

LOOK WITHIN

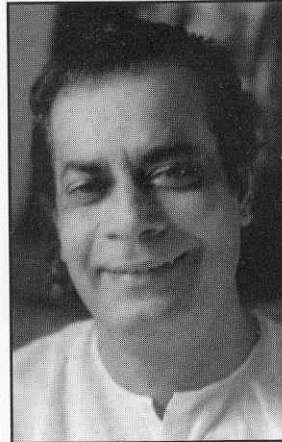
Inspirations of Love



Dadaji

Edited by Ann Mills

At times we all need inspirational comfort and understanding as we pursue our quest for Truth and cope with many stresses in our challenging and sometimes chaotic, confusing world. This collection of sayings by Dadaji is a treasure of opportunity to look within for a shift of consciousness that provides love, peace, healing, clarity and joy.



Dadaji said, "Truth reveals itself through Love. Love is the essence of Truth. Love is the only answer to everything, the only language. Love is the Divine. You are yourself the creation of Truth. Drown in God's Love, then all will become One. Humanity is One. Truth is One. Religion is One. Eternal Religion is the irresistible will to commune with the Divine Force within. Religion is coterminus with existence. God is within you as Name. God and Name are One. You are free in your spiritual pursuit and need not depend on anyone. Don't worry! Keep patience and let God do the rest. Just do your work, remember God, and enjoy."

Amida Press

USA \$11.95



ISBN 0-942687-01-9



9 780942 687019



5 1195

LOOK WITHIN

Inspirations of Love

Dadaji

Edited by Ann Mills

Copyright © 1995 by Ann Mills
First Printing 1995
Second Digital Edition 2013
Printed in the United States of America

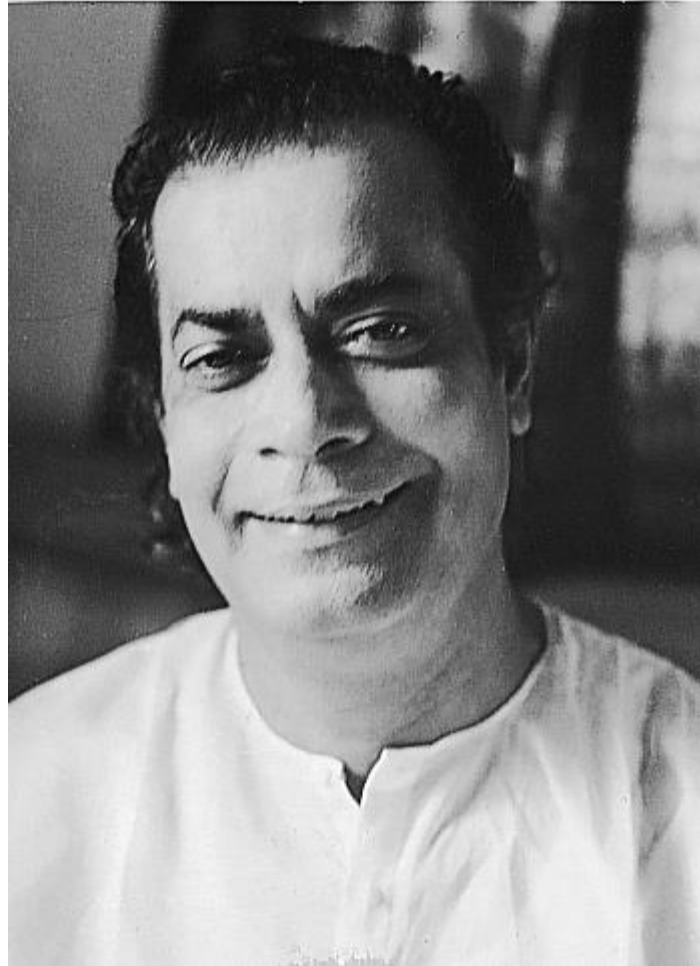
ISBN 0-942687-01-9
Library of Congress Card Catalog
No. 87-71489
Publisher: Amida Press

Contact:

Mailing: Amida Press, PO Box 235, Westport WA 98595 USA

Email: annmills@dadaji.info

Web site: <http://www.dadaji.info>



Dadaji

Dedication

For lovers of God who see and relish Him in every moment as you go about your daily activities . . . in joy and sorrow, in work and play, in sickness and health, in love and in life, whether times be rich or poor. And, especially for all of you who long to do so.

Contents

About the book

About Dadaji

I. Remember Him

Truth is One
God is One
Look Within
God is Within as Mahanam
Sri Satyanarayan Portrait
His Fragrance Beckons
Pathways to Truth
Religion is One
God is the Guru
Language is One
Teachers & Teachings of Truth
No Spiritual Practices are Required
You are the Temple of God
Sin: Superstitions & Ego
Good & Evil: Reflections of Mind
Suffering: Take Refuge in Mahanam
Patience is Strength
Ego Separates You from Truth
Intellect Cannot Understand Truth
Truth is Beyond Your Mind
God's Will Moves You to Perfection
God Consciousness: Within & Without

II. Do Your Duty

Your Duty is to Remember Him
Remember Him Amidst Your Work
Attachment & Detachment
Worldly Wealth is Temporary
Put God at the Helm
Relationships
Your Body is His Temple
Your Senses: For Tasting His Love
Physical Nature: He Appears as Many
The World: Playground of the Almighty
Acting in His Divine Play
Space & Time Exist in Mind
Reality is One

III. Enjoy Life with Him

Love is the Answer
Life's Purpose: Relish His Love & Enjoy
Your Destiny is Truth
Human Birth: A Rare Gift
Life is Eternal
Betrothed to God: You Relish His Love
Surrender Yourself in Full Faith
Mahanam Brings Peace
His Grace is Mahanam
Realization Unfolds Naturally
Worshipped & Worshipper are One
Utsav: Illumination of Truth
Humanity is One
Let the Future Feature Him
Golden Age of Truth
Dadaji on Dadaji & His Own

Ramaiva Sharanam Song

Glossary of Terms

Bibliography



Ann Mills & Dadaji in Houston, Texas USA 1986



Ann Mills - Calcutta India 1987



Dadaji in Boulder, Colorado USA 1986

About the book

I met Dadaji in 1982 at the airport in Bombay, India, when he arrived from Calcutta. Upon disembarking from the plane, someone placed an extraordinarily lovely, unusually full and long (knee-length) garland of flowers around Dadaji's neck. Although I was standing in the back of the crowd of people who came to greet him, he walked over to me and, with a beautiful smile, as our eyes met he took the garland off and placed it gently around my neck. No words were spoken. None could describe the moment fully.

This unexpectedly intimate meeting was for me the beginning of many years of traveling with Dadaji, at his request, two or three times a year on his world tours. Although there were many fascinating articles and books written by people who met Dadaji, from the very beginning I was primarily interested in what Dadaji, himself, said. He did not give lectures, discourses or write books. Therefore, I began to collect newspaper articles, personal accounts, videotapes, unpublished letters and manuscripts, books, and audiotapes of discussions and conversations with Dadaji.

In June 1986, while traveling with Dadaji he suggested I "write something". The result was the May 1987 publication of large volume titled, "The Truth Within". Over the years I've often wished for a small book with the essence of Dadaji's message. Thus "Look Within" was born, a treasure of God's love for those in quest for Truth.

Ann Mills
Westport, Washington USA -- 2013

About Dadaji

On January 13, 1906, Amiya Roy Chowdhury was born in the prosperous village of Fultali in Comilla (now Bangladesh). His father, Dr. Haranath Roy Chowdhury, was a physician and his mother, Saratkamini, was known to all for her kindness and generosity. Before the baby was born, she felt the presence of a saint who predicted the Divine was going to be incarnated through her. Dr. Roy Chowdhury also had this perception. At the time of the baby's birth, a Divine Fragrance filled the house. His parents had great reverence for the child and named him Amiya Madhab, meaning Nectar of the Lord.

As Amiya grew up, there were often congregations of saints and renunciates in the family home. Amiya was curious why they had matted hair, wore ashes on their bodies and saffron robes. The young boy asked, "Are these the means of finding God?" Such questions posed by the youngster left them speechless and often embarrassed.

Over the years, mysterious incidents took place. Although Amiya did not apply himself to school lessons, he was at the top of the class in all subjects. His profound knowledge amazed everyone. He recited Sanskrit verses, explaining them elaborately and brilliantly. At the age of six, Amiya explained the Bhagavad Gita (classic Indian epic spiritual poem) to his father.

At about that time, he once dined at the house of his Muslim neighbor. It caused a great commotion in the orthodox Hindu community. Amiya insisted that social inequity between people was abominable. As a young child he spoke what was to become his message to the world, "All the scriptures and rituals are a matter of the mind and laden with superstitions. Forsake all these social customs and prejudices and devote your mind to God. He is within you, do not forget it. He makes no distinctions between one person and another. Try to remember Him and become aware of Truth. Eternal Religion preaches that Truth is One, language is One. There is but one human race. God is all-pervading and Eternal."

The boy did not pursue conventional education for long. At nine years of age Amiya left home. He was completely unconcerned with the comforts available in his wealthy parents' home. Over the years he disappeared on many occasions. Amiya wandered in the dense forests and jungles of India, and in the cold mountainous regions of the Himalayas for the purpose of extricating Yogis, Sadhus and renunciates from the false path of penance they had undertaken. He asked, "Why are you people doing all these things? What's the use? That is nothing, all false. Go home and marry, because you have come with natural desires. Go and work." Returning from their so-called religious retreats to live a natural life, only then were they free to realize Truth. This natural way to God becomes clear as one becomes acquainted with Dadaji's simple message.

As Amiya grew into adulthood, he developed his inclination for music. When his music studies were completed, he performed concerts throughout India. His handsome appearance and sweet, sonorous voice soon brought him great popularity. From 1929 to 1940, he was associated with All India Radio in Calcutta. In the 1940's, he was active as a producer in the world of theater and the movie industry, and was known for his fashionable style and magnetic personality.

During those years it was reported that Amiya was seen simultaneously in different places by various people. He was playing different roles, in the same physical form, and was known by different names in different localities. For several years, he was seen off and on in Varanasi living in a small cell of a Mosque where both Muslims and Hindus used to pay Amiya their respects. The simultaneous sightings (bi-location) of Amiya, or later Dadaji, at far distant places has been well documented over the years.

In 1946, Amiya Roy Chowdhury married Miss Amita Dasgupta. On the day of the bridal feast, after the ceremony, he disappeared from home. He appeared again briefly after somewhat more than two years and went away again. Within a year of his departure, his daughter, Ivy was born. He did not return for four years, and within the year of his return a son, Abhijit, was born. During the years he was away from home, he appeared in many places confronting Sannyasins and priests. He told them, "Privation and ritualistic practices should not be undertaken as the path for realization of Truth."

After working as a musician and movie producer, in the early 1950's Amiya changed fields and became very successful in banking and insurance. During the 1960's, 70's and 80's, until it was destroyed in a fire, he owned a small toy shop in the New Market in Calcutta. Over the years he freely changed his field of activities, not for earning money, for he had enough family wealth and property, but to demonstrate that normal work is a must, and to live a natural life is the only way to Truth.

In 1967, Amiya Roy Chowdhury, became known as Dadaji (Da'da-jee; Beloved Elder Brother) and began traveling around the world. 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 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 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."

