

Part III

Enjoy Life with Him

42 Mahanam Alone Brings Peace

Nothing to worry about. As He creates dangers, so He also lays the path of peace.

Leave everything to Him and there will be peace.

The love of humanity and desire to serve all will bring blissful peace to our hearts.

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

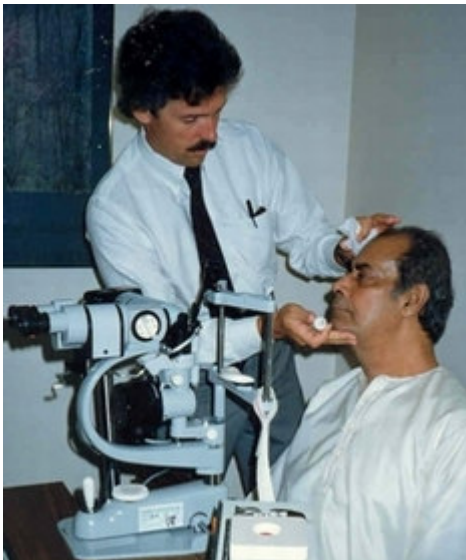
Value everything in the context of peace and the Bliss will come automatically. You will then inhale the Divine Grace and you will hear the music of your heart, Mahanam.

Through all the afflictions of life one can live in peace and happiness when one can surrender all fears, thoughts, desires and expectations of loss or gain to the Will of the Supreme Lord.

The more you will follow Him, the more you will get peace and tranquility.



Dadaji in Boulder Colorado 1986



Dr Roberts checks Dada's eye before surgery - Boulder Colorado 1986

43 His Grace is Mahanam

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

One who worships Name (Mahanam) as Truth receives the Grace of God.

On even once becoming eager to surrender unto Him, you will see the power of His Grace. He is already showering His Grace. Where are we able to receive it? Holding onto Him with resolve is indeed experiencing the manifestation of His Grace.

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

As you have met Him direct and you have received His Grace, you have nothing to worry about. He is with you to guide you to the right path, leave it to Him.

Those who are my Own are always with me. Whatever happens to them, happens for their good. Maybe sometime their load of sufferings is very heavy. Know it to be certain all are manifestations of His Supreme Grace.

He (Dadaji) does not dispense anything like Grace. Rather he comes along with it.

Grace comes directly from Him. Your Dada also has no role in this matter. Dada is just another person like you all.

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

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

Nobody feels grateful that He, Who is All-merciful, continuously showers His Grace on His created beings. He always waits to relieve.

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

You have received His Grace, don't worry.

Mind has to be turned inward. Then inside and outside will become One. Then will you be awake. By His Grace you will do everything and then also do nothing.

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

One has nothing else to desire for other than His Grace, which makes a person's life glorious and significant. Otherwise, one is just born to die without purpose. So seek His Grace, do not worry. He is favoring us forever with His Grace. The Mahanam is constantly ringing in our hearts.



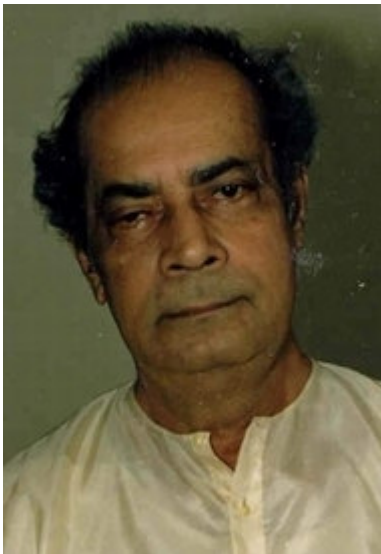
Dadaji in Los Angeles 1986



Boulder Colorado 1986



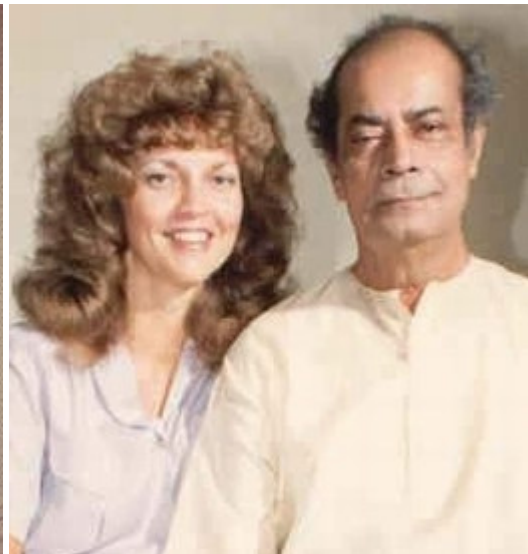
Dada and Roma 1986



Dada after laser eye surgery



Ann's bird Satya



Ann Mills and Dadaji 1986

(rainbow mysteriously appeared on photo)

