

Chapter 12

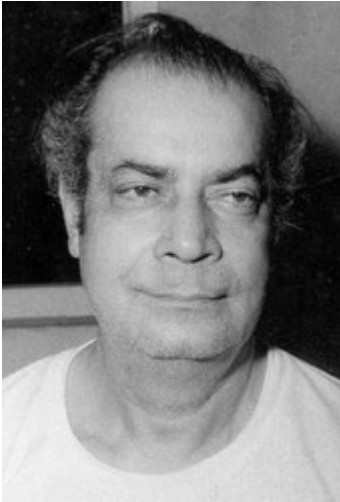


Dadaji & Abhi Bhattacharya 1977 Bombay

In 1971, in Calcutta, there were a few scholars gathered casually listening to Dadaji. I was recording Dadaji without of course knowing what He would say. Dadaji spoke in a natural way, never with anything prepared. It comes, the highest knowledge. While Dadaji spoke His whole body, from top to toe, was emitting that fabulous Aroma. This signifies the Satyanarayan state of beyond mind. Satyanarayan state is not something different that what you see of Dada and His Aroma. For two hours Dadaji went on talking.

Here I will give the gist of it because it is difficult to transcribe

exactly as He spoke in English, Hindi, Bengali and Sanskrit. Dadaji talked about the Upanisad and Bhagavad Gita saying things not possible for any religious teacher or Vedantic scholar of the highest repute, yet Dadaji never attended school. The scholars were flabbergasted, never before experiencing such Divine Knowledge. His Sanskrit made all spellbound as He talked from the earliest of scriptures in such a fabulous way. Using His own Sanskrit, unheard of, not in books, He spoke spontaneously, not from any scriptures. He explained Satyanarayan, creation, Vraja Leela, Krishna Leela.



Dadaji 1977

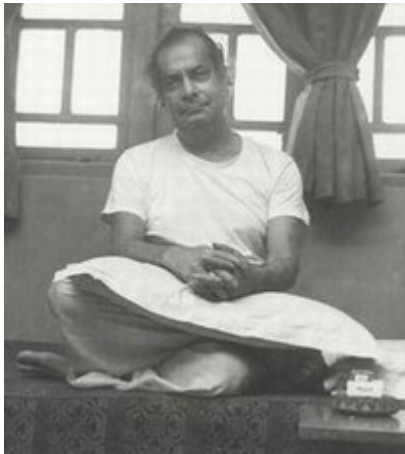
At the same time, Dadaji was attending to phone calls, answering questions. Dadaji even phoned two Gurus of Calcutta and strongly warned them, admonishing them for bluffing innocent people in the name of Guru. "God is Guru. He is not a person and therefore mortal. Wherefrom Mahanam reveals, not by intelligence, that is Guru, not a person. Time will come, Prakriti will not spare. Nobody can challenge Him, the absolute Truth. He is everywhere, moves everywhere. He is the Supreme Satyanarayan. Time is coming when no Gurus, priests, religions, Tantras, institutions in the name of God will exist at the advent of this (Dada pointing to Himself)." Again the Aroma emitted from Him and He called all of us gathered to smell the Fragrance.

So, hold to this Truth who is beyond "I", beyond existence of forms, beyond intelligence, beyond good or bad, beyond the sense of happiness or unhappiness of mind, the Infinite with no beginning and no end. That is Brahma, and Dadaji said, "He is your dearest, nearest, closest, is within you, stays with you but goes out."

All of a sudden Dadaji said, "Where do I go? I am eternal. I am, I am." Fortunately, I recorded this. Later on after listening to it I said to Dada, "You are our existence, life, all the time you exist, not going and coming. You are life's vibration. We exist due to you." He said, "Don't tell this." This was in 1971. So then I could catch Him, the dearest and nearest who does not take any sin of a person.

