, which is the reason we come into this world. Also, refers to the perfume of a flower, the delicate essence of a fruit, and the pure delight of pleasure Triple Rasa refers to Dhira (steady), Sthira (static), and Gambhira (profound). In these three Rasas (savory liquid) lies immersed the Lord, like the yolk of an egg in the whitish fluid. It may be called triple magnetism of all Existence. This is the basal Radha. This triple Rasa transforms itself, possibly, into Satva, Rajas, and Tamas in the world of finitude.

Rasa-Leela - Divine Play or Sport of Lord Krishna with the Gopis.

Rastra - Lit. country. In the Bhagavad Gita it is used symbolically to represent a person's body.

Ripus - Lit. enemy. On the subjective plane, the six mental drives that are apt to disturb and liquidate mental integrity and equanimity. They are: Kama (lust, carnal desire), Krodha (anger), Lobha (greed, avarice), Moha (infatuation, stupefication), Mada (vanity, egotism), and Matsarya (jealousy). Sometimes called Sat-jala (a sixfold net) or Sat-chakra (six plexus) by Dadaji.

Rishi - seer, sage

Rudra-Sthapana - A Tantric technical term. A rite with certain postures of the palms and fingers calculated to implant a superhuman power in the practitioner. Rudra is the malefic aspect of the Lord Siva. There are eleven Rudras. They may be considered as the five vital airs, five bodily fires, and the mind. To set them into stability and equilibrium at the region between the eyebrows is called Rudra-Sthapana. But, Sri Ram Thakur takes it in a profoundly mystic sense. After crossing the successive stages of Vipra, Dwija, and Brahmana, one reaches the stage of Bhavantara beyond Vraja. While crossing even that stage, one practices Rudra-Sthapana, and, through emergence of great superhuman power, is entitled to enjoyment of Supreme Bliss. That is to say, to bring all the vibrations of diverse desires to a focal point at the region between the eyebrows and to resolve them into nullity.

- S -

Sadhan, Sadhana - Contemplative psycho-physical spiritual practices, which Dadaji dismisses as unnecessary.

Sadhu - Derived from Sat, meaning Truth. According to Dadaji, it refers to every living being as Truth is within all. Erroneously used to refer to so-called "holy" people doing austerities and religious display.

Sahamaran - Lit. Saha means together or along with. Marana means dying. The wife who dies in the funeral pyre of her husband is called Sati (chaste), and this form of dying is called Sahamaran. But according to Dadaji, as long as He is within the body as Mahanam, one is Sati, man or woman. And, when Mahanam goes off, Sahamaran occurs as a matter of course.

Sahasrara - Seat of the mind at the top of the cerebrum where, according to Tantra, Siva and Sakti are said to be in perfect identity. Dadaji dismisses it.

Sai - Corruption of the word Swami. Saint.

Sakti - Potency, power conceived as feminine and, as such, consorts of Gods. The kinetic principle is said to be feminine, while Purusha is in perfect equipoise.

Sakshatkara - Visualizing God or any esoteric principle with the mundane eyes, or in the heart.

Samadhi - Lit. directing together, uniting. Perfect union of all faculties. According to Dadaji, this occurs only at the death of the body.

Sanatana Dharma - Sanatana means Eternal, Dharma refers to Religion. Dadaji's message is that Truth is One and Truth is the Eternal Religion which humanity is heir to right from the moment of birth in this world.

Sandesh - Bengali sweet

Sannyas - Lit. renunciation. Self-poised after complete effacement of ego. Childlike unmotivated submission to God.

Sannyasi - renunciate, recluse

Sanskaras - Impressions on one's mind or character. Attitudes, beliefs, notions, fears that have been acquired through generations of learning and knowledge. Mental conditioning factors, superstitions. Also, the ten sacramental rites in Hindu life.

Sat-Chakra - Six plexuses within the spinal cord as six centers of awakened energy in Kundalini. Namely, Muladhara, Svadhisthana, Manipura, Anahata, Visuddha, and Ajna. It is contended that by piercing through the six plexuses, the energy can reach Sahasrara at the top of the cerebrum where Siva and Sakti are in perfect union leading to liberation. Dadaji vehemently repudiates it and asserts that the mind is the strongest at Sahasrara and unless it reaches the heart, all talk of liberation is idle prattle.

Sati - Lit. chaste. Devoid of mental obsessions and attuned with Mahanam. (See Sahamaram.)

Satya - From the root Sat which means Truth. That which Exists.