44 Realization Unfolds Naturally with Mahanam

His Mind moves the Creation. And a time comes when a person's mind automatically becomes zero, freed. How? He comes. And through Mahanam by His Presence, that is, Satyanarayan, mind automatically starts loving qualities. The mind when attuned to Him is Radha (consort of Lord Krishna).

Dadaji has nothing to do with Darwinian evolution. Nor does He advocate any process, any climbing stairs. If Reality is One, no such segmentation and stratification is possible. In fact, He is realizing Himself through you, me and everybody. We are to witness ourselves being void in order that He may manifest His fullness within us.

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

God is available here and now, anywhere and everywhere.

To realize Him one can achieve by simple and straightforward means. There is no necessity for mental or physical wrestling. Otherwise such wrestlers would have achieved Him much earlier.

By remembering Him, you realize Him.

Why do you want to realize? You have received (Mahanam) at the time of birth, by Maya you have forgotten. Again now, you have received (some in Dada's presence, others through this book). That is enough.

Unless there is a feeling of more than One, how can there be thinking of Oneness? In reality, it is neither one nor many. It is due to the nature of the mind that it appears so. The period of new moon and the period of full moon are conditions of Nature whose knowledge is acquired in a certain domain, that is, within the existence of this earth. But, if we reach the firmament, then nothing is visible. That is, when we go beyond the orbit of the earth and the moon, then there is neither new moon, nor full moon. The mystery is this. There is mind, but it has no feeling of difference.

A person's life passes through stages of childhood, youth, adulthood and finally old age. One becomes wise because of experiences in relation to the external world. Similarly, there are stages of unfolding of different inner developments which, by time factor, help a person to get into the Divine Lap of His All-merciful Existence. This unfolding of inner development of one's mind does not result from austere meditation or rituals. It is a spontaneous change over of the mind's unsteadiness into repose in the deep recess of the heart, where His Eternal Existence vibrates within us. A person cannot achieve this by any effort. This comes about through a natural flow of Life. In this experience of natural internal showering of His Grace, first there comes an upsurge of feeling and words to express. Then the earnestness of mind is stirred up. But, gradually the mind gets into weighty Silence. The need to express in words ceases and there remains then only deep silent communication with Him that is inexplicable. And this means being immersed in the unique taste of His Joyful State, in the Fragrance of His Love.

Realization depends on a particular condition of the state of Consciousness that cannot be expressed by language in any way. An attempt to express that feeling loses Reality. Subda (words), they are nothing but outer manifestation. When one gets the Real Thing, that person becomes One with Him. You know it is just like when the heart is full. There is no other way. That is the domain of the wave of quietness, even feeling is absent there. That is why many confuse void and fullness. This is a matter of realization, not the object of understanding.

Bear one thing in mind, you people will unquestionably have Mukti (liberation), Prapti (realization), and Uddhara (salvation). And, what is more you will also be blessed with Paramananda (Supreme Joy). And, what is meant by realization of Paramananda? It means atonement with Satyanarayan.

Those who have received Mahanam will be delivered even in this birth. Those who have slipped off will suffer an enormously intensified Prarabdha (destined events of life). You will find them raising alarms, however they will be delivered.

Whom do you intend to deliver and with what? Whom shall you deliver and with what, save your Self?

Why speak of deliverance? We shall enjoy here as much as there. If we cannot enjoy here, how can we do it there?

No deliverance is possible except through Mahanam.

He is delivering Himself, to be sure.

All people of those places where he (Dadaji) has gone, through which streets he has gone, will be delivered. Whoever has seen Him will be delivered.

If you want salvation, make a promise that you must not wait for another life. We should get it even before the next breath. Because one must not wait for or believe in the next breath or the next life as one does not know what will happen next.