From 1970 through 1990, Dadaji traveled throughout India, Europe, Great Britain, and the United States. He stayed in private homes where in the morning and late afternoon he met privately with those who came to see him. In the evening there were small gatherings where he occasionally spoke or, in the later years, sang lovely Indian devotional songs.

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 made it clear 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 is known worldwide for a distinctive Fragrance, a beautifully unique aroma hinting of roses and sandalwood. It comes from no discernible source, becomes quite strong and as quickly as it manifests, it disappears. Occasionally it appears as fragrant Nectar, which lingers for years. Those who met Dadaji often experienced the Fragrance or the Nectar in his presence or at far distances from him. Those who meet Dadaji through books, friends or relatives may experience the same Divine Fragrance and immediately associate it with Dadaji. They have no doubt about their recognition of Dadaji's Fragrance, even though they have not met him personally and may have no rational frame of reference. They remain mystified, yet somehow comforted by the experience. Dadaji said, "It is the Fragrance that reminds one of Him. This all happens by His Will."

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, 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 Charanjali) created simply by his wish in far distant places.

These are but a few of the many, many amazing things experienced then and even now by those who know 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.)

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 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.”

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 p.m. 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, certainly not for personal recognition or financial gain. As when Dadaji was here with us, individuals who publish books do so at their own cost 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.

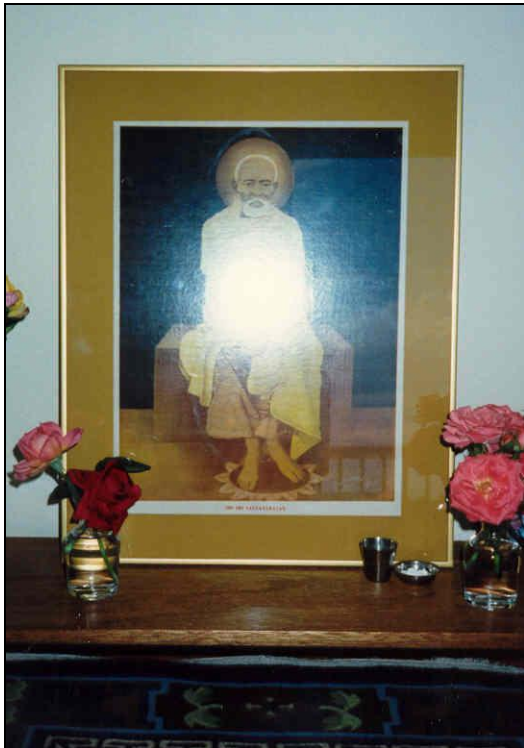
Although Dadaji is no longer available to see in person, meeting him through a friend, a relative or a book is a profoundly moving experience. Somehow, Dadaji is here and now, a very real, intimate, and steady companion throughout the joys and turmoil of daily life.

It is not by chance that you have this book. In it you will find out who you are and why you are in this world. This is Dadaji’s one and only purpose, to remind you to simply look within and find God, Truth and Love.

**GOPAL
GOVINDA**



Sri Sri Satyanarayan



I. Remember Him

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

Truth is One

There is but one Truth, Truth is One. Differences are only in appearance. Truth manifests Itself. Truth manifests in genuine hearts. Love is the Essence of Truth.

One cannot make or unmake Truth. It dawns upon you and gets hold of your entire being. One who has this feeling can never leave Him.

Truth is Existence. But not the inert existence of dead matter. Truth is living existence.

Truth is outside the reach of the mind.

Truth is negation of all fancied possession.

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

The phenomenal world is a manifestation of Truth. What is going on within your Self that is Truth. Manifest and unmanifest, both are together, One.

Truth expressed is Truth expired. Truth harbors no injunctions, inhibitions or taboos.

People generally forget that to conceive of Truth in one's own image is to deceive oneself. Truth cannot 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.

This is a reminder to you of your duty in establishing Truth. Truth is self-manifested and the more you follow Him the more you get peace and tranquility. Truth is your only companion in life and hereafter. A person can do nothing. As your Dada (Da'da; Elder Brother), my only advice to you is, just try to spread this Eternal Truth among the afflicted humanity. This much effort only can you make and the rest will be done by Sri (Sree; Holy) Satyanarayan (Sat-ya'-na-rye'-yan; Divine Truth within all beings sustaining life).

God is One

Almighty is not a conception. He is a Reality. He controls everything. He is the Source, the Energy, the Life, the One.

Nobody knows who is He. He is not a symbol, not a deity, but Truth, the Self. The question of differences in faith does not arise. He is the pivotal point of this Creation, the vitality of our life force.

He is steady, unchangeable, waveless, and full of constant, desireless love, mercy and beauty. He is Truth. He is within you.

Satyanarayan transcends the worldly plane.

I and Thou are merged into One. All is Absolute, everyone, everything. Only by your fragmented vision do you see parts.

He is such a Lover! He is both within and without, giving you life and loving you constantly. 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 cannot be realized by your own efforts.

Don't forget His Will. He is doing everything. Other than Him, you cannot do anything. Just depend on Him.

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.

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

Look Within

You are yourself the creation of Truth, in fact, one with Truth.

We have come to this world as so many brimful jars, full of Him. Let this consciousness dawn upon you from within.

You are purified by bathing in this inner fullness of Him, not by any outside ritual.

The devotee, devotion and the Divine are one continuum.

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

Know thyself and realize the Self. You will then realize that each existence is inseparably connected with Truth.

He is always within you. Do not worry.

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

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

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 naturally with Him. This is the only Truth.

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

God is Within as Mahanam

God is within the deep recesses of your heart in the form of two sounds: Gopal Govinda*. This Mahanam (Ma'ha-nahm) is at the root of respiration. For sustaining you and all Nature, He is ever chanting Mahanam. All vibrations of the world are Mahanam. Gopal appraises you of the Supreme, Govinda appraises you of the Beyond. (*Gopal Govinda. Go-paul" Go-vin'-da Two Names of God representing bipolarity of all existence; its vibration prompts the heartbeat and breathing. In Ecstasy, they grow closer; when the two coalesce we die. Experienced visually as vibration and as sound.)

Mahanam is your real Self. You are wedded to Mahanam before you can enter this world. This is the real Diksha (initiation; revelation of Name; baptism), but you have forgotten it.

When one sits before a portrait of Satyanarayan for Mahanam, one sees one's own Self. It is a direct communion. Anyone can receive Mahanam directly from Him. It is spontaneously manifested as and when It chooses. It is Mahanam that is the Supreme Power, nothing else. Mahanam epitomizes the bipolarity of our life here in the world, the matrix of all multiplicity. Remember Mahanam with love and self-surrender. That is the only way. He is far out of reach of the clever and learned. By no means can you get Him through ritual, only through love!

Submit to your Mahanam within (remember God), whether in isolation or in a crowd, it makes no difference to Him.

His Name and He are the same. A person has nothing to do except call to mind Mahanam. Keep thinking about Him, and He will take care of the rest. Think of God.

Note: Holding one in each hand, Dadaji used a cigarette box and a box of matches to show the relationship between God and human beings in this world.

He moved the boxes toward each other and just at the moment they would touch, he drew them apart, then together, again apart and so on. Just so is a person drawn toward Truth, then pulled away by desires and attachments, to and fro, back and forth impulsively, thereby creating the story of our lives. This becomes dynamic when we remember Him in all our movements. The mind then becomes yoked to Him and the movement continues blending and merging one's being with Him. The Truth (match box) and mind (cigarette box) are within each of us. Dadaji said, "We are all two in one." When the two sounds of Mahanam, Gopal Govinda, coalesce, we are off (die). So life in this world is the back and forth movement in Vrindavan Leela (playground where one can relish the taste of His Love).

Sri Satyanarayan Portrait

In 1965, a group of people came to Dadaji and one of them said, "You say that He is in everything and everyone." Dadaji replied, "That is correct." They protested, "That is not possible, only you can do miracles. We want to take your photo."

Actually, they wanted to prove that Dadaji would give his photo for worship and that he was a Guru. Dadaji said, "Bring the photographer, I don't mind. But there is one condition. The first photo that comes out you can do whatever you like with that . . . you can pray, offer flowers, and do whatever you like. But the rest of the pictures, you will treat them as photos of one of your family."

They were very happy to have succeeded in their ulterior purpose, and the photographer took pictures of Dadaji sitting on a small table in his home. The photo session took fifteen minutes because the photographer had difficulty with his flash equipment.

The film was developed. After viewing the prints, the people hurried back to Dadaji. Showing him the first picture they exclaimed, "This is not you!" "You don't have a beard and you weren't wearing those clothes." "How did this happen?" The rest of the pictures taken that day were clear images of Dadaji.

Dadaji said, "That I don't know, but remember your promise. I said you can do anything with the first photo." Someone asked, "Who is this?" Dadaji replied, "This is Sri Satyanarayan, the image of Divine Truth within everything and everybody. Remember Dada's photos are not for worship."

Later, referring to the image in the photo, Dadaji said, "The manifestation of Truth within consciousness has been personified in the image of Satyanarayan. This brings Truth within the reach of human conception."



Dadaji



Satyanarayan

His Fragrance Beckons

A certain region is replete with Fragrance. Have the urge to go there. This Aroma is Satyanarayan. When Mahanam manifests, Name becomes manifest and one's body becomes a fragrant offering of devotion.

The sound of His flute is His Fragrance. It is all-pervading and is the real Vanshi Dhwani (Lord Krishna's flute calling all to Him).

Charanjal (Dadaji's fragrant water) is for elevating the surface plane of our mental world. It is His direct Divine touch to help us unfold to realization.

Note: Pure water turns fragrant and translucent at Dadaji's gaze, touch or wish. Charanjal is known for healing and a gradual transformation of consciousness. It relates to Ganga, the flow of Integral Consciousness.

Pathways to Truth

God's Name and Love are the only way to Him, and that way, too, is your existence. You are free in your spiritual pursuit and need not depend on anyone for your goal to be realized. Path and goal are one in the final analysis.

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

Name is the only path. Don't be in a hurry. Let it come when it chooses, as an out-pouring of your heart. Name will do the needful, all else is abortive action.

Our heart is the true pilgrimage. The body is the pilgrimage, a universal pilgrimage. Gurus and priests cannot lead you to the Divine within. No need of going anywhere, no question of realization. Due to ignorance and superstition you run from place to place in search of Him. No amount of Yoga, meditation or austerity can lead you to Truth.

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 Truth, for your existence is your goal.

Why should you go anywhere for Him? You came to this world, be careful about that. You came here for certain work, you will have to do it. Just stay here, enjoy yourself, enjoy Him also, and go back. That is enough.

Walk neither ahead of Him, nor behind Him, walk in step with Him. Why not turn your awareness to God residing within you? See how easy and natural is the path. Complete silent surrender to Him is the only path.

Religion is One

True Dharma (Eternal Religion) is the irresistible will to commune with the Divine Force within. Religion is One. Dharma is co-terminus with existence.

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

Let not your Sundays be set apart from your weekdays. Don't divorce life from Religion. Your existence itself is the way to Him. You can only live it.

All worldly Religion is superstition.

What goes on in the name of Religion is all bunk. It is a fraud and a hoax perpetrated by the so-called spiritual leaders who have a vested interest in all this bluff. You know they practice business, not Religion.