Satya Yuga - Age of Truth and goodness, or the Golden Age. Age of fulfillment and integral righteousness, Age of esoteric meditation on the Lord; not the modern brand of meditation. It is the easy, spontaneous remembrance of Him. The first of four Ages. According to Dadaji, Satya Yuga has set in toward the end of 1980 and will be progressively manifest after 1990. (See Yuga.)

Satyanarayan - Lit. Satya means Truth, Nara means person, Ayan means support. Supreme Truth, Existence Itself within each being. In 1965, when the film was developed of photos taken of Dadaji, an extraordinary image of an old man, which Dadaji says is the personification or symbolic representation of Truth, appeared. Dadaji insists his photo not be used for worship and offers this symbolic representation for those who want a reminder of Truth.

Sava-Sadhana - An esoteric Tantric practice in which the practitioner sits upon a corpse in a crematorium in the dark of night, enlivens the corpse with the power of Mantras, makes him drink spirituous liquor and attains miraculous power with his help. Dadaji dismisses it as hocus pocus.

Savitri - A character in the epic literary work Mahabharata, the wife of Satyavan, who symbolizes Truth. After the death of her husband, she succeeded in bringing him back to life after a great Tapasya. She symbolizes complete, undivided submission to Truth through which only It may be recaptured from the finitising, materializing clutches of the ego, that is likened to the god of death (Yama).

Shabdabrahma - Lit. Shabda means sound, Brahma refers to God, the Essence of Existence. Word as God, summum verbum as God.

Shastras - scriptures, religious or sacred doctrine

Sharan - surrender to Supreme Name

Sharanagati - self-surrender

Shishya - disciple

Siddha - One who has achieved the goal of spiritual practices and has no fear of fall into bondage.

Siddhi - Eight miraculous powers achieved temporarily through Yoga practices. Dadaji says these Powers belong to God alone and anything achieved by a person by doing certain practices is temporary, egotistical and unnecessary.

Sita Bhava - state of pure heart

Siva - The third God of Hindu Trinity, presiding over destruction. Dadaji speaks of Maheswara instead. As Dadaji further says, Siva was a historical person, a Yogi, who married many times and attained Integral Consciousness with great difficulty. Possibly his phallic symbol is worshipped in many countries, including India. Dadaji often refers to a state called Sivatva as apart from the individual, Siva. He further states that the word is a corrupt form of the Lord's Name.

Sloka - verse

Smarana - remembrance of Supreme Name

Sradh - The traditional propitiatory rites on the eleventh day from the date of death. Ceremonies which Dadaji asserts are unnecessary and a moneymaking business.

Sri - holy, graceful, auspicious, revered

Sruti - Lit. root means to hear. Refers to the four Vedas, as they were originally heard from the lips of the preceptor. The word implies an esoteric tradition of oral transmission through a hierarchy of teachers and pupils.

Sudarshan Chakra - Power of Divine Love. Also refers to a mythical discus-like weapon with which Krishna cuts the heads of evil-doers; Dadaji rejects it.

Surya - sun

Svantanrya - freedom

Swabhava - Lit. innate nature. Passive feeling of Integral Fullness in the Absolute with no sense of want. Beyond the mental domain of duality and separation. Living life in a natural state, fully attuned with God. Dadaji says this is the only way. Truth can only be lived.

Swami - Master, Lord. Also used as honorific for saints.

– T –

Tantra - Philosophy embodying esoteric rites and practices. Dadaji rejects it as ego-based, unnecessary and dangerous.

Tapasya - Penance, austerity. As practiced for spiritual purposes, Dadaji says it does not help you reach God. Instead, it makes a demon of you. According to Dadaji, to be engaged properly in any work is Tapasya.

Tilak - Sandal paste mark placed on the forehead for religious purposes. Dadaji scoffs and calls it egotistical display.

Treta Yuga - Lit. Age of Triads, Tri means three. The Age in which three-fourths of the cardinal virtues are in operation. Age of esoteric ceremonial sacrifice or self-sacrifice to the Lord. One of four cyclic time periods, three times as long as the Kali Yuga. (See Yuga.)

Tri-Sandhya - Tri means three. Sandhya means a juncture of time of a day. The word means the ritual muttering of the Gayatri Mantra by a Brahmin three times a day, morning, noon and evening. Sri Ram Thakur calls it Savitri (Gayatri) Trisandhya, which means complete loving submission to the Husband, the Truth.

Truth - Referred to by Sanskrit term Satya, the root of which is Sat, meaning to exist. Truth is the Essence of Existence within everything and everyone.