Neither I nor you do exist. He is enveloped in Himself. The fullness is the void. There is no Existence then. Nothing is. Only the Infinite is. How can there be any felt Consciousness at that stage? This is the Absolute. It is a sense of All-engrossing I-ness in all Existence. You have nothing as apart from your Dada.

It is possible to be in tune for two, three or four minutes. Otherwise, you could not do anything. This too is possible only in Kali and not in Dvapara Yuga. Mahaprabhu was ensnared by it (being in tune) and eventually left the world. But, it is possible to be in mood for one, two, three or four hours even. It is the level of Vraja (Supreme).

A little exhibition of power is of no avail so far as realization of Truth is concerned.

No act can ever lead to the Zero experience.

Truth cannot be realized by your own efforts.

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



Realization is a fake word. So long as He is within, no need of anything. Just remember that you are with me. And, if you remember Him and do your work, that is enough. Liberation will come automatically. Don't try to do anything.

To realize, is to fancy as real what is unreal.

Dadaji speaks of three stages of life. First comes Sannyas (renunciation), which means complete surrender through evaporation of ego. But so long as there is life, there is ego. You cannot do without it. You can only take it as His ego. Your mind then becomes Manjari (budding seed). The picture of a new born babe in the mother's lap typifies Sannyas. Then comes the stage of Brahmacharya (celibacy), when one lives in and through Him and feels His Presence in every experience. True Sannyas is a sort of subconscious behavior or reflex action. And real Brahmacharya is conscious perception of One Reality through the manifold of Existence. While Sannyas displays unconscious will and Brahmacharya evinces conscious feeling, the stage Grihastha is marked by complete merger in thought, feeling and will. The real Grihastha is He, Himself, Who dwells in this tenement of clay.

When you succeed in your constancy to the Lord, Who is the Cipher (non-entity) Being, then attainment of Truth will be possible. This is the normal way to Bliss. Through the practice of constant devotion, the Lord makes one a Sati (chaste, devoid of mental obsessions and attuned with Mahanam), then one attains Sita Bhava, a state of pure heart. And, after mastering the senses, one attains the Lotus Feet of Savitri (character in the Mahabharata, who symbolizes complete submission to Truth). One then proceeds further, beyond the kingdom of time and obtains Divine Love, which is as good as the Truth Absolute and continuous Bliss.

Bliss comes through Energy.

Samadhi is a mental condition at a low level. When you find Him, you will realize that there is no distinct Existence to be felt. Neither He nor you will be there. He neither comes nor goes. There is then no intelligence, no understanding.

Liberation is nothing other than the awareness of one's True Nature.

Moksha (liberation) you will not get other than Him. Mind cannot be liberated without Him. Follow me or not? Don't bother for Him. He is within you.

Self-realization is possible only by the Grace of God, which dawns after the aspirant for Truth is initiated into the spiritual life by God or Self directly. No human being is Guru. God alone is Guru.

He, Who is ever wakeful, Who is never oblivious, also at the time of birth, He is indwelling. Nothing is unknown to Him. To Him there is nothing past, present or future. Time does not touch Him. For Him, there is no coming or going. He only is changing all the forms. If the business of seeing itself is mistaken, then does the question of transformation, coming and going, even arise? As soon as you pierce the covering of Yogamaya (Divine Creative Power), you will see All is One. Then everything shall be nicely cleared up about what you call transformation, coming and going, birth and death, light and darkness. But, what you call the influence of Yogamaya is so deadly serious that even those who are ever vigilant cannot escape its hands from time to time. When the power of Yogamaya comes into the Kingdom of the Supreme Power, then Yogamaya also merges with Him, with that Supreme Power. And, it is Mahanam that is the Supreme Power, nothing else. That Supreme Power resides in Mahanam. Can the means at the command of Yogamaya obstruct it? It is Mahanam that leads to liberation (Mukti or Moksha), realization (Prapti) and salvation (Uddhara). Mahaprabhu, Ram, Bhagawan Sri Krishna himself showed the Power and Majesty of this very Nam (Divine Name). Namaiva Kevalam! (Name is the only Path!) All of them went screaming from door to door spreading this very Mahanam. All the twenty-four hours He keeps doing Mahanam, whether you can hear it or

not. We are receiving that very Nam from the air through breathing, without knowing it. Still getting to know this produces an extreme Joy and not knowing this we do not experience this Bliss, this much can be said. Still, He keeps and will keep on doing His Work. Not a single person is denied that. If even one creature remains unliberated, He will remain bound. When He has sent the creatures here, then their liberation is also His responsibility. Whatever maybe the headache of anyone, His headache is the greatest of all, know this.