Go about doing everything while remembering Him that is all that is needed. And then remain vigilant all the time that you do not fall prey to any superstitions. Superstitions cannot be removed or thrown off easily. Beware of superstitions at all times.

There is no individual or institutional Religion. The only Religion is Love, which becomes manifest as one remembers Mahanam.

He is our very own! To love the Nearest and Dearest of our life, do we have to do rituals? Nothing whatever is required! Just try to love Him.

God is the Guru

All people who claim to show and sell techniques as a way to God, are trying to cheat you. Nobody can help you, everything happens by His Grace alone.

No person as a mediator, no outer guide is needed. Every guide will lead you astray. Only God is the Travel Agent, neither a human guru (spiritual preceptor), nor priest, nor you can do anything. Only remember His Name and be patient.

He alone is the Guru, the Guru inside us. Truth cannot enter your mind through your ears. Truth cannot be told that way and understood. Truth only comes from within.

Anyone who tells you they can take you to God is not telling the truth. No mortal being can ever be Guru or guide by any means. Every person has Guru inside.

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 Bliss.

Follow your inner voice only and never act against it.

Guru means Name. Name is Guru. With Name it is complete Bliss, happiness Eternal.

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 Eternal Source of our life, our existence. The Self plays a dual role, Guru and disciple at the same time.

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

Who will teach? Who will guide? Is there anybody who can guide or give Mantra (Name)? Nobody! Anybody who realizes Him cannot utter the words "I will guide" or give Mantra by mouth to anyone, because those who realize, they look and see the Supreme is everybody, everywhere. So, how is it possible for anyone to say to say "I am Guru, you are disciple"? That is one kind of ego.

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

The Almighty is more anxious to have you than you are to have Him. Do not bother with external guides, do not run after priests, gurus, yogis. Look within instead. You have only to search Him within.

Language 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 (initiation; revelation of Name; baptism). That Name is One. Language is One. His Love is the only Language.

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.

He is beyond all symbols, all language, beyond expression. As long as you are able to explain the meaning of a symbol, you are confined to the symbol. Truth cannot be understood, it can only be lived.

Teachers & Teachings of Truth

The scriptures were written only with a view to protecting the world. The ultimate Truth, shorn of all vestments, is beyond them.

Scriptures are a tissue of half-truths. Truth never submits to the mental molds which scriptures typify. You cannot find the Supreme Entity by searching the

scriptures, you find only doubts, conflicts and differences which come from mind and intellect.

Scriptures only produce arguments about the Absolute. He cannot be explained, certainly not by scriptures. Don't try to understand Him.

Truth exists without the aid of dogmas.

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 you and takes you far from Truth.

God is not religious. He cares not for Sikhs, Christians, Jews, Buddhists, Muslims or Hindus. He loves and blesses 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.

What is God? What do you mean by God? God is not a person. Person cannot be God. Christ never said, I am God. You people do not know the ABCD of Christ. Churches are one kind of business, collecting money. Christ was not a Christian. Christ was a Godly man, having direct connection with Him. He said, "Other than God there is nothing on earth! Each and everybody is direct with Him."

Crucifixion? What do you mean by crucifixion? Christ was killed? Does crucifixion mean the body or his philosophy, that is the question. Truth can never be crucified. Even historically speaking, Christ was never crucified physically, but his teachings were not accepted. That is crucifixion. Forgetting Him, you are nailing Him daily on the cross. It is your egoism by which you are constantly putting nails into His flesh.

Who wrote the Bible? The Christ himself? Did those who noted down the events and stories witness the life of Christ? People know nothing; thus there was ample opportunity to fill in their own ideas and fallacies.

The Bible today is not the Bible of long ago. The Gita (classic Indian epic spiritual poem) today is not the Gita of long ago. That Bible is gone. That Gita is gone. Today's versions of the scriptures are all mind creation.

Mohammed? You do not know the ABCD of Mohammed. He said, "Allah is One."

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

If anyone says he is Supreme, he is worse than a murderer! How can anyone claim to be an Avatar (incarnation 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.

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, will bring blissful peace to our hearts. This is Scripture.

No Spiritual Practices are Required

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, castes, holy people and sinners. He is everywhere and the same in all. We have to live normally in the world and not reject it.

Name is the Supreme Authority. Other than Name there is nothing. 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?

Meditation

To be aware of Truth is meditation. When this awareness appears, one realizes God within (Satyanarayan) with all mental hindrances and covers removed.

For Him no meditation, physical acrobatics or austerity are needed. You search for Him by counting beads and meditating with closed eyes. You can never have Him, not in countless millions of births, if you follow these practices.

Beyond mind. What do you mean by beyond? Nobody knows. Meditation relies on the illusory hope of getting rid of the mind. By using acrobatics of the mind, sometimes you think there is something, your mind is filled with nice pictures, but such thinking is also mind function.

Meditation, that is also ego. You say, "I am doing meditation." Why? To control desires and senses. It is absurd, because when we come on earth we invited those desires.

To sit down to meditate is like trying to conquer the mindless with the mind.

The meditation people speak about is bogus.

Meditation? What is the need? You sit, close your eyes, you do this and that. It is only humbugism. It is farce in the name of Him.

A person is self-centered (egoistic) inasmuch as he or she is drawn toward meditation, asceticism and solitude. Because in this way, duty to others and society is ignored.

Meditation? What are you talking? Meditation is nothing but idleness! Do you have time for such a thing? You have a family, a job, and so many important duties. Is it not enough? Understand, He weeps for you all day. He is within your very heart, outside the reach of your conscious mind, beyond your mind. He loves you, because He is Love! Only dwell in His Love and remember Him. That is enough, and your foremost duty.

Meditation is an utterance of egoism. Take life as it comes, all striving to reach Him is false. He comes when He comes, not as the result of training or ascetic behavior.

No so-called transcendental meditation or concentration is able to reach the plane of Truth unless it is channeled through work.

Work done with full concentration, when one is deeply lost in the action of work, when the action and actor become One and the sense of individual self is forgotten, this becomes true meditation and penance.

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 hankering through prayer at the Lotus Feet of the Divine Being may yield an enjoyment of pleasures, alone it does not bestow Love Divine.

If we value the efficacy of prayer, then it must 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 we are doing things and not He. When we surrender all thoughts to Him alone, this unity is established and then He responds to our prayer.

Rituals

We always have communion with Him. He is always present, no outer signs are needed.

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.

Repetition of God's Name (Japa), penance (Tapas), spiritual practices (Sadhan), renunciation (Sannyas), mental and physical exercises (Yoga), rites and rituals . . . no one can know Him through these things, because the I, 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

The Self cannot be realized through penance. Why do you punish yourselves for nothing by doing penance and observing restrictions?

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

You must understand whatever you do in daily life with utmost sincerity, remembering Him or His Name, while practicing patience; this becomes real penance and 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

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. What you call saints and ascetics experience a kind of delight through the practice of austerity, but that delight pertains to the mind.

Will one find Him by growing matted locks (Jata), putting on saffron robes or religious attire, or by becoming an ascetic? So much one's own is He, so close to one! Does He stay only in mountain retreats and in remote jungle caves? Environment is in the mind. Are desires, anger, etc., finished by becoming an ascetic, going to (religious) retreats, eating vegetarian food? Everything moves under the control of Nature. Is what Nature has given (desires) false? Can one get Him by imposing any conditions? He is above all this. Nothing of this touches Him. 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 such garb, they show others what they are not.

Wearing colored robes, beads, esoteric symbols or matted hair are but expressions of vanity. You need not don other robes, sport long beards or renounce your worldly duties and live in seclusion for the sake of Truth.

God is available here and now, anywhere and everywhere. You cannot leave His creation and find Him elsewhere, can you?

Renunciation, Celibacy

Renunciation and self-denial enlarge the ego, do not eliminate it, and create a vanity of calculated achievement, a vanity of having a distinct position in society. Renunciates project vanity that leads to complete darkness.

Celibacy does not mean not using sexual organs. It means to be in Him. What does sexual intercourse mirror? Absorption, relishing the taste of His Love.

Sadhus*, yogis, priests and preachers avoid the responsibilities of natural life and become escapists, ritualists, and achieve nothing. The world is His, so what does one renounce? And, for what? There is no escape from His creation, it encompasses one from all sides. (* Derived from Sat, meaning Truth; according to Dada, refers to every living being; erroneously used to refer to so-called holy people wearing religious garb and doing spiritual practices.)

Note: Dadaji spoke of three stages of life: First, Sannyas (renunciation) displays unconscious will, which means complete surrender through evaporation of ego. But, so long as there is life, there is ego, you cannot do without it. In the first stage, you can only take it as His ego and then your mind becomes Manjari (a budding flower). The image of a newborn babe in mother's lap typifies Sannyas. Second, Brahmacharya (celibacy) evinces conscious feeling, 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, Brahmacharya is conscious perception of One Reality throughout existence. The third stage, Grihastha (God dwelling in the body), is marked by complete merger in thought, feeling and will. The real Grihastha is He, Himself, dwelling in one's body.

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.

What do you mean by charity? Charity you speak about is also egoism. I give and you receive. You are dependent upon me, because I have given away a particle of my wealth, I have a good feeling. I have done something for myself. I bought this feeling of being a good and charitable person. Many people try to buy a place in Heaven by such an attitude. This is all wrong!

Offerings

Have we anything to give Him? Can the Almighty, our Father, expect any Dakshina (offerings 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 offering. For He alone is the Giver, the rest are all seekers.

Sacrifice

Can sacrifice be done by putting on pompous displays? Is sacrifice conducted by beating drums, pealing bells, killing animals, collecting people? That is only self-aggrandizement. The real sacrifice is inner sacrifice. This is only an inner treasure. In this inner gratification, He is present.

What is sacrifice? Does sacrifice take place merely by burning wood and Ghee (clarified butter used in religious rites)? One has to offer oneself as oblation. This offering must be done so secretly that a second person cannot know about it.

Yoga, Tantra

The whole life is Yoga. Yoga means united.

All yoga, tantra (rites), and scriptures are full of misunderstandings, all strange practices.

You do not reach Him by performing physical and mental gymnastics of so-called yogis* and tantrics (those who practice magical rites and ceremonies). They have the biggest egos! They are looking for transitory personal power and so doom themselves to greater bondage by inflating their egos. Realization of Him unfolds through simple, straight-forward means. (* According to Dadaji, a yogi is one living in a natural state and doing every-thing with God in mind; erroneously used to refer to one who excels in esoteric mental/physical practices.)

Yoga is such humbug. I consider all these complicated physical postures ostentatious self-torture. It is not even a good technique of relaxation. Swimming, walking, even cigarette smoking are far more relaxing.

Perfect and absolute self-surrender to God, with 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.

The coming and going of Form out of and into the Formless takes place in worldly existence as life and death. That is why Yoga is seeing Form situated in one's own reality.

Initiation, Revelation

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

Diksha, Darshan (vision of God), that is everywhere. But, we can not find It. We have forgotten because of Prakriti (physical Nature) and Maya (Creative Power in Nature). When you will be off (when ego ceases), then you will find God.

A person is born initiated. One has simply to realize this fact. God is within as Mahanam.