Tulasi Leaves - Leaves of a plant held dear to Krishna. Tulasi leaves with Manjaris (seeds) are placed upon the food offered to Krishna. The real significance of it stems from Manjari, which symbolizes "yoking to Him in love". Dadaji says that Tulasi, being antiseptic, was necessary in the past. Now it is superfluous.

– U –

Unmilana - The final Tantric meditation at the Unmana stage.

Uddhara - Salvation, resurrection into the Absolute after leaving the final, most subtle body. The third and highest stage of liberation, the first two being Mukti and Prapti. According to Dadaji the only way to liberation, realization and salvation is Mahanam.

Upanisad - Lit. at the Feet of God. Concluding portion of Vedic scriptures which poetically expresses the full splendor of inner vision. The central theme is that the outer Truth of the universe and the inner Truth of individuals are One. Essential message: That Thou Art.

Utsav - Lit. Ut means giving up, Sava means body. The occasion when Sri Satyanarayan manifests and one is illuminated by Supreme Truth. A gathering of brothers and sisters to experience Utsav was first held in 1970 in Dadaji's home. In 1972 it was moved to Somnath Hall, Calcutta, to accommodate the large annual Utsav gathering held in October. (See Puja.)

– V –

Vac - The primal omnipotent Sound as the matrix of all Creation.

Vaishnava - follower of Lord Vishnu or Lord Krishna

Vaikuntha - Lit., free from limitation, illusion. The realm of four-armed Narayana, reached by reverential devotion governed by commandments and ritualism.

Vanshi - Lit. flute. Refers to the Divine Fragrance of Lord Krishna. Also Dadaji's Fragrance, which calls one to remembrance of God's loving Presence. An unmistakable, unique Aroma hinting of roses and sandalwood.

Vanshi-Dhwani - Refers to the sound of Krishna's flute which calls all to Him. However, Dadaji says it is the Divine Fragrance of Krishna's body.

Vedas - Earliest record of Aryan culture when no temple or idol worship was practiced. Four Vedas: Rigveda, Shamveda, Yajurveda, and Atharvaveda.

Vibhu - The omnipotent Lord, Who can become anything.

Vibhuti - One who is Full. In the Gita, a person having miraculous, superhuman manifesting power.

Vijnan - Refers to determinate knowledge, i.e. science.

Vidyas - various arts and sciences

Vipradasa - A stage of spiritual enlightenment from the empiric viewpoint. According to Dadaji, through surrender to Truth, one becomes Vipra (emotionally submitted to Mahanam). When surrender becomes steady, one becomes Vipradasa. Then one has in ascending scale Brahmanatva (perfect condensation of emotion), Bhavantara (transcendence of emotion), and Sunyatva (Voidness). From another standpoint, the ascending scale is Vipra (emotional submission to Mahanam), Vipradasa (steady submission), Dwija (hearing Mahanam within, with mind filled with love), Dwijadasa (steadily hearing Mahanam with love), Bhavantara (transcending the charge of emotions), Brahmana (surrendered to Truth), Sunya (Void). The conventional meaning of Vipra is Brahmana, the highest Hindu caste. Dwija has the same meaning; literally the twice born one. Dasa means servant.

Vishwaroop Darshan - A vision of the Universal Form of the Lord, as shown to Arjuna by Lord Krishna on the eve of the Kurukshetra war around 1900 B.C. and as narrated in the Gita, Chapter XI. The Universal Form is the conglomeration of all individual beings on the gross plane of existence which is ours. It is said to be composed of countless limbs of the body. According to Dadaji, this vision belongs to the mental plane. As such, it is of a much lower order than those experienced by countless men and women in the presence or even in the absence of Dadaji, as these are far above and beyond the modalities of mind.

Viswanath - Lord Almighty, Lord of the World

Vivek - Conscience

Vraja - The region where the Divine sport of Radha and Krishna is manifested. Also called Vrindavan or the Divine State.

Vrindavan, Vrindavana - The solitary Abode within each person, wherein Divine Name exists. Symbolically represented by the playground of devotional love between Lord Krishna and His consort Radha.

Vrindavan Leela - Refers to Lord Krishna's pastimes with His Gopis. Located within the heart region of each person.

- Y -

Yajna - A sacrificial ritual. According to Dadaji the only true sacrifice is the passive performance and completion of work, that is, selfless work done without concern for the results.

Yama - God of death, who is in charge of the souls of the dead. Ego, according to Dadaji.

Yoga - Lit. union. Commonly refers to science and systems of esoteric physical and mental practices, which Dadaji says are unnecessary and ego-based.

Yogamaya - Divine Creative Potency. Creative Power of God, from which manifests Prakriti, or physical Nature.