Why all this talk of liberation? For Him, what is bondage or what is liberation? Who will bind whom? Who will liberate whom? This is all the egotism of the mind and intellect. He is nothing and again, He is everything. Everyone who lives on the earth sees according to the context of their circumstances. Water, air, clouds, sunshine, rain, all are indeed One Substance. United with Supreme Will nothing else remains, for then the earth is not there. With His one Wish, at a glance the whole world is seen in a moment. All is then One and One indeed is All. To give similes and comparisons is the job of the mind and intellect.

He goes far away as soon as you try to understand. I say far away in your language. Is it a matter of understanding? It is a matter of experiencing. Do you understand Rasagolla (Bengali sweet) until you eat it? All is known on savoring the taste (of His Love). Not externally, but internally. And, after that outside and inside, all will become One when you have the experience. It must happen! You cannot go without it. If the moon and sun are facts, then know this to be a fact. What do you say? How can His Grace go to waste? Realization has already come with you. Just you see, by only remembering Him once you will see. Age after Age, Life goes on with one experience, that indeed, is Truth. It has no decay, no destruction.

A human being identifying with one's body and mind is the Jivatma. This I-sense or ego principle, prevents one from identifying with Truth, Sri Satyanarayan. A human being with ego principle looks for Truth in the objective world. This search is futile. Unless Jivatma gets rid of the ego-principle, he or she cannot perceive or realize Truth. Only when the subject merges with object, when the ego-sense is lost, can realization of the Oneness with Truth be established. This cannot be achieved through the intermediary of a person, but can be achieved through the agency of Mahanam.

The mind gets fullness of right vision or Enlightenment when, while being in this body it becomes conscious of Him. Then, that moment is mind's new year, a new birth of Light. In that state one loses the boastful I-sense in one's activities, and even if the senses and desires drive the mind the bridle is held by the Lord Himself or the Nam, so that one cannot go astray. Humans take the human form from Him to realize this Truth.

Complete self-surrender to the Absolute with the help of Mahanam is the only path for Mukti (liberation), Prapti (realization), and Uddhara (salvation).

By cultivating the habit of patience and by remembering Mahanam with love, we move toward God-realization.

45 The Worshipped and the Worshiper are One

Puja or worship has no meaning. Who will worship whom? The worshipper and the worshipped are the same.

Who worships whom? Can an individual perform Puja? How can an individual do it? Puja is performed only where the subject and object become One. At the time of worship the body lies forsaken. What we generally find in usual Puja (ceremonial worship) is merely child's play.

To be in tune with the Lord Sri Satyanarayan is called Puja. This is possible only when one can leave the physical body and mind of the mundane plane to taste the Bliss of the Infinite. Then only, the Divine Communion is made a Reality. Since it is impossible for a mortal body to transcend the ego, Puja in the true sense of the term is never performed.

The Self worships the Self. That indeed is the worship of the Inner Being. That someone else will worship for our sake, what kind of talk is that? With us around, someone else will love our Beloved? What manner of conduct is that? Is that called loving? All this Puja is for worldly display.

He cannot be worshipped. He is won by love alone.

Puja, a person cannot do. How can a person do Puja? What can a person offer Him? What people do is mere Tamasha (fun) and picnic.

God alone can perform His Own Puja. At the time of Mahapuja (at Utsav) the finite Reality is merged in the Infinite and that is the real form of adoration.

To do prescribed worship is to put a wall between the worshiper and the worshipped. To think of worshipping the Absolute, Who pervades this Creation and at the same time is enshrined in us, only smacks of egotistic appraisal.

From now on, even congregational music (Bhajans, Kirtans, devotional songs) have to be given a go-by.

"Hari Krishna, Hari Ram" song was for then. Not now.

Even worship is a fine division. One worships, One is worshipped. It is only Divine Love that does not divide, but rather reveals the union.