Mantra

Ego is not eliminated with the help of Mantra (muttering mystical syllables), rather Mantras (given by human gurus) enhance its bondage.

All is God. He is infinite, indivisible, full. Guru is within. Just remember Him, that is enough. Mantra (Mahanam) is already there with you.

In your ear, human gurus give Mantras. What is the utility? At the time of birth, we have received that Mahamantra (Great Name of God) and initiation. So, who will give Mantra other than Him? It is futile to compare the Mantra given by a guru with the Mahanam you received at birth directly from God.

A human guru whispers words into the disciple's ear and orders they be repeated. How does the 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 Mantra and a regular income is thus assured from a business in the Name of God. That's why I say all these gurus are all parasitic weeds. Can there be a greater crime?

It is He who is your Guru. He is constantly ringing the Mantra in your heart. If you want to hear it, approach Him and pray for His favor. He is waiting. Pray for it not under any condition, nor for fulfillment of your worldly desires. It should be in one mind and in earnest, and you will get Mahanam.

You are the Temple of God

Become a disciple of God. When you are One with Him, you are the Temple, the world is the Ashram (property and living quarters of a religious community).

Ashrams, temples, churches are other names for building up properties. Money raised for such property is no offering to God in the truest sense of the term. Offering is actually the remembering of Mahanam, for His Name and He are

identical. There can never be a transaction between a thing of the relative plane and that of the spiritual plane.

He is within you. It is futile to seek Him in the exterior world, in holy shrines, holy places, or religious institutions. Your body is the shrine of God. Mosques, churches, temples and synagogues make Him into dead matter.

He is underneath my feet when I walk, He is everywhere around, He is in my body. Every-where is God. Why visit a temple to meet Him? He is within you, and at the same time you are in Him. When you go to a temple to meet Him there, you run away from Him.

Organized religion is the worst thing one can imagine! Nothing but business. It is the business of priests, preachers, and gurus, who stand in between you and the Divine. He (Dadaji) has come to destroy all those organizations making money out of Him. They are part and parcel of your give-and-take society. This man (Dadaji) has nothing to do with all this fake worship. Nothing but self-aggrandizement of people! Who will worship whom? It is all One!

Sin: Superstitions and Ego

There is no original sin you have come here to expiate. Good, bad, virtues, sins are all in the mind.

Superstitions and ego, these two are the greatest sins. Before all else, you have to obtain release from these two. Your Kali's (Hindu Goddess of Destruction) spies (gurus, priests) indulge in superstitions and ego self-aggrandizement by calling themselves spiritual intercessors. Therefore, to get Him you have to keep these two sins at a distance. All kinds of superstitions have kept you 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 charlatans who deceive innocent fellow human beings by putting on deceptive (religious) garb and doing a business of God.

If there is any sin at all, it is ignorance.

Good, bad, virtues, sins are all in the mind.

Good & Evil: Reflections of Mind

The fundamental substance is One and Eternal, without end or beginning. If we can understand the real Essence behind virtue and vice, good and bad, then, in the worldly sense, we shall see no difference in these.

We say bad, but we do not know what is bad and what is good because we function within the mind. We are the most foolish of fools. Who is good or who

is bad we do not know. Today I can say he's bad, tomorrow I say he's good. What is good and what is bad? Don't go for judging, I tell you, just try to take Name.

There are no evil curses. You shouldn't even think such a thing. He has destined the unfolding process of your life, what is to happen will happen. When He drives this chariot of yours, there is nothing called good or evil. He drives as He wants and is not affected. You may feel it is bad, but He might think it is good for you. You may feel cursed, but you, yourself, bring your Prarabdha (destined unfolding process of life). That is, when you curse others, and the Charioteer within makes you do this, the bad time fast approaches you.

Whatever you say about bad, evil, and demons, unless the reverse of good, piety, and angels are there, how can either exist? Both exist only in the dual nature of mind. Actually, good or bad depends on certain stages or conditions. What you now call bad, who knows it will not lead to better? It's temporary, His Play. You need not concern yourself with virtue and vice. Go on doing everything enshrining Him in your mind. All responsibility revolves on Him, the Protector within you. Love alone can make both good and bad merge into values of One. Friend and foe are the same to Him.

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

Suffering: 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 people poor, some rich, some in good health, 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 will see, you will enjoy His Love no matter what the situation.

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

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.

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 at the root.

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

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.

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

Don't be obsessed with any wish. Shake off sadness. Unhappiness is part of the ego. Beyond it, no such thing exists.

Weal and woe will come by turn. Why go in for reasoning on them? 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 make one fearless in life, whatever may happen.

Nothing is to be shunned or assumed to have Truth, for you are in It all the while. That you have forgotten Truth is the root cause of your misery.

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

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 Him. As He inflicts blows on you, so also He gives you the capacity for bearing the suffering. Otherwise, one would go mad. As one tolerates unbearable situations with patience, a time comes when He resolves all 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. These afflictions are shaken off like dust through devotion and remembrance of Mahanam.

We do not know His Will, so we grieve over all He does, but He always does everything for the best. Do not worry. Never try to understand. Only accept as a gift whatever He gives, take it as His blessing.

I am repeatedly telling you, when you have the shelter of Satyanarayan, He will test you in various ways. 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 (put them in dire adversities). Even then, if they do not leave Me and still seek Me, I then become their humble servant."

He, 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 his or her own due to the intensity of illusory worldly desire. 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 any effort for it. Just keep Him in your remembrance.

Patience is Strength

Patience is the highest of all penances in the world. Patience is to be practiced not by force, but by adjustment with the circumstances of natural life.

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

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.

Patience begets strength and bliss comes through strength.

Keep patience and let God do the rest.

Ego Separates You from Truth

The ego keeps you apart from Mahanam (God's Name within). Ego, that is, suppose whatever you do, you say, "I am doing." Such vanity or egoism divorces you from Truth. He (Dadaji) can't do anything other than Him.

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? At a certain time there shall be death. Like a wave, I shall merge in the sea. In the endless stream of the infinite ocean of Life, we move. There is no begin-ning or end of it. Everyone has to do what little must be done.

I tell you one thing. An individual is a helpless being. You are nothing other than God. A person cannot do anything. A person has no authority to dictate to life. A person has no power, because the body is not one's own. Life is One. Atma (Soul) is one in all beings. I am telling, telling, but I don't know what I'm telling.

Ego, in your language, is death personified. Try to know your birth, why you

have come here and what is your purpose. The Almighty never created you for suffering, bondage or agony. Rather, He suffers for you that when you are born, you forget His purpose. Complete surrender to Him is the only way to get rid of ego and know one's purpose, which is to enjoy this Play of the Divine.

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. It is only the individual sense, the ego that shuts out the awareness of constant communion with Him. How will you live without the ego? Ego is also created by God. Those fighting against the ego are the greatest egoists. Understand? He is with you, remember Him always and He will free you from egoism. You yourself can do nothing. Never forget Him.

All those who believe they can cause something to happen are egoistic. Actually, nothing will happen. The moment in which He replaces ego, the human being is totally powerless and He Almighty. Only total surrender is needed to reach this state. But the wish to have power or to surrender is egoistic. It only happens without your will.

A person cannot do anything, cannot sacrifice ego. Just try to surrender to Him, just try to love Him.

Intellect Cannot Understand Truth

Bookish intelligence, knowledge of religious doctrine cannot fathom Him. Supreme Essence is neither true nor false. To expound on or interpret the Supreme is sheer impertinence. Intelligence is also one kind of ego.

Books are mirrored wisdom, often distorted. Don't get lost in all the books. Nobody can teach you. Truth is within.

Listen; do not try to understand with your intelligence. The moment you disturb your-self with reason, mind becomes supreme and it creates confusion. Quarreling on questions of virtue and vice . . . these ideas are reflections of mind. He is above all these things.

Truth is within you, your True Nature. You can't realize Truth through the agency of your intellect and reason, or through the ways and means of science. Argument has no place. Don't try to understand Him. Don't try to realize Him. Try to love Him and do your duty.

Truth is Eternal, but remains shrouded in mystery. Know that mind and intellect have no power to pierce that mystery. Intellect perceives differences and changes from age to age. What is true at one time gets overturned.

Skepticism, if not honest, is the trait of a weak mind. Skeptics try our fidelity to Truth and are our friend 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.

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

Truth within the hearts of all people reveals Itself not through intellectual inquisitiveness or speculations, but through love and love alone.

Just live with Him, then you realize there is no distinct existence to be felt, neither you nor He will be there. Then there is no intelligence, no understanding business.

Truth is Beyond Your Mind

Truth is beyond the plane of mind and is One. Your means of comprehension does itself shut out comprehension. By which means will you grasp Him, who is unlimited?

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

People always want God or Truth to suit according to their mental images. Where there is mind, there must be actions and reactions, and waves of desires. Truth is beyond mind and intellect, beyond one's reach but Nearest and Dearest to all, residing within. 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.

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

One should not trust the mind always. People generally tend to swing between two extremes expressed in familiar dualities of joy and sorrow, good and bad, success and failure, etc. These are the result of actions and reactions on the mental plane. You be with the Whole. Mind must come in a natural, effortless, spontaneous way to Him.

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. Covers of mind are hindrances to being in the Supreme state. So, those whom He loves, He does not allow them to keep the covers of the mind.

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, and a time comes when a person's mind automatically becomes Zero, freed. How? He comes and through Mahanam and His Presence, that is, Satyanarayan, mind automatically starts loving qualities. Rise above the mind and intellect. But, how? Nature will do it. You put in effort and He will invariably confound you.

Mind and matter are nothing but One. Happiness as perceived by mind is a temporary phase, a diversion from the true path.

Don't you worry. Worry makes you the doer. He is doing, so don't bother for anything. Be with your Dearest Friend, then there is nothing to fear. He sent us here to relish His Love that is why He gave us the mind. He Himself is holding us fast all the while.

Mind's tendencies and nature, if indulged, drive a person like an unbridled horse. Unless the mind is at rest, a person cannot taste the Nectar of His Love. By remembrance of Mahanam with loving submission, the mind is automatically controlled and the sense of happiness, sorrow, fame and misfortune automatically drops off, even though its sting is present at the beginning.

It is the nature of the mind to run and run. Even yogis and priests cannot check or control the mind. Only by doing one's daily activities with remembrance of Him or His Name, can one get one's mind stabilized. Let mind follow mind's compulsions and dictations. You do your work.

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

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 soothes the artificial barrenness of life with a shower of Grace and, in the course of time, it is this mind, but transformed, that leads you to realize your true Divine and Blissful Nature.

God's Will Moves You to Perfection

Divine Will, the outward manifestation of Satyanarayan, is the sole creative and sustaining principle in this universe. As Divine Power or Energy, it is revealed to our senses in various forms. It, Mahanam, is identical with Truth.

Let His Will be done.

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

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.

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

It is the Will of the Creator to help the conscious mind move toward flawless perfection, but this cannot be achieved through process, which is an external affair. Actually when consciousness turns inward, it merges with Bliss in the heart, and then, and 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.

God Consciousness: Within & 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 (Creative Power in Nature) or Prakriti (physical Nature; mind/desires), you conceive of yourself as a separate entity divided by the walls of body, concrete matter and ego.