Yogeswar - Supreme Lord. Lord of Yoga. Lord Krishna.

Yogi - According to Dadaji, a true Yogi is one who lives in a natural state and does everything with God in mind. Commonly misunderstood and misused to refer to one who is accomplished in esoteric mental and physical practices.

Yuga - An Age, cycle or period of time, particularly the four Ages, namely, Satya Yuga (Age of Truth), Treta Yuga (Age of perfection), Dvapara Yuga, (Age of serving through work), and Kali Yuga (Age of Destruction). Four Ages are commonly believed to total 4,320,000 years which is termed a Maha Yuga. According to Dadaji the span of a Yuga varies from 3,000 to 5,000 years. The four cardinal virtues referred to in the glossary definition of each Age are, meditation on the Lord (during Satya Yuga); serving the image of the Lord through work (during Dvapara); ceremonial self-sacrifice (during Treta); and singing songs of praise to the Lord (during Kali).

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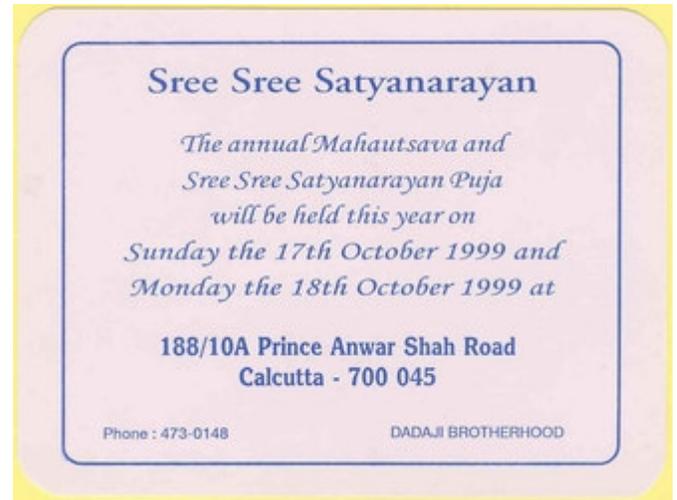
1990 Utsav was held in a private home near Dadaji's residence in Calcutta.



In 1990 Dadaji was too ill to attend Utsav in person. It was held as usual with singing of Bhajans, Dadaji's Ramaiva Sharanam song, and people talked about Dadaji and his philosophy of Truth and Love. Dadaji died June 7, 1992.



Annually Utsav is held at Dadaji's home in October



1999 Utsav invitation

Ramaiva Sharanam Song

Music score and lyrics by Dadaji
(translation by Abhi Bhattacharya)

Chorus: Ramaiva Sharanam, Ramaiva Sharanam, Ramaiva Sharanam. Sharanye.
(I take refuge in God, my Savior. Always remember Him.)

Rama Narayana, Rama Narayana, Rama Narayana. Sharanye.
(God is the Source of all existence. Always remember Him)

Chorus

Sharanagato'yam, Sharanagato'yam, Sharanagato'yam. Sharanye.
(I take repose in Him, my Refuge. Always remember Him.)

Chorus

Prabhu, Kripa hi Kevalam, Kripa hi Kevalam, Kripa hi Kevalam. Sharanye.
(Lord, Grace is the ultimate path. Always remember Him.)

Chorus

Govinda Gopal, Govinda Gopal, Govinda Gopal. Sharanye.
(Govinda Gopal. Always remember Him.)

Chorus

Namo Ramaya, Namō Ramaya, Namō Ramaya. Sharanye.
(I bow down offering myself to Thee. Always remember Him)

Chorus

Namah Sri Gurave, Namah Sri Gurave, Namah Sri Gurave, Namō Namah.
(Holy Guru within, I bow down offering myself to Thee)

Chorus

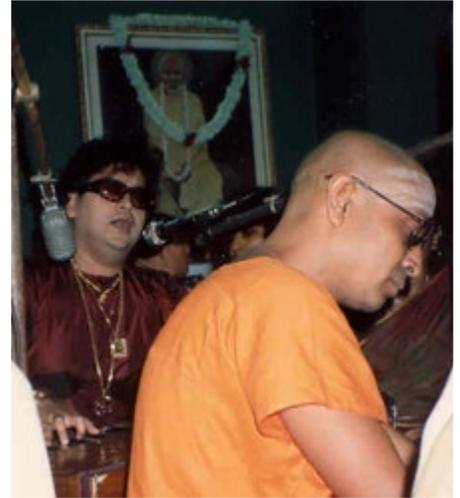
Jai Ram, Jai Ram, Jai Ram, Jai Ram, Jai Ram, Jai Ram, Jai Jai Ram
(Victory to God, Victory to God, Victory to God, Victory to God, Victory to God,
Victory to God, Victory Victory to God)