To separate the propitious (benevolent, auspicious) from the pernicious (injurious, destructive), the capacity for the worship of the Divine Being has to be acquired in order to negate both.

What is Puja? It is His state of Manifestation.

Your Puja is presided over by mind and is never beyond mind. Who can do Puja? The worshiper and the worshipped are One and the same.

Forsake all these social customs and prejudices and devote yourself to Him. He is within you, do not forget it.

46 Utsav: the Illumination of Truth

Annual Utsav is a gathering of brothers and sisters to prove humanity is One, Religion is One, Truth is One. Those who have tasted His Love in Dadaji come from all over the world to enjoy Oneness with Him. Universal Love in Silence elevates their minds from the ego state to a newly born mind (Manjari). Durga Puja (Hindu festival for the goddess Durga) celebrated conventionally, just remain mere farce and entertainment with external fanfare.



Early Utsav Dada's home Calcutta 1970



Utsav in Somnath Hall, Calcutta 1978

During Utsav, brothers and sisters come from all over the world. Its purpose and only goal is to rejoice in internal communion together in His Presence. Truth manifests Itself.

The manifestations (supernatural phenomena) are the surest marks of a real Utsav or Puja. "An Utsav," said Ram Thakur, "means to be in Supernal (heavenly, ethereal) Light." Dadaji says, "Ut" is giving up or forsaking and "Sava" is body. So it comes to giving up the body, that is giving up all empiric (practical experiencing) sense. This type of Utsav or Puja was never manifested before, except only once at the time of Ram Thakur.

What is meant by Utsav? The word "Ut" means luminous manifestation, and "Sava" means Existence. That is to say, it means to be immersed in Existence Itself.

Utsav means His full Manifestation to the assembled family of humanity. Utsav cannot be of people, it is of Truth. Significance of Utsav is to elevate a person's ego to Truth in His Divine Light.



Utsav gathering in Somnath Hall Calcutta 1986

At the time of Satyanarayan Mahapuja the finite reality is merged in the Infinite, and that is the real form of adoration.

Is Puja done by showing anything to anyone? Whatever you may say, your Dada sits (before the group) with doors closed (to the room where the one chosen sits for the Satyanarayan Puja). You will not be able to understand properly what happens (in the room). That I also don't know. But, what takes place is such a direct experience of Dada that it cannot be explained to others, for others have not had that experience or realization. Then, how will they understand? (See Part IV, Articles 10 and 11, and the glossary for further details about Utsav.)

Has anybody understood Satyanarayan Puja? So many Pujas take place but how many people grasp its significance? Chit-chatting, indulging in fun and laughter at the time of Puja, how can people do this? I am unable to understand. Closed room or open, what does it matter? One has to know one's Self! In this manner He is showing everything. But still we do not wake up.

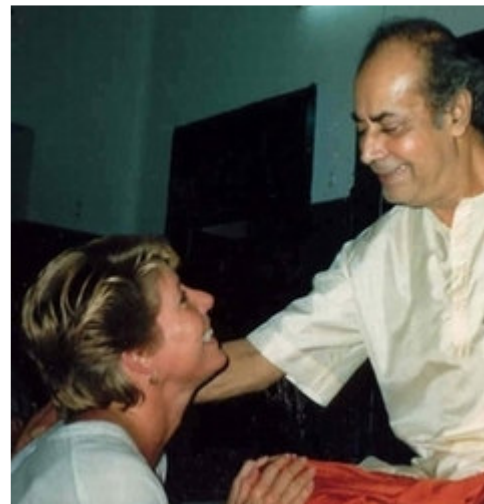
Mahaotsav (Great Illumination of Truth) is everywhere and for all the time. The wind blows where it will. You may take a lump of flesh as a wanton woman or you may take it as your dear mother. The same lump then without the slightest change, becomes adorable. Likewise, your entire life is Mahaotsav and your duty is your deity, if you can see things properly.