Dadaji went on to say that Satyanarayan is beyond mind and intelligence, beyond vibration of life even, zero. In mind there is always "I" sense, "I" am doing. Even those who sit in meditation

have the pleasure of sitting that way for hours in some fashion saying, "I am sitting." A meditator cannot go beyond mind with the "I" sense there. Also, by intelligence one cannot get Him; intelligence is not required to get Him, the Infinite. A person's nature brings him or her to God. There is no effort required, it is natural outcome. As Dadaji was saying this His Fragrance was emanating from His body, this Fragrance that manifests without limitation anywhere, anytime in the world, proving there is no gap for Him. He said this Aroma is Satyanarayan. Dada is nobody, formless, as Aroma. So many times during Dadaji's talks this Aroma comes of its own to suggest that Dada, Himself, is Satyanarayan. And, countless times all over the world spontaneously at any time of the day or night, Dada's Aroma comes to express Satyanarayan, Truth is One in the universe.



Dadaji

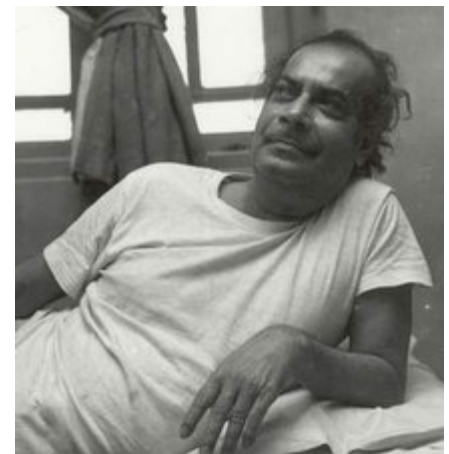


at Abhi's home 1984



Bombay, India

Dadaji was seated on the cot where He sleeps. On the table next to the cot were the telephone, a packet of cigarettes, matches and an ashtray. Dadaji never repeats what He says a second time. Whatever comes out of His lips first, that is beyond mind. To repeat means mind's function, which may be right and may be wrong. What is said without thinking, first, is from Satyanarayan state. What is said with aforethought or repeated is conditioned by a person's mind. This difference is reflected in the poetry of Rabindranath Tagore. Most songs he wrote were from the supreme state. An example, "He has come down to enjoy His Leela with the mind given to human beings. My Lord, without me your love could not be expressed."



Dadaji spoke about the Upanishad, the earliest of scriptures which people cannot understand. He said, "God is the Guru, who is within, immortal, within all beings. He is indivisible, but is divisible with mind and body of human beings." Dadaji challenged, "No human being, no mortal can

be Guru. Guru is God. He is within and everywhere. Dadaji never said 'I am Guru', always He says, 'He, that One whom I see everywhere, is Guru'. The Upanishad has the following lines which are the essence of all. "Swadeham Indriyam Bharya Bhritya - swajana - bandhavah/Rita Mata Kalam devi Gurureva na Samshaya." That means, your own body, senses, spouse, wealth, relatives, friends, father, mother, the whole family of the world belongs to Him, Guru, God within, no doubt of it."



Dadaji reclining on cot in Abhi's home Delphin House, Bandra, Bombay India 1984

Dadaji proves this by Mahanam. The Guru is within. All relations are connected by mind, and people get so involved in attachments, Maya, they suffer thinking of others as their own. You must enjoy all relatives as given by Him, to play. But, nothing belongs to us. Dadaji says, "Enjoy whatever you like, enjoy Him too. Nothing will make you sad."

Dadaji told a story about the Mahabharata. It gives easy understanding of the Supremacy of Krishna (God) over Arjun (a person) who is created for His Play, Leela. In the Mahabharata epic, for the Leela the two parties which He creates are Pandavas (the family representing the five senses and the concept of good) and Kauravas (the family representing the individual mind and the concept of evil). Although the Pandavas and Kauravas are interlinked as family members and both are attached to Krishna, the Kauravas always had feelings against the Pandavas. Krishna, to enjoy His Supremacy over both Pandavas (good/senses) and Kauravas (evil/mind), tells Arjun, "Fight the Kauravas, they may one day kill you." Even though Krishna said, they are not your brothers, Arjun refused to fight, saying, "No, I cannot do that, they are my relatives."