Dadaji singing at Utsav 1988



Dadaji being audio taped singing



Film Music Director Bhappi Lahiri 1988



Dadaji garlanding Bhappi Lahiri 1988 Utsav



Dadaji telling Bhappi to sing "Ramaiva Sharanam" song for Utsav 1988



Utsav Bhajan – singers Bhappi Lahiri & Roma Mukerjee 1988



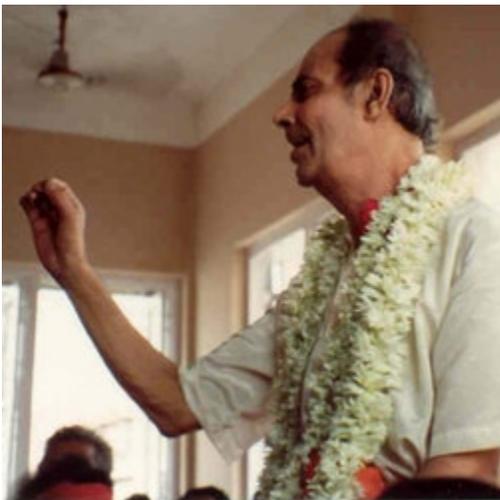
Dada greeting Bhajan singer 1988



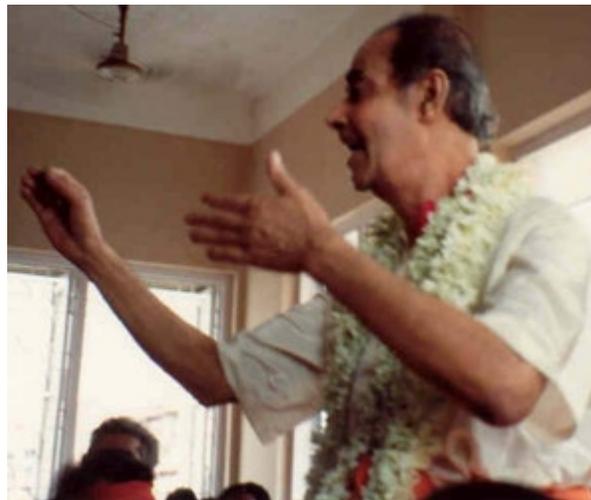
Peter Meyer-Dohm, Ann Mills, Sadhu, and Roma singing at Utsav 1988



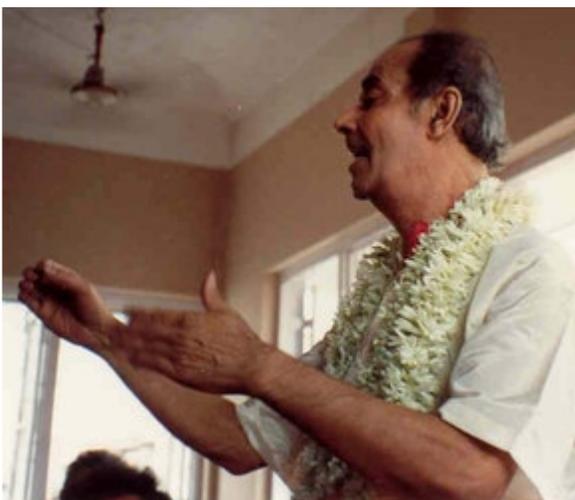
Dada instructing Bhajan singer 1988 Utsav



Dada directs singing at 1989 Utsav



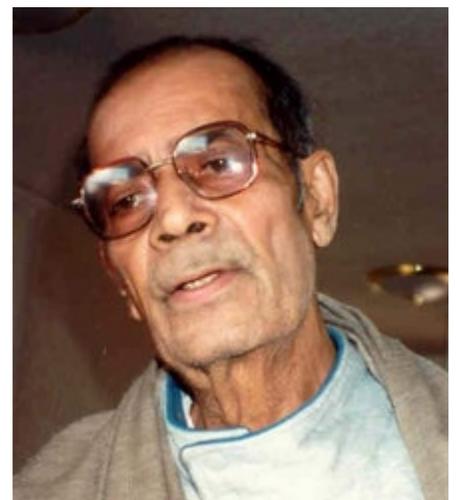
Singing "Ramaiva Sharanam" song Calcutta 1989



1989 Utsav - Dadaji directs singing of his song



Dadaji singing in Los Angeles 1989



Dadaji singing during his last trip to USA 1990 Los Angeles