Bhajan Singers with Roma Mukerjee leading at Utsav 1986 Satyanarayan drips Divine Nectar



Dadaji at Utsav 1986



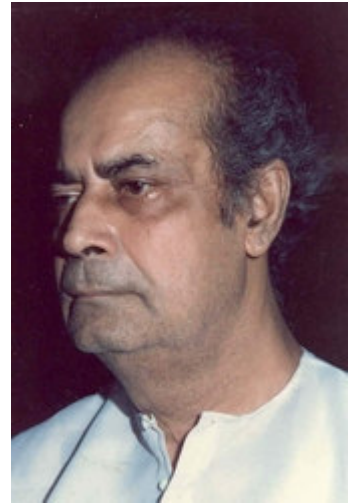
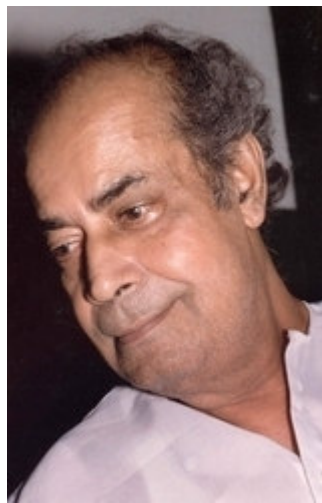
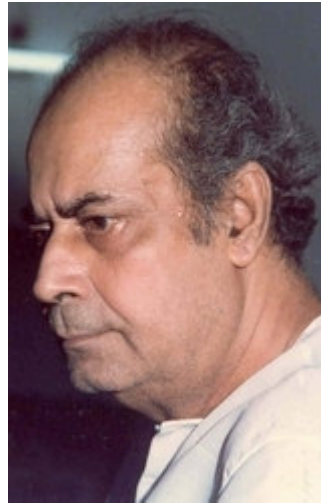
Mo Stevenson and Dadaji – Utsav 1986



Utsav 1988



Sadhu gives Pranam to Dada 1986



Dadaji at Utsav 1986



Ann Mills and Dadaji at Utsav in Somnath Hall, Calcutta 1986

47 Humanity is One

There is only one human race. Division, segmentation and classification are mental fictions.

Look! All humanity is one caste. We have broken up this one caste through the means of communities and sects and have created differences. On top of that we have Christian, Muslim, Buddhist, Jain, how many other hundreds of differences without end in humanity. All this is human creation. Know these differences to be one great falsehood. Only for serving self-interest have these differences been created. Above all is the fearsome creation of the difference of the rich and the poor, through sheer greed. Know that these differences alone are responsible for all the turmoil in the midst of humanity. The sense of differences goes away by full vision, by seeing everyone as equal and behaving accordingly. Our divisive sense is much more mean compared to that of animals. On satisfaction of hunger and thirst the bestiality of animals disappears for some time. But there is no end to the hunger and thirst of people.

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

There is one universal human race. Basically there is no class, caste, creed or sectarianism, and what we see today is all manmade. We are the Children of the same Father. So how can there be a difference or distinction? In fact, the caste or class system is based in self-interest of a few and is not only meaningless, it is baseless. It only serves the interest of a few in their game and political gamble, at the cost of many. Castes came two or three thousand years ago, not before that.

At one time for the sake of convenience, all works were divided. But, there were no caste differences. In spite of differences in qualities, "All humanity is one caste," was the guiding principle. In the course of time, caste differences got created. A Brahmin will not become a cobbler even on running a shoe shop, and a cobbler will not become a Brahmin even on studying the Vedas. Look, what frightful conduct developed amongst us! No importance remained attached to qualities and works. All importance was decided on the basis of the birth horoscope. What sin can be worse than that? Look for the true Substance, don't be bound up in superstition.

All humanity is basically One. All differences based on caste, creed, color, language or Religion are created by people. They are not real, but artificial and superfluous. Unity is Real. Diversity is unreal. Humanity is One. Language is One. Religion is One.

Let Truth be installed and you will find communism in actuality.

All hearts are united with His Heart. All existences merge into His Existence. All divergent forms take One Universal Form. All Creation becomes One. Humanity is then One, the Heart is One, it's Language is One. It is in fact, One. It rejoices in It's Own Self. Nothing but Bliss remains.

48 Let the Future Feature Him

Future is unknown, unseen, unachieved and not in the hands of people. So they always worry and die in uncertainty.