Arjun had one son, a brilliant warrior. Krishna wants somehow to make the Pandavas and Kauravas fight. What to do? For His Play, Krishna manipulated Arjun's son, Abhimanyu, to become involved in a fight with Kauravas. Although young, Abhimanyu fought alone with great bravery until he was killed by the Kauravas. Krishna did it to create action and reaction in Arjun's mind to oppose and fight his brothers (Kauravas).

At the news of his dearest son's death, Arjun became reactive in anger and wanted to take revenge against the Kauravas. This war was called Kurukshetra. War is always taking place in the individual mind which is a constant battlefield. And, another war, world war, called Kurukshetra took place due to politics at the end of the last civilization of Dwapur when the world had one human race, no divisions of Hindu, Muslim, Christian. Dadaji says that this time also there will be world war, a major crash, all due to politics.

Arjun won, but felt sorry and was so remorseful and depressed that he had killed his relatives. Arjun asked Krishna about his son's existence after his death. Krishna told him, "You need not be so sad. Abhimanyu is not your son, so he has forgotten you." Arjun doubted Krishna's power. Krishna said to Abhimanyu, "Your father has come to see you." Abhimanyu's reply, which Arjun heard clearly, "Govinda (same as Krishna), you are my Father. I went to the mortal world to play or act as one's son in a drama, that part of my role is finished. I know you as my Father." By this one can understand Dadaji establishes the world as His family. We have come here to play a role for temporary period and then go off as we movie actors do in the studio. Arjun went away from Krishna, hearing Abhimanyu's words.



Dadaji in Gujarat, India 1982

A few years after the war, Krishna again went to Arjun and said, "Now you are free of enemies, none can stand against you, you are King of the world, you must celebrate victory by running a horse throughout the world (the world was not as widely populated then as now) to prove you are unchallenged and to see that none can hold the horse and you are supreme." This was the practice of the time. Arjun refused Krishna, thinking Krishna might be doing some other tricks like He made Arjun kill his relatives for no reason. Krishna knew Arjun's mind and didn't believe him, knowing Arjun was still egoistic not to carry out His order. Krishna went to the eldest brother of Arjun, Yudhisthir, who had no question about Krishna and who was zero in mind. Whatever Krishna would tell him, Yudhisthir would do. Krishna told him, "Don't tell Arjun I told you this, but ask Arjun to proclaim his supremacy by running the horse and let people know none can dare to hold the horse (if anyone tried and succeeded in capturing and holding the horse, Arjun's

supremacy would be questioned and automatically he would have to fight). This is called Asva Medha Yajna. Yudhisthir, who could not disobey Krishna, told Arjun. Arjun was not willing initially, but he had tremendous faith in the elder brother and eventually agreed. This is the play from within, Truth, Dadaji.

The day for the celebration was announced and the horse was ready to run. The direction the horse would go was toward Manipur in the Tippera district, near the original Bengal. In Manipur lived Arjun's wife Chitrayada, a famous dancer. She had a son named Babruvahan, who was eleven or twelve years old, by Arjun. Arjun did not bother to give her a place. Being Supreme, Krishna is the cleverest in manipulating the mind. Krishna went to Babruvahan and said, "Arjun's horse will pass by here. You have to hold the horse." The boy said, "I have no power to check Arjun's horse. I am a child." Krishna said, "You don't bother. Take this weapon, the arrow I give you. If anybody challenges you, you fight. It is my weapon and none can defeat you." Krishna, having said this, went away. Krishna, like Dada, does all being within.

Arjun's horse was stopped by Babruvahan and the news got back to Arjun, who sent out warriors. The warriors were defeated by Babruvahan as he had Krishna's arrow and none could stand against His wish and power. How could it be possible a boy defeats my soldiers Arjun wondered and he, himself, left to fight. Again, Krishna came to Babruvahan, who asked, "How can I fight Arjun, my father?" Krishna said, "As Arjun comes you tell him, 'father, you have not given my mother a place near to you'. Arjun will be angry and will fight." The boy said, "He is so strong." Krishna said, "Don't bother. Keep this weapon now and none can challenge you." Whether Babruvahan believed Krishna or not it was Krishna's wish and just as Dadaji's wish, none can counter. Arjun came and the

altercation went on. Krishna, like Dada, spoke to Babruvahan within, "Use this weapon now." The boy followed Krishna's instructions and Arjun was mortally wounded. Everyone came to know this and could guess it was Krishna who did it all. They fell at Krishna's feet. Krishna, just as Dadaji does, twisted leaves of a tree and gave to Arjun to smell (just a show) and Arjun revived and survived. This is a story about Krishna's and Dadaji's play with the ego of individuals.