Whatever is, is within. But, that does not brush off the outside world. Whatever is within must also be there in the outside. The cycle must be completed. Otherwise, one suffers from a cleavage of consciousness. If one says he or she always feels His inner presence, one has to admit the feeling of His outer presence also.

Beyond Ananda (Supreme Bliss) there is only Consciousness. Beyond Consciousness there is only Existence. Beyond Existence there is Nothing, all are undifferentiated.

The only Guru is Supreme Consciousness. He is within you, along with Mahanam, since your birth. 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. Its two rhythmic sounds manifest the bipolarity of human existence. They harmonize the duality between human beings and God. Only when we walk daily with the conscious companion-ship of the Dearest Supreme Soul, is our inner Divine Consciousness awakened.

II. Do Your Duty

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

Your Duty is to Remember Him

What then are we to do? Just brave the world, bear destined events 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. To feel God's presence everywhere, we have to be in a state of attunement, abjuring all sense of want. We have to feel that He is the Agent of all our actions, to feel and see Him and Him only, as the one integral Existence and through loving submission unite with Him.

In short, to relish His Love while tasting Nature (the world) is our only duty. Passive remembrance of Mahanam through all the joys and vicissitudes of life is our only duty. Real renunciation is to be shorn of ego and to be in full attunement with Him. We are all full of Him. To install this consciousness in our empiric being is the only necessity.

Your responsibility is to perform your actions, all your worldly affairs honestly and sincerely. Your only duty is to remember Him.

The duty of all human beings is to carry out all activities of life with Him in view. Only do your duty, that cannot be avoided, the rest leave to Him.

Remember Him Amidst Your Work

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

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

Every bit of work is worship. But, the moment any kind of work grips your consciousness as the one thing indispensable, it stems the tide of your life, is invested with ego, and lacks spirituality. Let not your work bring in its wake an endless cycle of work. You should not be enchained by the work effort, rather,

be with Him. Let work grow into your life as your duties. Let work, work itself out through you. Work belongs to Him.

Enchained by blind habits, we fail to realize how hectic work may be embalmed with rest, how we can work without doing anything and its reverse. 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, Karmas (actions). 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. Work is one's Dharma (Eternal Religion; the means of communion with God within).

You must do Karma. There is no other way out without Karma. There is no knowledge without Karma. You are seeing, hearing, taking, doing . . . all this is Karma, and this Karma is knowledge.

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

Attachment & 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 left behind, then it is work with detachment.

Without attachment nothing great can be achieved in the world. The word attachment is mostly misunderstood. In its application there can be a difference of hell and heaven. Attachment is the driving force behind great works of art. Attachment or love of creation brings about a union of the artist and the work of art being created, into one identity. The union generates new forms of creation.

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 and remain unattached, indifferent, it will fail.

Without desire and proper planning you cannot address yourself to any work. Planning is for a goal, so desire is at the heart of all work. But, once you start working and are fully engrossed, all sense of fruitful results does not exist; although it (desire) may reappear again as optimism or pessimism. If this can be shut out, the work is unmotivated and you work under His patronage keeping in view your original Home.

To undertake work in such a spirit (under His patronage) is called meditation

(Dhyana). To work is penance (Tapas). And, to complete the work, without any sense of agency (ego or self-interest) is sacrifice (Yagna). You must complete the sacrifice of mind/ego (Rajasuya) by transcending mental modes and egoistic claims. And, you also have to complete the experience of naturally letting your senses run their course until they turn inward (Asva-Medha). That comes to pass only when you are a complete Void, though full to the brim with Him (Sunya-bhavita-bhavatma). How to achieve that full state? You have nothing to achieve! You have come here full to the brim with Him, all you need do is remember Him and do your work.

Worldly Wealth is Temporary

Truth is negation of all fancied possession.

You need not be over excited 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 in 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 this and that. When do we think of Him? 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 the schism between people everywhere. Whatever you have received in life, take that as His Blessings or Grace, and the road to peace is assured.

Greed and love for power are to be conquered.

Whatever you get is transitory, mundane merchandise and egoistic tapestry that goes away 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.

To live 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, in-security and failure. Worldly affluence and wealth are of no help. Everyone faces this challenge individually, in his or her own capacity. But, the one who can completely depend on God residing in one's heart, will find that the Lord carries the burdens and eases all difficulties.

He is rich, she is poor. It's temporary. That's His Leela (Play). You need not concern yourself. Your sincerity will take you to living naturally with Him, where any sense of poverty, wants, confusions and nervousness of mind has no place.

No question of rich or poor. It does not matter. Nobody is rich other than those who love Him.

Put God at the Helm

Without God's Love there is no character.

All that really matters is one's character, not one's wealth or eminence in society. My job is to guide people to build their character.

I have nothing to give but the Mahanam.

Character means proper perspective. It is doing our duties keeping Him in mind. That is proper perspective and character. Inner and outer experiences must be the same or else it is hysteria, self-hypnosis or hypocrisy.

Real character means to put God 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.

Relationships

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

One wishes to tightly embrace one's Beloved. Through love, two become truly one. One then embraces his or her own near and dear person and joy arises. Love must be present. If one can love properly, the entire experience is centered inside. If you separate and do not want to embrace, that is not love. You embrace within yourself only Him, who resides within the body. That is Joy, beyond the body, although sheltering the body. That is love, where with one intention, one wish, there is complete merging with Him.

Getting married, setting up a household is not the way to self-destruction! It is His Creation. Whatever He has sent us to do, that alone we keep doing, as in a theater play. Isn't this His Joy?

One's family, father, mother, relatives, and friends 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 which gives the real taste.

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

Mother, father, 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.

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.

A person cannot truly love another person. The mind, attached with the body, automatically develops self-interest, attachments, attractions, distractions, come tiredness, depressions, 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.

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

You have the capacity to judge? Because when you are within mind, today you say "I love him like anything, he is my life, I would sacrifice my life for him." After three days, some differences arise and you say, "He is notorious, he is the worst man in the world." So we do not know what is correct, what is incorrect. Don't bother for all that, just do what he (Dadaji) 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.

Do not say "I love you" to any person unless it is free from good or bad, or any other conditions.

Worldly love is tainted with selfishness and falsehood. Today's love will be upset tomorrow when interests clash and differences come up. 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 and fragile, and imbued with egoism. Love that is of the world is a great mental disease. Remember Him, His Love is pure and everlasting.

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

It is the habit of many people to criticize and comment, but do not bother with that. Whatever people say, the gossip gets reduced and dampened. So don't

indulge your mind. If you indulge your mind, it becomes more restless and confused. Patience is the only solution.

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

To hold on to or keep faith in a person with expectations is to be led into frustration ultimately. 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 and He is steady, unchangeable, waveless, and full of constant, desireless love, mercy and beauty. He is Truth. Trusting in a person, one ultimately gets jolted and suffers. Hold on to Him, who is within as Prana Rama (God of Life; Source of your breath), the Eternal Existence of all being.

Expectations of others, calculations of give and take are redundant. There is a pleasure in giving with no question of return, but this is most difficult. You must expand your vision and consciousness. You feel pain or concern for a few people in your life, but when this feeling transcends to humanity, then human birth is successful and worthy.

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 Mahanam at the same time.

Your Body is His Temple

Without this human body no other beings can taste His Love. In a person's body resides God. So the body is to be taken care of and treated as the Temple.

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

Having come into the realm of Nature, you have to fulfill the duties of the body. By not paying Nature's taxes, by practicing austerity, by suppressing natural desires, and by fleeing from one's own nature, will one attain salvation? No. If one is unable to look upon both desire and desirelessness with equanimity, one will remain deprived of all things. Has He sent us here with a physical body and

natural desires to spend this life practicing deprivation? In physical enjoyment, work, power, in everything one has only to be aware of Him.

Only for performing bodily duties have the riches of the body been given. Eat, drink, do everything, but remember Him who is inside the body. To move according to one's own nature is the only safe course. Do not go beyond the limitations of body. If you do not respect the body, will it not retaliate?

Human beings have their individual shape (male or female) according to His Will, in spite of the fact they both originate from the same natural elements. Both male and female are dictated by the prompting of mind and ego. As long as human beings move and act in the plane of mind, they are all essentially female and their only goal in life is to realize the Supreme Male.

Whoever comes into this world is female. The mind is female. 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. You can't come here without being wedded to Truth, 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.

Male, female . . . female, female, what do you mean by this? All are the same. That Power is within each and everybody, so each is the same. Nobody is female, nobody is male, that is only for the theater, the stage, His Play.

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

Everything has Jiva (Life Force). You can eat meat, fish, and vegetables, whatever you like. All are the same. Fasting is not good. What is required for the body that must be eaten. Know that whatever He has created on this earth is for the sustenance of the living creatures. Food is only for the sake of the body. Has He done all this for nothing? All these (religious) rules for eating and drinking are mere superstitions. There is no connection between restricted eating and drinking and being with Him, for He is above and beyond it all.

You cannot enter Heaven by the kitchen door. Is there anybody (priest, preacher, guru) who can say, don't take this food or don't take that food and you give me something (money) bi-monthly. 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 God).

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 that which no guru or priest can sell you, the living 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, the human body is perishable 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.

Never forget your duty to be healthy. Health is most fundamental. Without it you will not be able to perform all the other duties. This body is His Abode. You need this body to taste His Love. The body is His Temple and you have to take care of it.

Your Senses: For Tasting His Love

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. The body is not mine, I have taken that body as a temporary place to enjoy Him in the Maya (Creative Power behind Nature). 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.

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 God, will be able to tolerate whatever blows life brings. And then one finds the senses and desires become his or her best friends, giving the feeling they are all beneficial. Otherwise one would be helpless in madness and grief.

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

Follow your desires. Do not force them into a social pattern. Lust and desire are being destroyed from within. The moment you are with Him, lust and desire are not.

God is the sound of your heartbeat making love to you 24 hours a day. Sexual orgasm is temporary and cannot compare to orgasm with Him. Wedded to Him, you reach Divine orgasm becoming united with your True Nature.

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 disturb them, ultimately there will be difficulty.

Neither resist nor indulge.

Don't go against your nature. Let your inner drives lead your senses wherever they will. Be a passive spectator to the drama. No asceticism, no austerity, no penance, no physical calisthenics, no mechanical muttering of mystical syllables. All these are egoistic activities. Your inner Fullness dawns 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.

God does not fill; instead He takes away cravings for material and sensual needs.

The belief that the senses are our enemy is absolutely incorrect. The moment we have this physical body, we have invited the senses 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 rise above the physical level of body consciousness. The senses may be suppressed for the time being, but the time comes when they take inescapable revenge. Those who are conscious of the role of the senses know that in time, these very senses will turn inward and become the internal ladder to help them climb to the plane of Divine Consciousness.

I tell you: Follow your desires. Why be against them? You are born with them and they are His gifts. They have come with you and you should be thankful for them because they are very helpful. Never go against your desires, or else your desires will kill you. Feed them properly and always remember Him. He will solve your problems, and your desires will help you to obtain Him. Why disagree with yourself? You have come here to relish the taste of His Love, to enjoy life, and to love Him. Everything you have come with is a precious gift. Looking at desires from that point of view will help you lead a balanced life. At the end only one desire is left, the desire for Him and His Love.

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 Play, He has appeared as many in the mirror of the mind. The Play is intrinsically bipolar. The positive and negative, ups and downs, good and bad, and the oscillations between them provide the basis for all the creative possibilities of this Play. When the Play is over, two poles coalesce into Existence.