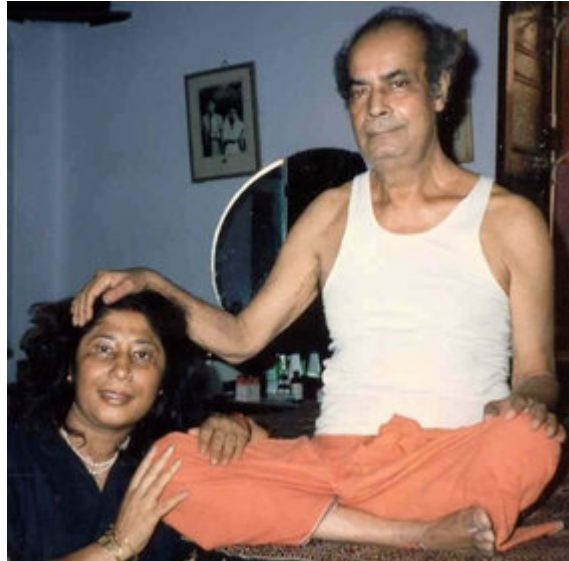
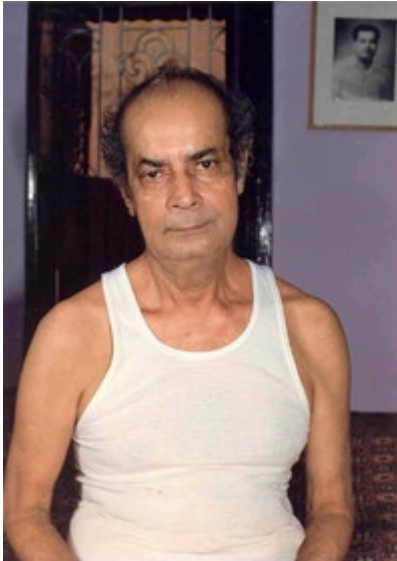
We are powerless to know what is stored for us in every moment. It is better to put all confidence in Him, Who is All-merciful.

There's no use being concerned about the future.

Future, that is nothing. You do not know all that. Try to practice Karma (daily actions). Future, that is nothing, that is only Him.

Do not worry about the future. Be content with the past only. Future is best always when it is unknown. Yes, a person's destiny is already planned by Him and cannot be changed.

Don't look back. Look ahead with Him, expecting nothing. Only, don't shut out His Manifestation. Let the future feature Him, Who has taken full charge of you. He is Full and cannot accept anything but Full. But, we human beings cannot live up to it. Why not offer also our frailty to Him? Looking out of His face is a superb experience.



Dadaji at home in Calcutta and sitting with Anju Walia 1986

49 The Golden Age of Truth

Satya, Treta, Dvapara, Kali, how many of these Ages come and go? Can you grasp it by my telling you? It will sound like a magical illusion. But, those who know can see All.

In this Kali Yuga, the only way to channel the stream of our individual Existence into the vast Ocean of the Cosmic Consciousness is to remember the Mahanam while performing the daily work and duties.

Even in the Satya and Treta Yugas, it (the way to Truth) was Nama and Nama alone. No deliverance is possible except through Mahanam.

In Kali Yuga, there is no question of virtue and vice. Nama is the be-all and end-all.

Excellent, excellent is the Kali Yuga! The reward which one obtains in the Satya Age by abstract meditation, in the Treta Age by sacrifices, in the Dvapara Age by adoration, one receives in the Kali Age by merely remembering the names (Gopal Govinda) of Keshava (Lord Krishna).

Humanity is in the Kali Age, that is correct. But the current interpretation of it is not correct. Science was far more advanced in Dvapara at the time of the Kurukshetra War, a global War. This Kali is the worst of times and yet it is the best of times.

Earlier in the Dvapara Age, the use of atomic energy was known. There is nothing new. Solar energy will be used in the future world.

The nineteenth and twentieth century science is Kali's last chapter.

Time is running out. Great destruction is standing right in front of us. That is why he (Dadaji) became revealed already before 1972. Your Dada is helpless, just like you.

It is the human Conscience which will be dawned at the culmination of this Kali Yuga.

Do not act as your own enemy.

Out of the turbulence of Kali Yuga, Satya Yuga (Age of Truth) will emerge again. The Infinite dimension will be unraveled through the dynamic process of change in Spirit.