Then Krishna said, "I am not revealed to all. The whole creation is mind. I have become all. I am within all, but I do not allow most people to know this due to my creative potency, Maya. Ego with attachments to the body is Yogamaya, which makes people forget me for my play. This is all for my game and Supremacy. People have no faults and no sin. According to my wish the ego is lifted, a person has no control of it. I played with the bravest, Arjun's ego, for my Supremacy and play to let humanity know that everything is me. I do all." This was said in the Upanisad and the Bhagavad Gita also, but none could explain.

This, also, is Dadaji, who comes to the world to move the whole world of mind with application of Prakriti's full power. Dadaji comes with His full Supremacy to unfold and uplift the cover of Maya to allow people to know the Truth is One. This is Dadaji. He moves the creation with actions and reactions created in individuals. There is no sin, no virtue. After all, He is within both. I have seen this aspect of Dadaji.

Near the end of Dadaji's talking as God, which I recorded so it could not be distorted, Dadaji said on His own, "How He is or what should be His nature...though in front of you, you take Him to be a body like a man, how is He?

"He has His touch." When He touches any body, His touch does change the mind of whom He touches. His or her mind takes a turn toward Him, that is the touch of the Supreme. The touched person does not know how the mind works better than before and Dadaji does not say anything directly. It is the silent vibration that transforms.

"He is a neutral power." Beyond good and bad. "He has a Fragrance." This Fragrance proves He is infinite, He is everywhere, all-pervading one, no gap in the universe, no question of time and space. Wherever Dadaji may be even if He sleeps, this Fragrance, this Aroma, the lotus fragrance, manifests all over the world. He manifests simultaneously to His devotees whether in distant areas of the USA, Europe, India, or anywhere in the world. Sometimes this Fragrance occurs for a brief moment, sometimes it stays 15 or 20 minutes or longer. It also can change Fragrances, but always signifies Dadaji's presence.

Sometimes He manifests in form also, and even with sound. Who sees Him this way thinks it is an ordinary person. "What more? His look, His gaze. He has all the time inner vision. He sees everyone's inside everywhere in the world." It appears as though Dadaji sees like a person, but not that. He is within and without too. Nobody can escape His vision.

"He is full, not divided or separated from anyplace in the universe." He is omniscient, omnipresent. There is no gap for Him. None can escape His vision. None can bluff Him. He breathes in all as One. The Cause of all causes, life and death. For millions of years, people are born and must die. Forms and He are One, but forms He gives up. Without Him none exist, all are perishable. He does not come or go. He is beyond mind and life, and at the same time permeates all. Truth is One. "He has no demand. He cannot take, nor can He give. When He comes in human form He comes with all. He comes in fullness. Everything is available to Him." That means He is born, creation is born.



Dadaji

As Satyanarayan, Gopal Govinda, Life, He (Dadaji) has no wants. That is the test of His manifestation.

"He has no anger, nor cursing." He is all-merciful. If you curse Him, to Him that has no value, does not touch Him. What is omniscient cannot think. He does not understand inauspiciousness, ominous, or evil. He does not think like this even and is beyond understanding. "These are His qualities. Others somehow take from you and give to you, which is an exchange affair. Even the Sadhus, Yogis, priests, preachers, saints they tell you something, whisper Mantra in your ear, they give you some worldly object and in return you give them something, some money. This is worldly exchange. This is Prakriti's Maya, all attachments and involvements, give and take. He is beyond. He does not take from you, no, He gives (we are born with Him)." Dadaji as He says, "No, no, He is beyond this, you have come with all from your birth. I am not in that business of give and take. You are born with that with which you are to move (live). What else am I to give?" So, Dadaji moved selflessly all over the world to give experiences of Mahanam, the Truth within. Only Truth exists.