His Supreme 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 the thing is One. The difference lies only in the stages of manifestation. Where there is essence, energy and mass, there is matter and visa versa. Actually they are not separate.

Faith proves itself much as science proves physical facts. Physical and spiritual Nature obey their own laws, which meet at a point. For the world-maker and the mind-maker is the same Supreme Being: God, as physical, cosmic laws and also

as moral and mental laws. These work in different ways, but converge at a distant point. Apparent contradictions resolve at a far end.

Don't you know Nature moves at a furious rate? There is no beginning or end of this movement. It is Eternal.

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

The World: Playground of the Almighty

The world is not an illusion; it is the Vrindavan Leela of the Supreme (playground where you relish the taste of God's Love).

The world is real and is in no way a prison, dungeon, or a purgatory. 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.

Why not accept the saying, "God in His Supreme playfulness, by mere resolve, has been inclined to create the worlds and they were created forthwith."

No, no! The world is not non-existent. The reason is that only on this earth have human beings the right to savor tasting His Love. That being so, how can the world be illusory? Whatever you may call it, Maya or Yoga-maya (God's Power that creates Nature, the changeable world), it also has existence. Nothing is without existence. The world of Maya is also a manifestation of the Supreme Energy. The strength to make progress on the path of emancipation, realization and salvation, free of the hold of this Maya, is also given by Him.

It is Mahajnana (Supreme Knowledge) that flows along encircling countless worlds.

The substance is One. You talk about the material and the spiritual, try to change your angle of vision then everything will be clear. Ultimately the general and the particular become identical.

Note: Holding one in each hand, Dadaji used a cigarette box (Wills brand) and a small box of wooden matches to show the relationship between God and human beings in this world. He moved the boxes toward each other and just at the moment they would touch, he drew them apart, then together, again apart and so on. Just so is a person drawn toward Truth, then pulled away by desires and attachments, to and fro, back and forth impulsively, thereby creating the story of our lives. This ebb and flow becomes dynamic when we remember Him in all our movements. The mind then becomes yoked to Him and the movement continues, blending and merging one's being with Him. The Truth (cigarette box) and mind (match box) are within each of us. Dadaji said, "We are all two in One." When the two sounds of Mahanam, Gopal Govinda, coalesce, we are off

(die). So life in this world is the back and forth movement in Vrindavan Leela (playground where you relish the taste of His Love).

Acting in His Divine Play

This whole life is His Play. We have come to enjoy it, remember Him with love and remain in a natural state, attuned with God.

We have come here to taste His super-abundant relish of love. The playground of His Love 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.

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.

Play your part well in His Divine Play, shaking off desires and obsessions. Be always in a natural state attuned with God, free from all sense of want.

Our duty is to watch His Play as passive witnesses. The essential thing about life is to see it and enjoy it as His Play. You understand that, don't you?

The time of the body is temporary. We are actors and are paid according to our performance.

It is not a journey; it is a play of the Almighty. A play, too, is part and parcel of His manifestation. He is the Poet, we are His Composition. This is exactly the relationship between the Creator and His Creation.

Space & Time Exist in Mind

The world is an escapable reality. Space and time have infinite dimensions. Every segment of space is present in every other. Space and time are ubiquitous. Time is a ceaseless duration; different times appear here and now. The repetitive calendar year is a human creation. The space-time complex exists in mind, but He is beyond that. The destined evolution of space and time is supervened when a so-called "miracle" occurs.

It is a most difficult task not to think of past, present and future. A person nurses past recollections, thinks about future security, but does not take care of the present and throws away its gifts. One who can relish the present or the past or future, without worrying over it; he or she cannot be affected by blows and really enjoys the state of His Love.

Reality is One

Unity is real, diversity is unreal. Reality is One. He is all-pervading. Other than Him, there is nothing. Whatever you see, all that is an illusion created due to the influence of Yogamaya (God's Power that creates Nature, the changeable world).

We sometimes use the word Maya yet we do not know the exact meaning. This misuse is unfortunate. In its narrow sense, Maya refers to that which is subject to change, hence illusion. In its fullest sense, Maya is the creative force of God which manifests in Nature and is His Grace to us.

Everybody harshly comments on Maya, calling it illusions of mind, which cause suffering. But, Maya is the cause of forgetfulness. 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 eye, we are blind. Had we eyes, we could realize what we see as having form is really formless.

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

Worldly attachments, 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 suffering and misery. Your intensity of devotion for Him is there; now leave the rest to Him.

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

III. Enjoy Life with Him

A vast field of activities is before you. Enjoy them with Him.

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.

Love is beyond. Love is not that thing a person thinks. Those who feel Something . . . a very excellent thing . . . that is called 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 (mind). That is not ultimate Love. Understand? If I Love, all right, everything is you. Follow? Love is when you know only one thing, 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.

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 kind of love and it is temporary. Another Love is Something. Whatever you like, you do, then it must be. That Love is all right . . . sweet. That Love is God.

From when he (Dadaji) was young, in that time also he loves anybody. Each and everybody he loves the same, not only female, but also male.

Try to love. Automatically you will feel something, not of the body. Understand?

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

Truth reveals through Love.

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

The definition of a person is Love.

Love is the only language He understands.

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

The Love awakened in you to offer to Him in extreme earnestness does not come about with one's own wish. It does not come to renunciates in spite of all practices, methods, rituals, meditations and efforts. Common people do not feel

this Love due to superstitions, blind illusions of mind, and deep attachments in their individual surroundings.

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

Human love is based on self-interest. Mental love is worth nothing, for the mind is fickle. Today it is after one thing, tomorrow after another, but His Love is Infinite.

Resort to Mahanam and become wide awake in the atmosphere of Love Divine to get rid of the fetters of fate, to develop intimacy with God and endure the alluring forces of the body, mind and material intellect.

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

In His Love there is no distinction between man and woman. He is within all as the breath of 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", the love instantly becomes trivial and frail like waves of the fickle mind. His Love is beyond body and mind, a unique inexplicable Love that keeps the heart full of Joy unknown to even the nearest person.

If you shed one tear out of love for Him, that is more than enough.

Try to love Him. Try to love the public. Try to love those near to you. And try to love yourself.

As the love for Him gains ground, it becomes so deeply rooted and secret. Amidst hard blows of life and narrowness of people, this Love remains unsullied, unlustful. 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 thinks for that person. He worries, thinking always for their well being. 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.

Flow with the stream of life without attempting to stem its tide. You are One with Him. You can miss this Supreme Relish only if ego is allowed to wallow in self-importance. 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.

Life's Purpose: Relish His Love & Enjoy

We have come to enjoy His Play, remember Him with love and remain in a natural state. That is why He is pronouncing Mahanam constantly in our hearts. Be of good cheer and enjoy! If you fail to enjoy yourself here, how dare you expect it after death.

Human birth is given, ultimately to get a fraction of the experience of immortal Bliss. But, being born with our form and mind, the mind runs in various directions with unbridled passions for love and hate, loss and gain, and sundry allurements, so there remains no scope for the taste of His Love.

Human beings are born in a body with God, from His blissful World, to get real Bliss by tasting His Love in this changeable, mortal world. Superstitious human involvements (religious beliefs and rituals) and irresponsible attitudes toward God, 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 God in pursuit of worldly, deceitful pleasures, profits and attachments (of ego), which please now and depress the very next moment. In this way we waste the birth given to us. It is very difficult to give up such superstitions and egoistic approaches to living in the world. We forget God, the Truth. He is within, ever-wakeful.

Realization of Truth is the object of life. It is attained only through Mahanam from within. One has nothing else to desire other than His Grace (to always remember God), which makes one's life glorious and significant. Otherwise one is just born to die without purpose. Seek His Grace, do not worry, and remember the purpose of coming into this world.

Your Destiny is Truth

Destiny is Satyanarayan (Truth within). Do not worry. You may work out your plan, but His Plan may be otherwise, though only apparently for He manifests Himself not to destroy, not to checkmate, but to fulfill. Amidst universal flux, His Will alone is indeterminably active all the while.

Gradually it will be realized by everyone 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 imperfection and work in perfection, and to carry out the natural process of bringing about harmony with the Eternal Source of Life. Prarabdha (destined unfolding of life) must have its course.

Everything is predestined. Your only duty is to bear destiny or fate with patience. What-ever He has destined for humanity, good or bad, is for a great cause. He is ever-merciful.

Prarabdha cannot be fleeced off without the emergence of Love. Resort to Mahanam and become wide awake in the atmosphere of Love to get rid of the fetters of fate.

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 life bestowed on you by God.

Human Birth: A Rare Gift

This human birth is the rarest of all births. So try to live this life keeping Him in view.

The hand that rocks your cradle is Love and is the Nativity of all existence. 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 body, because the 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 never created us for suffering, bondage, or agony. Complete surrender to Him is the only way to get rid of ego and know one's purpose, which is to enjoy this Play of the Divine. Then we understand what is birth.

Life is Eternal

The substance is One, and that alone is the Eternal Substance. There is no vanishing, no destruction of the Supreme Integral Existence. We are the Eternal Substance of that unfragmented Supreme Being. You say a person dies. Where does that person go? That's it, there is only one place. Still when a person dies you think he or she has gone somewhere, but one does not go anywhere. It is under the influence of body consciousness that you think this way. For this reason, fear of death makes you feel as if a person goes somewhere on dying. The nature of death is a matter you do not understand.

You need not seek 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 birth is its music. Death is a cessation, more precisely a condition or phase. He who has created us has done so for His necessity.

Individuals have no existence and no power of their own because one's exit from this mortal body is inescapable.

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. Unless and until this mind is fully satisfied, it will continue to come into this world. People who were together, come together again.

Reincarnation? What do you mean by that? When you 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 a few years, you come back in a different body.

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 to the miseries of repeated births, deaths and unavoidable destiny.

In the vacuous region of the heart, which is the Infinite within, two sounds are constant. When these two sounds of Mahanam go off, the mind shrinks and the person is merged in pervasive Existence. When the two sounds stop, it is death. When the mind can resort to another body, it buds forth again.

Life has no death, life is Eternal. What you call death is actually a phase and is concerned only with the body. Body consists of matter which dissolves in time to its original form, but Self has no dissolution.

Try to understand death. Death is nothing but change or transformation of the body. Once you understand death, you realize what a mistake is made when funeral rites are performed. Various scriptural rules are followed and Brahmin or priest, ascertaining the family's financial position advises accordingly. By chanting, praying or offering blessings for the dead, can you help them? It's very difficult to get rid of such centuries- old, cherished traditions, which have infused all societies throughout the world.

When God leaves the body He does not go anywhere. And a bunch of fools do funeral rites for His benefit. It is possible to do anything for His good through such services? Performing funeral rites is just a business for mercenary interest. Try to understand the matter. Who is to perform the funeral rites? For whom do you perform these rites? You are bound up by a disastrous superstition.

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 have come for a few days, not forever. Why should you bother for anything?

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 will come and take you off.

That which holds the body will return to It's own Abode when It leaves the body. The reality of the mortal is merged in that continuous, Eternal Life Force, which never moves from or to any place.