The Supreme Will of Satyanarayan has ushered into manifestation Maha Kala (great danger) with a view to knocking the knavery (dishonesty) out of Kala (individualized activity) in the form of Kali (abundance of ego) and to establish Satya Yuga in the world.

Satyanarayan is the solution to the mind's problems of this Kali Age. There is no other way. This is Truth. One day the whole world will accept this view of Dadaji.

Satyanarayan comes because He comes, because the Supreme Will so decides. Let him (Dadaji) alone, even Mahaprabhu or Ram Thakur come only once. Had they been here in this earth in Satya, Treta, Dvapara or even other Kali's preceding or succeeding the present one, they would have cut no ice. This is a very special Kali, at once the worst of times and the best of times. The worst because the traditional human values the world over have been liquidated. Humanity has been reduced to a machine for reciprocal exploitation. Nature is out of joint and is in tumult. Human culture and Nature alike are groping for a point of equilibrium, which is now furthest from them thanks to computerization of all Existence. In short, the salt of all Existence is fast running out. The salt of Nature is Law designed to manifest Him through its impact on the freedom of heart, the heart, which is the salt (essence) of a person. But, it is also the best of times

for the same reasons. For there was never before a time in history when humanity was so much denuded of social, moral and religious obsessions and taboos, and Nature of her obsessions.

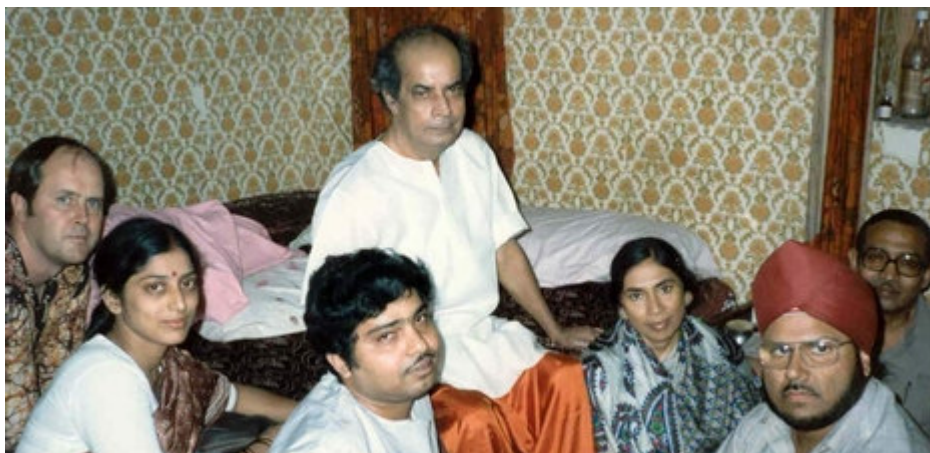
A basic question is, "Why does he (Dadaji) come at all? If the Guru is within, as two sounds of Mahanam (Gopal Govinda) which is our Identity; if we are full to the brim; if we have to get nothing and far less from outside; if all people are equal; and, if all manifestation through body and mind is limitation; why does he come at all?" Here one is compelled to say that, though what Dadaji says and impresses upon the people is one hundred per cent correct, it all is proved false when Satyanarayan makes His Advent. Not that he (Dadaji) breaks law, which is already on the breaking point, but Nature in her overflowing joy breaks it. The King comes to visit His Colony and even criminals condemned for life are released. He (Dadaji) comes to suffer very really and to integrate in himself all suffering of humanity and Nature, thus sanctifying it. He comes to pay off his debt to human and subhuman Nature. This is called Radha-rin. His body is material and finite, yet it is Infinite and Immaterial. Wherever he goes, his Touch, Vision, Fragrance, deliver whatever comes into their contact. The foundational Nature being thus delivered, he has no necessity of coming here for the second time. Remember Name for emancipation, realization and liberation. This is the only path in Kali Yuga. And now has appeared the sum total power of Satya, Treta, Dvapara and Kali, all four together (in Dadaji). Can we understand this? Everyday innumerable events are taking place. But, has anybody attained anything? People come only to see the physical world. Nobody wants the real Substance. Note that very bad days are coming. There is no more time left. In Mahanam alone is there liberation.



Dadaji giving Satyarnarayan wallet card



Dadaji on phone in his bedroom in Calcutta 1986



Dadaji with gathering of people in Delhi India 1986