Betrothed to God: 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? Actually, marriage means being united with Him who resides in the body. There are differences between men and women at the bodily 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; mind/desires) itself is feminine. So how can anyone in her realm be a male? There is only one Male, Purusha (Supreme Male), and He is the Lord unconditioned by Nature. So marriage really means the conjoining of people in this world of Nature with the Lord 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.

Marry me, won't you? Do you realize the import of marriage? To receive Mahanam (at birth) is to be locked in bridal union with your 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 follow in your heart everywhere you go. God is the sound of your heartbeat making love to you 24 hours a day.

Surrender Yourself in Full Faith

Try to keep faith in Him, who is the Source, the Energy, the Life.

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 a safe landing.

You must be naked before Him. The surrender must be perfect and complete. The heart must be purified of all desire.

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.

Complete surrender to the Supreme Being leads to emancipation, realization and salvation.

Mahanam 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 your heart.

Whatever you have received in life, take that as His Blessing 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.

His Grace is Mahanam

His Nature is all-merciful and all-graceful. Grace and Mercy constitute the real Form.

On even once becoming eager to surrender to Him, you will see the power of His Grace. He is already showering His Grace. How are we able to receive it? Indeed, by holding onto Him with resolve, you experience the manifestation of His Grace.

The unfolding inner development of one's mind does not result from austere meditation or rituals. It is a spontaneous change 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 comes an upsurge of feeling and words to express. Then comes earnestness of mind. But, gradually the mind gets into a weighty silence. The need to express in words ceases, and there remains then only deep silent communication with Him that is inexplicable. This means being immersed in the unique taste of His joyful state, in the Fragrance of His Love.

Divine Grace descends upon you only if your mind is bereft of ego and your heart void of desires. Mind has to be turned inward. Then inside and outside become One, and you will be awake. By His Grace you do everything and then also do nothing. One has nothing to desire other than His Grace, which makes a person's life glorious and significant. As you have now met Him directly and received His Grace, you have nothing to worry about. He is within you to guide you to the right path. Leave it to Him.

Realization Unfolds Naturally

His Mind moves the creation and a time comes when a person's mind automatically becomes Zero, freed. How? He comes and through Mahanam and His Presence, the mind automatically starts loving qualities. The mind, when attuned to Him is His consort.

If Reality is One, no segmentation and stratification is possible. In fact, He is realizing Himself through you, me and everybody. We are to witness ourselves being Void (Zero) in order that He manifests His fullness within us.

If there is mind, there are senses. Without them, how can there be realization? Mind has to turn inward, then inside and outside will become One. Then you will be awake.

No act can ever lead to the Zero experience. Truth cannot be realized by your own efforts. God is available to you here and now, anywhere and everywhere. By remembering Him, you realize Him.

One realizes Him by simple and straight-forward means. There is no need for mental or physical wrestling. Otherwise such wrestlers would have achieved Him.

Why do you want to realize God? Don't go for understanding. Don't go through argument, 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 (Creative Power in Nature) you have forgotten. Again now you have received Mahanam, that is enough.

A person's life passes through stages of childhood, youth, adulthood and finally old age; so one becomes wise because of experiences in relation to the external world. Similarly, there are stages of unfolding of different inner developments which, according to the time factor, help a person get into the Divine Lap of His all-merciful Existence.

This unfolding of the 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.

Realization depends on a particular condition of consciousness that cannot be expressed by language in any way. Any attempt to express that feeling loses reality. Words 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.

Those who have received Mahanam will be delivered even in this birth. Those who have slipped off (forgotten God) will suffer an enormously intensified Prarabdha (destined unfolding process 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 with what, save yourself? Why speak of deliverance? We shall enjoy here as much as there. If we cannot enjoy here, how can we enjoy there? No deliverance is possible except through Mahanam. His is delivering Himself, to be sure.

All people of those places and streets where Dadaji has gone are delivered. Whoever has seen him (then or now) are delivered.

If you want salvation, make a promise that you must not wait for another life. You 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.

It is possible to be in tune with Him for two, three, or four minutes only. Otherwise you could not do anything (were the rapturous state to go on indefinitely).

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 comes automatically. Since we are part and parcel of Him, there is no doubt that God-realization is within action and desire.

The state of Samadhi (perfect union with God) you try to achieve is a mental condition at a low level. When you find Him, you will realize 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. Liberation you will not get other than with Him. Mind cannot be liberated without Him. Follow me or not? Don't bother for Him, He is within you.

All the 24 hours He keeps doing Mahanam, whether you can hear it or not. Without knowing it, we are receiving that very Name from the air through breathing. 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. If even one creature remains unliberated, He will remain bound. When He has sent the creatures here, then their liberation is also His responsibility.

Why all this talk of liberation? For Him, what is bondage or liberation? Who will bind whom, who will liberate whom? This is all the egoism of the mind and intellect. He is nothing, and again, He is everything.

Realization has already come to you, just you see, by only remembering Him once, you will see that age after age, life goes on with one experience. That

indeed is Truth. It has no decay, no destruction. By cultivating the habit of patience and by remembering Mahanam with love, we move toward God-realization.

Worshipped & Worshipper are One

Puja (ceremonial and ritual worship) has no meaning. Who will worship whom? The worshipper and the worshipped are the same, One.

Who worships whom? Can an individual perform worship? How can a person do it? Worship is performed only where the subject and object become One. At the time of true worship, the body lies forsaken. What we generally find in ritualistic worship services is merely child's play.

To be in tune with God, Satyanarayan is called worship. 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, is communion a reality. Since it is impossible for a mortal body to transcend the ego, worship in the true sense of the term is never performed.

The Self worships the Self. That indeed is the worship of the Inner Being. Believing that someone else will worship for our sake, or tell us how to worship, or lead us in worship-ping, all for monetary offerings, what kind of talk is that? With us around, someone else will love our Beloved? What manner of conduct is that? All these practices of worship are for worldly display of ego and for business purposes.

Even internal worship is a fine division. One worships, one is worshipped. It is only love that does not divide, but rather reveals the Union. He cannot be worshipped; He is won by love alone.

Utsav: Illumination of Truth

The only purpose and only goal of Utsav is to rejoice in internal communion in His Presence. Ut means giving up, and Sava means body. The significance of Utsav is to elevate a person's ego to Truth. Utsav happens anytime, anywhere a person remembers Him with love. Truth manifests Itself.

Utsav is everywhere and for all time. If you can see things properly, your entire life is Utsav and your duty is your Deity.

Is worship or Utsav done by showing anything to anyone? Your Dada sits (at Utsav) with everyone; whatever happens (at Utsav when a person sits alone in a locked room), that I also don't know, but what takes place is such a direct experience of Him, it cannot be explained to others who have not had that experience.

Note: From 1970 to 1991, Utsav was held for three days each October in Calcutta. People from all over the world gathered in a rented hall in the presence of Dadaji to experience that humanity is One, religion is One, Truth is One. Dadaji greeted people personally and spoke casually with them. Occasionally there was singing of devotional songs, including Dadaji's song, "Ramaiva Sharanam". No discourses or lectures were given, but Dadaji asked various people to, "Speak some-thing", and they told about their experiences.

Each day, Dada asked a man or woman to sit alone in a locked room before a Satyanarayan portrait and, with eyes closed, recall Mahanam. Accounts of those who did so, relate astonishing inner experiences of God. And, fragrant Nectar appeared on the portrait, fragrant water was sprinkled on the floor, and sealed bottled water became fragrant. "Such manifestations," said Dadaji, "are sure marks of Utsav."

Outside the hall, in marked contrast to the simple, casual Utsav gathering, conventional Durga Puja celebrations (worshipping Kali, Goddess of Destruction) included blaring loudspeakers, deafening drums, milling crowds parading in the finest clothes they could afford, and local competitions for the best idols. Dadaji said such traditional religious festivals remain mere farce and entertainment. Whereas, he said, Utsav elevates a person's mind from the ego state to being purely merged in Mahanam.

Over the years, Utsav was held simultaneously at various other locations throughout the world including: London, England; Los Angeles, California and Portland, Oregon in USA; Brussels, Belgium; and in numerous cities in India. Without exception, various phenomena occurred during Utsav gatherings held in private homes with family and friends. Pure water turned fragrant, fragrant Nectar appeared on Satyanarayan portraits, food placed in front of the portrait appeared partially eaten, and occasionally Dada appeared, although physically in Calcutta, India.

Humanity is One

There is only one human race. Division, segmentation, 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 Muslim, Christian, Buddhist, and so many others. How many 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.

Dadaji has no distinction between Hindus, Muslims, Christians, anyone. To Him there is only one caste called humanity. And, there is no difference between a man and a woman. Humanity is One.

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, its language is One. It is, in fact, One. It rejoices in its own Self. Nothing but Bliss remains.

Let the Future Feature Him

The 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 in store for us 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 do your daily work and duties. Future, that is nothing that is only Him.

Do not worry about the future. Be content with the past. 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, human beings cannot live up to it. Why not offer also your frailty to Him? Looking out of His face is a superb experience.

Golden Age of Truth

Satya, Treta, Dvapara, and Kali Yugas*, how many Ages come and go? Can you grasp it? It sounds 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 Mahanam while doing one's duties.

(* Yuga means Age, a cycle varying from 3,000 to 5,000 years. The four Ages and the corresponding cardinal virtues are: Satya (Truth; remember God), Treta (Perfection; self-sacrifice), Dvapara (Service; adoration through work), and Kali (Destruction; singing praise). Kali is the worst of times with violent destruction, breakdown of structures and abundance of ego. Dadaji said the Age of Truth set in toward the end of 1980, at the culmination of the Kali Age, and will progressively manifest after 1990.)

Excellent is the Kali Yuga! The reward which one obtains in Satya Yuga by meditation (remembering God), in Treta Yuga by sacrifice (of self), in Dvapara Yuga by service (adoration through work), one receives in Kali merely by Mahanam. It is human conscience which will dawn at the culmination of this Kali

Yuga.

Humanity is in the last of the Kali Age that is correct. It is the worst of times and yet the best of times. Science is Kali's last chapter. Time is running out, great destruction stands before us. That is why he (Dadaji) revealed before 1972.

A basic question is: Why does Dadaji come at all? If the Guru is within as two sounds of Mahanam, if we are full to the brim with Him, if we have nothing to get, if all people are equal, and, if all manifestation through the body and mind is limitation, why does Dadaji come at all? He comes to suffer very really and to integrate all suffering of humanity and Nature, thus sanctifying it. He comes to pay off a debt to Nature. His body is material and finite, yet it is Infinite and Immaterial. Wherever Dadaji goes, his touch, vision, and Fragrance deliver whatever he contacts. Foundational Nature is thus delivered.

Remember Name. This is the only path. In Dadaji appears the total Power of all Ages: Satya (Truth), Treta (Perfection), Dvapara (Service) and Kali (Destruction) together. Can you understand this? Everyday innumerable events take 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, no more time is left. In Mahanam alone is liberation. Satyanarayan is the solution to mind's problems of this Age. There is no other way. This is Truth. One day the whole world will accept this view of Dadaji.

Dadaji on Dadaji & His Own

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, are you in communion with Him.

I am a family man with a wife, two children, and grandchildren. I have a toy shop in Calcutta. 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. I am full of Him. I am not a Guru, I am an elder brother.

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. There is a Dadaji in you and in all beings, omnipresent, at the root of the vibration of life.

Dadaji is the complete repudiation of ego. He is no person, no body. Here your Dadaji is nobody. Try to follow that Truth.

Each and everybody is He, so I can't be separated from anybody. I exist as long as you exist, I am your existence. I shall always be with you. You are always with me. There is no distance between you and me.

I am in you, you are in me, we cannot be separated.

I am with you always, whether you like it or not.

I have come here to indulge in the Play of Love to the womenfolk (humanity).

I can kill the mind. I will beat you! (That means, will give blows in life.) I will kill you! What is killing? Nothing but shedding off egoism. Most people think he works directly, but actually, he works indirectly. He strips one of all vestures. Those people who befriend Him in their suffering will surely go to the Infinite.

Dadaji has been thrust here with all provisions. The program was to reduce to submission so-called holy people, priests, gurus, renunciates and intellectuals. There was no plan of mass contact. Listen, Dada has no anger against anybody. He is only concerned that these gurus and priests are offering a wrong thing to our honest, innocent people. And, why make a business deal while speaking about God?

I never go to places to give lectures. I go to particular houses where people come.

I tell you, whenever I will feel that I am doing, then and there, He is far. Do you understand? He (Dadaji) cannot go for that. Man has not come here (to this world); he is that God who is doing that Mahanam that is the only Truth. You can love me as brother.

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, your Self. God is everywhere.

History has never recorded such an Advent, and it never will again. What Dadaji says is absolutely flawless. None has any power to find fault with His words. Nothing can stop His Work. I am not bothered for anything, because I am . . . I am.

Dadaji's Love 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 no barrier or distance can hinder it. Dadaji's Love grows and grows for those who love Him. He gives indications of His Love. He is steady, unchangeable and has no expectations. 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 fearlessly in all activities of your life.

The worldly life which a person leads is covered by pretensions, hypocrisy and illusory, undependable nature. This cover of falsehood, devoid of love, has become truth to a person's nature. A few fortunates try their utmost to come out of this cover of mind and 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 the destined time to those who are destined as His own.

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. Being slave to the ups and downs of life, they are gripped by their mind's pleasures one moment, the next moment they wail and cry in despair with life's sorrows. They judge others by physical form and cannot see the inner Self beyond. You have to be amongst them to taste the variedness of life. Otherwise, like renunciates and ascetics, you will become an escapist, running away from the natural stages of life, scared of men and women around you. Your integrity lies in keeping control and balance, and practicing tolerance and forgiveness. This will prove that even though you live amongst these people who are slaves of mind, you are different from them. This control and balance does not come through practices or rituals, it comes by His Sharan (remembrance of Him). His Touch. Consciousness of His being within becomes firm, helping you face worldly jolts, life's ups and downs.

You and all who have met Dadaji have found a natural love in the worldly atmosphere and have been opened fully for receiving immortal Bliss.

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, that is His Grace. I will never betray you. I will never forget you in my life.

You are my own and will stay with me. I want you, you must stay with me. I love you from the beginning. He loves you. From my heart, He loves you.

Ultimately, you will be with me.

What you think, I think also. Do you understand? You are naked before me. Your Self is my Self.

You are my heart. That is Absolute.

So long as you are, I am with you.

You are . . . you are.

I love you all.

Life. You are my life.

I will love you forever.

Ramaiva Sharanam Song

*Written and Composed by Dadaji
Translation by Abhi Bhattacharya*

Listen to the music at <http://dadaji.info/SONG.HTM>

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

Saranagoto'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

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

Ramaiva Sharanam Song

Music score and lyrics by Dadaji

(notation by Arpita Saha)

Ramaiva ... Sharanam ... Ramaiva ... Sharanam ... Ramaiva ... Sharanam ... Sharanaye --
 ----- Sharana - Gatoyam - Sharana - Gatoyam - Sharana - Gatoyam -
 Sharanaye ----- Ramaiva -- Sharanam -- Ramaiva -- Sharanam -----
 Ramaiva -- Sharanam -- Sharanaye ----- Ram -- Narayan ... Ram -----
 Narayan ... Ram ... Narayan -- Sharanaye - 16th Time - 20th Time Prathu
 Kripahi Kevalam Kripahi Kevalam Kripahi Kevalam Sharanaye - 24th Time -
 28th Time Ramaiva -- Sharanam - Ramaiva -- Sharanam - Ramaiva -- Sharanam --
 Sharanaye ----- Govinda ... Gopal ... Govinda -- Gopal ... Govinda --
 Gopal -- Sharanaye ----- Ramaiva -- Sharanam -- Ramaiva -- Sharanam --
 Ramaiva -- Sharanam - Sharanaye ----- Namasree Gurave -- Namasree --
 Gurave -- Namasree -- Gurave -- Sharanaye -----

Ramaiya -- Sharanam - Ramaiya -- Sharanam - Ramaiya -- Sharanam - Sharanam - Sharanam

----- Namasree -- Ramaiya -- Namasree -- Ramaiya -- Namasree -----

Ramaiya -- Sharanam ----- Ramaiya -- Sharanam -- Ramaiya -----

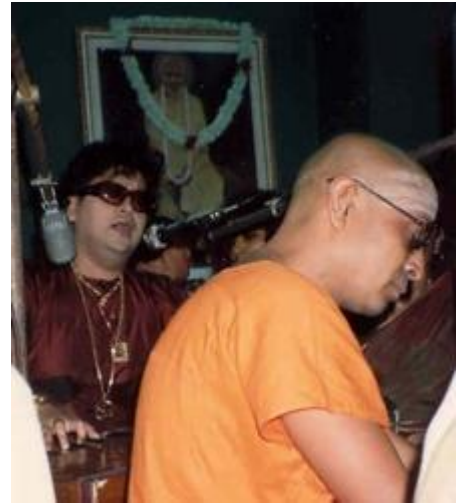
Sharanam -- Ramaiya --- Sharanam -- Sharanam -----



Dadaji singing at Utsav 1988



Dadaji being audio taped singing



Film Music Director Bhappi Lahiri (left, singing) 1988



Dadaji garlanding Bhappi Lahiri 1988 Utsav



Dadaji telling Bhappi to sing "Ramaiva Sharanam" at Utsav 1988



Utsav Bhajan - singers Bhappi Lahiri & Roma Mukerjee 1988



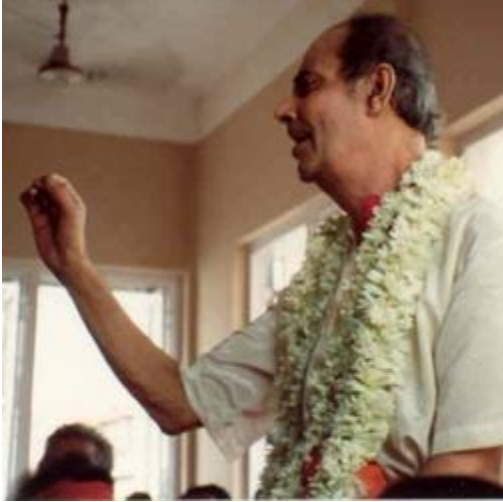
Dada greeting Bhajan singer



Peter Meyer-Dohm, Ann Mills, Sadhu, and Roma singing at Utsav 1988



Dada instructing Bhajan singer 1988 Utsav



Dada directs singing at 1989 Utsav



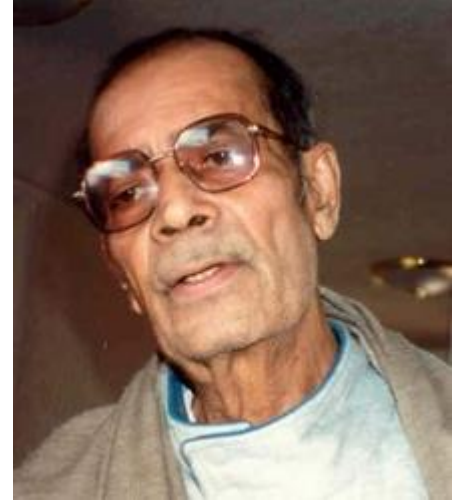
Singing "Ramaiva Sharanam" Calcutta 1989



Dadaji directs singing of his song



Dadaji singing in Los Angeles 1989



Dadaji singing during his last trip to USA 1990 Los Angeles

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.

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.

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.

Gunat - 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.



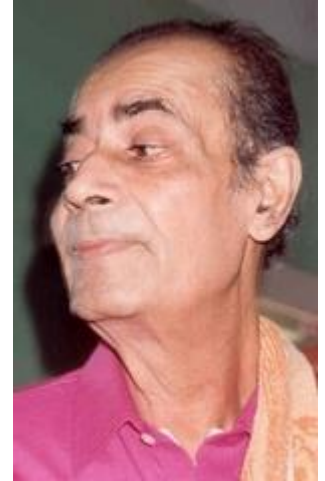
Dada talking in LA 1983



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.

Rashtra - 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, Svadhithana, 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 Sahamaran.)

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).

Bibliography

- Sain, A.N., ed. ON DADAJI, Volume I. Calcutta, India 1971
- Chowdhury, S.R., ed. ON DADAJI, Volume II. Calcutta, India 1971
- Chattopadhyaya, D., ed. ON DADAJI, Volume III. Calcutta, India 1973
- Chakrabarti, Atulananda. DADA MOVEMENT. Calcutta, India 1975
- Singh, Khushwant. GURUS, GODMEN AND GOOD PEOPLE, New Dehli, India 1975
- Datta, R.L., ed. ON DADAJI, Volume IV. Bombay, India 1978
- Sen, N.L., ed. ON DADAJI, Volume V. Bhavnagar, India 1982
- Pandit, L., trans. ON DADAJI, Volume VI. Bhavnagar, India 1985
- Naik, D.N., DADAJI, THE SUPREME SCIENTIST. Bombay, India 1974
- Puri, O.P., AT THE LOTUS FEET OF SRI DADAJI. Chandigarh, India 1977
- Meyer-Dohm, Peter. THE FRAGRANCE of the HEART. Destadt, West Germany, 1995



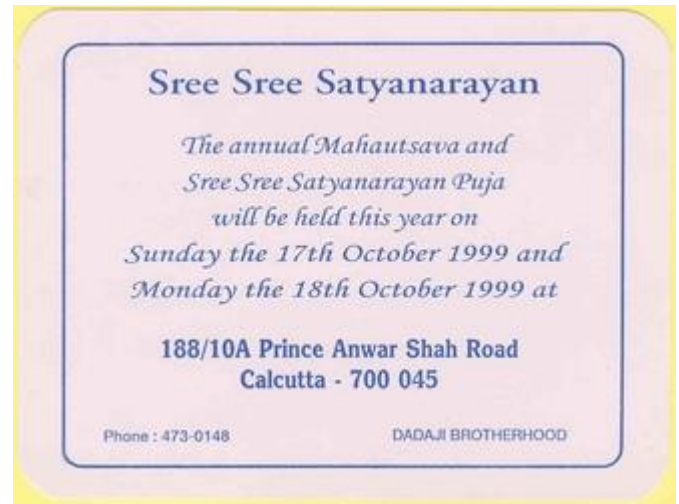
1990 Utsav was held in a private home near Dadaji's residence in Calcutta.



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



Utsav 2010 at Dadaji's home in Kolkata



Utsav 2013